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Editorial

It is my pleasure to inform our readers that *NIDA Journal of Language and Communication* has recently been placed in Thai-Journal Citation Index Centre (TCI)'s tier 1 in May 2015. This national assessment was intended to provide the standardized evaluation of Thailand-based academic journals and to ensure that listed journals meet a strict set of quality assessment criteria. This achievement reflects our long-term commitment to make this journal an academic space addressing the interplay between language and communication. All five articles selected for this issue represent the current research interests on language and communication.

Jantarawan Samransamruajkit's article - *Factor Analysis of Polite Refusal Strategies in Multicultural Corporations* - investigates seven politeness strategies in refusal situations among 200 Western and Asian employees working for 22 multicultural corporations in Thailand. She posits that while indirectness is mainly used by all of her informants, norms and society are two most important factors influencing different types of politeness strategies employed by the informants.

Aimed to examine jealous expressions and face saving strategies employed by Thai heterosexual couples, Chayapa Srivilas and Jaray Singhakowinta's paper - *Gender Differences in Face Concerns and Behavioral Responses to Romantic Jealousy* - provides a research model to analyze if gender influences romantic couples' face saving strategies and communicative responses to jealousy. Their findings reveal that men than women have reported to be concerned about other-face saving in jealous experience.

Ketkanda Jaturongkachoke and Supamit Chanseawrassamee's article - *Decipherment or Whole Language Approach: Empirical Evidence* – survey students of an academic English reading course at a graduate school in Thailand whether they prefer “decipherment” or “whole language”. The findings suggest that students prefer the combination of both pedagogical approaches, ensued by the “whole language” only. They also propose that a pre-test, assessing students' English proficiency should be administered prior to the class commencement.

Khwanchit Suwannoppharat's paper - English Communication Ability Development Through the CLIL Course – examines the effectiveness of the Content and Language Integrated Learning (CLIL) approach in designing a course aiming to enhance English communication ability of undergraduate students in an international program. She argues that if the structure of CLIL in the course or instructional module is clear and strong enough, the CLIL approach can be applied with any content courses that present a wide range of CLIL approach application in developing English skills.

In their paper - *Developing Intercultural Awareness through Paintings and Films in an Expanding Circle Classroom Setting*, Lugsamee Nuamthanom Kimura and Narat Kanprachar attempt to demonstrate how students' intercultural awareness can be strengthened through a painting and film project, using Gee's (2011, 2014) model of discourse analysis. Their findings reveal that the development of intercultural awareness is vital for people to function effectively in the Expanding Circle classroom setting.

This issue also presents a review of an interesting book studying the potential of the new media in encouraging its users' political participation. Smith Boonchutima reviews Lars Wilnat and Annette Aw (2014)'s *Social Media, Culture and Politics in Asia*. Compiling insightful articles about the social media popularity in Asia, this book offers a detailed and comparative study of net citizens and their political movement in 9 Asian countries.

Lastly, I would like to extend my sincere gratitude to all our contributors for enriching *NIDA Journal of Language and Communication*.

Kind Regards,
Jaray Singhakowinta, PhD
(Editor in Chief)

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Factor Analysis of Polite Refusal Strategies in Multicultural Corporations

Jantarawan Samransamruajkit and Kunyarut Getkham

Abstract

This study explored politeness strategies in refusal situations among Westerners and Asians within 22 multicultural corporations located in Thailand. A questionnaire to examine seven politeness strategies was developed from Brown and Levinson's (1987) five politeness strategies. Co-workers of six different status levels, divided by social distance and power relations (Close Equal Co-workers, Not Close Equal Co-workers, Close Junior Co-workers, Not Close Junior Co-workers, Close Senior Co-workers, and Not Close Senior Co-workers), participated in this study. Data collected from 200 questionnaires were analyzed using the following tools: factor analysis, One-way Analysis of Variance (ANOVA), independent-Sample T-testing, and multiple regression. The triangulation of interview data was analyzed and divided into eleven categories. For types of politeness strategies, a factor analysis showed that indirectness was mainly used by all types of co-workers. Results of ANOVA showed that three significant differences in the politeness strategic use among all status levels were dinner invitations, offering a ride, and request for things. Dating invitation refusal situations were not statistically different due to the participants' accommodation of an opposite culture. A multiple regression revealed that among six variables (native language, social distance and relations, age, exposure to Thai culture, education, and work experience), social distance and relations was the most influential whereas native language and work experience were not powerful predictors. Although the independent-Sample T-test showed no significant difference between two cultures, the interview findings revealed the dissimilarities cross-culturally. Socio-cultural norms and communication accommodation theory clarified the

self-adjustment to another culture, and the influence of norms and society could be the most significant feature of the different types of politeness strategies among the status of each co-worker in multicultural corporations.

Keywords: politeness strategies, refusal situations, communication accommodation theory, cross-cultural studies, multicultural corporations

บทคัดย่อ

งานวิจัยเรื่องนี้มีวัตถุประสงค์เพื่อสำรวจกลยุทธ์ความสุภาพในสถานการณ์ปฏิเสธ ของชาวตะวันตกและชาวเอเชียในองค์กรที่มีความหลากหลายทางวัฒนธรรม จำนวน ๒๒ แห่ง ที่ตั้งอยู่ในประเทศไทย การเก็บข้อมูลจากแบบสอบถาม เพื่อศึกษาการใช้กลยุทธ์ในการใช้ความสุภาพ โดยได้ครอบคลุมกลยุทธ์การใช้ความสุภาพ ในคุณลักษณะ ๗ ประการ ซึ่งพัฒนามาจากการใช้กลยุทธ์ความสุภาพ ๕ ประการ ของ บราวน์ และ เลวินสัน (Brown & Levinson, ๑๙๘๗) เมื่อคำนึงถึง ระดับความสนิทสนม และระดับความสัมพันธ์ในองค์กร พนักงานองค์กร ซึ่งเป็นกลุ่มตัวอย่างในการเก็บข้อมูล จะสามารถเป็นได้ ๖ สถานะภาพด้วยกัน คือ ๑) เพื่อนร่วมงานที่มีสถานะภาพเท่ากันในที่ทำงาน สนิทสนมกัน ๒) เพื่อนร่วมงานที่มีสถานะภาพเท่ากันในที่ทำงาน ไม่สนิทสนมกัน ๓) เพื่อนร่วมงานที่มีสถานะภาพต่ำกว่าในที่ทำงาน สนิทสนมกัน ๔) เพื่อนร่วมงานที่มีสถานะภาพต่ำกว่าในที่ทำงาน ไม่สนิทสนมกัน ๕) เพื่อนร่วมงานที่มีสถานะภาพสูงกว่าในที่ทำงาน สนิทสนมกัน และ ๖) เพื่อนร่วมงานที่มีสถานะภาพสูงกว่าในที่ทำงาน ไม่สนิทสนมกัน สถานการณ์ที่ได้ทำการศึกษาการปฏิเสธ ได้แก่ การเชิญไปรับประทานอาหาร (Dinner Invitation) คำ การขับรถไปส่ง (Offering a Ride) การนัดหมาย (Dating Invitation) และ การขอยืมสิ่งของในที่ทำงาน (Request for Things) ผลการศึกษาการวิเคราะห์องค์ประกอบ (factor analysis) พบว่า พนักงานองค์กรทุกสถานะภาพที่ทำงานในองค์กรที่มีความหลากหลายทางวัฒนธรรม ใช้การปฏิเสธทางอ้อมเป็นหลัก และมีการใช้กลยุทธ์ความสุภาพแตกต่างกันอย่างมีนัยสำคัญทางสถิติใน สถานการณ์ทั้ง ๓ ยกเว้น การนัดหมาย (Dating Invitation) เนื่องจากพนักงานชาวตะวันตกและชาวเอเชียในองค์กรลักษณะนี้ มีการปรับตัว และทำความเข้าใจกับลักษณะทางวัฒนธรรมที่แตกต่าง จึงใช้กลยุทธ์ความสุภาพในสถานการณ์นี้คล้ายคลึงกัน การวิเคราะห์การถดถอยพหุคูณ (Multiple Regression Analysis) พบว่า ตัวแปรที่มีผลต่อการใช้กลยุทธ์ความสุภาพที่แตกต่างกัน มากที่สุดคือ ความใกล้ชิด และความสัมพันธ์ทางสังคม (Social distances and relations) นอกจากนี้ ผลการศึกษาเชิงคุณภาพด้วยการสัมภาษณ์เชิงลึกกับตัวอย่างของกลุ่มเป้าหมาย พบว่า บรรทัดฐานทางสังคมและวัฒนธรรม และการปรับตัวให้เข้ากับวัฒนธรรมตรงกันข้ามกับตนเอง มีอิทธิพลมากในการใช้กลยุทธ์ความสุภาพ

คำสำคัญ: กลยุทธ์ความสุภาพ, สถานการณ์ปฏิเสธ, ทฤษฎีการปรับตัวทางการสื่อสาร, การศึกษาข้ามวัฒนธรรม, องค์กรที่มีความหลากหลายทางวัฒนธรรม

Introduction

Communication is an important part of human life because an individual needs language to achieve reciprocal interactions with other members of society. As a result, having productive communication amongst people of mixed cultures, in order to keep the peace and reduce conflicts, is indispensable. Adapting politeness theory to every day interactions is an appropriate tactic to help us understand how humans encode in their social groups or in their multicultural societies, and how politeness strategies enable them to avoid intimidating their public face-images as well as others' face wants (Brown & Levinson, 1987; Gu, 1990; Ide, 1982; Leech, 1977; R. Scollon & S. Scollon, 2001; Watts, 1989, 2003).

'Politeness' was introduced into linguistics more than thirty years ago with the universal belief of similar attributes among the set of politeness behaviors across cultures; however, subsequent politeness scholars have noticed that particular types of behavior may differ from culture to culture (Lakoff & Ide, 2005). A number of research studies on linguistic politeness involving various politeness strategies such as apologies, requests, gratitude, and refusals, as well as socio-cultural differences are considered to improve communication competence and to help communicative interactions (Felix-Brasdefer, 2006; Henstock, 2003; Lee & park, 2011; Navratilova, 2005; Song, 2008; Wagner, 2004; Yang, 2008). It appears that the majority of people living in mixed-culture societies try to socially express politeness and cope with the dissimilarities between their own culture and those of other cultures. Nevertheless, underneath this harmonious look, there are many factors that affect people with different origins and cultures. This has led to frequent arguments on topics that cause conflicts and disagreement such as racism, work incompetency, language inequality, workplace behaviors, and relationship inconsistency. Consequently, understanding politeness theory is very important for anyone within almost any field.

With regard to disagreement management in the language and communication fields, famous thinkers on politeness theory have discovered several strategies and means

to deal with the incongruity of communicative interactions. It is obvious that the notion of 'face', especially face-threatening acts (Brown & Levinson, 1987) is an acceptable factor for language users to comprehend because their speech acts could have an impact on positive and negative face wants for both interlocutors. Originally, the concept of face-threatening acts was developed from earlier famous theorists: Erving Goffman's (1972) *Face-work* and Paul Grice's (1975) *Cooperative Principle* model. Especially in the latter theory, Grice (1975) pointed out that when a person uses language to convey his/her intended messages, he/she needs to follow the rules of four maxims: Quantity, Quality, Relation, and Manner to determine how language is produced politely or impolitely, as well as to realize which situations interlocutors need to avoid so they do not irritate their addressees (Grice, 1991). Subsequent politeness theorists have expanded these conflict avoidance rules by adding more maxims or describing similar politeness rules in different names such as the maxim of Tact, the maxim of Generosity, the maxim of Approbation, the maxim of Modesty, the maxim of Agreement, and the maxim of Sympathy (Leech, 1977, as cited in Eelen, 2001). In fact, conflict prevention principles are ways to minimize speakers' face-loss and to facilitate their communicative interactions in their social groups. As a result, it is believed that people across cultures universally share these politeness strategies and rules.

Nevertheless, later scholars disagree with this universal framework of politeness models (Gu, 1990; Ide, 1982; R. Scollon & S. Scollon, 2001; and Watts, 1989). These scholars believe that such models could be explained only from a Westerner's perspective. Eastern ideology, on the other hand, could show different interpretations of each strategy and rule. Gu (1990) and Ide (1982) claim that politeness theory is not only a psychological event, but also associated with the social norms and morality of different cultures. To bear out the relations of politeness strategies and cross-cultural differences, more socially related maxims were created, such as Self-denigration and Address (Gu, 1990) and Volition and Discernment (Ide, 1982). These apparently reflect an Eastern perspective towards politeness strategies. Chinese and Japanese people, for instance, are more likely to denigrate themselves but elevate others during their formal or informal

conversations with each other, and they usually like to address people to show seniority and social appropriateness (Eelen, 2001). Ide (1982) explains that the honorific forms in the Japanese language are verb forms used to express proper respect to people (Eelen, 2001). In the Thai language, nouns and verbs could be differently qualified and used to recognize various status levels such as royalty, religious and lay people (Phawadee Deephuengton, 1992). The notion of using the right words with the right people at the right time is also consistent with 'Politic behavior,' according to Watts' (1989) politeness model. Watts (2003) points out that the attribution of (im) politeness might lead to either a positive or negative evaluation of the speaker's behavior. For Watts (2003), the speaker and his/her interlocutors would notice that certain social conditions within their relationship would direct them, during their ongoing interactions, towards the choice of which politeness strategies they might use. It seems that Watts' notion concerning a person's selection of a proper strategy in an ongoing interaction is totally different from the rational politeness strategies of Brown and Levinson (1987) which claim to be comparable across cultures. Watts (2003) also disputed Brown and Levinson (1987)'s individualistic concept of face, which states that it is appropriate only within individualist societies, but not within collectivist ones. Consequently, it seems obvious that cultural difference is a key factor affecting the choices of politeness strategies within the communicative interactions among speakers.

An overview of the social interactions occurring among people from different cultures would show that some motivations for successful communication force them towards certain behaviors and actions. These would arise in the form of several behavioral alterations in order to assimilate with those of the other culture and become a part of that cultural group rather than remain in a separate group (Giles, 1973, as cited in Littlejohn & Foss, 2011). Giles (1973) and his colleagues have developed a communication accommodation theory (CAT) which provides the theoretical framework to explain the interpersonal relationships in an intercultural communication context (as cited in Immanura, Zhang, & Harwood, 2011). According to Giles, Coupland, & Coupland (1991), people are likely to adjust their behavior or accommodate their communication

events for the reason of getting approval or receiving positive feedback from their interactants (Immanura, Zhang, & Harwood, 2011). How people choose to act in order to avoid being left outside a group discloses the relationship between those negative responses and the perception of negative motives and psychological outcomes (Gasiorek, 2013). Moreover, communication accommodation and linguistic competence were positively associated with relational solidarity which fully mediated the relationships between intergroup contact and cognitive and behavioral attitudes (Immanura, Zhang, and Harwood's (2011). According to Giles (1973), the two basic principles in CAT are convergence strategy and divergence strategy. Giles and Ogay (2005, as cited in Whaley & Samter, 2007) stated that for convergence, people try to achieve their goals to accomplish communication by adapting their communicative behavior in terms of a wide range of linguistic, paralinguistic, and nonverbal features in order to become more closely aligned to their interlocutor's behavior. On the other hand, divergence strategy is the way a person determines to maintain his or her own style or action to remain different to his or her conversational interlocutor's style (Giles, 1973). The objectives for maintaining verbal or nonverbal differences between him/herself and the others are the desire to emphasize his or her own intergroup and to highlight his/her own identity. It is remarkable that the divergence strategy could be a very important tactic for displaying a valued distinctiveness from the other (Giles & Ogay, 2005, as cited in Whaley & Samter, 2007). Moreover, divergence is sometimes defined as a more appropriate strategy than convergence to be able to get appreciation from others of a different culture when engaging in over-accommodation might seem to imply descending from dignity or superiority. Therefore, understanding accommodation theory could insightfully result in people behaving or avoiding misbehavior when living in other cultures.

Indeed, the purpose of this study is to investigate differences in the use of politeness strategies employed in both verbal and non-verbal rejections of co-workers from different status levels and social distance in multicultural corporations in Thailand. The following four refusal situations - Dinner Invitation, Offering a Ride, Dating Invitation, and Request for Something – were chosen for the following reasons. First, as

politeness is always situation-specific (Yuling, 2008), the four specific situations were selected because they regularly occur in multicultural corporations where there is cultural variation amongst the co-workers. Moreover, refusal is face threatening and frequently occurs in the process of the four selected situations no matter how different or similar the co-workers' social status, social distance or social power. In fact, a refusal has the potential to 'threaten face' - either the positive or negative face of the interactants, depending on the reason behind the refusal (Ree & Knight, 2008). An investigation of such situations, consequently, would result in insight into the strategic use of politeness. Additionally, it is noted that in a dating invitation situation, the notion of dating is moderately different between Asians and Westerners. Sexual relationship might be a major part of the dating process for Westerners; however, sexual matters may be only of slight concern for Asians, especially on a first date. Dating is higher in number a value table in a cross-cultural marriage context (Marriage and Family Encyclopedia, 2012). Therefore, a deeper investigation of the refusals of dating invitations which happen in multicultural corporations could be most instructive. Moreover, this study focuses on examining the types of pragmatic strategies used for making polite refusals because these refusal strategies are essential for office workers employed in multi-cultural corporations. As Brown and Levinson (1987) mention, refusal is a Face Threatening Act which is intrinsically necessary in the context of people interaction. Though it is damaging, it is indispensable. Such a view can be held because refusal is about people's choice when confronted with the chance of executing a Face Threatening Act. Furthermore, much earlier research study has investigated the refusal strategies among EFL learners or students in academic and university settings (Allami & Naeimi, 2011; Lee & park, 2011). Alternatively, this study examines the politeness strategies used in refusal situations of participants in a cross-cultural workplace atmosphere.

Objective

The objectives of this study are to investigate the differences in the use of politeness strategies among different refusal situations, to examine the use of politeness strategies amongst the different status levels and social distance of co-workers, and to investigate whether native language, social distance and relations, age, exposure to Thai culture, education, and work experience can predict the use of politeness strategies in multicultural corporations in Thailand. The study responds to the following research questions:

- 1) Which types of politeness strategies are used in refusal situations of speakers from different socio-cultural backgrounds in multicultural corporations?
- 2) Do differences exist in the use of politeness strategies in different refusal situations? If so, are there any differences among dissimilar status levels and social distance for each situation?
- 3) Do differences exist in the use of politeness strategies between Asians and Westerners?
- 4) In each situation, do native language, social distance and relations, age, exposure to Thai culture, education, and work experience affect the use of politeness strategies?
- 5) How are politeness strategies used?

Materials and methods

A survey methodology design was used in this study to collect data which mirrored Brown and Levinson's (1987) strategies and three major factors (social distance, relative power, and absolute ranking of impositions) in order to explore factors for the politeness strategies used in refusal situations among employees in multicultural corporations. Furthermore, interviews were undertaken to form the qualitative dimension of the study and were used to examine Ide's (1982) cross-cultural model, Watts's (2003) politic

behavior theory, and R. Scollon and S. Scollon's (2001) Power and Distance. The interviews conducted with co-workers in a Thai multicultural corporation setting sought to examine the differences and similarities within a cross cultural environment. In cross-cultural circumstances, the universality of the face threatening acts of Brown and Levinson's (1987) theory is argued and disputed in terms of the different interpretations between how Eastern and Western people judge these strategies. Indeed, the universality of these politeness strategies is questioned. Moreover, communication accommodation theory is used as a framework to explain many of the adjustments which interview participants used to maintain, increase, or decrease social distance, as well as power relation, in their refusal interactions.

1. Setting and Participants

Two hundred participants from 22 leading multicultural corporations located in Bangkok and the perimeter areas of Thailand were asked to respond to a questionnaire. These participants were divided into 2 cultural groups. The Asian representatives consisted of 145 participants from Bangladesh, Cambodia, China, India, Japan, Korea, Malaysia, Mongolia, Myanmar, Philippine, Singapore, Sri Lanka, Taiwan, and Thailand; whereas the 55 Western nationalities represented America, Argentina, Australia, Belgium, Brazil, Britain, Canada, France, Germany, Hungary, New Zealand, and Sweden. As referenced, the unknown accurate number of sample size could be 80% confidence level at 163.84 respondents (Smith, 2013) and at least 200 cases for the recommendation of sufficient sample size of factor analysis solution (Guilford, 1954). Therefore, the random sampling participants of this study were selected.

2. Instruments

Two main data collection instruments were used. First, a questionnaire was used to collect participants' information and responses on their use of refusal strategies in selected situations (Dinner Invitation Refusal Situation, Offering a ride Refusal Situation, Dating invitation Refusal Situation, and Request for Something Refusal Situation). The

first part of the questionnaire was adapted from Sifianou (1999)'s personal data collection. Whereas, the second part of the questionnaire detailed forty four refusal items categorized under 7 types: (1) Do the Face Threatening Act (FTA) on record without redressive action, (2) Do the FTA on record with positive politeness in redressive action, (3) Do the FTA on record with negative politeness in redressive action, (4) The combination of Do the FTA on record with positive politeness in redressive actions and Do the FTA on record with negative politeness in redressive actions, (5) Do the FTA off record, (6) The combination of Do the FTA off record and Do the FTA on record with positive politeness in redressive actions', and (7), Don't do the FTA. These responses were taken from linguistic responses based on Brown and Levinson's (1987) negative and positive politeness strategies as well as from Henstock's (2003) refusal situations in the questionnaire of Japanese refusal requests. In each refusal situation of this study's questionnaire, eleven responses were listed. However, other responses desired by the participants themselves were also added in the blank field for each situation (see Appendix). In addition, the variables used to explore the socio-cultural data of the participants included six different status levels of the participants' interlocutors which were designed and adapted from Liu's (2004) nine pairs of three different statuses (Student, Professor, and Administrator) in disagreement and power relations. The six status levels used in this study were (1) Close-Equal Coworkers (Co-workers who have the same status, and a close relationship), (2) Not Close Equal Co-workers (Co-workers who have the same status, but not a close relationship), (3) Close Junior Co-workers (Co-workers who are lower in work status, and have a close relationship), (4) Not Close Junior Co-workers (Co-workers who are lower in work status, but do not have a close relationship), (5) Close Senior Co-workers (Co-workers who are higher in work status and have a close relationship), and (6) Not Close Senior Co-workers (Co-workers who are higher in work status, but do not have a close relationship). Item-Objective Congruence (IOC) was used to evaluate the questionnaire's content validity. Secondly, in-depth interviews were also conducted and were one-on-one in-depth semi-structured interviews with 19, or 9.5%, of all 200 participants (15 Asians and 4 Westerners). These 19

participants were selected because they had not only shared identities, such as social status levels, literateness, degrees of social interaction within multicultural co-workers, but they had also represented divergence in terms of native language use, professional categories, ages, and cultures. Each selected interviewee working in a Thai multicultural corporation was asked to sign a consent form in order to participate in the interviews. Five in-depth interview questions as open-ended interrogations were designed to collect information related to politeness strategies used for refusals (Brown & Levinson, 1978, 1987). A digital recording was used as an aid in the interviews. Each one-on-one, face-to-face interview lasted approximately one hour, or dependent on the time availability of each informant.

Results

The findings of the study are outlined in detail under each research question:

Research question 1: *Which types of politeness strategies are used in refusal situations of speakers from different socio-cultural backgrounds in multicultural corporations?* A factor analysis was used to reduce the number of politeness strategies in cross-cultural contexts into key distinct types by grouping the similar ones together. According to Rietveld & Van Hout, 1993, it is acceptable to keep factors with eigenvalues larger than 1 for factor analysis. The eigenvalues were plotted (scree plot) while the cut off point for common factor loadings was at a value greater than .40 (Costello and Osborne, 2005). The interpretation of the factors as types of politeness strategic use of co-workers of six different status levels in multicultural corporations was based on the assumption that “co-occurring patterns of types of components reflect underlying shared communicative functions” (Biber, 2004: 46, as cited in Getkham, 2012). At least 3 variables were used to underline a number of measured variables for each factor (Raubenheimer, 2004).

The factor analysis results were reported in the six different status levels of co-workers, respectively. Heavy loadings greater than .40 were revealed as shown in an

example of factor analysis results of ‘Close Equal Co-workers’ (see Table 1). Thirteen out of 15 heavy loadings (greater than .40) in the first type (Type1+) were Indirectness Refusals for Conflict Avoidance as ‘Do the FTA off record’ (no. 10,19,21,30,32,41, and 43), ‘Don’t Do the FTA’(no.11, 22, 33, and 44), and ‘the combination of Do the FTA off record’ and ‘Do the FTA on record with positive politeness in redressive actions’(no. 9 and 42). Direct Refusal with Thanks as the second type (Type 2+) in this group of co-workers included three heavy loadings (18, 31, and 38). However, the negative loadings in the second type (Type2-) revealed that the Close Equal Co-workers hardly ever used ‘Don’t do the FTA’ whenever they preferred direct refusals.

Table 1: Factor Analysis of Refusal Strategies for ‘Close Equal Co-workers’

No.	Items	Loadings
Type 1(+): ‘Indirect Refusals for Conflict Avoidance’		
10	I have diarrhea, today. (dinner)	.751
43	Well, if I don’t forget it. (request for things)	.695
30	I’ve got a stomach ache. (dating)	.670
9	I really wanna go, but have a late meeting tonight. (dinner)	.599
22	Saying nothing (riding)	.579
33	Saying nothing (dating)	.575
44	Saying nothing (borrowing)	.572
21	This evening, I have to go visit my mom. (riding)	.560
12	I can’t go with you. (riding)	.551
11	Saying nothing (dinner)	.547
42	No problem, if only you had asked me earlier (request for things)	.522
41	Things have gone missing very often lately. I don’t know why. (request for things)	.495
23	I cannot go with you. (dating)	.493
32	Today, I have a meeting with some old friends. (dating)	.469
19	I think I will stop by the grocery store. (riding)	.465
Type 2(+): ‘Direct Refusals with Thanks’		
38	I don’t have it right now. (request for things)	.506
5	I really can’t go with you. I really appreciate it. (dinner)	.490
31	Thank you for asking me out. Lots of work to do tonight. (dating)	.477
18	I hope you don’t mind me saying this. But, I can’t accept your offer. Thank you very much. (riding)	.406
Type 2(-): ‘Saying Nothing to Avoid Conflict’		
44	Saying nothing (request for things)	-.516
33	Saying nothing (dating)	-.501
22	Saying nothing (riding)	-.469
11	Saying nothing (dinner)	-.428

The results of the factor analysis of each group of co-workers reveals several types of politeness refusal strategies used with different status levels in multicultural corporations (see Table 2). All of the first types of politeness strategic uses among the six status levels were indirect refusal strategies, which were generally used for conflict avoidance. The three status levels which were (1) Close Equal Co-workers, (2) Close Junior Co-workers, and (3) Not Close Junior Co-workers, all used strategies entitled as 'Indirect Refusal for Conflict Avoidance'. Two others, the Close Equal Co-workers and Not Close Equal Co-workers, used directness which was also an important key for refusals. The co-occurring patterns of high loading strategies used in both groups were direct refusals either with thanks or with apologies. 'Direct Refusals with Thanks' was defined as the second type used by the Close Equal Co-worker status, whereas 'Direct Refusals with Apologies' was labeled as the second type used in the Not Close Equal Co-worker status. For the 'Don't do the FTA' politeness strategy, it is noticeable that 'saying nothing' was not a common strategy in the refusals of the Close Equal Co-workers because the second type showed four negative loadings for this status. On the contrary, the 'Don't do the FTA' in terms of 'saying nothing' was positively high loaded in the second type used in the Not Close Senior Co-worker status. Thus, 'Saying Nothing to Avoid Conflicts' was defined as the co-occurring pattern for the Not Close Senior Co-worker status. Both direct and indirect refusals were highly loaded as the first type of both Close Senior Co-worker status and Not Close Senior Co-worker status because these strategies were used as face saving acts as well as underscoring the relation of power, distance, and rank of imposition of the speech acts.

Table 2: Types of Politeness Refusal Strategies Used with Different Statuses of Co-workers in Multicultural Corporations

Six Status Level Refusal Strategies of Co-workers in Multicultural Corporations					
Close Equal Co-workers	Not Close Equal Co-workers	Close Junior Co-workers	Not Close Junior Co-workers	Close Senior Co-workers	Not Close Senior Co-workers
Type 1+ (15 loadings) Indirect Refusals for Conflict Avoidance	Type 1+ (7 loadings) Indirect Refusals & Saying Nothing for Conflict Avoidance	Type 1+ (11 loadings) Indirect Refusals for Conflict Avoidance	Type 1+ (11 loadings) Indirect Refusals for Conflict Avoidance	Type 1+ (8 loadings) Indirect & Direct Refusals for Conflict Avoidance	Type 1+ (3 loadings) Direct with Politeness and Indirect Refusals
Type 2+ (4 loadings) Direct Refusals with Thanks	Type 2+ (4 loadings) Direct Refusals with Apology	Type 2- (4 loadings) Inappropriate Refusals		Type 2+ (3 loadings) Indirect Refusals with Thanks	Type 3 + (4 loadings) Saying Nothing and Apology to Avoid Conflicts
Type 2- (4 loadings) Saying Nothing to Avoid Conflict	Type 3+ (3 loadings) Direct Refusals with Apologies and Thanks	Type 3+ (3 loadings) Direct Refusals with Apologies and Thanks Type 3 – (3 loadings) Direct Refusal without Thanks			

Research question 2: *Do differences exist in the use of politeness strategies in different refusal situations? If so, are there any differences among dissimilar status levels and social distance for each situation?* A one-way Analysis of Variance (ANOVA) test was used with the results presented in Table 3:

Table 3: One-way analysis of variance (ANOVA) for Four Refusal Situations and Six Types of Co-workers

Situations	df	Sum of Squares	Mean Square	F	Sig.
Dinner Invitation Refusal Situation					
Between Groups*	5	17.360	3.472	3.894	.002
Within Groups	1194	1064.640	.892		
Total	1199	1082.000			
Offering a Ride Refusal Situation					
Between Groups*	5	26.574	5.315	4.906	.000
Within Groups	1194	1293.385	1.083		
Total	1199	1319.959			
Dating Invitation Refusal Situation					
Between Groups*	5	9.751	1.950	1.812	.108
Within Groups	1192	1282.664	1.076		
Total	1197	1292.415			
Request for Something Refusal situation					
Between Groups*	5	59.507	11.905	7.090	.000
Within Groups	1194	2004.330	1.679		
Total	1199	2063.837			

Note: *Between Groups represents the independent variables (the differences among the six co-worker groups)

Statistical significances were found between the use of politeness strategies and the different refusal situations (Table 3). There were significant differences between groups (the differences among the six status levels of co-workers) as determined by one-way ANOVA in three situations: Dinner Invitation Refusal Situation ($F_{5, 1194} = 3.894$, $p < .01$), Offering a Ride Refusal Situation ($F_{5, 1194} = 4.906$, $p < .001$), and Request for Something Situation ($F_{5, 1194} = 7.090$, $p < .001$). There was no statistically significant difference in Dating Invitation Refusal situation. It was noticeable that, from the quantitative results, the co-workers in the multicultural corporations responded equally in refusals for dating situations. Further analysis was carried out to better understand within which groups these significances were seen (see Table 4).

Table 4: Scheffe Post Hoc Tests for the Six Status Levels in Relation to Dinner Invitation Refusal Situations, Offering a Ride Refusal Situations, and Request for Something Refusal Situations:

Situations	Co-workers	Comparison with other groups of co-workers	Mean Difference	Std. Error	Sig.	95% Confidence Interval	
						Lower Bound	Upper Bound
Dinner Invitation Refusal Situation	Close Equal Co-workers	Not Close Equal Co-workers	.18500	.09443	.573	-.1297	.4997
		Close Junior Co-workers	.18500	.09443	.573	-.1297	.4997
		Not Close Junior Co-workers	.20500	.09443	.452	-.1097	.5197
		Close Senior Co-workers	.41500	.09443	.002**	.1003	.7297
		Not Close Senior Co-workers	.21000	.09443	.423	-.1047	.5247
Offering a Ride Refusal Situation	Not Close equal co-workers	Close Equal Co-workers	.06500	.10408	.996	-.2819	.4119
		Close Junior Co-workers	.18500	.10408	.675	-.1619	.5319
		Not Close Junior Co-workers	.23000	.10408	.431	-.1169	.5769
		Close Senior Co-workers	.40000	.10408	.012*	.0531	.7469
		Not Close Senior Co-workers	.38500	.10408	.018*	.0381	.7319
Request for Something Refusal Situation	Close equal co-workers	Not Close Equal Co-workers	.45000	.12956	.035	.0182	.8818
		Close Junior Co-workers	.23500	.12956	.655	-.1968	.6668
		Not Close Junior Co-workers	.42500	.12956	.057	-.0068	.8568
		Close Senior Co-workers	.49500	.12956	.013*	.0632	.9268
		Not Close Senior Co-workers	.71500	.12956	.000**	.2832	1.1468

*= $p<.05$

**= $p<.01$

***= $p<.001$

As is evident in Table 4, the Scheffe Post Hoc Tests revealed significant differences in the six pairs of co-workers among the three refusal situations. Most

significant difference was obviously found between the Close Equal Co-workers and the Not Close Senior Co-workers ($p < .001$) in Request for Something Refusal Situations. As the statistic results were insignificantly demonstrated for the dinner situations, a comparison between the groups were not exemplified.

Research question 3: *Do differences exist in the use of politeness strategies between Asians and Westerners?* At this point, an independent sample t-test was carried out. Table 5 illustrates the results:

Table 5: Politeness Strategies Used in Relation to Cultural Differences (N=1200)

Situations	Cultures	N	Mean	SD	T	df	Sig.
Dinner Invitation Refusal Situation	Westerners	294	1.19	.89	-.268	1198	.788
	Asians	906	1.20	.97			
Offering a Ride Refusal Situation	Westerners	294	1.29	1.23	1.410	1198	.159
	Asians	906	1.19	.98			
Dating Invitation Refusal Situation	Westerners	294	1.19	1.34	.209	1196	.834
	Asians	906	1.18	.92			
Request for Something Refusal Situation	Westerners	294	1.25	1.54	.150	1198	.881
	Asians	906	1.24	1.23			

Table 5 illustrates that there was no significant difference in the use of politeness strategies between the two cultures when the use of politeness strategies was compared by specific refusal situations.

Research question 4: *In each situation, do native language, social distance and relations, age, exposure to Thai culture, education, and work experience affect the use of politeness strategies?* Linear multiple regressions were employed to examine the effect of the six predictor variables (see Table 6) upon the dependent variable: the use of politeness strategies. The summaries of the linear regression analyses are presented in Table 6:

Table 6: Hierarchical Regression Analysis Predicting Politeness Strategic Use
within Six Social Variables for each situation

Situations	Predictor variables	β	R^2	ΔR^2	p
Dinner Invitation Refusal Situation	(1) Native language	-.00	.028	.022	
	(2) Social distance and relations	-.09			.004**
	(3) Age	-.14			.000***
	(4) Exposure to Thai culture	.04			
	(5) Education	.00			
	(6) Work experience	-.01			
Offering a Ride Refusal Situation	(1) Native language	-.05	.036	.031	
	(2) Social distance and relations	-.14			.000***
	(3) Age	-.13			.000***
	(4) Exposure to Thai culture	.01			
	(5) Education	-.03			
	(6) Work experience	.04			
Dating Invitation Refusal Situation	(1) Native language	-.03	.018	.013	
	(2) Social distance and relations	-.08			.007**
	(3) Age	-.05			
	(4) Exposure to Thai culture	.07			.027*
	(5) Education	-.06			.042*
	(6) Work experience	-.03			
Dating Invitation Refusal Situation	(1) Native language	-.03	.028	.023	
	(2) Social distance and relations	-.15			.000***
	(3) Age	-.03			
	(4) Exposure to Thai culture	.04			
	(5) Education	-.06			.039*
	(6) Work experience	.01			

Note: *** $p < .001$ ** $p < .01$ * $p < .05$

According to the standardized regression coefficients (β), the relative importance order of the four predictor variables highly affecting the use of politeness strategies in the four refusals was social distance and relations ($p < .001$), age ($p < .001$), exposure to Thai culture ($p < .05$), and education ($p < .05$). Among all of the predictor variables, social distance and relations had a high impact on the use of politeness strategies in all four

refusal situations, especially as the highest predictor of politeness strategies which was used in the Request for Something Refusal Situation ($\beta = .15$). The results from Table 6 also reveal that the highest numbers were those of social variables predicting politeness strategic use in Dating Invitation Refusal Situations. The variables were social distance and relations, exposure to Thai culture, and education ($\beta = -.08$, $\beta = .07$, and $\beta = -.06$, respectively). It is notable that native language and work experience had no significant influence on the use of politeness strategies in any refusal situation.

Research question 5: *How are politeness strategies used?* Five semi-structured interview questions were used. These were (1) Do you consider ‘politeness’ a really important issue in your workplace? Why? (2) How would you politely refuse these situations: dinner invitations, offering a ride, dating invitations, and borrowing something? (3) Will you consider using polite refusals with gratitude (Thank you) or apologies (Sorry) to your colleagues? How? (4) What do you think about telling a white lie or giving an indirect reason when you want to refuse your colleagues? And (5) Is ‘saying nothing’ an appropriate act to make a refusal in your culture? The responses of the in-depth interviews were analyzed and triangulated. The triangulation process was used in the explanation of the data collected in pinpointing certain aspects of the results (Sommer and B. Sommer, 2002). The semi-structured interviews containing a total of five questions took place in a private room, using a conversational, one-on-one fashion. They lasted an average of one hour per interviewee. The interviewees came from different specialized professions and positions such as interpreters, editors, directors, and managers, etc. in different multicultural corporations in Thailand. The average age of the participants was 40.2, and the average number of years working in their workplace was 12.4. The average number of Asian participants was 78.95 while the average number of Westerners was 21.05. Their educational backgrounds were comparable: 47 % had attained a Bachelor’s Degree and 53% had earned their Master’s Degree. Bachelor’s degree was the overall lowest education level.

The contents based on the in-depth interviews were analyzed and classified into 11 categories namely (1) ‘Do the FTA on record without redressive actions’, (2) ‘Do the FTA on record with positive politeness in redressive actions’, (3) ‘Do the FTA on record with negative politeness in redressive actions’, (4) ‘The combination of ‘Do the FTA on record with positive politeness in redressive actions’ and ‘Do the FTA on record with negative politeness in redressive actions’, (5) ‘Do the FTA off record’, (6) ‘The combination of Do the FTA off record’ and ‘Do the FTA on record with positive politeness in redressive actions’, (7) ‘Don’t do the FTA’, (8) Discernment, (9) Volition, (10) Politic Behavior, and (11) Power and Distance

In summary, the interviews’ findings reveal that, Asians, if their interlocutor was a friend, prefer to use direct refusals, whereas Westerners commonly use bold on record without redressive actions with both friends and those addressees who had higher power or position than they. Thanks or gratitude was frequently added in invitational refusal statements (Dinner Invitation and Dating Invitation), especially with higher status interlocutors. For Westerners, positive politeness was commonly used with explanations of an appropriate reason. With regards to a hierarchical society, it was common to see Asian participants explaining with several reasons why they chose a refusal strategy related to their cultural principles as the discernment established in their minds.

Generally, indirectness in refusals seemed to be part of the Asian cultures. Findings from a Japanese participant; for instance, highlight that Japanese people spoke and acted similar to other Japanese as an in-group personality to avoid being called a ‘black sheep’ or an outsider of the group. On the other hand, Westerners seemed to be more self-determining than interdependent. In Asian countries, age and seniority are significant in society, especially at the workplace. However, age was differently perceived by Westerners. They were more likely to use the same level of language with everyone. Nevertheless, some Westerners living in Asian cultures would evaluate social and cultural symbols in each refusal situation and realize ‘when’ and ‘why’ to send messages for appropriateness or face-saving strategies (Watts, 2003). Some could prioritize that the relationship was very important for their business. Therefore, building

a good relationship would bring advantages to their work. In terms of seniority, according to the interviewees, Asian bosses would notice how their subordinates behaved, such as using body gestures and polite language, etc. Western bosses, on the contrary, never consider this ‘seniority’ to matter. Based on the interviews, the concept of politeness was not only evaluated across time and place (Watt, 2003), but also assessed across the level of persons or professionals. As for power relations, the interview findings reveal that the aspect of power in relation to age and seniority were frequently found in Asian participants’ actions and behavior which could be explained by looking at the culture without being clearly designated.

For Dinner Invitation Refusal Situations, most Asians and Westerners usually employed a ‘Do the FTA on record with positive politeness in a redressive actions’ strategy (gratitude) accompanied with good reasons mostly related to family and personal issues. However, Asians, in particular, were more concerned with the different social levels of co-workers than Westerners when making refusals. In addition, Asians were more likely to use both gratitude and apology with senior people like bosses or superiors.

Regarding the Offering a Ride Refusal Situation, Westerners were more likely to use directness in refusals. The bad traffic condition in Bangkok was a potential reason for not wasting others’ time. Asian interviewees were more prone than Westerners to use gratitude prior to refusal of a ride offer. Uttering a necessary reason was a must with either senior or junior co-workers. In addition, for Asians, using a white lie as a ‘Do the FTA Off Record’ strategy was one of the strongest reasons in an Offering a Ride Refusal Situation. The reason given for this was to avoid face threatening acts if making a direct refusal.

Regarding Dating Invitation Refusal Situations, there were few examples related to making a refusal for dating invitations. One interview finding showed that the most used indirect reason given for the refusal was a white lie about kids or families in order to give an ambiguous hint to the interlocutor that dating acceptance was not likely to happen.

Based on Requests for Something Refusal Situations, the interview findings showed that unlike Asians, Westerners would not use both gratitude and apology for this

refusal situation because it would sound overly-polite. For Asians, saying nothing as a 'Don't Do the FTA' strategy could be an appropriate strategy when the person who borrowed something was a boss because only hesitating body language without words would make the boss feel less or not bad. In addition, a white lie would sound valid for Asians. On the contrary, the findings from Westerners revealed that saying nothing might break a relationship in borrowing cases. Giving a good reason was mostly an appropriate way to go for both cultures.

Discussion

This study reinforced the comprehension of Brown and Levinson's (1987) politeness strategies by employing refusal situations in Thai multicultural corporations. The quantitative results reveal that directness or indirectness of the politeness strategies selected is linked to the level of hierarchy and closeness of belonging to co-workers. This was correlated to the universality of politeness theory in terms of the fact that a person usually chooses a strategy which belongs to his/her society in matters of social life (Brown & Levinson, 1987). Remarkably, indirect refusal strategies for conflict avoidance were highly engaged by Close Equal Co-workers. The indirectness used by this group is consistent with Ide (1982) in that polite manner is associated with discernment. According to Ide (1982), people are likely to be more concerned about the norms of society. The Asians and Westerners taking part in this study while representing various cultures and practices could independently represent a particular nation. However, the Asians in this study demonstrated some similarities such that they could be grouped together; for example, the use of English as their second or foreign language, points of view towards Westerners, etc. In the meantime, the Westerners in this study belong to various occidental nationalities which have shared similarities such as English as their native language and western cultural absorption. Both the Asians and Westerners who are Close Equal Co-workers working in Thai multicultural corporations acquire an awareness of Asian culture, and they could form the judgment that Thai people as Asians are

connected with discernment. The finding of indirectness of refusals is associated with the notion that ‘the type of relationship between interlocutors is clearly a major factor in the choice of politeness strategies in intercultural communication’ (Stadler, 2009, as cited in Kadar & Mills, 2011, p. 117). Nevertheless, for Close Equal Co-workers, Asians who were connected with Westerners as well as Westerners who were closely associated with Asians, overly-polite strategies are needless. These findings were reinforced by Giles, N. Coupland, and J. Coupland’s (1991) communication accommodation theory in that people would adjust their behaviors or accommodate to get approval in cross-national intergroup communication. Thus, people try to achieve their business aims by adapting their verbal and nonverbal behaviors to form an intergroup relationship with their business partners in multicultural corporations. Additionally, based on the interview results, ‘saying nothing’ as a non-communicative message or a speechless message was likely to be judged as negative behavior by Westerners due to its ambiguity in spite of its being assessed as a positive approach to avoid threatening acts for Asians. With regards to Close Senior Co-workers, ‘saying nothing’ and indirectness with thanks were named as two factors with high loadings from the factor analysis due to the reason that the meaning of such answers could be deferred, depending on the hearers’ interpretation. The distance between the speakers and their Close Senior Co-workers resulted in using ‘Don’t do the FTA’ strategy. Saying nothing could be an unclear refusal answer or an attempt to avoid a conflict in the workplace. Felix-Brasdefer (2006) explains that various kinds of formulaic ritualized expressions to deal with refusal in an interaction with a person of higher status, such as a professor and a boss, are used to show respect. Even some Westerners living in Thailand for a long period of time often learn how to use the ‘Don’t do the FTA’ strategy. Shigemasu and Ikeda (2006) indicate that the use of ‘Don’t do the FTA’ was a benefit for fulfilling an individual’s expectation for a positive outcome. Asians and Westerners might evidently show similarities according to their home nation, but in the level of an individual relationship, when the expectation of communication style was shared, the communication style would result in expected positive outcomes.

In addition, the study indicates that positive politeness strategies such as gratitude and thankfulness were used frequently as face saving methods with Close Senior Co-workers. Thanking was prone to be referred to as a negative politeness strategy (Brown and Levinson, 1987); however, it was employed as a positive politeness strategy with hierarchical interlocutors in refusal situations. Thanking was the utterance which the interlocutor preferred to assume reciprocity (inviting-thanking-refusing) for face saving. Evidence shows that the verb 'to thank' could be addressed by high executives while being used 'to express gratitude' as a higher degree of formality and politeness if a member speaks to his/her high executives (Navratilova, 2005).

The study also reveals that, amongst the different refusal situations, there was no statistical difference towards the use of politeness strategies in the Dating Invitation Refusal Situations among any levels of status of co-workers in multicultural corporations. According to Giles (1973), several behavioral alterations to assist assimilation with those of another culture in order to become a part of that cultural group could lead to similarities in any refusals of any status levels of co-workers, both Asian and Western. In this study, a Dating Invitation Refusal Situation was likely to be a sensitive issue which could cause a speaker to lose face if a threat appeared. Persons tended towards behavior which facilitated avoidance of becoming an out-group member. Therefore, similarities in politeness use among each status level of co-workers in dating refusal situations were found. Nevertheless, it was found that points of view on the issue of a sexual relationship in the dating situation have changed. Such a relationship is not an important commitment or responsibility issue for one party only. An examination into a cross-cultural perspective at work between Asians and Westerners around this issue revealed an understanding of equal power between the parties involved. Therefore, although dating could lead to marriage while other situations most likely would not, it tends to be more simply a cross-cultural communication situation occurring in work life.

Despite insignificant differences between two cultures emerging from the independent-Sample T-test's results, the regression analysis results revealed four significant predictors: social distance and relations ($p<.001$), age ($p<.001$), exposure to

Thai culture ($p<.05$), and education ($p<.05$). In other words, the interview results lend support to the notion that co-workers in Thai multicultural corporations need to find appropriate strategies to use in refusal situations due to their own cultures' customs and authentic social contexts. For instance, when making contact with people from another culture, their own cultural appreciation and identity absorption might play an important role on how to communicate with these people. To use a Thai contextual example, Thai language honorifics as well as formal Thai language use would very likely be selected for use in conversational contact according to the two parties' hierarchical levels. In addition, the study underscores that the concept of interdependence seems to hold more relevance than the concept of face-needs, indicating that Asian speakers always monitor the social requirements of an interaction (Ide, 1989; Matsumoto, 1988, as cited in Kadar & Mills, 2011). Westerners, on the contrary, are more concerned with how to save face independently, as individuals, in order to avoid conflicts (Lakoff and Ide, 2005). Whether the person is older or younger than him/herself, the language used is likely to be the same. Additionally, the social distance and relations between two persons also played a major role to predict how a person chooses his/her level of directness or indirectness for the strategic use of refusal. This behavior may indicate the influence of one or both parties' cultural power structures (Scollon and Scollon, 2001).

In sum, all groups of co-workers disclosed evidence that indirectness was generally employed. The findings indicate that not only were Asians most likely to use indirectness in their refusal strategies, but a certain percentage of Westerners with experience of living in Thailand were also aware of indirectness in refusal situations. Occasionally, directness was politely preferred, with the addition of either 'gratitude' or 'apology'. Obviously, while 'saying nothing' was inappropriate with Close Equal Co-workers, it was more appropriate with people in higher positions or Close and Not Close Senior Co-workers.

Conclusion

This study contributes to the understanding of cross-cultural communication in multicultural societies. In the context of instruction in academic courses for the English language, the findings tend to reinforce and support a scaffolding of teaching modules in subjects related to culture and language collaboration, such as Professional Experience in English, the Socio-cultural Backgrounds of English Speaking Countries, ASEAN studies, and Listening and Speaking in English. This study also reveals implications for a growth in mutual understanding between staff and their customers in a business negotiation situation. For example, knowledge of a strategic use of politeness in refusal situations within the context of multicultural corporations is highlighted. In addition, it is suggested that cultural workshops could be established within an organization to diminish incongruity caused by cultural dissimilarity, with positive outcomes of both the corporation and the multicultural people involved.

However, this study's focus was limited to an exploration amongst subjects working in multicultural corporations only in Bangkok and perimeter areas of Thailand. Therefore, it would be useful to investigate corporations of other developed or developing countries within the Asian region. Particulars, such as sites, interview questions and survey formats could be adjusted for different outcomes.

In conclusion, this study underlines that cultural norms and social customs still retain significant influence in the choice and use of politeness strategies amongst all six of the surveyed groups of co-workers in the Thai multicultural corporations. In addition, Westerners, associated with Asian colleagues and who live in Asian countries, are more likely than other Westerners to utilize indirectness as a positive strategy for conflict avoidance. Indeed, the study indicates that indirect refusals could be used to avoid conflicts even in close relationships and amongst equal level co-workers from different cultures. Nevertheless, Asians, as interdependent individuals, are shown to be more sensitive to seniority as well as any hierarchical levels of co-workers when dealing with refusals.

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Decipherment or Whole Language Approach: Empirical evidence

Ketkanda Jaturongkachoke and Supamit Chanseawrassamee

Abstract

With the low reading rate of 7 lines/Thai person/year exacerbated by the current *lingua franca* status of the English language in the educational realm, labor market, and AEC (ASEAN Economic Community) era, numerous academic institutions are striving every way possible to encourage their students to achieve a higher degree of English proficiency. In this descriptive article, the two instructional approaches—“decipherment” and “whole language”—of an academic reading course at a graduate school in Thailand are explored. Garnered from the triangular sources of data—questionnaires, student evaluation forms, and student performances—the findings reveal that most students prefer a combination of both pedagogical approaches, ensued by the “whole language” only. A significant suggestion is that this higher-education institute should provide *all* newcomers with a pre-test. As global villagers, the subjects in this study proposed that it be better for the school to provide English in a more sensible way, e.g. writing as required by the manpower market; reading for TOEIC (Test of English in Communication); and English for job employment, promotion, and success.

Keywords: reading, decipherment, whole language, Thai graduate students.

บทคัดย่อ

อัตราการอ่าน ๗ บรรทัดต่อปีของคนไทยกลายเป็นจุดที่ทำให้คนไทยด้อยลงเรื่อยๆ พร้อมกับอิทธิพลของภาษาอังกฤษที่เพิ่มขึ้นในฐานะภาษาสากลทั้งในด้านการศึกษา ตลาดแรงงาน และยุคประชาคมเศรษฐกิจเอเชียตะวันออกเฉียงใต้ สถาบันการศึกษาหลายแห่งได้ทุ่มเทความพยายามทุกวิถีทางที่จะกระตุ้นนักเรียนนักศึกษาให้มุ่งมั่นเพิ่มทักษะภาษาอังกฤษให้สูงขึ้น

บทความเชิงพรรณานี้ได้รับการจัดทำขึ้นเพื่อศึกษาวิธีการสอนอ่าน ๒ วิธี ประกอบด้วย “วิธีการสอนอ่านแบบแยกองค์ประกอบ” (decipherment) และ “วิธีการสอนอ่านแบบองค์รวม” (whole language) ในหลักสูตรการอ่านเชิงวิชาการ ณ สถาบันการศึกษาระดับบัณฑิตวิทยาลัยแห่งหนึ่งในประเทศไทย แหล่งข้อมูลในการศึกษาค้นคว้าครั้งนี้มี ๓ แหล่งอันได้แก่) ๑ (แบบสอบถาม) ๒ (แบบประเมินผลการเรียนของนักศึกษาเมื่อจบภาคการศึกษาและ) ๓ (ผลการสอบของนักศึกษา ผลการศึกษาพบว่านักศึกษาส่วนใหญ่ พึงพอใจให้ใช้ทั้งสองวิธีการร่วมกันในการสอนอ่าน ตามด้วยการสอนแบบ “การอ่านแบบองค์รวม” เพียงอย่างเดียว ข้อคิดสำคัญที่ได้รับจากการศึกษาค้นคว้าครั้งนี้คือ สถาบันการศึกษาระดับบัณฑิตศึกษาคควรจัดให้มีการสอบวัดระดับก่อนเข้าเรียน (pre-test) แก่นักศึกษาใหม่ทุกคน ทั้งนี้ กลุ่มเป้าหมายในการศึกษาค้นคว้าครั้งนี้ได้เสนอแนะในฐานะประชากรโลกว่า สถาบันควรจัดหลักสูตรภาษาอังกฤษที่เหมาะสมมากกว่านี้ ยกตัวอย่างเช่น การเขียนภาษาอังกฤษที่จำเป็นตามความต้องการของตลาดแรงงาน การอ่านเพื่อการสอบโทอิค (TOEIC หมายถึง การสอบเพื่อวัดความสามารถในการสื่อสารด้วยภาษาอังกฤษ (และภาษาอังกฤษเพื่อการว่าจ้างงาน การเลื่อนตำแหน่ง หรือการประสบความสำเร็จ เป็นต้น

คำสำคัญ : การอ่าน การถอดรหัส ภาษาโดยรวม หมายเหตุไทย

Introduction

“Why do we need to learn English this way?” “Why do we need to know what the abbreviation of S [for Subject] is?” “Why don’t you speak louder? We can’t hear you.” “I don’t like the way you teach; it’s old-fashioned. Nobody’s gonna learn English this way anymore.” “Do we really, really need to learn grammatical elements? I obtained 850 TOEIC score without any need to learn these lessons.” A plethora of these burning questions were yelled at the second author of the current study, particularly before the midterm test. Some even screamed furiously that they did not understand anything at all as they had left school years ago. They could not even recall the prepositions “toward,” “according to,” and “beside” when they were mentioned in the class. With this shocking experience, the two authors, who always update their pedagogy and curriculum, decided to work together to find a better solution for the course.

Many instructors may see this phenomenon as natural as Thai students become more expressive due to their English and western studies or abroad experience. Many may even suggest that the two researchers should let these problems fly away in the wind. Therefore, feeling on the brink of disaster, the co-authors looked into their students' frustrations, initially in terms of the textbook. Their first investigation revealed that the textbook for a graduate studies' reading course (Graduate School of Language and Communication, 2014) was uninteresting and outdated for most students (*see* Jaturongkachoke & Chanseawrassamee, 2013a). Despite 63% of the participants considering the textbook appropriate, all of them stated in the open-ended questions that the book's contents should be brought up to date in line with the latest economic/social/political/etc. issues. Also, a good amount of the content seems superfluous to swathe around a 45-hour class, leaving the instructors scurrying to finish it (Jaturongkachoke & Chanseawrassamee, 2013a). In the subsequent semester of the same year, the two authors further researched the pedagogical approach—reading aloud. In their second study, they found that, because of a huge gap in their students' English proficiency, some low-performing students felt discouraged to speak in front of the class and even became upset when being called on and/or made fun of (Jaturongkachoke & Chanseawrassamee, 2013b). This led to the next imperative of quality education: What can EFL (English as a foreign language) reading instructors do to help their students comfortably navigate the course? Exactly what are the problems that hinder their attaining their goal of learning English? Why does such rage seem to increase and deepen?

Current Status of English in Thailand

The meaning of English to Thailand can be traced back to the Chakkri dynasty. According to the National Identity Office (2005), the English language was primarily introduced into Thailand under the aegis of King Rama IV, or King Mongkut (1851 – 1868), who hired and assigned many foreigners, one of whom was Ms. Anna T. Leonowens, to teach English to the royal children, including his first son who later

became King Rama V, or King Chulalongkorn (p.13). With the economic boom of the 1980s, English was both a means to access modern technology and a key to career success because of it being an essential requirement for communication with foreigners (Fasold, 1987 & 1994). Fasold also remarked that even though Thailand has never been colonized, English had been instilled in people as a foreign language chiefly for economic reasons. Subsequent to the 1997 Asian economic crisis, the number of international elementary/secondary schools/universities had been on the increase in Thailand (Office of the Education Council, Ministry of Education, Kingdom of Thailand, 2004, 2007 & 2011). Subsequently, at the dawn of the upcoming full forum of the ASEAN Economic Community (AEC), the necessity for English education is expressly mentioned in the Eleventh National Economic and Social Development Plan 2012-2016. That is, to respond to the rising *lingua franca* status of English in the Southeast Asian region, Thailand—a state member—has to adjust itself to harmonize with other nations (Office of the National Economic and Social Development, 2013). Hence, English education has come to the forefront again. Incidentally, for more historical detail on English education in Thailand, see Chanseawrassamee (2007) and Jaturongkachoke & Chanseawrassamee (2013a).

Despite such constant endeavor to cope with global and regional shrinkage, the studies focusing on how to teach English reading were of especial importance among Thai professors and educators. Professor Dr. Wichit Srisa-an, in the Thai Education Minister Forum in 2007, mentioned research findings which divulged that a Thai person read approximately 7 lines per year. Such an appalling statistic makes it almost indubitable that the reading rate of Thai students becomes the prime target for almost all educators. Likewise, many TV commercials and educational TV programs/news recurrently mention the low reading proficiency of Thai people in general, compared to neighboring countries' citizens. Many "one-minute," "one-word," "vocabulary" or "one-hour" English programs are abundant on all TV channels. Undoubtedly, from the viewpoint of the concerned parties, including parents, schools, education ministry, and the students themselves, there is agreement that English is essential to their current life. Of

course, the key factor in English competency is truly not the professors/educators/regulators, but the students themselves.

In other words, the attempts of the institute may not completely fit the requirements and/or expectations of the new generations of students. Furthermore, because a lack of high English proficiency may affect students' job hunting success or even cause their grades to suffer, the institute has to work at an improvement in their students' English, particularly in the domains of pedagogical method and materials. To contend with the new demands of learners in the AEC, according to the most recent global changes, everybody needs to be well-equipped with English (Association of Southeast Asian Nations, 2009). "ASEAN conducts its meetings, formulates its correspondence, records its proceedings and decisions, issues its statements, and undertakes its other interactions in English. As an association, it has no translation or interpretation service" (Institute of Southeast Asian Studies, 2010, p. 46). The situation may become more intense at the higher education setting because, on the one hand, weak students may think English proficiency can open a door for them to be employed. Without good preparatory English courses, these graduates may be unemployed even though they obtained their master's degree with honors. On the other hand, for those with high English proficiency, prerequisite English courses may be unchallenging, resulting in boredom and torpor. Conversely, those who have had no exposure to English over a long period may need more lessons to refresh their skill. Additionally, both groups of students need to be appropriately grouped, thereby being educated more effectively with lessons which speak to their individual English proficiency level. This paper is hence aimed to address such frictions as well as suggest possible ameliorations, thereby accelerating students' learning process.

Prior to the upcoming full forum of the AEC in December 2015, all businesses are welcoming new recruits who display high English proficiency. The test which is being used to evaluate applicants is called the Test of English for International Communication (TOEIC). In fact, many private companies in Thailand started using TOEIC in their recruitment process many years ago. Such companies include Air France, Thai

International and Bumrungrad International Hospital, companies not only in Thailand but around the world. Many nurses at public hospitals are paid extra if they can communicate with foreign patients in English. Nowadays, many state enterprises have started to use TOEIC instead of their own English test or other kinds of test; for example, Electricity Generating Authority of Thailand (EGAT) and TOT Public Company Limited. Therefore, during this current study, many subjects mentioned TOEIC tests as a way to revise the reading course.

Notwithstanding, the idea of conducting a research study about reading instructors' exertions to find the best solutions for the subject's problems is not new (*see* Jaturongkachoke & Chanseawrassamee, 2013a & 2013b). Prior to the co-authors' present attempt, there had been a few other studies undertaken by Chalaysap (2009) and her fellow lecturers.

At the outset, Chalaysap (2009) scrutinized her reading students' sentence comprehension. Students' competence of syntax and reading strategy was compared and the findings revealed that several students disregarded the significance of connectives, thereby misinterpreting the texts. Soon after, in a subsequent research study, all the reading lecturers mutually probed their students' participation in producing academic reading materials (Chalaysap et al, 2010). Remarkably, students relying on their individual readings achieved higher scores than those who did not. Learners' participation in text generation was found to promote higher reading proficiency. Even though participation may be a feasible option for teaching English reading, it should be opportunely fostered. In the most recent study, students' outside-class reading behaviors were surveyed and the results proportioned in terms of gender difference. Specifically, whereas females are inclined to read more English textbooks, males prefer real-experience-related ones. The study then recommends that the institute use real-world texts rather than the grammar-oriented ones (Chalaysap, 2011). In this present study, the co-authors hence used Chalaysap's (2011) study to obtain a deeper insight into students' preferences, if any, for "whole language."

A vital point that can be discerned from the three preceding studies is that since 2009, most, if not all, reading lecturers have paid attention to their pedagogical process while endeavoring to better the course for their students. However, the frustration over the textbook and grammar-related pedagogy has also become increasingly apparent. The co-authors believe that the participants' answers to the open questions in the questionnaire, as well as their online evaluation will provide some convincing reasons. As well, since the grammar-related textbook must inevitably permeate the pedagogical method, the co-authors in this study will first discuss the two major methods of teaching learners to read—"decipherment" in opposition to "whole language"—in the following section.

Decipherment versus Whole Language

In reading pedagogy, there are two major approaches: "decipherment" or "decoding," or "code emphasis" and "whole language" (*see* Nunan, 1999; Crandall, 1979; Heymsfeld, 1989; Liberman & Liberman, 1990; Crandall & Peyton, 1993; Burt, Peyton & Adams, 2003, *for example*). Theorists of both approaches have their own rationale.

The former group deem reading as a process of the decoding type (Child, 1988; Nunan, 1999; Mikulecky, 1990; Musumeci, 1997). In particular, decipherment is essentially an activity where form is more important than content (Child, 1988, p. 128). In the former times, with a minimum number of exceptions, ESL (English as a Second Language) readers usually learned to make sense of the text through decoding rather than learning to read it as a whole. According to Heymsfeld (1989), the "decipherment approach" focuses on the "subskills of reading, such as decoding, finding details, identifying main ideas, understanding cause and effect, and making inferences" (p. 65).

In the reading course for graduate studies - the course under examination and a prerequisite for all students at a master-degree level – the course contents contain all skills for new students to be able to read academic English texts and articles. This reading course is deemed a must for all these newcomers to adapt and prepare themselves for the essential texts in accord with their particular fields of study. The textbook in this course

was produced by the instructors at the Graduate School of Language and Communication (2014) in Thailand. In accord with Heymsfeld (1989), the textbook tends to place a greater emphasis on the “decipherment” approach. To delineate, there are four units in the textbook. The first two units pave a solid foundation for students about how a sentence, a paragraph, a passage, or even the whole chapter itself is formed. This part is thus regarded as the decipherment approach. In the remaining two units, students learn how to preview, predict, skim, and scan to find main ideas and make conclusions and/or inferences. This latter part also belongs to the “decipherment” approach. Since such code awareness can be taught and predict learners’ reading achievement (Lieberman & Lieberman, 1990), the two instructors/authors tried their best to educate their students. Unfortunately, the students began to feel frustrated with the former portions of the course and/or textbook. As earlier mentioned, frequently a majority of the students in the class lack a strong foundation in English grammar. Unfamiliar with the form, the subjects were unlikely to crack the code and/or relationship of different sentence elements/parts/types.

Using a theoretical approach, Mikulecky (1990) focused on the formation and correspondence of letters, sounds, words, and parts of speech. Considering the reading course for graduate studies—which covers the sentence level comprising types of phrases, clauses, and sentences—students who do not have a strong foundation in the parts of speech are consequently unable to reach a certain level achievable to those who do. Being devoid of such basic understanding inescapably led to a failing proclivity. Despite a preference for decipherment, the claim of the participants in the current study that there should be a pre-test to classify and group students according to their English proficiency level is thus partially reasonable.

Musumeci (1997), another decipherment researcher, jostled that it would be beneficial for students to be capable of grammatical and syllabic rules, and clarified that learning how clauses and sentences are constructed can help students to make meaning and master the English language. According to Musumeci (1997), nonetheless, as each student distinctively progresses, there should be no rigid schedule for English acquisition (p. 51). In opposition, allowing students to learn at their pace may be somewhat

problematic for degree curricula. Nevertheless, should we as lecturers take into account students' learning rate and goals? Or, do we focus strictly on our prevalent goal of teaching?

Although Mikulecky (1990) highlighted that a bedrock of English grammar should first be required of students and Musumeci (1997) conceded that students' development is to be left at their own disposal, there are some educational experts who propose otherwise. Such authorities would include Rigg and Kazemek (1993), Savage (1993), Nunan (1999), Anderson (1999), and Perego & Boyle (2001).

From the other perspective, theorists favoring a "whole language" approach present supporting proof which confirms that a good majority of English speakers and learners are, by and large, able to comprehend the texts without any reading readiness prerequisites. "For native English speakers and English learners alike, many reading readiness subskill prerequisites turned out to be unnecessary hindrances to literacy development" (Perego & Boyle, 2001, p. 153). "Reading is a process of reconstructing meaning rather than decoding form" (Nunan, 1999, p. 253). These notions match those of Rigg and Kazemek (1993) who divulged a whole language approach is the most suitable for adults (p. 35). Savage (1993) asserted that learning should be unswervingly connected with real application. As the name suggests, "language" must be taken as a whole because all parts/elements are interconnected. When separating the language into small units, be they "grammatical, vocabulary lists, or phonics families," such separation devastates the language (Rigg and Kazemek, 1993, p. 35). "Language must be kept whole or it isn't language anymore" (Rigg and Kazemek, 1993, p. 35).

From his perspective, Anderson (1999) proposes that reading should be considered as a vigorous and effortless process which allows the reader to make meaning and finally comprehend the texts themselves. A "synergy" originating from perusing texts can link what is read to the reader's background knowledge and experiences (Anderson, 1999, p. 1). Anderson's (1999) acronym "ACTIVE," stands for: (1) activate prior knowledge, (2) cultivate vocabulary, (3) teach for comprehension, (4) increase reading rate, (5) verify reading strategies, and (6) evaluate progress. To facilitate their students' achieving their

reading goals, teachers should embrace in their instructional plan these five factors: time, progression, student groups and cooperative learning, variety, and students' needs, interests, and abilities (Anderson, 1999, p. 114). Aligning with Anderson's principle, the co-authors examined their students' attitudes toward the two pedagogical methods—decipherment and whole language.

Between the two polar approaches, there lies a middle means proposed by Heymsfeld (1989). She explicitly states that as the two methods—whole language and decipherment have strong points—teachers should use a combined approach. Stahl, Miller, and Pagnucca (1994) also confirmed the positive effect of such a combination on reading achievement. After studying the progress of their subjects for over a year, the researchers found that a combination of the whole language and the decipherment approaches proved to be an excellent way to improve both reading achievement and attitude. In this study, the subjects were taught with both methods, resulting not only in reading effectiveness but also a positive attitude toward reading. According to Stahl et al (1994), it is quite impossible to teach learners to read only in the whole language mode. Even in the whole language classroom, teachers still need to incorporate explanations of how English letters and elements are brought together in order to provide meanings as a whole.

Adhering to these theorists, the co-authors' main purpose in the current study is to present the students' preferences for decipherment and/or whole language approaches. If any predicaments arose from taking the reading course for graduate studies, the co-authors undertook as their responsibility to address those annoyances and to seek solutions for their students.

Methodology

A. Nature of the Reading Course

As elucidated in their previous research studies (Jaturongkachoke & Chanseawrassamee, 2013a and 2013b), the reading course for graduate studies is a 45-hour non-credit course. It is a course which has been provided to language graduates for

years. Throughout such time, the textbook has been revised according to the period of time and the students' ongoing demands for updated erudition. Covering a 15 week semester, the class generally runs every Tuesday afternoon between 1 and 4 pm. The course is offered to all new full-time graduate students in the Thai regular program at a graduate school in Bangkok. The original intent of the course is to advance students' understanding of academic English. With its considerable emphasis on the "decipherment" approach, the course is believed to positively facilitate students to understand, construe, as well as discern long and complicated sentences, to mention a few of its goals.

The particular reading course which forms the focus of this present study was provided between August 19 and December 9, 2014. During the first part of the semester, before the midterm examination, students studied by decoding basic sentence patterns; phrases, clauses and sentences; headwords and modifiers; sentence comprehension; among other topics. The midterm test took place on October 14 from 1 to 4 pm. This concluded the decipherment portion. The second part began on October 21, when students learned how to identify main ideas, movement of thoughts, and making inferences. Alongside the course, interesting worksheets of a vast variety of types—extra vocabulary exercises, grammatical lessons, and reading assignments—were provided. The TOEIC reading tests were periodically used for students' reading pleasure. The textbook, which more or less affected the co-authors' pedagogy, will now be explicated in detail.

B. Nature of the Textbook

As noted in the co-authors' previous papers (Jaturongkachoke & Chanseawrassamee, 2013a & 2013b), the reading course for graduates is provided by a school of language to all new master-degree students undertaking its regular program. The 200-page textbook with a decipherment approach was specifically designed to equip these students with the academic English reading proficiency necessary for their master studies (Graduate School of Language and Communication, 2014).

The textbook is a black and white print version with no illustrations. It has been

edited and improved over time, and the current version used for the present study was revised in late 2013, being introduced for use in the 2014 academic year. The book is divided into four chapters: Chapter I: Sentence Structure, Chapter II: Context Clues and Sentence Interpretation, Chapter III: Paragraph Elements, and Chapter IV: Previewing, Skimming & Scanning. Fuller details of each chapter can be also found in the co-authors' prior works (Jaturongkachoke & Chanseawrassamee, 2013a & 2013b). To summarize, in line with Heymsfeld (1989), the textbook thus belongs to the "decipherment approach."

Although the textbook and reading-aloud approaches had been examined in their two previous research studies (Jaturongkachoke & Chanseawrassamee, 2013a & 2013b), subsequently many other issues arose, especially in the responses to the open-ended questions. For that reason, the researchers believed that in a culture, such as Thailand, where losing-saving face matters, additional interviews, following a in written format, should be undertaken. An analysis of the questionnaire was conducted after it was completed by the respondents at the end of the course (December 2, 2014). The questionnaire focused particularly on the students' attitudes toward the course's pedagogical methods - a consequence of the textbook. Such discussion highlighted the students' feelings and opinions of their semester experience. It was felt that such suggestions may contain viewpoints which may better the course to some degree. Indeed, a combination of the findings of the reading course, a search for effective materials and student feedback can help generate an enviable impact upon students' learning process or not (Connolly, 2009). Students' feedback, it is held, will help to find answers to all such questions (Stone & Heel, 2014).

The results coming from the student questionnaire in combination with the student evaluation form — a protocol stipulated for education quality assurance by the Office of the Higher Education Commission — are strongly believed to reveal material which will enhance the course. In short, there are always two key decision makers to deal with any problem; likewise, in the classroom, the students and the teachers are the two people who can be both feedback takers and givers (Stone & Heel, 2014). Here, in the current study, students are feedback givers who can help manage the reading classroom.

C. Participants

On the last day of class, questionnaires were dispatched to and filled out by 70 students (male: 29; female: 41) from a class total of 76. The age range was from 22 to 43, with an average of 25 years old. Also, the respondents were asked to evaluate the course, lecturer, and his/her pedagogy at the end of the course as part of education quality assurance. The respondents came from the two sections taught by the co-authors. These sections comprise students from the four Graduate Schools of Public Administration, Business Administration, Applied Statistics, and Human Resource Development. Chalaysap (2011) found significant difference between males and females in the type of reading English text preference; that is, females had a propensity for English grammar-related textbook, while males preferred real-experience-related ones. To faithfully replicate the Chalaysap study, the co-author also investigated the difference of preference in percentage, if any.

To enroll in a program at this graduate school, the admission policy varies from one student/program/school/etc. to another. Some applicants passed their school's requirement based on their written examination scores, some through interview only, while others with their undergraduate degree honors. As a result, there were no participants' admission tests which could be used as pre-tests for this study. Similarly, the final exam results showed that 56 out of the 76 participants in the present study, or the equivalent to 73.68%, passed the course. As the questionnaires were distributed to the participants before the final exam and the grade announcement, their answers were considered impartial. The only factor that might influence the outcome would be the midterm test.

D. Nature of the Questionnaire

As lecturers of the reading course in this study, the co-authors also participated in this academic analysis. Cognizant of the fact that disciples are the hub in determining whether or not a course is proceeding in a correct academic direction, students' assessment is indispensable. Participants were asked to select the best teaching methods: decipherment, whole language or both. However, the more specific answers came from

the open-ended answers. Without students' feedback, there would be no continuous monitoring in order to improve the textbook. Consequently, the inclusion of learners' aspects on the course is considered valuable. Responding in either Thai or English, the respondents answered the disseminated questionnaires. Almost all of them responded in Thai as Thai is their stronger language. Finally, the participants were specifically asked to choose which method they preferred, the decipherment, whole language, or both ways of teaching them to read.

Percentage of each option was then counted and turned it into a percentage. Open questions for their free articulation of comments were also provided. As aforesaid, the finals took place on December 14, 2014. The questionnaire was distributed on December 2, 2014, though it was taken into account that the mid-semester test results, rather than the finals or the final grade, may be a factor agitating the respondents to some degree. Opportunely, all the comments are found constructive to the course betterment.

E. Nature of the Student Evaluation Form

Further to the co-authors' questionnaire, the participants were required by the Institute to complete an evaluation form online. The lecturers will learn the evaluation results two months after the course is over. This standard evaluation is separated into two major parts: the lecturer and his/her pedagogy. In appraising the lecturer, students have to identify whether or not and how well the lecturer is able to transfer knowledge, answer questions, behave, and be punctual, etc. The lecturer's pedagogical method involves his/her teaching plan, course objective compliance, sequences of lessons, his/her research inclusion, material and media used in the classroom, group activity, etc.

Findings and Discussion

A. Quantitative and Qualitative Results Based on the Questionnaire

According to Neuman (2003), ways to calculate the outcomes of a research study are legion. Based on the percentage of each choice, the majority of participants in the present

study (58.6%) were found to prefer the third choice (both approaches: decipherment and whole language), followed by whole language (25.7%) and decipherment (15.7%), respectively, as shown in Table 1 below.

TABLE 1 Students' Preference for Instructional Approaches Based on 3 Choices

Gender	(1) Decipherment	(2) Whole Language	(3) Both Approaches	Total No. of Males and Females
Male	3 (10.3%)	12 (41.4%)	14 (48.3%)	29 (100%)
Female	8 (19.5%)	6 (14.6%)	27 (65.9%)	41 (100%)
Total	11 (15.7%)	18 (25.7%)	41 (58.6%)	70 (100%)

As Neuman (2003) put it, a critical question in standardizing the data is what base to use. "Different bases can produce different results" (Neuman, 2003, p. 195). On the surface, the above Table showed that the majority of students—both females (65.9%) and males (48.3%) alike—preferred both approaches (Choice 3), based on how the lecturers applied the theory into practice. In fact, some students mentioned that they loved both methods because the teacher could keep them awake and motivated to learn. The preference for decipherment seemed to be greater in females than in males to some degree. While males appeared to like the "whole language" approach, a fairly similar percentage is found in choice 3—a combination of two approaches. For both female and male students, numerous respondents commented that decoding or decipherment seemed to be useful for lengthy sentences, while many said that they can generally understand the texts without decoding or decipherment. Those who prefer the whole language method emphasized the importance of real-life communication and TOEIC. The co-authors dug deeper into these figures by calculating with a different base (i.e. the number of choices), noting the difference in the total number and a clearer propensity in the student preference.

With a different way of calculation, the total number of choices in Table 2 will somewhat differ from the figures calculated from the number of respondents in Table 1.

When considering the number of options each student made, the total number of the first and second choice was added by the “both approaches” choice. When added by the sole choice—either decipherment or whole language—the number for each choice can apparently differentiate the preference of males and females, thereby producing another interesting result as follows:

TABLE 2 Students’ Preference for Instructional Approaches Based on 2 Choices

Gender	(1) Decipherment + (3) Both Approaches	(2) Whole Language + (3) Both Approaches	Total No. of Choices
Male	17 (39.5%)	26 (60.5%)	43 (100%)
Female	35 (51.5%)	33 (48.5%)	68 (100%)
Total	52 (46.8%)	59 (53.2%)	111 (100%)

When looking through a different lens, that is, regarding the choices of each approach, it is far more apparent that male students prefer the “whole language” approach (60.5%) more than the “decoding” one (39.5%). Females, on the contrary, preferred both approaches with only a slight difference in the percentage (51.5% vs. 48.5%). These findings confirmed Chalaysap’s (2011) study that males prefer real-experience-related texts rather than females who tend to be more passive—learn what they are asked to (Chalaysap, 2011). This is why her study recommended that the institute should focus more on daily life texts rather than grammar-oriented ones (Chalaysap, 2011). Another explanation is that a good number of students may need to seek a job after graduation. For that reason, TOEIC might be their ultimate goal. The “whole language” method absolutely serves such need. Overall, the first choice for the participants in this study is the “whole language” approach.

Those preferring the “whole language” approach, the English text should be understood as a whole, made the following comments.

- I prefer the whole language method because I can understand the entire text without separating each element. Doing so needs us to understand the text in detail, I don't see any necessity.

- I can apply this approach to our daily life experience. It is appropriate for reading English-language articles. I think newspaper articles should be introduced and read in class.

- I think the whole language method helps me to remember vocabulary more than the decipherment.

- For graduate studies, English for specific purposes (English in a particular field of study) should be taught. As the School did not group students according to their English proficiency, those with low English proficiency will feel bad.

Those preferring the “decipherment” approach, mentioned the following comments.

- “Decipherment” helps me to identify each element. It enables me to see the structure more clearly. The decipherment is necessary for long sentences.

- Short or simple sentences are not my problem, but long sentences are. Therefore, decipherment helps me to understand long and complicated sentences and texts.

- Decipherment helps me to review my grammatical knowledge. When we are good at grammar, we can understand the whole text more easily.

- Understanding of grammar can help me understand the text better and more clearly.

Others who prefer both approaches in their reading emphasized that a combination of both approaches can help them understand the textbook more.

- I think all teaching methods can help students to learn or get better. At this point, it may be too fast or too difficult for those without strong grammatical foundation. However, when time passes, both ways can help students to read better. I appeared to understand the text and the aim of the course more after the mid-term test. I really think that to help solve this problem, there should be a pre-test.

- To find the main idea, we may need to read as a whole. However, decipherment helps me to understand each grammatical element. This knowledge helps me to understand the text as a whole much more.

- Both are good ways for learning English. Both help to create skills in learning. Students are alert to learn and search for information more. I think both are useful.

- I have found that sometimes I feel that I already understood the text. After I learned how to identify each part of a sentence, I learnt that I missed some information or even misunderstood it. Because grammatical structure in English has its own meaning, I think decipherment is a must.

- With different levels of English proficiency, I think the teachers should pave a strong foundation for English grammar first so that all students have the same skill level.

In the open-ended part, where participants were asked to add some more suggestions and comments, the participants mentioned the three dimensions of the course deserving improvement: (1) a wide gap of student's proficiency, (2) old-fashioned textbook (grammatical elements), and (3) the current requirements of the labor market in an AEC context.

(1) Apropos of the grouping issue, some participants in the present study suggested the following solutions:

- Students come with diverse proficiency levels, so they really need different amounts of time to understand the text. I don't know why the school just grouped students according to their school.

- As there is a huge gap among students in the same class, there should be a pre-test to identify each student's English proficiency. Students should be grouped and taught according to their proficiency.

- There should be a pre-test to identify the weaknesses and strengths of each student. That is, those who are weak in grammar should go to grammar classes and be taught with the decipherment method. Those who cannot understand the text as a whole should go to the "whole language" classroom.

- A pre-test can help the teachers to know weaknesses of students in terms of grammar. The pre-test can help the teachers to provide right lessons to the right people, not all the same as it is now. Strong students feel bored with the S for subject, V for verbs, blah, blah, blah.

(2) To improve the textbook, some participants raised the following points.

- The first part—the decipherment—is hard to understand. If students return to school after many years, it is impossible for them to catch up with their classmates who have just received their bachelor's and pursued their master-degree studies right away.

- Decipherment is not really helpful. When reading texts, the most important thing is the context, not types of clauses, phrases, or even sentences.

- The textbook is too difficult for some students; as a result, some more explanation and translation in Thai should be provided.

- The 45-hour period of time is too short for the course with a lot of lessons like this reading course. Each person has a different learning style and amount of time needed to make meaning from the texts.

(3) To meet a new requirement like AEC, some subjects mentioned other ways to learn English.

- It's a waste of time learning English this way. It's just like learning to pass the test. There should be more fun than just learning grammar. People with low proficiency can feel bad as they can't catch up with the others. Some even can't pronounce a word like “diversification.” We're joining the AEC, guys.

- I think Thai people focus more on grammar which is unnecessary in real-life communication; we should emphasize the importance of vocabulary, writing, and conversation.

- I want to learn to write. In the AEC context, I have to be able to catch up with correspondence in English.

Based on the above responses, it can be concluded, at this point, that some of the students had difficulties in learning to read for the following reasons: low reading

proficiency and low grammatical knowledge. These lessened any chance for enjoyment in learning to read at their master's level.

B. Qualitative Results based on the Student Evaluation Form

For education quality assurance, all students at this school are asked to fill in the evaluation form online. As a consequence, the evaluation is harmless, but constructive for all concerned parties. Similar to what was found in their questionnaires, students mentioned that they should have been prepared more appropriately in terms of English proficiency. Such preparation for the course was quite necessary because it would reinforce weak students for better understanding of the English academic texts. Without such preparations, students felt confused at first. After two months, things changed and improved. It took too much time for that adjustment. Again, the necessity for student groupings based on their individual English proficiency level was echoed.

As found in the questionnaire, similar answers were found from the online evaluation forms, as follows:

- I want the course content to focus on speaking, listening, and writing—not just grammar. These skills can be used in daily life and work.
- Pedagogical method was quite weird to me at the beginning, but I like the additional exercises the lecturer provided us.
- The content was overwhelming, too difficult, and unsuitable for the 45-hour course. The examination was too hard for the students to do. There is no reason to measure students' performance this way. The exam should comply with the content in the textbook.
- Academic writing should be provided.
- Student participation is good, but the lecturer should spend more time delivering lectures.
- A summary of each lesson is good, thanks to the lecturer.

It can be seen that both sources in this study confirmed the co-authors' findings from their previous studies that the students tended to dislike the old-fashioned, grammar-

oriented textbook. As the lecturers, in some way, need to conform to the textbook, their pedagogy was deemed old-fashioned. Some students obviously mentioned this.

- The lecturer can teach well, but the course content was old-fashioned, leading to some obstacles.
- Some PowerPoint slides should be provided.
- The lecturer is very attentive and dedicated to teach, understands students as they are, and makes the class fun.

In this case, four students suggested the introduction of the course content and exercises for further practices online.

As with the first source—the questionnaire—the findings from this source also confirm that students require more grammatical preparations. Therefore, it may be not the course content per se, but the students' background knowledge that is not strong enough for them to understand the text by identifying each element in a complicated sentence.

There is another source for this paper analysis. Chalaysap (2009) examined the reading students' sentence comprehension to categorize their reading strategy and the reason why they misunderstand the academic text. In this paper, therefore, the co-authors will look into the students' sentence comprehension in the mid-term and final examinations as this is identical in both examinations. A difference in the students' performance in the two tests may be another source of students' irritation caused by the decipherment approach.

C. Qualitative Results based on Student Performance

In the mid-term examination and the finals, there are two similar parts: sentence comprehension. In the tests, the students must be able to give a specific answer to the questions. It is worth mentioning here that the two major differences between the mid-term text and the finals are: (1) fill-in vs. multiple-choice and (2) the mid-term test comes in as a sentence but the finals come in the form of a passage. In the co-authors' opinion, the most grueling part may come from the fact that the mid-term test contains the fill-in-the-blank part—where there are no multiple choices given. Students may be familiar with

the multiple-choice text; therefore, they feel frustrated with the blank completion format. If this is the case, their frustration might come from other reasons like the pattern of the test.

In the following examples of student performance, it can be discerned whether or not the co-authors' claim is reasonable. Below, the co-authors will present some examples of student performance in a comparison of the fill-in mid-term examination and the multiple-choice finals formats.

Example 1: Mid-term examination

Text: "Humankind faces an extremely complex set of challenges in the twenty-first century: climate stabilization, energy security, sustainable land use, and equitable development."

Problem: What are the challenges mentioned in the sentence?

In the mid-term examination, only one or two students could deliver a completely correct answer. Simply to make sure that they will gain some points, the students' answers ranged from the perfect one like "climate stabilization, energy security, sustainable land use, and equitable development" to "in the twenty-first century: climate stabilization, energy security, sustainable land use, and equitable development" and the entire sentence. Knowing that there is no specific choice to select, the participants in this study may have felt distressed, thereby disliking the decipherment.

In the co-authors' opinion, the problem of frustration about grammatical pedagogy, to some degree, may not be caused by the decipherment or decoding per se, but the characteristics of the mid-term test. To be exact, choices generally help their cognitive process and decision-making. Many students may even have had the rare experience of a fill-in-the-blank test. Specifically, students with low English proficiency can never do a fill-in test because they do not know what to put in the blank. Therefore, they feel frustrated by the grammatical test. In the finals, the question is not so different from that in the mid-term examination.

Example 2: The finals

Text: “...the first and foremost essential criterion for democracy is popular sovereignty.”

Problem: In order to have true democracy, which of the following is most essential criterion?

Choices: A. social justice **B. popular sovereignty** C. parliament
D. presidency.

This is an excerpt from a passage in the finals. The correct choice is B: popular sovereignty, which can be found in the passage. With only fair English proficiency, students can guess that the correct answer is B: popular sovereignty. Looking into the participants' results in this study, 94.7% got this item correct while only 5.3% missed it. In the co-authors' view, most students can do this item because the choices prompt them, making it easier for decision-making.

Example 3: The mid-term examination

Text: There was a view in the Soviet Union, under its leader Joseph Stalin that armed conflict with the West was inevitable, for the difference between capitalism and communism could never be resolved peacefully.

Problem: What was the view mentioned?

In the mid-term examination, without any choices, students may be unable to even identify what modifies “view” as the headword and the modifier are placed so far apart, not close together. Only 5.3% of the participants could answer it correctly = that armed conflict with the West was inevitable - while the other 94.7% answered incorrectly. The answers ranged from “The Soviet Union” to the entire sentence.

In the co-authors' perspective, many students tried to gain the point; therefore, they just wrote something to include everything in their answer.

Example 4: The finals

Text: Today, with the opening and fast growth of the Indian economy, this “weakness” is turning into a big strength for international cooperation and investments. Much of the success of Bangalore, for instance, is attributed to the phenomenon of “reverse brain drain.”

Problem: What factor has led to the phenomenon of “reverse brain drain”?

- Choices:**
- A. the larger percentage of the IIT’s graduates
 - B. stronger international cooperation and investments
 - C. the opening and fast growth of the Indian economy**
 - D. more interest in engineering and applied science

This is an excerpt from a passage in the finals. The correct choice is C: the opening and fast growth of the Indian economy, which can be found in the passage. It is not necessarily always true that if students can find where the phrase “reverse brain drain” is, they can then select the correct answer. This is because Choice B is much closer than Choice C. For this item, an equal 50-50% of students responded correctly and incorrectly, respectively.

Example 5: Mid-term examination

Text: Since globalization is continuously redefining relationships between business organizations throughout the world, the role of culture has been the topic of numerous studies focusing on various aspects of human behavior

Problem: Why has the role of culture been the topic of numerous studies?

If students do not know the meaning of the transitional marker “since,” that it can share the same meaning with “because,” they cannot do this item at all. With the instructors’ emphasis on the use of “as, for, and since,” 78.9% knew the multiple functions and meaning of the word “since,” while 21.1% did not. Some students mentioned the helpfulness of the instructor’s teaching as follows:

- Grammar is hard, but with the instructions given by the nice teacher, I kind of understand English grammar more. I never knew that “as or since” could mean “because.”
- The instructor teaches me and I was never bored with English grammar like before.
- Teachers taught too fast. Wait for me; I can’t catch up sometimes!
- Teacher is a big part of this course because it is really hard to understand grammar and other stuff. If teachers explain to us well. I’m sure that we can get through this, whether it is difficult or not. [Questionnaire, December 2, 2015]

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Example 6: The Finals

Text: It is sometimes said that gross human-rights violations—such as genocide—are ‘irrational’ and beyond scientific explanation.

Problem: An example of gross human-rights violation is _____ .

Choices: A. **genocide** B. irrational explanation C. state behavior
D. social-scientific investigation

It is quite obvious that the correct answer is A: genocide. This is confirmed by the fact that 63.2% chose this item correctly, whereas the rest (36.8%) missed it. The co-authors had the impression that to find the correct answer, students must know the grammar structure of “appositive” or “noun in apposition.” There are three ways of forming this structure: a dash, the parentheses, and the commas before and after the noun phrase. Many students mentioned the usefulness of a combination of both decipherment and whole language in their learning to read as follows:

- Decipherment allows me to understand how each sentence is formed. When dividing the sentence into several elements, I understand how each part comes together. The whole language method makes me understand the overall meaning of a sentence. When I read, I can understand better than before. If I don’t understand any sentence, I separate it into subject and predicate. Then, I can understand it.

- Both ways are good and helpful. They help me to create my reading skills.

- Grammar rules are important especially in writing and translation. Teaching this way should be supplemented by teaching how to write and translate. Both decipherment and whole language can be useful in my real life.

- Understanding elements in a sentence makes me understand the text better and clearer. Before taking this course, I misunderstood many texts because I didn't know that each structure also has its specific meaning like modals used for probability and request. Vocabulary is also another important part, so prefix and suffix studies are also important. Separating each word part is as important as separating each sentence element. [Questionnaire, December 2, 2015]

In brief, when students showed some irritation toward the curriculum, the textbook, the lecturers, or even their pedagogy; lecturers should not feel terrible. Instead, they should conduct research because many times, the positive/negative reaction is just on the surface. Further digging should be undertaken to find the real cause. In the current study, in addition to the decipherment method in the first part, the testing way—written form—may be another cause of irritation for the students.

Conclusions, Recommendations, and Limitations

The present paper reveals that the majority of respondents preferred the combination of both approaches of learning: decipherment and whole language. The information derived from both the student questionnaire and the on-line evaluation confirmed that both pedagogical methods are vital to their learning process as propounded by the gurus of both methods. This finding concurs with the positive effect of both approaches on language learning achievement which Heymsfeld (1989) and Stahl et al (1994) found. When looking at the data as a single choice, the preference for “whole language” or real-world texts is higher in males than in females, as was found in the work of Chalaysap (2011). Furthermore, the students' questionnaire and their on-line evaluation prove to be an excellent source of rich information (Connolly, 2009; Stone & Heel, 2014; Jaturongkachoke & Chanseawrassamee, 2013a & 2013b). The co-authors thus hope that

the triangular sources including the students' preferences as well as their evaluations and performance may be, more or less, of interest and applicable to educators/course directors/lecturers, etc. when providing academic reading courses in an ESL/EFL context.

Nonetheless, in terms of limitations, this paper is highly descriptive and exploratory. The authors could have tested the subjects' grammatical knowledge and reading skills first to see if there was a correlation between the two variables. If it was demonstrated that those who preferred decipherment to the whole language approach had better reading skills and grammatical knowledge than those who opted for the whole language approach, a claim could be made that grammatical knowledge is crucial for reading proficiency and as such needs to be taught to those students with low reading proficiency. This study also leads to another suspicion that L2 readers start off as bottom-up readers and have gone through practices and frequent exposure to L2 reading materials before they have become advanced readers known to employ top-down or whole language reading strategies. If this is the case, there is every reason to focus on the decipherment approach for beginner and intermediate readers. Similarly, ignoring the details of each participant's educational background is another gap found in the current study. This gap could be substantially reduced by further research in this field.

The prime target of an English course anywhere worldwide is to enable students to read and write effectively in the language. Nevertheless, graduate students are no longer children and normally come to class with some expectations. The reaction of the students is thus extremely important to their instructors (Connolly, 2009; Stone & Heel, 2014). The response of the participants in the present study tends to concur with the findings of previous research studies in this field; viz., that students will learn what they find meaningful for themselves (*see* Child, 1988; Mikulecky, 1990; Musumeci, 1997; Chalaysap, 2009; Chalaysap et al, 2010, Chalaysap, 2011; Jaturongkachoke & Chanseawrassamee, 2013a & 2013b). To be precise, despite their existing English competency, be it high or low, the majority of students enrolling in the reading course for graduate studies in this research still require reading readiness prerequisites—grammar preparation. Regardless of their preference for decipherment or whole language, most

students admitted that all students should take a pre-test so that they can recognize their own weakness, allowing the Institute to fill such a gap in a more efficient way. Therefore, the institute should positively respond to their request by providing a pre-test.

As consistently maintained in this paper, each student who applies for an educational seat is accepted through distinctive criteria: written examination only, written examination accompanied by interview, interview only, GPA and/or honors, occupational experience/position, etc. Hence, students in the English course may need more preparation for the reading course for graduate students, such as essential grammar rules, vocabulary, or even Thai subtitles. While an appropriate way of grouping should be based on the proficiency of each student, the topics to be learnt should be based on an individual student's weaknesses. If a student has a low vocabulary repository, that student should enroll in a vocabulary class. If some students are weak in grammar, they should take a grammar class. Those who are competent in both grammar and vocabulary should go for the "whole language" course. This will make the graduate reading course match the master-level students' specific requirements—whether for job employment or higher academic pursuit. In general, the lack of some essential basic grammatical lessons like noun clauses, vocabulary words, and main ideas was pinpointed. As was found in preceding research, many respondents called for an update of the textbook and a basic grammar course. As found in the co-authors' previous works, some students made a categorical statement that they needed Thai explanations (Jaturongkachoke & Chanseawrassamee, 2013a & 2013b). This confirms the low proficiency level of Thai readers. These findings should be taken on board by the institute administrators.

Fortunately, and most recently, the School through a directive of the Board of Regents, mandated all reading students to sit for the TOEIC test, as a pre-test, on January 13, 2015. This exercise might be a new way to help students to meet their expressed desire for English development in a more meaningful way because many participants mentioned that after graduation they will become job seekers. Schools are obviously regarded as the place for learners to come for their development and preparation for the next stages of their lives — be that their career or English expansion. This study outlines,

in general terms, how a school reacts to the expressed need of its students and the evolutionary process of its endeavor to gain academic success in a sustainable fashion.

Most importantly, relying only on students' responses in a multiple-choice test or questionnaire may mislead teachers in their evaluation of the students' level of English proficiency. A multiple-choice test and a fill-in test protocol needs to be further examined if it results in students' negative reactions to the course. Additionally, pedagogy may be influenced by students' misunderstanding of a teacher's methods – as the saying warns, don't judge a book by its cover. Nevertheless, despite all the limitations and shortcomings of this study but with the positive thinking and motivation of all parties involved, it will be instructive to see whether the learning objectives and goals of the reading course will shift from that of academic excellence (reading academic texts) to an employment tool (reading for TOEIC) in the same way as its teachers "shift from a fixed mindset to a growth one" (Stone & Heel, 2014, p. 191).

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ENGLISH COMMUNICATION ABILITY DEVELOPMENT THROUGH THE CLIL COURSE

Khwanchit Suwannoppharat and Sumalee Chinokul

Abstract

The demand for English proficiency in communication in both social and academic contexts in Thailand has been increasing. As a weakness in English skills may cause the loss of job and educational opportunities, many Thai universities provide international programs to provide their students with opportunities for advancement in higher education and future careers. Nevertheless, English is a friend and foe of Thai students because they are learning English in an unsupportive environment – English is only used in the classroom. More opportunities to use the English language in a wider learning process in and outside the language classroom are therefore crucial. The Content and Language Integrated Learning (CLIL) approach was thus selected to design a course which aims to develop the English communication ability of the Thai undergraduate students in the international program under focus in this study, since CLIL is an instructional approach that encourages the use of an additional language (usually a target language) in the learning process. The Thai undergraduate students in the Chinese International Program of the Faculty of Liberal Arts, Prince of Songkla University, Hat Yai Campus were selected as research samples for this study. A pre and post-test were used to investigate the effectiveness of the CLIL course to develop the English communication ability of the students. An opinion evaluation questionnaire and an in-depth interview were used to identify the students' opinions of the CLIL course. The research findings show that the post-test scores were significantly higher than the pre-test scores which represents an ability development in the English communication skill the undergraduate students. Moreover, the results of the opinion evaluation questionnaire detail the positive opinions of the students towards the CLIL course in developing their

English communication ability. These interview results also helped confirm the effectiveness of the CLIL course in developing Thai undergraduate students' English communication ability.

Keywords: English communication ability, Content and Language Integrated Learning (CLIL), undergraduate students, international program

บทคัดย่อ

ความต้องการความสามารถทางการสื่อสารภาษาอังกฤษทั้งในบริบททางสังคมและวิชาการในสังคมไทยมีเพิ่มขึ้น เนื่องจากจุดด้อยด้านทักษะภาษาอังกฤษอาจเป็นเหตุให้พลาดงานหรือเป็นอุปสรรคต่อการศึกษาหรือทำงาน มหาวิทยาลัยไทยหลายที่จึงจัดให้มีหลักสูตรนานาชาติขึ้นเพื่อสร้างโอกาสให้นักศึกษาในการเรียนในระดับที่สูงขึ้น และอาชีพในอนาคต แม้กระนั้นก็ตาม ภาษาอังกฤษเป็นทั้งมิตรและศัตรูกับนักศึกษาระดับปริญญาบัณฑิตของไทย เนื่องจากพวกเขาเรียนรู้ภาษาอังกฤษท่ามกลางสิ่งแวดล้อมที่ไม่สนับสนุน – ภาษาอังกฤษถูกใช้เพียงในห้องเรียนเท่านั้น วิธีการสอนแบบบูรณาการเนื้อหาและภาษาจึงถูกเลือกใช้ในการออกแบบรายวิชาเพื่อพัฒนาทักษะด้านการสื่อสารภาษาอังกฤษของนักศึกษาไทยระดับปริญญาบัณฑิต หลักสูตรนานาชาติ เนื่องจากเป็นวิธีการสอนที่กระตุ้นให้เกิดการใช้ภาษาเพิ่มเติม (มักเป็นภาษาเป้าหมาย) ในกระบวนการในการเรียนรู้ ในการวิจัยครั้งนี้ นักศึกษาไทยในหลักสูตรจีนนานาชาติ คณะศิลปศาสตร์ มหาวิทยาลัยสงขลานครินทร์ วิทยาเขตหาดใหญ่ เป็นกลุ่มตัวอย่างการวิจัยครั้งนี้ แบบทดสอบก่อนและหลังเป็นเครื่องมือในการวัดประสิทธิผลของรายวิชาตามแนวบูรณาการเนื้อหาและภาษาในการพัฒนาทักษะการสื่อสารภาษาอังกฤษของนักศึกษาไทยระดับปริญญาบัณฑิต แบบสอบถามความคิดเห็น เป็นเครื่องมือในการตรวจสอบความคิดเห็นของนักศึกษาที่มีต่อรายวิชาบูรณาการเนื้อหาและภาษา และการสัมภาษณ์ถูกนำมาใช้ในการศึกษาความคิดเห็นของนักศึกษาในเชิงลึกเกี่ยวกับประสิทธิผลของรายวิชาบูรณาการเนื้อหาและภาษา ผลการวิจัยนำเสนอผลการเรียนของนักศึกษาจากแบบทดสอบ โดยที่คะแนนหลังเรียนมีค่าคะแนนสูงกว่าคะแนนก่อนเรียนอย่างมีนัยสำคัญ แสดงให้เห็นว่านักศึกษามีพัฒนาการทางด้านทักษะการสื่อสารภาษาอังกฤษ มากกว่านั้น ผลจากแบบสอบถามความคิดเห็น แสดงให้เห็นว่านักศึกษามีความคิดเห็นเชิงบวกต่อรายวิชาตามแนวบูรณาการเนื้อหาและภาษาในการพัฒนาทักษะการสื่อสาร และผลจากการสัมภาษณ์ช่วยยืนยันประสิทธิผลของรายวิชาบูรณาการเนื้อหาและภาษาในการพัฒนาทักษะการสื่อสารภาษาอังกฤษของนักศึกษาไทยอีกทางหนึ่งด้วย

คำสำคัญ: ความสามารถในการสื่อสารภาษาอังกฤษ, วิธีการสอนตามแนวบูรณาการเนื้อหาและภาษา, นักศึกษาในระดับปริญญาบัณฑิต, หลักสูตรนานาชาติ

Introduction

Thailand is an example of a country which uses English as a Foreign Language (EFL) and where English is used in only some specific contexts (Kirkpatrick, 2010). However, although English has been increasingly used for communication in many organizations within Thailand, it is not widely used in the actual society where Thai is the national and official language. Most Thai people regularly carry out their everyday affairs in a non-English communication context; as a result, there are few opportunities for them to use English in daily life. While the world increasingly stresses the significance of globalization, English is consequently the vehicular language for communication among people from various countries (Graddol, 2006; Kumaravadivelu, 2012). Furthermore, it is also accepted as an official and semi-official language. Therefore, it is part of an education priority in almost every country around the world (Nga, 2008). Accordingly, English proficiency is perceived as an advantage and demanded in both an education and career path (Krachu & Nelson, 2001; Wachter & Maiworn, 2008).

As a result, the cooperation between international organizations in Thailand and other countries in the business and educational spheres is extremely influential on educational management. Furthermore, as the growth of international cooperation encourages more varied English roles as communication means, many Thai universities provide international programs to prepare their students for an international culture, molding them to become members of an international education circle. English proficiency is thus increasingly demanded for survival in this context. It is possible to say that the more students know about English, the more opportunities they will have in their education and career paths.

However, the English proficiency of Thai EFL students has not increased over the past decade. Alarming, according to National Institute of Educational Testing Service (2015), the scores of the English test in the Ordinary National Education Test (O-NET), administered on 21st March 2015, are lower than the test scores administered in previous years. The Director of the National Institute of Educational Testing Service said that the

test scores have been decreasing every year. In fact, since O-NET is a standard placement test used as one of the criteria for entering any program in Thai public universities, it is possible to conclude that the average English proficiency of Thai EFL freshmen at tertiary level is rather low.

It is not an exaggeration to say that English development ineffectiveness in Thailand is caused by an unsupportive environment. Consequently, preparing Thai EFL undergraduate students who have a low level of English proficiency and are not in an English speaking environment to enroll in the international programs where English is used as the medium of instruction is complex. Richards and Rogers (2001) and Seelye (1993) maintain that people learn better when they acquire information through subject matter. Therefore, an instructional approach applied in the course of this research study emphasizes learning content and language, encourages students' learning through communicative activities to build up their confidence in using English in real life and allows students to become aware of differences in English use in the international society in which they will communicate and work. Therefore, a Content and Language Integrated Learning (CLIL) approach was selected to develop the English communication ability of Thai undergraduate students in the international program of this research study.

Objectives of the Study

This research study aims to:

- 1) determine the effectiveness of the CLIL course in developing the English communication ability of the Thai undergraduate students in an international program; and
- 2) investigate the opinions of the Thai undergraduate students in the international program towards the CLIL course in the development of their English communication ability.

Research Questions:

This study aims to answer two research questions regarding the effectiveness of the CLIL course to enhance the English communication ability of the Thai undergraduate students in an international program:

- 1) To what extent can the CLIL course enhance the English communication ability of Thai undergraduate students in an international program?
- 2) What opinions did the Thai undergraduate students in an international program form towards the CLIL course in enhancing their cultural awareness and developing their English communication ability?

Literature Review*Course Development*

Course development is sometimes called course design; it is a work in progress to modify a course to serve students' needs. Language course development involves several components and steps. It is an interrelated set of processes and products as a system (Graves, 2000). A teacher who designs the course can consider what should be modified, added or changed to suit the interests and needs of a particular group of students (Sysoyev, 2000).

There are several frameworks of the course development process proposed by various scholars, but many of them restrict the course developer to following a steady order that seems to limit the autonomy of the course design. Additionally, there are some factors causing an inability to follow the specific steps such as learning context, students' conditions, educational policy, etc.; therefore, an unlimited-order course development framework is more likely appropriate to allow the course developer to design a course spontaneously.

Course Development Process Framework of Graves (2000)

The model of course development drafted by Graves (2000) is compelling because it is not a linear list. Therefore, it is not necessary to design a course in a specific order.

The course developer can begin designing the course anywhere depending on beliefs and understandings, context or setting.

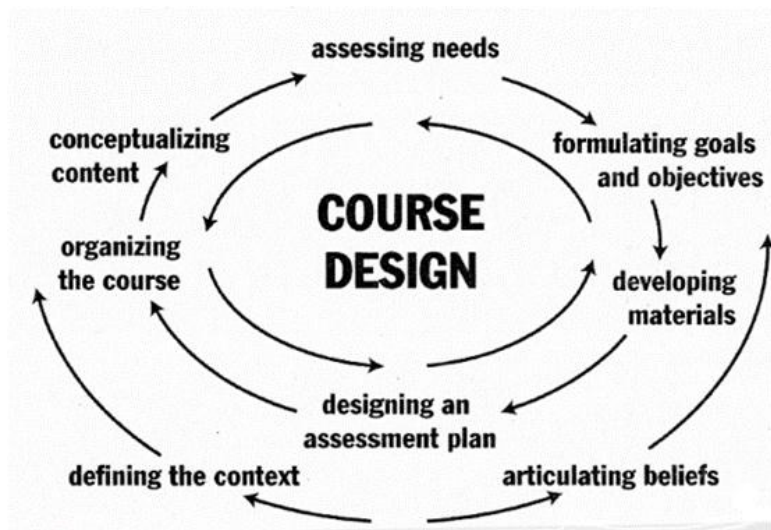


Figure 1: Framework of Course Development Process (Graves, 2000, p. 3)

Figure 1 presents two aspects of course development following Graves' (2000) course development process framework. According to Graves (2000), “the first aspect is there is no hierarchy in the processes and sequence in their accomplishment” (p. 3). The course designer can begin designing the course anywhere in the framework depending on the course designer’s beliefs and understanding, and how to problematize a particular situation; and secondly, the components are interrelated, with each of them influencing and being influenced by others in some way. Although it is not necessary to follow a specific order, each step in Graves' (2000) course development process framework connects with each other; that is, planning a component will contribute to others, so changing one component will influence all the others. If the course developer gets clear content, it will be easy to write the objectives. If the content is changed or adjusted, the objectives will be changed or adjusted following the changes in the content.

The course development stages in Graves' (2000) course development process framework are: (1) *defining the context* –problematizing the course: to look at the context and define the challenges needing to be met in order to make the course successful; (2)

articulate beliefs – designing the course based on beliefs; (3) *conceptualizing content* – thinking about what the students should learn in the course, who they are, what their needs are and what are the purposes of the course, deciding about what should be included, what should be emphasized and what should be dropped and organizing the content to reach the decisions about: what objectives are focused, which materials are used, what are the course sequences and how are they to be evaluated; (4) *formulating goals and objectives* – building a clear vision of what will be taught in the course, (5) *assessing needs* – what students need to learn, how they learn it, and the means to learn, (6) *organizing the course* – deciding what the underlying systems will be to pull the content and material together consistent with the goals and objectives in order to shape the course, (7) *developing materials* – creating units and lessons to achieve the goals and objectives of the course, and (8) *designing an assessment plan* – assessing the students' learning and course evaluation and focusing on how the assessment fits into the overall framework of the course design.

Course Development Cycles

The course development process framework of Graves (2000) follows the course development cycle as shown in the following figure.

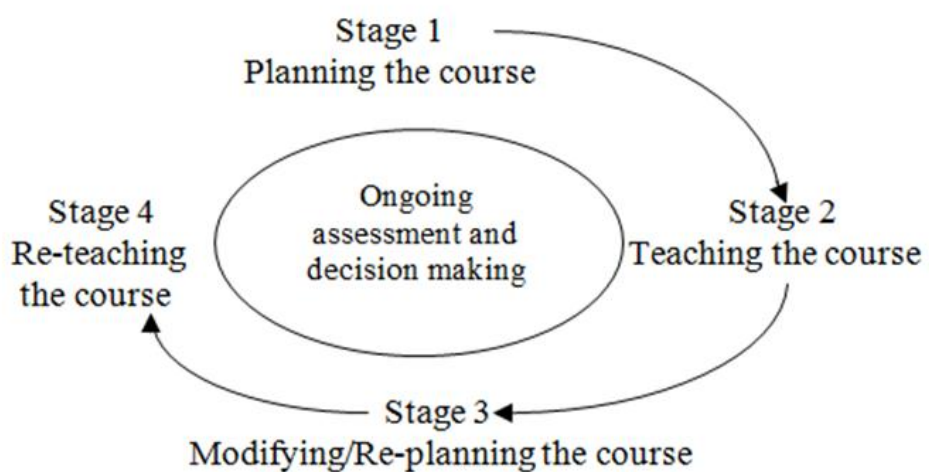


Figure 2: Course Development Cycles (Graves, 2000, p. 11)

Figure 2 presents Graves' (2000) model of course development cycles that include planning the course (conceptualization), teaching the course (practicing and evaluating the course), re-planning the course (based on its evaluation and re-conceptualization) and re-teaching the course (teaching it again in the re-planned version).

What is a Content and Language Integrated Learning (CLIL) approach?

Content and Language Integrated (CLIL) approach was firstly developed in Europe and has spread across the European area since 1994 by David Marsh to serve communicative purposes (Garcia, 2012; Munoz, 2007). In 1990, the CLIL approach increasingly became well-known. It is a teaching innovation in Europe, in which foreign languages are used to teach not only language courses but also content courses (Eurydice, 2006); therefore, language and subject have a cooperative role (Coyle, 2007; Marsh, 2002). According to Coyle, Hood and March (2010), the CLIL approach is, "a dual-focused educational approach, in which an additional language is used for the learning and teaching of both content and language" (p.1)

The authors of *Common of the European Communities* (2005) write that "the CLIL approach opens doors on languages for a broader range of learners, nurturing self-confidence in young learners and those who have not responded well to formal language instruction in general education." CLIL seems to be an ultimate communicative methodology that encompasses the active participation of the learners to develop their potential for acquiring knowledge and skills through cognitive processes and means to solve problems. The CLIL approach also highlights intercultural knowledge, understanding and communication; consequently, the students are expected to understand and use the content to learn the language and support content learning achievement. It is a student-led learning approach; the students are active in their learning (Colye et al., 2010; Dalton-Puffer, 2011; Martinez, 2011).

The implementation of the CLIL approach took place because of its advantages: CLIL can attract international students, promote a high level of communication between teachers and learners and eventually be adapted by the higher education institutions to

new demands in the job market. Additionally, it connects to culture, environment and learning (Cendoya & Bin, 2010; Graddol, 2006) and aims to encourage students to understand their learning process (Richards & Rogers, 2001).

CLIL is different from other forms of bilingual education as it is about using a foreign language, not a second language, and the teachers are not native speakers of the target language (Dalton-Puffer, Nikula, & Smit, 2010). Although CLIL has the same core principles as Content-based Instruction (CBI), they are different in three dimensions: medium of instruction, instructional framework and learning goals. That is to say, the target language is purely used in the CLIL classroom, whereas bilingualism is usually implemented in the CBI classroom. Moreover, the framework of CLIL focuses on the 4Cs (Content, Culture, Communication and Cognition) while CBI emphasizes only content and language aspects. CLIL emphasizes intercultural knowledge, content and language understanding and communication. It aims to develop multilingual interest and attitudes; however, CBI emphasizes the acquisition of academic content and related language (Dehnad et al., 2010; European Commission, 2008; Lasagabaster, 2008; Nikula, 2010).

CLIL also involves learning to use language appropriately and using language to learn effectively (Colye et al., 2010). To understand the CLIL approach, it is necessary to study the 4Cs Framework, referred to above, consisting of the interrelated components of Content, Culture, Communication, and Cognition (Colye et al., 2010; Coyle, 2005, 2007, 2011; Marsh, 2012; Mephisto, Frigols, & Marsh, 2008). The description of the 4Cs Framework of CLIL is as follows:

Content refers to subject matter, themes as the basis for learning in achieving acquisition of knowledge, skills and understanding through content and language integration.

Culture focuses on developing intercultural understanding and global citizenship and awareness of self and others to increase cooperation in learning content and language.

Communication means language learning and using language for communication and learning.

Cognition refers to the learning and thinking process to think, review and engage in high order thinking skills to construct understanding.

Among the 4Cs Framework of the CLIL approach, Culture permeates the other elements. It helps facilitate the knowledge acquisition about neighboring countries, regions and minority groups in the students' communities. Moreover, the 4Cs Framework of the CLIL approach also merges learning theories, language learning theories and intercultural understanding (Colye et al., 2010; Coyle, 2011; Morton, 2010). It is based on different learning principles; therefore, the students construct rather than acquire the content and skills (Coyle, 2007; Marsh, 2000, 2002).

The CLIL approach was firstly implemented in Thailand in 2006 under the cooperation between the Ministry of Education in Thailand and the British Council to ameliorate Thai educational failures (MacKenzie, 2008). The first CLIL 18-month project was administered at six schools (three primary and three secondary schools) in September 2006. The project's findings showed that the CLIL approach was useful for language learning in a Thai context. The English skills of the students in those schools improved, and a positive attitude towards learning the language was noted. A series of CLIL projects has been built up to plan a vision for the future of language learning and teaching in Thailand (British Council, 2006; MacKenzie, 2008; Phoodokmai, 2011; Samawathdana, 2010). As a result, CLIL is likely to be the most appropriate approach to develop the English communication ability of Thai undergraduate students in the international program since it increases more opportunities to use English as an additional language in their learning processes, especially among students in group work learning activities.

Main Characteristics of CLIL Approach

In CLIL classes, foreign language development is facilitated in subject classes, and content-based language learning strategies in language classes that support content knowledge development (Denmen, Tanner & Graaff, 2013). Coyle (2011), Coyle et al. (2010) and Eurydice (2006) express that there are five key characteristics that are useful for CLIL lesson planning: choosing appropriate content in keeping with the students' age, ability and interests, developing intercultural understanding by investigating and

reflecting on different cultures, traditions, values and behavior, using language to learn or learning to use language, making meaning that allows the students to engage maximum interaction in the target language within and beyond the classroom to express their thoughts, ideas and feelings that influence them to create contexts for communication, provide scaffolding to involve language use and interact with content to be successful in knowledge, skills and the understanding of content, cognitive processing engagement, communicative interaction, appropriate language knowledge and skills development and the acquisition of intercultural awareness.

Using Language to Learn and Learning to Use Language in CLIL Approach

According to Dalton-Puffer and Smit (2007), CLIL demands a reconceptualization of language roles in CLIL settings from language learning based on a grammatical progression towards an approach which combines learning to use language and using language to learn. To conceptualize language learning in CLIL, the Language Triptych has to be considered (Coyle et al., 2010): Language of learning, language for learning and language through learning.

Language *of* learning is an analysis of the specific language needed for students to access basic concepts and skills that relate to the new content, theme or topic and understanding when dealing with the content. It includes functional grammar, vocabulary and structures.

Language *for* learning focuses on the type of language needed to function in a foreign language learning environment where the medium of instruction or an additional language used in the class is not their first language.

Language *through* learning relates to active involvement of language and thinking that leads to effective learning. It involves both language and thinking processes and encourages the teacher to find ways of dealing with an emerging situation related to language.

Theoretical CLIL Concepts Applying to Classroom

One aspect of CLIL is connected to the way language students are confronted in the classroom. This is its social nature where students have opportunities to communicate. The students' socialization is expressed through the practice of interaction between teacher and student; therefore, learning is retrieved through scaffolding, interaction and the role of a reflective practitioner as the basic concepts in CLIL education (Coyle, 2011). The core aspect of CLIL is integration (Mephisto et al., 2008, p. 11); therefore, CLIL focuses on a tripartite objective: using language to teach content, using content to teach language and developing learning skills. Therefore, in the CLIL classroom the students are actively involved both at the preparation and presentation stages to have opportunities to take on authentic roles and follow real world situations. Through a variety of instructional activities, they learn survival skills, interpersonal communication, presentation skills, discussion skills, time management and technological skills for an information search in the process of content and language learning (Dalton-Puffer & Smit, 2007). As a result, they know how to assess their own learning and that of others and are helped to improve their own and others' skills. Therefore, the CLIL teachers have to scaffold both the content and linguistic areas (Mephisto et al., 2008).

To design a CLIL lesson, it is necessary to follow the 4Cs Framework of CLIL – Content, Communication, Cognition and Culture. Colye et al. (2010) constructed a template to build up an overview of a sample unit in the following figure.

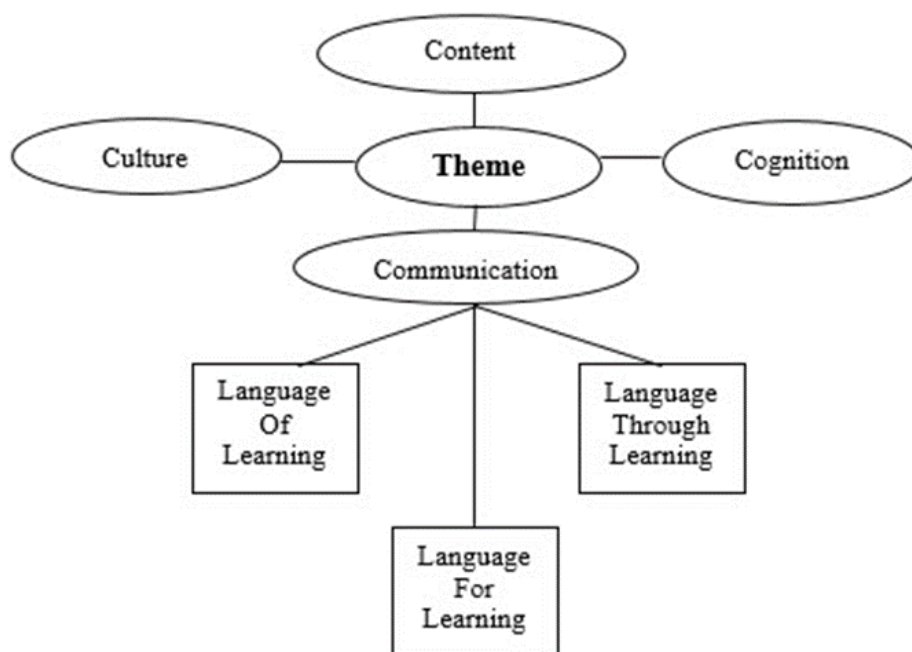


Figure 3: Overview of CLIL Unit Structure (Colye et al., 2010, p. 56)

Figure 3 indicates that a CLIL lesson structure is based on the main theme and under the 4Cs Framework of CLIL – Content, Communication, Cognition and Culture. Particularly, Communication demands an awareness of the different types of language used for different purposes by the use of a Language Triptych – the language of learning, language for learning and language through learning. Finally, the 4Cs Framework presents the complex interrelationship amongst the guiding principles of CLIL. As these contribute to successful learning outcomes, planning a CLIL unit has to follow the aforementioned unit structure.

Methodology

This study is a research and development study with a single group pre-and post-test research design, which aims to determine the effectiveness of a CLIL course to develop the English communication ability of Thai undergraduate students in an international program. The main study consisted of two phases: a course development

phase and a research phase, which followed the course development cycle framework of Graves (2000).

This course development phase was processed following three cycles of the course development cycle model of Graves (2000): 1) planning the course, 2) teaching the course, and 3) modifying the course. The first cycle is linked to the eight-stage course development process framework of Graves (2000) in the following order: 1) defining the context, 2) articulating beliefs, 3) assessing needs, 4) formulating goals and objectives, 5) conceptualizing content, 6) developing materials, 7) organizing the course, and 8) designing an assessment plan.

The research phase was processed following the fourth cycle of the course development cycle framework of Graves (2000), which is re-teaching the course cycle.

The data in this paper presents the processes and results of the second phase of this research study, research phase.

Research Samples

The research samples of this study were composed of 24 second-year undergraduate students enrolled in a Chinese International Program in the academic year 2014: Thai EFL undergraduate students at the Faculty of Liberal Arts, Prince of Songkla University, Hat Yai Campus. This group of research samples was drawn from a total of 78 undergraduate students in the Chinese International Program from the first to the fourth year of study by a convenience sampling method since they were the only group of students in the program who were still in Thailand at the end of semester 1/2014.

Research Design

In order to achieve the purpose of this study, an experimental research model, a one-group pre-post-test design, was employed.

Research Instruments

The research instruments of this study were divided into two categories: an instructional instrument and research instruments.

Instructional Instrument

CLIL course instructional materials were designed and based on the steps of the CLIL tool kit and the principles of the 4Cs Framework were adapted from Coyle et al. (2010). Based on the results of the Needs Analysis processed with the 14 third-year students in the Chinese International Program, in semester 1/2013, the structure of the CLIL course was linked to the research variables of the study: Cultural Studies (Content), English communication ability (Communication), cognitive process (Cognition) and group work learning (Culture).

The instructional materials consisted of 10-lesson instructional sheets, teacher manual, supplementary sheets and formative assessment activities. All of the instructional materials were written in English since English was used as the medium of instruction in the CLIL course. It was designed for a 30 hour course, assigned by the faculty and its instructional materials consisted of five chapters. Six hours were spent on the instruction of each chapter. The first lesson focused on listening and speaking skills, and the second on reading and writing skills. The activities processed in the teaching and learning processes employed group work learning leading individual learning. The undergraduate students also took the roles of More Knowledgeable Others (MKO); therefore, they learned from others and vice versa.

The instructional materials were proofread by three experts in the fields of Applied Linguistics and Teaching English and were adjusted based on the experts' feedback. They were then piloted with 10 third-year undergraduate students in the International Program. They were then adjusted again based on the results from the pilot study, and the researcher asked for the experts' approval before implementing them in the main study.

Research Instruments

Three research instruments were engaged in this study: 1) pre-test and post-test, 2) opinion evaluation questionnaire, and 3) interview.

The pre-test and post-test were designed in an equivalent form using the goals and objectives of the CLIL course. The test was subjective (a criterion-referenced test). It consists of two main sections: 1) listening and speaking and 2) reading and writing

paralleled with lessons taught in the class. The test was validated by three experts in English teaching and from the assessment and evaluation fields using an Index of Item Objective Congruence (IOC) form. It was then administered to 10 third-year students to test its reliability.

A Likert-four-scale questionnaire was used to ascertain the opinions of Thai undergraduate students in the international program towards the CLIL course. It aims at determining the respondents' opinions towards effectiveness of the CLIL course in several aspects: objectives and content, language focus, teaching steps and variety of activities and exercises, group work activities, teacher and teacher's instruction and English skill improvement. The last part of the questionnaire provided for more suggestions and comments. The questionnaire was validated by three experts in the English teaching and Applied Linguistics fields using an IOC form, and it was administered to 10 third-year undergraduate students in an international program test its reliability.

In sum, the questionnaire adapted sixteen questions from Changpueng (2009) and were applied to interview the Thai undergraduate students. It was validated by three experts using an IOC form, and it was administered to 5 third-year undergraduate students to assess its reliability.

Data Collection

The data collection process was conducted at the Faculty of Liberal Arts, Prince of Songkla University, Hat Yai Campus, at the end of Semester 1/2014.

The pre-test was administered at the beginning of the course to determine the English communication ability of the Thai undergraduate students in an international program before they commenced studying the CLIL course. The test lasted for 2 hours.

CLIL course instructional materials were used in the 30 hour CLIL course during a learning period of 10 days to develop the English communication ability of the Thai undergraduate students in an international program.

After finishing the CLIL course, a post-test was conducted to investigate the effectiveness of the CLIL course in developing these students' English communication abilities. The average scores of pre and post-tests were compared to see if there were differences among them, indicating an improvement in the Thai undergraduate students' English communication ability. This test also lasted for 2 hours.

Finally, an opinion evaluation questionnaire was administered to the students at the end of the CLIL course. This was followed by an interview to discover the in-depth opinions of the students towards developing their English communication ability through the use of the CLIL course.

Data Analysis

The pre and post-tests were graded by two English language teachers who have at least 10 years of experience in their field. They were trained and the rubric details for grading were explained by the researcher before grading process. The analytic descriptors of spoken language of the Council of Europe (2001) were adapted to assess the first part of the test, Listening and Speaking, and Weir (1990)'s holistic scoring scale was adapted to grade the second part of the test, Reading and Writing. The mean scores of both tests were compared by using a Paired-Sample T-test. Descriptive statistical data was used to interpret the Thai undergraduate students' opinions towards developing their English communication ability through a CLIL course.

Research Findings

English Communication Ability Development

A pre and post-test were used to investigate the effectiveness of a CLIL course in developing the English communication ability of the Thai undergraduate students in an international program. The results of both the pre post-tests showing the development of the students' English communication ability are illustrated in the following table:

Table 1: Pre-test and Post-test Scores

Test	Mean (\bar{X})	S.D.
Pre-test	7.42	2.57
Post-test	12.63	1.58

Total score is 20.

According to Table 1, the Thai undergraduate students in the international program achieved positive progress in English communication ability development since the mean score of the post-test ($\bar{X} = 2.63$, S.D. = 1.58) was higher than the mean score of the pre-test ($\bar{X} = 7.42$, S.D. = 2.57). As a result, it is reasonable to conclude that the students' English communication ability developed after they were taught the CLIL course.

In addition, the results of the formative assessment help to confirm the effectiveness of the CLIL course in enhancing Thai undergraduate students' English communication ability as their English skills gradually improved, as shown in the following table:

Table 2: Oral Presentation Scores

	Oral Presentation 1	Oral Presentation 2	Oral Presentation 3	Oral Presentation 4	Oral Presentation 5
Group 1	4.33	5.00	4.70	5.00	5.30*
Group 2	4.00	5.00	5.00	5.70	6.30*
Group 3	4.00	4.33	5.70	6.00	6.30*
Group 4	4.00	5.70	5.70	6.00*	6.00*
Group 5	4.00	5.70	5.70	6.00	6.70*
Group 6	6.00	6.30	6.70	7.30	7.70*

***the highest score**

Total score is 10.

Table 2 presents the mean scores for the oral presentations the Thai undergraduate students in the international program received in each unit in the CLIL classrooms as a part of their formative assessment. The scores shown in the table highlight their learning progress in terms of speaking. The research samples were divided into six groups. The findings show that the scores for the last oral presentation by each group were their highest which confirms an improvement in the students at the end of the CLIL course.

Moreover, the scores for the writing tasks also help confirm the students' learning progress. In fact, these figures presents two aspects: the group work and individual work scores show the influence of group work learning on individual learning as follows:

Table 3: Writing Task Scores

Writing Tasks	Group Work Writing	Individual Writing (\bar{X})
Web-post paragraph writing	4.62	5.90
E-mail writing	5.61	5.92
Informal letter writing	6.52	6.27
Instructive text writing	5.76	6.53
Invitation letter writing	5.69	6.27

Total score is 10.

Table 3 presents the Mean scores for the writing tasks received by the Thai undergraduate students in an international program from the formative assessment processes. It indicates that the students achieved a higher degree of progress in the individual writing tasks after learning from the comments for the group work writing tasks and from discussion with a friends or the teacher.

Moreover, the results of Paired Sample T-Test shows the difference between the pre and post-test scores. The findings of the comparison are presented in the following figure:

	Paired Differences				
	\bar{X}	S.D.	t	df	Sig. (2-tailed)
Pre-test and Post-Test	-5.208	1.870	-13.642	23	.000

***p* value < .05**

Figure 4: Differences between Pre-test and Post-test Scores

Figure 4 presents the differences between pre-test and post-test scores from a Paired Sample T-Test. The figure shows that there was a significant difference ($p = .000$) between the pre-test score ($\bar{X} = 7.42$, S.D. = 2.565) and the post-test score ($\bar{X} = 12.63$, S.D. = 1.583). As a result, it can be concluded that after the undergraduate students in an international program were taught using the CLIL course, their English communication ability developed significantly.

The development of the Thai undergraduate students' English communication ability probably results from an influence by their learning environment, the taught content and the language skills. In the interview process, the students expressed the opinion that learning in the CLIL course was fun. They wanted to come to the class every day. It is likely that the learning environment of the CLIL course attracted the students to come to the class faithfully and supported their learning.

Opinions about the Effectiveness of the CLIL Course

An opinion evaluation questionnaire was used to investigate opinions of the Thai undergraduate students in an international program towards the CLIL course in developing their English communication ability. Their opinions are illustrated as follows:

Table 4: Opinions of Thai Undergraduate Students in an International Program towards the CLIL Course in Developing English Communication Ability

Course Components	\bar{X}	S.D.	Meaning
Objectives and content	3.33	0.58	Positive
Language focus	3.50	0.50	Positive
Teaching steps and variety of activities and exercises	3.36	0.53	Positive
Group work activities	3.18	0.61	Positive
Teacher and Teacher's instruction	3.44	0.51	Positive
English skill improvement	2.83	0.82	Positive
Overall Average	3.27	0.59	Positive

1.00-2.49 = Negative Opinion 2.50-4.00 = Positive Opinion

Table 4 presents that the Thai undergraduate students in an international program had positive opinions towards all components of the CLIL course ($\bar{X} = 3.27$, S.D. = 0.59): objectives and content, language focus, teaching steps and variety of activities and exercises, group work activities, teacher and teacher's instruction, and English skill achievement. Each component is described in the following details of the findings:

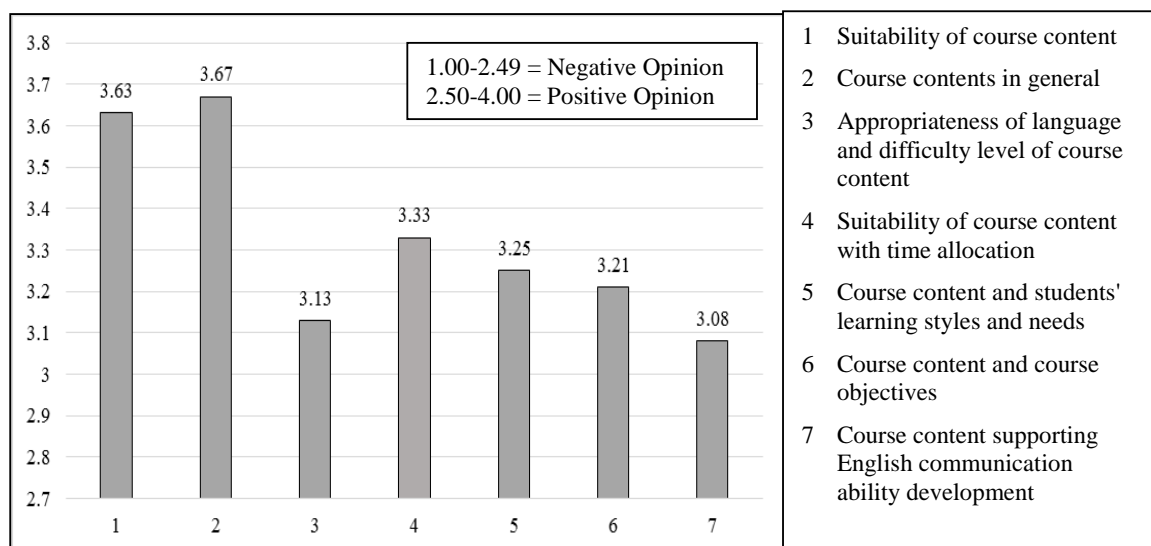


Figure 5: Opinions towards Objectives and Content of the CLIL Course

Figure 5 presents the positive opinions towards the objectives and content of the CLIL course to develop the English communication ability of the Thai undergraduate students in an international program. It shows that the students had positive opinions towards the CLIL course objectives and content.

The Thai undergraduate students in an international program agreed with the suitability of the course objectives to develop their English communication ability ($\bar{X} = 3.63$) and course content with teaching allocation time ($\bar{X} = 3.33$). Moreover, a majority of the students agreed that the course contents in general were interesting ($\bar{X} = 3.67$) and the language taught in the CLIL course was suitable for their levels of English proficiency and the difficulty levels of the content were appropriate for their background knowledge ($\bar{X} = 3.13$).

In addition, most of the Thai undergraduate students in an international program agreed that the CLIL course content met their learning styles and needs ($\bar{X} = 3.25$). They loved learning through fun activities, and said that the activities of this CLIL course were indeed fun and also used social situations that are authentic for their learning. The learning process brought the real world into the classroom and developed their English communication ability. They also agreed with the conformity of the CLIL course content and its objectives ($\bar{X} = 3.21$) which enabled the undergraduates to improve their English communication ability ($\bar{X} = 3.08$).

In conclusion, the Thai undergraduate students were satisfied with the CLIL course used in the research study because it was designed around the results of the Needs Assessment process conducted during the course development. Therefore, the designed CLIL course met the students' needs and interests.

In the interview process, the undergraduates expressed that the course objectives influencing the learning activities conducted in the CLIL classes were appropriate for their interests, needs, and background knowledge to support their English communication ability development. Moreover, they also agreed that the time allocation well-matched the taught content as well as the teaching and learning activities. In contrast, the different English proficiency levels of the undergraduates were noted as the chief handicap of their

learning; for example, some might have wanted to have more time to practice more basic skills, etc.

The majority of Thai undergraduate students in an international program agreed that the course content was interesting ($\bar{X} = 3.67$, S.D. = 0.57) and that the language taught in the CLIL course was suitable for their levels of English proficiency. Additionally, the difficulty level of the content was appropriate for their background knowledge ($\bar{X} = 3.13$, S.D. = 0.45).

Furthermore, most of the students agreed that the CLIL course content met their learning styles and needs ($\bar{X} = 3.25$, S.D. = 0.68). They loved learning through the fun activities, and commented that the activities of this CLIL course were fun and also used social situations that were authentic for them to learn. It helped them link the real world to the classroom and supported their English communication ability development. They were also satisfied with the conformity of the CLIL course content and its objectives ($\bar{X} = 3.21$, S.D. = 0.78) - it enabled the undergraduates to improve their English communication ability ($\bar{X} = 3.08$, S.D. = 0.58).

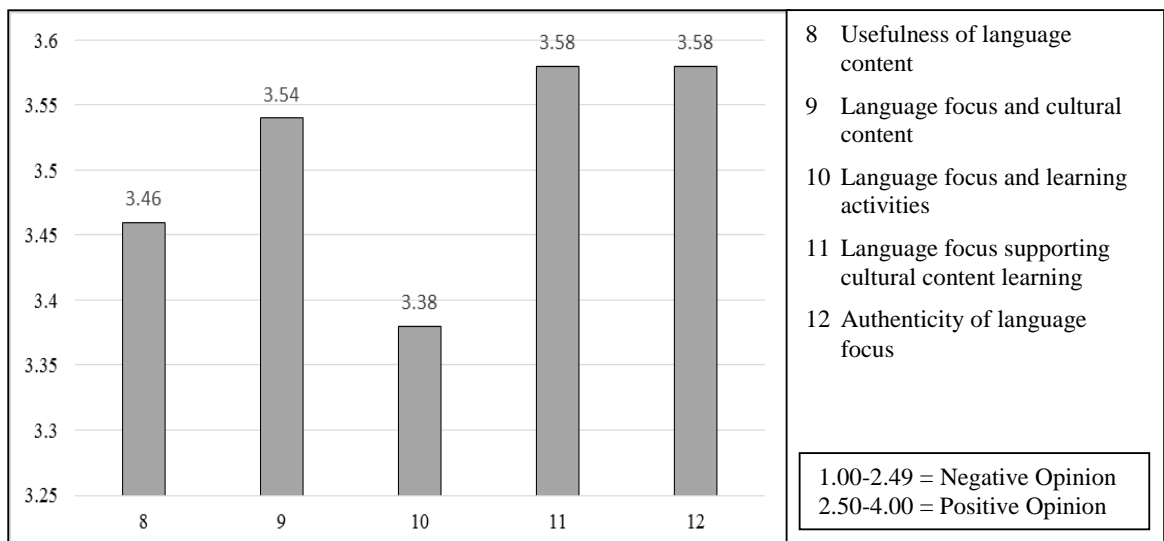


Figure 6: Opinions towards Language Focus in the CLIL Course

Figure 6 highlights the finding that most of the Thai undergraduate students had a positive opinion towards the language focus in the CLIL course. They agreed that those language focuses are useful ($\bar{X} = 3.46$) and match with the cultural content ($\bar{X} = 3.54$). They thought that the language focus supports learning activities ($\bar{X} = 3.38$) and helps them learn the cultural content ($\bar{X} = 3.58$). Those language focuses are authentic, so the knowledge gained from learning them can be applied in real life ($\bar{X} = 3.58$).

The findings of this section represent that the Thai undergraduate students thought that the course content was appropriate with instruction of the CLIL course and that it supported effective student learning.

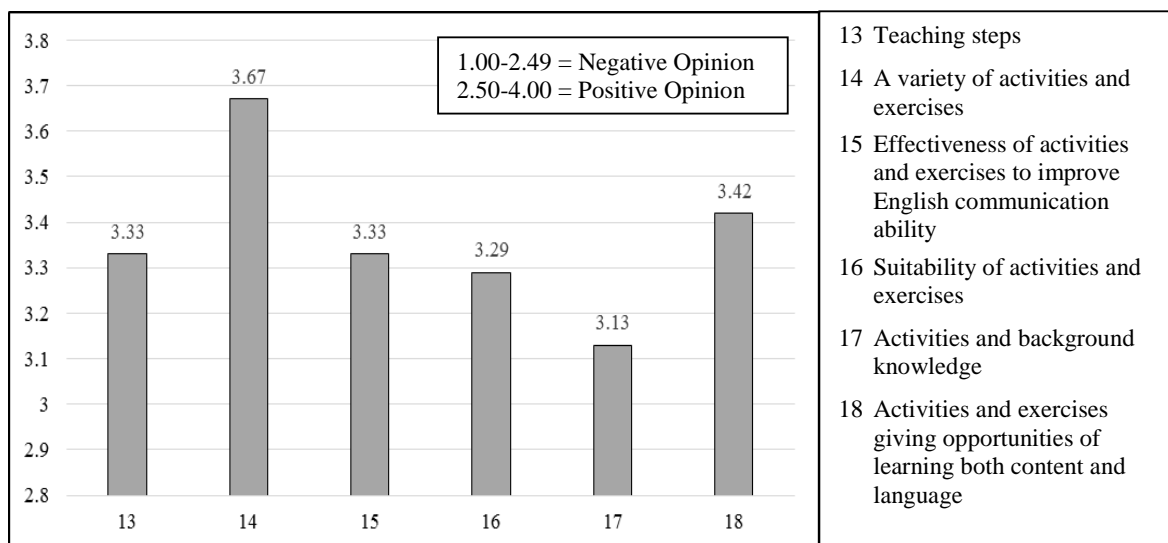


Figure 7: Opinions towards Teaching Steps and Variety of Activities and Exercise

Figure 7 shows that Thai undergraduate students agreed with the teaching steps of the CLIL course. They thought that it was easy to follow ($\bar{X} = 3.33$), and appreciated the variety of activities and exercises ($\bar{X} = 3.67$). They also felt positively towards CLIL course activities and exercises ($\bar{X} = 3.29$). They thought that each unit of the CLIL course activities and exercises could improve their English communication ability ($\bar{X} = 3.33$). The activities and exercises are suitable in general ($\bar{X} = 3.29$), especially with their English background knowledge ($\bar{X} = 3.13$) which enabled them to learn both content and language ($\bar{X} = 3.42$).

Some of the undergraduate students who agreed with the teaching steps and the variety of activities and exercises also commented that the instructional steps of this course are clear and easy to follow.

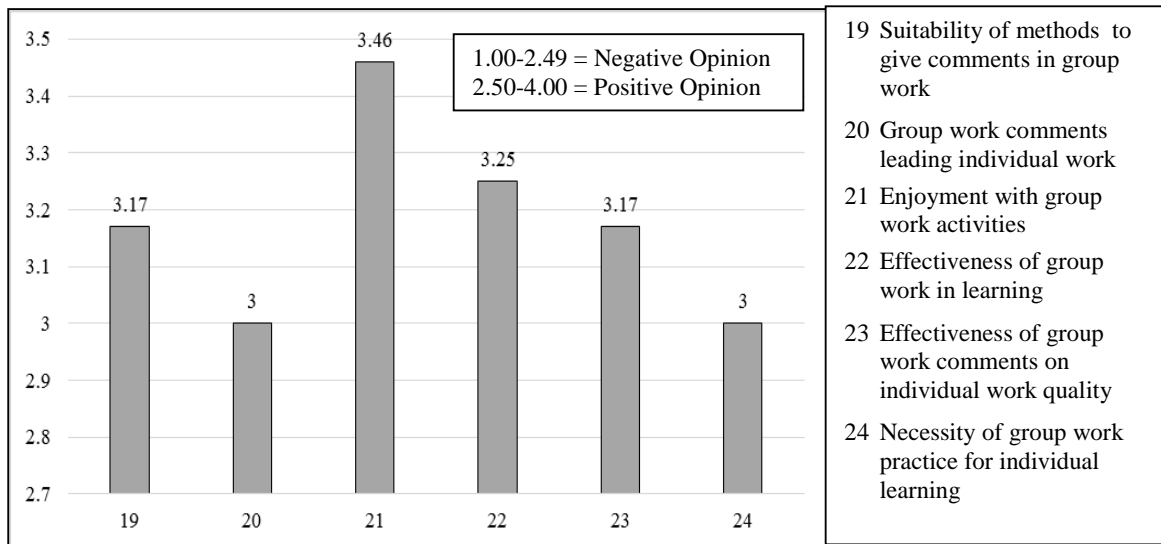


Figure 8: Opinions towards Group Work Activities

Figure 8 underscores the positive opinions of the Thai undergraduate students in an international program towards group work activities. They agreed with the suitability of the comment giving method of the CLIL classes. This is a process that starts with group work and the receiving of feedback for the group work assignment ($\bar{X} = 3.17$), then followed by individual work. The students reported that comments from the group work tasks helped guide them to do a lot better in the individual work ($\bar{X} = 3.00$). Moreover, they stated that they love learning in groups ($\bar{X} = 3.46$). They believed that their English communication ability was improved through group work ($\bar{X} = 3.25$). In terms of writing skill development, it was reported that comments from the group work enabled them to write the text better ($\bar{X} = 3.17$), even that it was necessary for individual writing activities ($\bar{X} = 3.00$).

A minority of the Thai undergraduate students in an international program did not agree that group work was suitable for guiding individual work, and they seemed not to

enjoy learning in groups. They clarified their reasons for disagreement around the benefits of group work as when the group members have limited overseas experience, they consequently had less information to use in a group work task. Moreover, since most of the group members were poor in English, the more skilled speakers needed to assume more responsibility for the group work tasks. This situation led to the less skillful students feeling they were not making any effective contribution to the group's task.

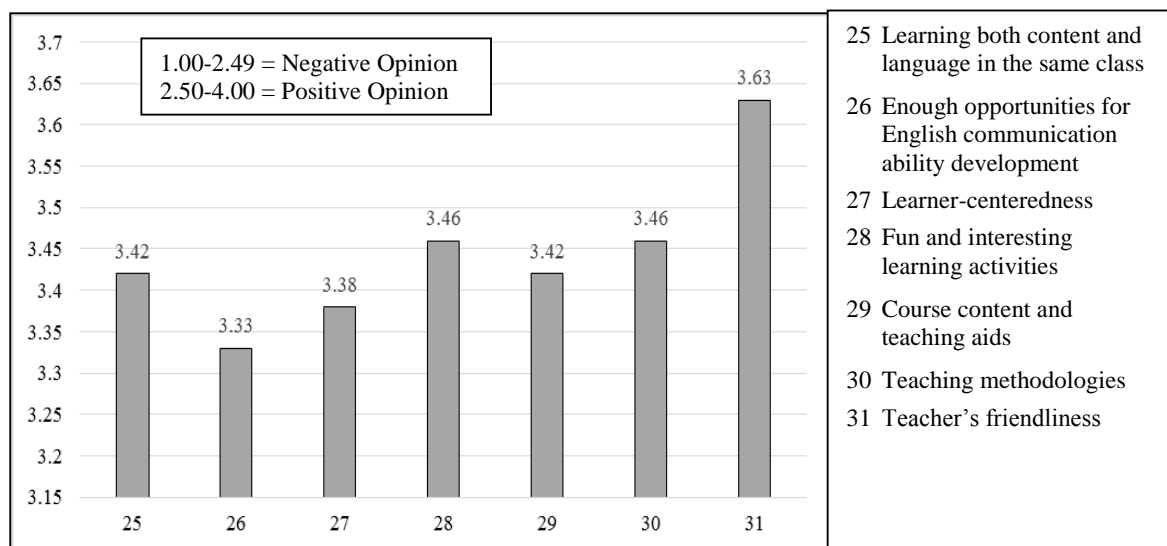


Figure 9: Opinions towards Teacher and Teacher's Instruction

Figure 9 demonstrates the positive opinions of the Thai undergraduate students in an international program towards the teacher and her instruction in the CLIL course. They stated that it was good to learn both content and language in the same class ($\bar{X} = 3.42$). The CLIL course provided sufficient opportunities for them to develop their communication skills ($\bar{X} = 3.33$). The instruction emphasized learner-centered concepts since the students learned through the facilitation of the teacher ($\bar{X} = 3.38$), and they felt that all activities in the course were fun and interesting ($\bar{X} = 3.46$).

In more detail, a majority of the students were satisfied with the course content and teaching aids of the teacher ($\bar{X} = 3.42$). They shared that the teacher's pedagogy helped them to understand the lessons easily ($\bar{X} = 3.46$), that she was friendly and had a good relationship with them in the classroom ($\bar{X} = 3.63$).

In the interview process, the students expressed the opinion that the instruction of teacher gave them opportunities to independently use their knowledge to design what they preferred to present in both oral and written forms.

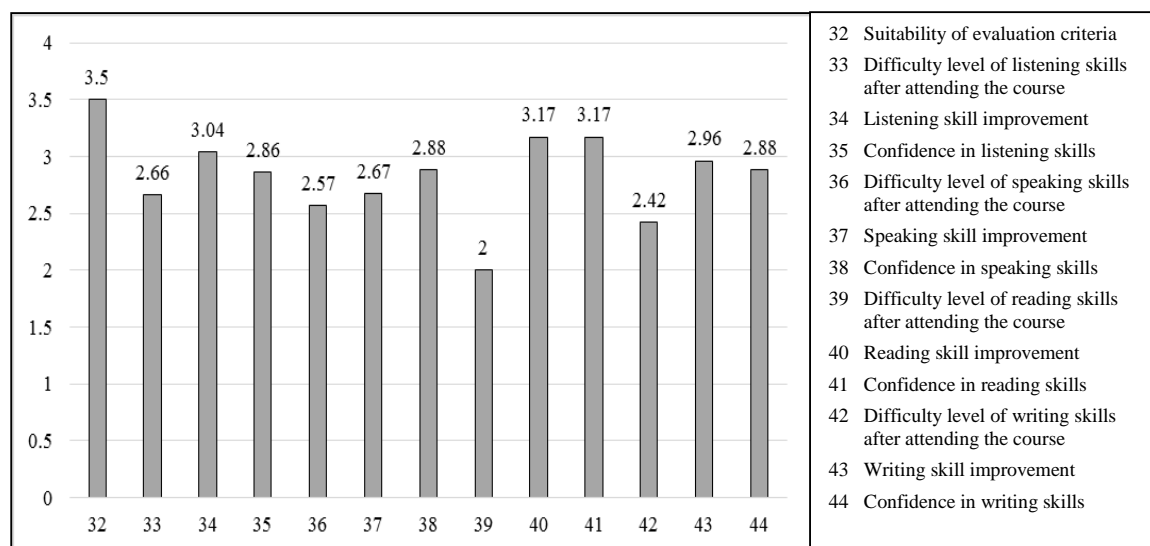


Figure 10: Opinions towards English Skill Improvement in the CLIL Course

Figure 10 presents the positive opinion the Thai undergraduate students in an international program had towards their English skill improvement in the CLIL course. They agreed with the clarity and suitability of the evaluation criteria ($\bar{X} = 3.50$). Furthermore, it showed that their opinions towards achievement in the four language skills after learning through the CLIL course. Indeed, they felt all four skills had improved. Furthermore, the students expressed an increased confidence in the learning process of the CLIL course. They expressed that they now felt more confident when listening to others in English ($\bar{X} = 2.86$, S.D. = 0.90), in speaking in English with other people in real life ($\bar{X} = 2.88$, S.D. = 0.54), in reading any texts in real life ($\bar{X} = 3.17$, S.D. = 0.70) and in writing any texts in real life ($\bar{X} = 2.88$, S.D. = 0.90).

In addition, the undergraduates thought that after studying in the CLIL course, their four skills were better (Item 37: $\bar{X} = 3.04$, S.D. = 1.02, Item 40: $\bar{X} = 2.67$, S.D. = 0.70, Item 43: $\bar{X} = 3.17$, S.D. = 0.76 and Item 46: $\bar{X} = 2.96$, S.D. = 0.86); that is, they

agreed that they achieved improvement in all four skills. Overall, the undergraduate students confirmed in the interview process that their four English skills were developed in the CLIL course, which gave them a very positive feeling.

Furthermore, in the interview process, some undergraduates commented further that felt more confident from learning in the course since the course gave them opportunities to express their ideas in groups and everyone accepted others' mistakes. Everyone was equal. They learned from others and vice versa, which caused them be more confident in presenting ideas or participating in the activities.

As a result, the confidence was encouraged and nurtured in the CLIL course was beneficial for their English skill development. Learning from their mistakes seemed to be effective for their learning.

In the final section of the opinion evaluation of the questionnaire, additional comments and suggestions from the undergraduate students towards the CLIL course were presented. Here, it is shown that the students positively agreed to the benefits of using this course as an intensive course of the program and, additionally, expressed that the CLIL course is useful for their communication in daily life and study.

Additionally, a few students reinforced their opinion that the activities in the CLIL course supported their learning. It helped them to have more confidence in using English for communication. Nevertheless, they acknowledged their low English proficiency level which lessened their group work participation. For instance, they did not know how to express their opinions in English correctly; therefore, they sometimes did not share their opinions with the others. Often, their learning consumed more time than others. While other students understood what was being taught, they were still struggling to understand. However, they agreed that the comments from the group work helped them a lot in creating their individual work. Therefore, they recommend that some extra exercises could well be assigned for this group of students in order to help them deal with their learning in the group work.

In conclusion, all these outcomes indicate that the CLIL course was effective in developing the English communication ability of the Thai tertiary students in an international program.

Conclusion

The Content and Language Integrated Learning (CLIL) approach is as an alternative instructional approach for English communication ability development for Thai EFL students. The integration of content and language is effective in encouraging students to develop the English proficiency demanded for real life situations. CLIL helps to build up a relaxing learning environment in order to motivate language learning so that the students rarely feel that they are focusing solely on grammar or strict language patterns. Moreover, the relationship between the teacher and students is more flexible, generating opportunities for the students to question and learn more in-depth about topics or areas of interest.

Discussion

There have been several studies investigating the effectiveness of the CLIL approach in designing a course to enhance the English skills of EFL students; for example, Yang (2014) used the CLIL approach to investigate its effect on the learning performance of Taiwanese undergraduate students. The findings of the study presented the benefits of CLIL approach as improving the students' linguistic skills and enhancing their learning motivation, as well as facilitating the use of English in content courses. Ravelo (2013) engaged the principles of the CLIL approach to design English class activities for Jewish secondary students in Argentina to develop their conversation skills. These findings showed that the students improved in their ability to communicate opinions on the topics and content. Gregorczyk (2012) investigated the effectiveness of the CLIL approach in a qualitative study of a chemistry class in Poland. The findings of

this study show that the students in the CLIL experimental group attained higher scores than students in controlled group. The findings from these sampled studies confirm that the CLIL approach is effective in developing the English skills of students in any educational level and any type of courses. Furthermore, it may be claimed that if the structure of CLIL in the course or instructional module is clear and strong enough, the CLIL approach can be applied to almost any content course, as well as developing the students' English skills.

Moreover, the application of the CLIL approach to such a range of courses helps to deepen a positive opinion towards learning as well as increasing motivation for the students' learning. Pengnate (2013) applied the CLIL approach to teaching activities in order to investigate problems of business undergraduate students' integrated English skills. This study found that the CLIL approach encouraged a high level of student satisfaction as they attained various types of knowledge and skills. Lasagabaster (2011) also determined the effectiveness of the CLIL approach for an English course. This study also found that the students in the CLIL group demonstrated a positive trend of learning progress in the course, and they displayed a positive motivation towards learning English in the course.

Pedagogical Implication

According to the findings of this current research study, the researcher would rather encourage the scholars in the English Teaching field to conduct more of this kind of research, along with the following suggestions:

- 1) The course designer should search out in-depth information regarding the problems the undergraduate students face with their needs and interests. It has been shown that when students have the opportunity to learn what they want to learn, positive motivation possibly happens in their mind. As positive motivation contributes to the best forms of learning, the students are found to participate in all activities intentionally. The current research study is a good

example of this issue since even though the CLIL course did not impact on the undergraduate students' grades or any of their other study, they were rarely absent from class. They also worked very hard to cope with the assignments in the CLIL course.

- 2) As learning in a group proved to be effective in this CLIL course, the observation is made that students learn both with others and from others. In addition, while it is impossible to set students into groups of same English proficiency level, group work activity seems to be the most productive learning process. Moreover, culture awareness was also raised through this experience. Cognitive processes were also processed. Furthermore, in the in-depth interviews, the students expressed that group work also enabled them to have more confidence to learn and use English. These were the advantages of group work for the undergraduate students. It should therefore be applied in other courses.
- 3) Although group work learning is an efficient process which encourages individual learning achievement, there were some gaps which a teacher must consider. For example, the different levels of English proficiency among the students may possibly be unacceptable since it inhibits students with weaker skill proficiency to propose their ideas to the group as well as possibly exaggerating the self-esteem of stronger skilled students. If the teacher is able to encourage the students to accept all the ideas expressed in the group, learning in the CLIL course will be more effective.

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Developing Intercultural Awareness through Paintings and Films in an Expanding Circle Classroom Setting

Lugsamee Nuamthanom Kimura and Narat Kanprachar

Abstract

Modern language education in Southeast Asia using an Expanding Circle pedagogy has seen a swing of the pendulum from achieving a native-level competence in the target language to following the norms of 'intercultural speakers' (Kramsch, 1993). As Byram (2006) adds, these speakers maintain intercultural competences which encourage them to interpret their own cultural values, beliefs and behaviours, as well as those of others. To acquire these competences, language learners need to develop intercultural awareness as a primary step. Such awareness has received less than adequate attention in Thailand to date. In this academic article, attempts are made to demonstrate how students' intercultural awareness can be strengthened through a painting and film project, using Gee's (2011, 2014) model of discourse analysis. Readers can observe attainable positive outcomes in which learners show signs of developing intercultural awareness, which serves as a solid foundation for competent intercultural communicators, who will be able to interact effectively and appropriately in another culture.

Key words: Expanding Circle, intercultural awareness, discourse analysis

บทคัดย่อ

การศึกษาภาษาวิไลใหม่ในวงล้อภาษารอบนอก (Expanding circle) ของกลุ่มประเทศเอเชียตะวันออกเฉียงใต้ได้เห็นการเปลี่ยนแปลง จากความพยายามบรรลุจุดประสงค์ในการมีความสามารถทางภาษาของผู้เรียนเทียบเท่าเจ้าของภาษา สู่การปฏิบัติ

ตามมาตรฐานของกลุ่มผู้สื่อสารข้ามวัฒนธรรม (क्रम, 1993) ดังที่ไบรัม (2006) ได้กล่าวเพิ่มเติมเอาไว้ ผู้สื่อสารข้ามวัฒนธรรมเหล่านี้ รักษาไว้ซึ่งความสามารถข้ามวัฒนธรรมที่ช่วยให้พวกเขาสามารถตีความ พฤติกรรม ความเชื่อ และคุณค่าทางวัฒนธรรมของตนเองและผู้อื่นได้ เพื่อที่จะมีความสามารถดังกล่าว ผู้เรียนภาษาจำเป็นต้องพัฒนาความตระหนักรู้ข้ามวัฒนธรรม (intercultural awareness) เป็นลำดับแรก ความตระหนักรู้นี้ได้รับความสนใจไม่เพียงพอในประเทศไทย ดังนั้นบทความวิชาการฉบับนี้จึงมีความพยายามนำเสนอวิธีพัฒนาความตระหนักรู้ข้ามวัฒนธรรมผ่านโครงการงานภาพวาดและภาพยนตร์ โดยอิงวิธีวิเคราะห์วาทกรรมของจี (2011 2014) ผู้อ่านบทความจะสามารถสังเกตเห็นผลลัพธ์เชิงบวกโดยผู้เรียนแสดงให้เห็นสัญญาณการพัฒนาความตระหนักรู้ข้ามวัฒนธรรม ซึ่งเป็นพื้นฐานสำคัญสำหรับผู้สื่อสารข้ามวัฒนธรรมที่มีความสามารถ ในการมีปฏิสัมพันธ์ในวัฒนธรรมอื่นอย่างมีประสิทธิภาพและเหมาะสม

คำสำคัญ วงล้อภาษารอบนอก ความตระหนักรู้ข้ามวัฒนธรรม วิเคราะห์วาทกรรม

Introduction

English is used as a medium of communication by billions of people around the world. It may be categorized in three different contexts: an Inner Circle in which English is spoken as a native language (ENL), in countries such as the UK and the USA, an Outer Circle in which English is spoken as a second language (ESL), in former UK and US colonies such as Singapore and the Philippines, and an Expanding Circle in which English is considered to be a foreign language (EFL), as in China and Thailand, where it is learned at school but is not spoken in everyday life (Kachru, 1991). Examining the number of people residing in these three circles, it is estimated that the number of EFL speakers outnumbers both ENL and ESL speakers. According to Guerra (2009), there are approximately 320 to 380 million ENL speakers, and 150-375 million ESL speakers, while there are around 100 to 1,000 million EFL speakers (p.30). These numbers demonstrate that there is a large number of non-native speakers from different cultural and linguistic backgrounds who use English as a lingua franca or as a medium for intercultural communication (Meierkord, cited in Dombi, 2011, p.184).

Given such vastly different backgrounds, it is not surprising that when EFL speakers communicate with each other in English not only linguistic but also cultural problems arise regularly during intercultural encounters. One of the reasons for this lies in the fact that EFL speakers may lack intercultural competence—a necessary skill that constitutes one's abilities to engage effectively in interpersonal interactions with those from different linguistic and cultural backgrounds (UNESCO, 2013, p.5). This problem may become more evident in the very near future, especially among Asian countries, categorized in the Expanding Circle. This would include some which are moving toward establishing the ASEAN Economic Community by the end of 2015, such as Thailand, Myanmar, and Indonesia (Menon, 2014). To avoid these problems, it is thus necessary that EFL speakers be given more opportunity to acquire experience in any neglected cultural dimensions. Progress in improving these abilities promises more success in reducing conflicts or misunderstanding during intercultural encounters. In any classroom setting, for example, this may at the outset help enable EFL speakers to develop their intercultural awareness. In this initial stage, intercultural competence is strengthened by creating a multicultural classroom atmosphere in which the language, cultural identities, beliefs, and values of the countries involved are highlighted through an analysis of works of art, films, and the like.

This paper thus reports on a classroom experience which aims to elaborate on the idea of promoting intercultural awareness in an EFL environment, focusing on the introduction of paintings and films to a college-level classroom in Thailand. The paper first explains the term intercultural awareness. Then, it examines previous research on attempts to foster the development of intercultural awareness and demonstrate how intercultural awareness can be potentially developed through paintings and films. The implementation in this part is based on Gee's (2011, 2014) model of discourse analysis. The final section of the paper highlights some student reactions and reflections on classroom activities, as well as a discussion of some pedagogical implications, especially for the Expanding Circle teaching context. This work may lead to significant benefits regarding the initiative for ASEAN integration in the Southeast Asian region.

Intercultural Awareness

Intercultural communication occurs when people from different cultures come into contact with each other through verbal or nonverbal means (Jandt 2013; Neuliep, 2012; Watson, 2013). This is, for example, when a Thai student interacts with his Indonesian classmates, or when a Filipina teacher communicates with her Thai students. The basis for effective intercultural communication involves intercultural competence, which is predicated on the acquisition of a certain level of intercultural awareness. Intercultural competence is the interactants' ability to reach out to one another appropriately and succeed in maintaining mutual conformity (Fantini, 2000). It consists of five dimensions: awareness, attitudes, skills, knowledge, and a proficiency of another culture (Fantini, 2000, p.28). Among these elements, "...awareness has also become increasingly recognized as another essential component of intercultural competence development" (Fantini, 2000, p. 28). Intercultural awareness is defined by Baker (2012a) as follows,

Intercultural awareness is a conscious understanding of the role culturally based forms, practices, and frames of understanding can have in intercultural communication, and an ability to put these conceptions into practice in a flexible and context specific manner in real time communication (p. 66).

In essence, intercultural awareness refers to one's ability to comprehend the basic aspects of one's own culture in conjunction with an understanding of another culture (Zhu, 2011; Kourova & Modianos, 2013). It encompasses twelve components, which can be divided into three levels (Baker, 2012a, p. 66), as seen below.

Level 1: basic cultural awareness

An awareness of:

1. Culture as a set of shared behaviours, beliefs, and values;
2. the role culture and context play in any interpretation of meaning;
3. our own culturally induced behaviour, values, and beliefs and the ability to articulate this;
4. others' culturally induced behaviour, values, and beliefs and the ability to compare this with our own culturally induced behavior, values, and beliefs.

Level 2: advanced cultural awareness

An awareness of:

5. The relative nature of cultural norms;
6. cultural understanding as provisional and open to revision;
7. multiple voices or perspectives within any cultural grouping;
8. individuals as members of many social groupings including cultural ones;
9. common ground between specific cultures as well as awareness of possibilities for mismatch and miscommunication between specific cultures.

Level 3: intercultural awareness

An awareness of:

10. culturally based frames of reference, forms, and communicative practices as being related both to specific cultures and also as emergent and hybrid in intercultural communication;
11. initial interaction in intercultural communication as possibly based on cultural stereotypes or generalizations but an ability to move beyond these, through;
12. a capacity to negotiate and mediate between different emergent socio-culturally grounded communication modes and frames of reference based on the above understanding of culture in intercultural communication.

When interactants from different cultures come into contact with one another, as in the two cases mentioned earlier—a Thai student and his Indonesian classmates, and a Filipina teacher and her Thai students—they use their own understanding, experiences, beliefs, and values to understand and interpret another culture. However, “...cultural differences can cause conflict...” (Martin & Nakayama, 2013, p. 436). This conflict may easily lead to misunderstanding or communication breakdowns during intercultural exchanges, which may originate from one of the six barriers acknowledged by LaRay M. Barna (1997, as cited in Jandt, 2013, pp. 81-163): anxiety, assuming similarity instead of difference, ethnocentrism, stereotypes and prejudice, nonverbal misinterpretations, and language. To avoid cultural conflict stemming from these barriers, it is necessary that the interactants’ initial sense of intercultural awareness be heightened and developed.

In this respect, several attempts have been made in the Outer Circle and Expanding Circle classrooms during the past decades to enhance the students’ intercultural experiences. This consists of a pathway geared towards developing their intercultural awareness through processes that give students opportunities for self-exploration, to experience other cultures, and to reflect and comment on their experiences. For example, Gerritsen and Verckens (2006) used an e-mail project to develop intercultural awareness among Dutch and Flemish students. McConachy (2008) conducted a qualitative study that covered a 100-minute period to investigate Japanese students’ understanding of interactional norms in textbook dialogues of native English speakers in their workplace on a Monday morning. Subramaniam et al. (2009) investigated the development of intercultural awareness among Malaysian kindergarteners by using English picture books. Andenoro et al. (2012) used storytelling and narrative to help develop students’ self-awareness in order to improve intercultural competence. Rodriguez and Puyal (2012) examined whether intercultural competence can be fostered through the use of literary texts within a Content and Language Integrated Learning (CLIL) context. Also, Kourova and Modianos (2013) used the Connecting Classroom Project to improve students’ communication skills, raise students’ pride in their cultural identities, and build up students’ intercultural awareness.

There is considerable similarity among the results of these studies that indicate students' intercultural awareness can be developed when intercultural experiences are introduced systematically. As the students take advantage of opportunities to delve into cultures from different angles, they are able to understand themselves better, cultivate relationships with others, while developing more positive attitudes towards other cultures (Andenoro et al., 2012, p. 105; Kourova & Modianos, 2013; Subramaniam et al., 2009). Moreover, students become aware of certain complexities within cultures: for example, that "individual variation exists in cultures, ...that culture can change, ...and that countries and regions that have the same mother tongue...need not necessarily share the same cultural background" (Gerritsen & Verckens, 2006, p.56).

While intercultural competence is needed during intercultural encounters, and intercultural awareness is a gateway to achieve this goal, there is little doubt not enough attention has been paid to the issue of intercultural awareness in the classroom context, especially in Thailand. More specifically, much class time here is spent dealing primarily with the students' linguistic problems, and there is a noticeable lack of exploration and examination of the cultural dimension—the key element which leads to success in intercultural encounters. The following section will deal with this issue in more detail. It will illustrate how to introduce the exploration of the target cultures to the classroom setting. In this respect, paintings and films will be employed, and an investigation through Gee's (2011, 2014) model of discourse analysis will show the linguistic and cultural balance that helps promote intercultural awareness.

The Theoretical Ground of Intercultural Discourse as a Gateway to Intercultural Awareness

To help students develop intercultural awareness (Baker, 2012a), Gee's (2011, 2014) model of discourse analysis has been adopted for an investigation of paintings (a text-a static or moving image) and films (a multi-modal text-a combination of text, sound and verbal message). Attempts to bridge the two disciplines – Discourse Analysis and

Intercultural Communication – underscore the necessity to make language teaching and learning culturally relevant. It is particularly important for both teachers and students to realize that (1) cultural and linguistic backgrounds can deeply impact their experiences in the classroom and that (2) while having emotional responses when learning through paintings or films, students are offered non-verbal and verbal methods of communication and understanding and platforms to communicate ideas about themselves and others. Paintings and films which best mirror our society are selected to provide a window of opportunity to see ourselves and others from new perspectives. Furthermore, it is an opportunity to see how human beings integrate language with non-language such as valuing, believing, or using symbols to realize various identities and activities (Gee, 1999). As Samovar, Porter, and McDaniel (2010) point out, “art, be it painting or sculpture, in addition to being a creative expression of beauty, is also a method of passing on the culture” (p. 33). In a similar vein, the same group of scholars adds that films are also a great source of culture since they present information and entertain viewers, while offering images and stories full of cultural life in which beliefs and values are illustrated. Through film a broader sense of identity can be shaped.

By exploring paintings and films, students will be able to move along an intercultural awareness continuum from a basic level to a more challenging stage. On the one hand, paintings are intended to help promote Baker's intercultural awareness at a basic level in which learners could become aware of (1) their own and others' culturally induced behaviors, values, and beliefs, and the ability to express them. Additionally, there are films better suited to an advanced stage where learners become aware of (2) different social or cultural groups to which a person may belong, common ground existing between specific cultures, and the possibility of mismatch or miscommunication between them. Not surprisingly, developing intercultural awareness is not an easy task and deserves a great deal of attention since intercultural communication is generally considered to exist in “third places” (Kramsch, 1993, p. 223), which are neither part of the users' native language nor a target language. In these circumstances, a systematic

approach should essentially be required to explore these "third places", in order to help transform them into a more familiar social and cultural environment.

With these requirements in mind, a systematic approach known as discourse analysis is applied to the study of Intercultural Communication to highlight a strongly unifying theme of both fields which states "all communication is constitutive of cultural categories" (Holliday, Hyde, & Kullman, 2010, p 110). That is to say that when communicating, we are performing social actions which are integral to a variety of contexts, including historical and cultural ones. In this article, the term 'discourse' will be paired with the word 'mediated' to form 'mediated discourse,' which considers paintings and films as a kind of social action (Scollon, 2001), and thus the major questions posted here will be concerned with how the concepts of culture arise in the social actions conveyed by paintings and films and what their consequences could be. As Scollon and Wong Scollon (2003) emphasize, the unit of analysis for mediated discourse should concentrate more on people taking action in a particular and concrete task. Then the question becomes how this action has cultural resonance, or what the role of culture is in the action taken.

Paintings and Films: Fostering Classroom Experiences Full of Cultural Life

In order to help students explore the role of culture in today's social actions, paintings and films were inserted into a classroom project, known as the painting and film project. The project aims at raising two levels of students' intercultural awareness as previously stated. Incorporating both forms of communication is integral to one of the important premises: meaning is not only communicated through linguistic codes, but it is also recognized through non-linguistic or visual features. Moreover, the project itself is intended to articulate a frequently observed reality – that visual analysis, having been in the fields of Media and Cultural Studies for quite some time, tends to be overlooked in the area of language study. Until recently, linguists such as Kress and van Leeuwen (2001), Baldry and Thibault (2006), and Gee (2011, 2014) were developing their own models

which look at how language, image, and other modes of communication (e.g. toys, monuments, and films) combine to create meaning. It was decided that Gee (2011, 2014) will serve as the most suitable theoretical framework for students to analyze the paintings and film as the model represents one of the most recently refined and comprehensive works in the field.

Project objectives and requirements

The painting and film project was initiated as part of a variety of analysis assignments, which aimed at providing students with opportunities to explore and interpret their learning experiences to gain new understanding, a process also called reflection (Schon, 1983), in an elective course titled *Introduction to Discourse Analysis*. The course was offered in the 2nd semester of the academic year 2013 for 4th year English major students who had already completed different pre-requisite courses such as *Cross-cultural Communication*, *Report Writing*, and *Language Style and Communication*. To encourage reflective practice in this course, Thai university students and Cambodian students who were on short-term scholarships in Thailand were requested to analyze various discourse types while completing different reflective tasks (Muir and Beswick, 2007). These included a class discussion (throughout the course), an oral presentation (one for the painting, following the whole class discussion), and a written movie reflection (one for the film, following a small group discussion). Particularly, by analyzing paintings as part of visual discourse and film extracts as part of spoken discourse, students' reactions were prompted by being asked questions that sought reason and evidence. In so doing, the project was divided into two separated phases, the painting and the film respectively. It was designed to achieve two important objectives. Firstly, by comparing and contrasting paintings from Eastern and Western cultures, students would be able to make an oral presentation reflecting on how they formulated ideas relating to cultural dimensions originally developed by Hofstede (1991). This could later be linked to Baker's intercultural awareness development at a basic level. Secondly, watching the chosen film, *the Boy in the Striped Pajamas*, provided students with the

tools to write a movie reflection that would include cultural issues evident in the story. Achieving success in this exercise represented progress toward an advanced level.

Data sources

The two major sources of data came from images (both static and moving) and language (dialogues), which can be found in the paintings and film under investigation. Whereas the former is available in both channels of communication, the latter is only specific to the film.

Painting (text)



By completing the first half of the project, students were requested to work in small groups to collect paintings found in both Eastern and Western societies. The illustrations that appear in Appendix 1 were drawn from the samples repeatedly chosen by students of different groups. For example, readers exhibited an appreciation of the world's most famous masterpiece, the Mona Lisa,

Figure 1 The Great Wave (Hakusai, 1829-1832) by the great Italian painter Leonardo da Vinci. The other painting attracting the most attention was the Great Wave off Kanagawa (Fig. 1), the work of Katsushika Hokusai. It is one of the best recognized works of Japanese art in the world. To obtain the painting collections, students were initially instructed to look for paintings well-known to a majority of people from a variety of sources including books, magazines, and the internet. By following these guidelines, they should have been able to discuss the reasons why their selection was considered to be famous, at least among people of their age. The next step would be a search for any shared characteristics that could be discerned from the various selections. This exercise would illustrate aspects of Hofstede's value dimensions, including individualism/collectivism, low/high power distance, and masculinity/femininity.

Film (multi-model text)

To complete the second part of the project, students were required to work on the film *The Boy in the Striped Pajamas*, which was selected because it met the fundamental criterion of illustrating the difficulties that can arise from communication between and among cultures or co-cultures. In particular, the film describes the forbidden friendship between the son of a Nazi commandant and a Jewish concentration camp inmate. Besides being a story of the unlikelyst of friends and a child's innocence, the film shows the importance of breaking down the fences we put up around ourselves. As shown in Fig. 2 below, the film's major characters, Gretel (Bruno's sister), Bruno, and Shmuel are illustrated:

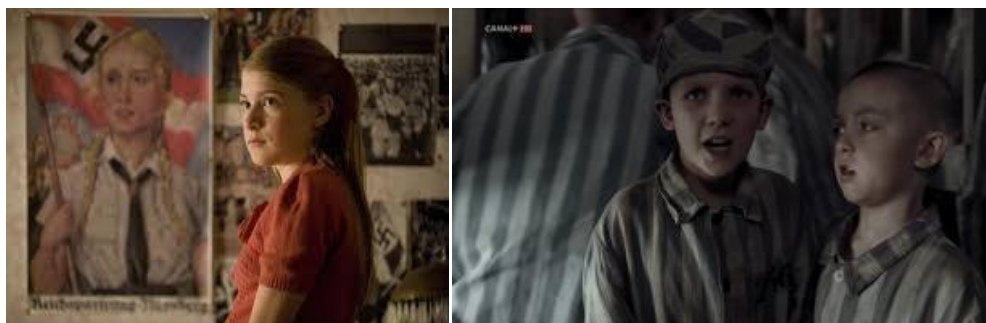


Figure 2. The three main characters of the film (*The Boy in the Striped Pajamas*, 2008)

Along with the pictures, an example of their dialogue is included (Fig. 3), to be analyzed for any emerging intercultural communication related issues:

<p>Gretel: The Jew slandered us and incited our enemies// The Jew corrupted us through bad books// The eventual result of which was our nation's collapse//</p> <p>Bruno: I don't understand/: a nation's collapse is only down to this one man?</p> <p>Tutor: The Jew here means the entire Jewish race//</p>
--

Figure 3 A sample of the film's dialogue

As an example, it is immediately clear in the conversation above that a number of statements are patently demeaning, based on stereotypes formed unfairly about Jews.

Examples include the 1st and 2nd statements by Gretel, who expressed well-known negative attitudes towards Jewish people. Also observed here is a coding system, following Gee (2014), which is used to break down each sentence into a smaller idea unit when "/" represents a non-final intonation contour (an utterance with only a small rise or fall) and "// or ?" signifies a final intonation contour (an utterance with a falling pitch glide). More detailed analysis of linguistic data as seen in Fig. 3 can be found in the next section.

Framework of analysis

Based largely upon Gee's (2011, 2014) framework, various steps in the field of visual and linguistic analysis were applied. The following diagram will summarize these points:

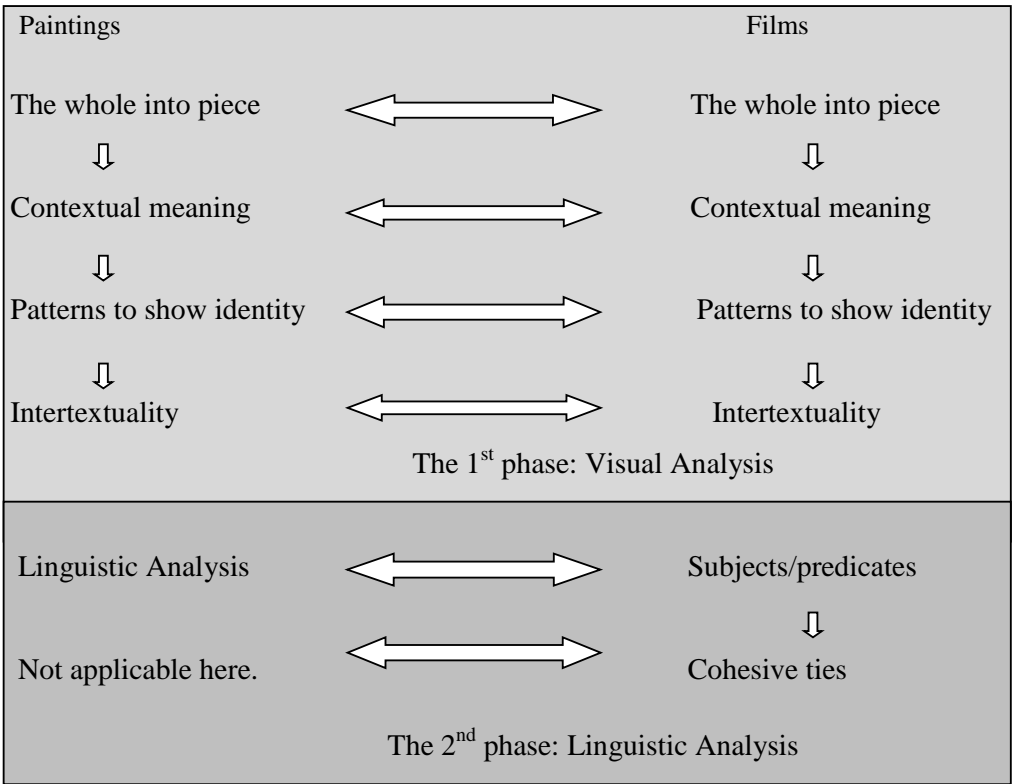


Figure 4 Important steps in the analysis of paintings and films

During the 1st phase, students had to complete four main steps to conduct a visual examination of the paintings and film: breaking the whole into pieces, attaching contextual meaning to each small piece, putting pieces back into a pattern to reveal their style or identity, and discovering the intertextual reference of the whole. The 2nd phase comprised a linguistic analysis that included two major tasks that were adopted only for an investigation of the film: identifying the subjects/predicates and finding cohesive devices to discover links within a mediated discourse.

Visual analysis

As an initial step, each painting as a whole and some chosen images of the film were broken down into smaller elements. In other words, students were advised



to identify important parts within the paintings, and certain elements in the selected film scenes. Take for example *Spring Morning in the Han Palace* (Fig. 5).

Students had to describe how the painting illustrates various daily activities in the palace in the early spring.

Figure 5 Spring Morning (Ying, 1530)

These included enjoying the zither, watering and arranging flowers, and playing chess. Then they discussed the large group of characters present. This diverse group includes concubines, children of the imperial family, eunuchs and painters. Trees and rocks can also be seen decoratively placed in the garden of this lavish palace. The students were subsequently required to determine whether the elements they took into consideration carried any contextually specific meaning or ‘situated meaning’ as used in Gee’s (2011) terminology.



Figure 6 Girl with a Pearl Earring (Vermeer, 1665)

As an example, students may find different situated meanings attached to the same elements in the *Girl with a Pearl Earring* shown in Fig. 6. For instance, the large pearl earring may denote a high status in society for some students, but simplicity and elegance for others.

Furthermore, while the girl's fair radiant complexion might reflect common standards of youthfulness and beauty, her headband and dress may suggest a more exotic or tribal look. Even though different elements in the *Girl with a Pearl Earring* could suggest a number of situated meanings, culturally and historically, such a white, unblemished complexion in Europe at that time was strongly associated with beauty and attractiveness.

In the next stage, Gee recommends that discourse analysts find ways in which different elements can be pieced together to form a pattern which creates a style or, in his term, 'social language.' Regarding the previously discussed Vermeer painting, students are likely to discern an "exotic style of beauty" in the image of the girl. The style defined as such would then communicate a certain kind of identity or activity (practice). In this painting, the style or social language of exotic beauty could form an identity of the young girl with a white and flawless complexion who dressed herself up in an oddly non-European way. According to Gee, the style, recognized either through text or multimodal text, can have 'intertextual reference.' In his explanation, text (spoken, written, or image) can quote or refer to other texts (what others say, write or create image). This can be illustrated through the movie scene in Fig. 2 in which Bruno and Shmuel are standing inside the concentration camp in their striped pajamas. Here, the inmate style might trigger another picture of anyone dressed in a similar uniform who will spend the rest of his life behind bars. By completing intertextual reference, language users can add new information to their existing knowledge. In this case, we learn that the striped blue and white pajamas were worn by inmates in World War II concentration camps, signifying

complete submission to their jailers. We are reminded that we associate striped uniforms with prisoners under various circumstances around the world.

Linguistic analysis

To complement a visual analysis of the film, students were offered two other basic principles of linguistic analysis, namely, the subjects/predicates and cohesion so as to detect important emerging intercultural communication themes. Firstly, they were presented with the assertion that all the world's languages are arranged grammatically around the basic structure of subjects and predicates. Grammatical subjects in English can refer to what the sentence is about, the topic, which basically contains information known, or *old*, to the hearer. Predicates, on the other hand, are what has been said about the subjects by others and carries information not known, or *new*, to the listeners or readers. With this accepted as a foundation, identifying subjects and predicates is therefore useful for students, since it will help them realize who or what the focus or center of attention (topic) is and what has been said about it. To perform an analysis of this type, students first broke down utterances into a smaller idea unit marked off by intonation contours (refer to Fig. 3). They were then asked to divide a sentence into a subject/predicate. For instance, in "The Jew here/ means the entire Jewish race//," students should be able to label the grammatical subject "The Jew," who is the topic of conversation. Later, they should be able to say that "means the entire Jewish race" is the predicate, which adds *new* information that reveals "The Jew" is not a single individual. It alludes, rather, to all people of the Jewish race, or ethnicity.

In addition to the subject/predicate framework, students had to work on another linguistic principle called "cohesion" to help them see how different sentences can be connected to form a unified mediated discourse. It is important to note that cohesion has been found to make a spoken or written communication sound like it hangs together, which depends largely on lexical and grammatical relationships that allow sentence sequences to be understood as a connected mediated discourse rather than as an

autonomous sentence (Halliday, 1985). Cohesion can be recognized through different cohesive devices such as conjunction, substitution, and ellipsis. In "The Jew slandered us and incited our enemies," for instance, the word 'and' is part of the conjunction system, performing an additional function that provides a connection to clauses or sentences. In this case, upon hearing the statement, listeners learn that besides slandering the German people, the Jew incites their enemies as well. Also importantly, while completing a linguistic analysis, students need to realize that (1) language use allows us to build or destroy things in the world and (2) language-in-use, along with non-verbal clues, can help us shape or reshape different realities such as making things significant, building a more complex identity here and now, and carrying out actions that may involve discrimination and stereotyping (Gee, 2011).

Intercultural awareness that prevails among students' reflections

Generally speaking, encouraging different realities to appear in the eyes of our students is a worthwhile pursuit. By more closely examining the paintings and film, the students reflect more deeply on pertinent issues as evidence found in different reflective practice gathered from the classroom observations of class discussions, a video recording of an oral presentation, and the students' written assignments. This process brings to the surface social and intercultural perspectives that are truly reflective of social realities in the larger world today.

Paintings

Seeing the world through painting encourages students' to engage in a process of self-exploration. This invites comparisons to others from different cultural backgrounds. A majority of students were able to thoughtfully reflect on the importance of culture in the formation of identity as shown in the video recording of their oral presentations. Such explorations included cultural dimensions, which refer to "the interrelated orientations that help us understand the beliefs, values, and behaviors of a culture" (Samovar, Porter,

McDaniel, 2010, p 230). More specifically, through guided questions and introductory sentences (e.g. what helped you connect the Eastern painting collection to individualism was...), students seemed to show a better understanding of the concepts of 'individualism vs. collectivism', which emerged from applying Gee's framework to the analysis of paintings. Also important was the fact that guided questions which triggered students' prior knowledge of their previous course materials were particularly helpful. The conversation between the author and students below will demonstrate these points as well as a strong connection among different elements (1), their situated meanings (2), styles (3), and intertextuality (4). Having understood this, a basic level of intercultural awareness can be achieved in which an individual can recognize his own and others' cultural patterns through comparison and contrast:

Dialogue 1

Teacher (T): What are the major features in the “Asian style” of painting?

Student A (S A): **Nature, and maybe group harmony (3) ?**

T: In what way?

S A: Every painting depicts **parts of nature (1)** such as waves, trees, & rivers.

S B: Look! In the Hanagawa painting, you can see a small group of men on the boat, fighting bravely with **the forces of nature (2)**.

S C: Oh, I often see groups of men and women in both Chinese and Thai paintings (See Appendix 1) . They seem to **enjoy each other's company (3). Asians prefer living in groups (4)**.

T: Great! Now, what do you see in the Western paintings?

S B: I can see **faces of individuals, their clothes, and the eyes (1)**.

S A: **Their eyes look so powerful (2)**.

T: So, what would you call this kind of style?

S D: I'm not sure. But can we call it **an individual person style (3)?**

T: So, what does this individual person's style tell us about Western societies?

- S D: I guess Westerners, unlike Asians, may put more stress on their individual needs than group desires.
- T: What else can you say? Think about our *Cross-cultural Communication* course last semester!
- S E: OK, I got it! Privacy is more valued than group reliance?

Considering the major differences between the two collections, students put forward the proposition that while Asian paintings tend to depict objects, landscapes and people in groups, Western art is likely to portray the image of an individual person. With these differences in style and content in mind, the students hypothesized that Asians and Westerners maintain significantly different cultural values in their societies.

As Hunter and Sexton (1999) explain, Asian art, especially Chinese art, often represents "Buddhist and Taoist concerns with the mind in meditation, with the relative insignificance of human striving in the great cosmos, and with the beauty of nature" (p. 158). American and European art, in contrast, gives greater emphasis to people. Therefore, the reality of seeing significant things differently might well result in different cultural norms and preferences. As the students came to recognize, whilst works featuring landscapes, nature, and people living in groups are thought to be closely linked to the cultural concept known as 'collectivism,' the portraits of single persons could be readily associated with the concept of 'individualism'. As the name suggests, collectivistic cultures stress the benefits of people who value strong relationships among group members and believe in interdependence. Individualistic cultures, in contrast, look at an individual as the single most significant unit in a social setting of any size, and value independence over interdependence.

When reflecting on who they are, and who others may be, through the medium of paintings, students should also become aware that different cultural patterns could yield various consequences for people in a wide range of settings, especially in a classroom environment. Among several works dealing with these issues is Hofstede (2001), who is mainly concerned with how a culture may influence a country's educational system, and

the associated teaching and learning style preferences prevalent in each case study. In one concrete example by Chang (2006), it was reported that individualistic cultures may view in-class group assignments as a bother because certain members of the group may get stuck with an unfair share of the work. Conversely, collectivistic cultures will see the same kind of assignments as a great opportunity to work together and draw on other's expertise and viewpoints.

Films

An advanced level of Baker's intercultural awareness involved the analysis of film excerpts. This phase of the project aimed to reinforce the idea that while belonging to different cultural groups brings with it differing perspectives, there is common ground to be found. However, even within specific cultures a mismatch or miscommunication can exist between certain members. As in the analysis of the paintings, students were initially provided with guided questions before arriving at the target concepts of multiple group identities and cultural mismatch. When these social dynamics are present, it can result in more serious problems such as ethnocentrism, stereotyping, and racism. In the following dialogue between the author and students, the entire class discussion was based on the film excerpt found in Fig. 7 below, in which students were assigned to look for the main topic of conversation (1), what is said about it (2), and cohesive ties (3), which help create a unified mediated discourse:

Grandfather:	So, your mother told me you have a tutor (1, 3) //!
Gretel:	Yes, he (1, 3) is nice//. But (3) he (1, 3) won't let us read adventure books (2)//.
Bruno:	All we do is boring/, old history//

Figure 7 The point of departure for intercultural communication problems

The following illustrates how students find their way in the intercultural world:

Dialogue 2

Teacher (T): What did the tutor do with the books for the children?

Student D (S D): Liszt insists that the kids learn only about the history the fatherland.

T: Then, what is the problem here?

S A: I guess the tutor is exercising ethnocentrism, encouraging an idea that Germany is the center of everything.

T: How so? With statements like this: "Germany is the greatest of all...We're superior!"

S B: These are Bruno's words, which seem to be a clear example of the concept of ethnocentrism.

Evidently, by discussing this excerpt students were able to uncover in the dialogue instances where intercultural communication resulted in expressions of ethnocentrism, as illustrated in the scene above and in the majority of their written movie reflections. Fundamentally, ethnocentrism is the notion that one's own culture is superior to any other, as articulated in the statement "Germany is the greatest of all...We're superior." Ethnocentrism, at the same time, gives members of a culture feelings of identity and belonging. This is apparent when Liszt, the tutor, tries to promote Nazi propaganda and anti-Semitism through his insistence that the two children, Gretel and Bruno, are allowed to read only books on German history. This has a great impact on Gretel, who then imagines herself as belonging to the Nazi Party. She then proceeds to decorate her bedroom's walls with pictures full of Nazi ideology and pageantry (see Fig. 2).

Also interesting are the students' reflections on other intercultural communication themes such as multiple group identity and stereotyping. In the former case, students showed an understanding that an individual could assume different role identities as was the case with Pavel, one of the Jewish servants in Bruno's house. Pavel had taken on different identities as a doctor, an inmate in the concentration camp, and adopted both a

Polish and Jewish persona. This example of the multi-layers of identity shows that who we are is a matter of comparison (similarities) or contrast (differences) with others. Our natural preference for the things with which we are familiar can in certain instances adversely affect our perception and attitude toward new and different things or people. This can lead to intercultural problems that manifest themselves in such behaviors as prejudice, stereotypes, and ethnocentrism.

Students were able to detect these characteristics in statements which contained various ways of stereotyping, which were the result of identity mismatches such as "The Jews are not creative, but destructive." and "The Jews are the enemies of culture." According to psychologists Abbate, Boca and Bocchiaro (2004), stereotyping may be defined as "a cognitive structure containing the perceiver's knowledge, beliefs, and expectancies about some human social groups" (p 1192). Stereotyping can be negative or positive, but usually it is likely to narrow our perception, and thus jeopardize intercultural communication. Indeed, although voices from the painting and film project may sound encouraging, more effort needs to be made to fully raise students' intercultural awareness.

Pedagogical Implications

Some pedagogical implications are discussed below to introduce paintings and films to create a more complete picture of students' intercultural awareness in the Expanding Circle classroom setting, at the college level:

1. Visual analysis consisting of, for example, analyzing textual meaning or patterns to show identity, and linguistic analysis comprising an analysis of the subject/ predicate and cohesive ties have long been neglected in the area of language study in the Expanding Circle classroom setting, especially in Thailand. Teachers would do well to incorporate both visual and linguistic analyses into their syllabi to foster student's intercultural awareness.
2. It was demonstrated in the previous section that by using paintings and films, students showed signs of awareness of their own and other cultural values and beliefs as well as

possibilities for mismatch and miscommunication between cultures. However, this has been achieved thus far only at the basic and advanced levels. To attain the highest level of intercultural awareness, or what Baker (2012a) calls the intercultural awareness level, it is advised that simulation activities (e.g. an e-mail exchange with the painters or film producers) be introduced to the class. This type of activity involves an immersion in socio-cultural situations. It is designed to foster interaction, negotiation, and exploration of the target culture in terms of language, cultural identity, beliefs, and values in a meaningful, creative way. If effectively presented, it could be a rich linguistic and cultural resource for the students to broaden their experience in an increasingly inter-connected world.

3. When choosing paintings and films to be introduced to students, teachers ought to develop a set of criteria in advance. For example, the paintings should be by well-known artists and in familiar genre. Moreover, they should be thematically connected to each other, or to the lesson's objectives. The films should take into consideration the students' age, and religious and cultural backgrounds. In this regard, films that may give rise to religious or political conflicts should be introduced to the class very carefully.

4. Before considering cultural elements, teachers should arouse students' interests by explaining the background of the paintings, such as the biographical details of the painters and the techniques used. As for the films, they should also be accompanied by relevant background information such as a synopsis, the plot, the characters and any critical reaction the film received.

5. Handouts that contain an accurate transcript of the films' dialogue, as well as vocabulary and idiomatic expressions from the films are always very useful for students at this level, although academic requirements in these courses predominantly target cultural analysis.

Conclusion

The development of intercultural awareness is vital for people to function effectively in an Expanding Circle classroom setting. It helps promote intercultural competence and prepares one for success when intercultural communication is required. As we have seen, through an analysis of paintings and films using Gee's (2011, 2014) model of discourse analysis, Thai students' intercultural awareness can be developed extensively and further refined in Baker's (2012a) terms, e.g. both at the basic and advanced stages. The students' reactions and reflections during the course were largely positive. Expanding one's cultural awareness creates valuable tools that help prepare students linguistically, coping in situations where greater intercultural knowledge can make a significant difference. These tools are potentially quite useful for teachers who wish to prepare their students for the challenges of ASEAN integration in the Southeast Asian region, which is set to get underway in the very near future. The task ahead is to welcome intercultural language teaching and see that it is widely implemented across the country. A greater awareness of the inter-relationship between language and culture needs to be nurtured with all the resources available. The necessity of providing language learners with skills in intercultural communication in an increasingly multicultural classroom is a high priority both locally and nationally.

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Appendix 1

The Western and Eastern painting collections

Western Paintings



Mona Lisa- Leonardo da Vinci
(da Vinci, 1503-1507)



Self-portrait without Beard-Vincent van Gogh
(van Gogh, 1889)

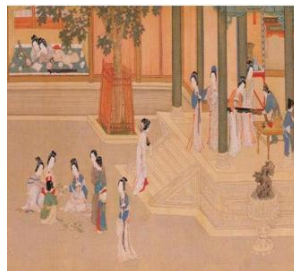


Girl with a Pearl Earring-Johannes Vermeer
(Vermeer, 1665)

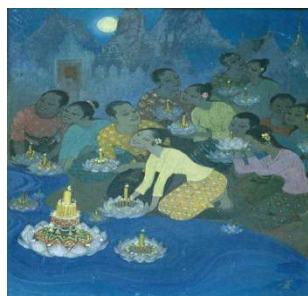
Eastern Paintings



The Great Wave off Kanagawa-Katsushika Hokusai
(Hokusai, 1829-1832)



Spring Morning in the Han Palace-Qiu Ying
(Ying, 1530)



Loy Kratong Festival-Chalerm Nakiraks
(Nakiraks, 1971)

Gender Differences in Face Concerns and Behavioral Responses to Romantic Jealousy

Chayapa Srivilas and Jaray Singhakowinta

Abstract

While jealousy is pervasive in every romantic relationship, it is undeniable that couples' jealous responses are culturally shaped by social influence. Analogous to other high-context cultures, Thais' responses to jealousy are presumably sanctioned by the cultural notion of face saving. Having a profound influence on Thai people's behaviors, this face practice is employed as a way to lessen or avoid possible conflicts in social interactions. The different views of individual men and women on jealous responses and face saving are thus the results not only of personal differences but also social expectations of gender performances. Consequently, gender differences can be said to engender relational conflicts and misunderstandings among romantic couples. Although the roles of men and women are often believed to complement each other in romantic relationships, these gender role distinctions are often found to cause resentment among disagreeing couples. Hence, the focus on behavioral responses in romantic jealousy may lack sufficient insight into the vital role of gender in romantic communication. This study therefore investigates a plausible impact of gender on face saving and communicative responses to jealousy in romantic relationships. In addition, it highlights the different practices of men and women in face saving strategies and their jealous responses.

Keywords: gender differences, face saving, communicative responses to jealousy, romantic jealousy

บทคัดย่อ

ความหึงหวงเกิดขึ้นได้เสมอในทุกๆความสัมพันธ์แบบคู่รัก อิทธิพลของวัฒนธรรมส่งผลกระทบต่อการแสดงออกต่อความหึงหวงของบุคคล ในแง่ของวัฒนธรรมไทย แนวคิดเรื่องการรักษาหน้าเป็นสิ่งที่คนไทยส่วนใหญ่ยึดถือและปฏิบัติมาช้านาน เป็นที่ชัดเจนว่าแนวความคิดเรื่องของการรักษาหน้าในสังคมไทยส่งผลกระทบต่อพฤติกรรมของคนไทย ทั้งนี้ความสำคัญอาจแตกต่างกันไปขึ้นอยู่กับบุคคล นอกจากนี้การที่บุคคลมีแนวความคิดหรือทัศนคติที่แตกต่างกันในเรื่องของการแสดงออกต่อความหึงหวงและการรักษาหน้าเป็นผลลัพธ์มาจากความแตกต่างทางด้านบุคคลและความคาดหวังทางสังคมที่มีต่อคนในสังคมด้วย ผลที่ตามมาคือการกระทบกระทั่งกันและความไม่เข้าใจกันระหว่างชายหญิงในความสัมพันธ์แบบคู่รัก ซึ่งเป็นสิ่งที่เกิดขึ้นอย่างหลีกเลี่ยงไม่ได้ แม้ว่าบทบาทของผู้ชายและผู้หญิงจะเติมเต็มซึ่งกันและกันในความสัมพันธ์ระหว่างเพศ แต่ด้วยความต่างของบทบาททางเพศนั้นที่อาจนำมาซึ่งความขุ่นเคืองใจ ดังนั้นเป็นที่ชัดเจนแล้วว่า การศึกษาการแสดงออกทางความหึงหวงในมิติด้านพฤติกรรมเพียงอย่างเดียวอาจไม่เพียงพอที่จะทำความเข้าใจต่อการสื่อสารระหว่างชายหญิงได้ งานวิจัยชิ้นนี้ต้องการที่จะแสดงให้เห็นถึงผลกระทบของเพศสภาพต่อการรักษาหน้าและการแสดงออกต่อความหึงหวงที่เกิดขึ้นในความสัมพันธ์แบบคู่รัก ทั้งยังแสดงให้เห็นถึงความแตกต่างระหว่างชายหญิงในความสัมพันธ์ระหว่างการรักษาหน้าและพฤติกรรมความหึงหวง

คำสำคัญ : ความแตกต่างทางเพศสภาพ, การรักษาหน้า, การแสดงออกต่อความหึงหวงในมิติด้านพฤติกรรม, ความหึงหวงแบบคู่รัก

Introduction

In most romantic relationships, couples inevitably face an experience of jealousy when potential threats appear in their relationships. Differences in jealous expressions may vary among individuals (Aylor & Dainton, 2001). Behavioral responses to romantic jealousy probably lead to escalating misunderstanding and intractable conflicts among couples. However, a display of negative emotions is rarely overt in Thailand due to an avoidance of face loss (Komin, 1991). Romantic couples may adopt different practices of face saving and communicative responses to jealousy based on their different gender characteristics, resulting in the success or failure of their relationships. Thus, identifying

gender differences may enable individuals to maintain the well-being of their relationships and enhance cooperation and mutual trust among couples (Gray, 1992, p. 4).

Research on communicative responses to romantic jealousy and face saving are not uncommon (e.g., Croucher, et al., 2012; Guerrero, Hannawa, & Babin, 2011; Komin, 1996; Qetzel, Garcia, & Ting-Toomey, 2007); however, they were conducted in non-Thai contexts. Not only did they fail to investigate the connection between face saving and behavioral responses to romantic jealousy, but also the effect of gender on romantic relationships. Aiming to provide a quantitative research model for Thai contexts, this study therefore examines gender differences in the plausible relationship between cultural concern over face saving and romantic responses to jealousy. This research then utilizes communicative responses to romantic jealousy and face concerns as analytical frameworks to answer the following research questions:

RQ1: Are there gender differences in face saving within romantic jealousy?

RQ2: Are there gender differences in communicative responses to romantic jealousy?

RQ 3: Are there gender differences in relationships between face saving (self-face, other-face, and mutual-face) and communicative responses to jealousy?

This research considers gender as a contributing factor to face saving and communicative responses to romantic jealousy. The findings derived from this study also provide insights into gender communication in regard to face saving and behavioral responses to jealousy in Thailand.

Literature Review

Communicative responses to romantic jealousy

Jealousy manifests itself in numerous ways, and jealous people express such an intense emotion differently (Buunk & Dijkstra, 2000; McIntosh & Matthews, 1992).

Researchers of jealous expressions mostly focused their investigation on psychological levels (i.e., emotional or cognitive). Additionally, Guerrero, Andersen, Jorgensen, Spitzberg, and Eloy (1995) identified jealous behaviors specifically in terms of communication responses. The development of research on communicative responses to jealousy (CRJ) was aimed at illustrating behavioral patterns as communicative strategies (Guerrero L. K., Andersen, Jorgensen, Spitzberg, & Eloy, 1995). Guerrero et al. (1995) posited that all jealous reactions might be classified into different fractions, namely direct versus indirect, positive versus negative, partner- versus rival-directed or verbal versus nonverbal. After several renditions of the model, the final revision includes 52 items, representing 11 subscales (Guerrero, Hannawa, & Babin, 2011).

Specifically, a negative communication pattern can be found in the form of verbal abuse such as yelling at, accusing, arguing with, or quarreling with one's partner. Similarly, one may become actively distant or alienated (Guerrero, Hannawa, & Babin, 2011). De Weerth and Kalma (1993) also suggested that more women than men were likely to abuse their partners physically and verbally in response to infidelity and jealousy. Regarding violence communication, one is inclined to enact violent and threatening acts towards either one's partner or objects. In other words, one might physically abuse one's partner or one violently throws and destroys objects on a rampage. Another destructive response is a counter-jealousy induction. This reaction involves punitive or revengeful acts that can trigger a partner's jealousy or guilt. Nevertheless, Fleischman et al. (2005) revealed that jealousy inductions may help improve a relationship's stability and affection (Fleischman, Spitzberg, Andersen, & Roesch, 2005).

Integrative communication refers to constructive and straight-forward manners; for instance, compromising, resolving conflicts, reaching the middle ground of understanding and receptivity, and willingly maintaining an excellent rapport (Guerrero, Andersen, Jorgensen, Spitzberg, & Eloy, 1995; Guerrero, Hannawa, & Babin, 2011; Guerrero, Andersen, & Spitzberg, 2003). Additionally, compensatory restorations are an act of compensation for being jealous. Particularly, one is both physically and emotionally

connected to one's partner. Several scholars posited that more women than men reported a higher tendency for integrative strategies and compensatory restorations (Guerrero & Reiter, *Expressing emotion: Sex differences in social skills and communicative responses to anger, sadness, and jealousy*, 1998; Lans, Mosek, & Yagil, 2014).

The avoidance of communication includes silence and denial/inhibition (Guerrero, Hannawa, & Babin, 2011). To illustrate, one stops talking and becomes silent in regard to a silent response. It is a response at the behavioral level. In addition to denial/inhibition, one does not disclose their jealousy and pretend as if nothing has changed or happened (Guerrero, Hannawa, & Babin, 2011).

With respect to other rival-focused strategies, contacting rivals are shown in the forms of discussing problems with rivals or escalating violent confrontations (Guerrero, Andersen, Jorgensen, Spitzberg, & Eloy, 1995). Likewise, derogation of rivals is used to criticize intentionally or purportedly recount adverse events related to a potential rival. The last response is signs of possession, which are manifestations of overt expressions of affection towards one's partner in front of a perceived threat.

Face saving

Face is not something necessarily shown on someone's face, nor is it a reference to facial expressions (Brown & Levinson, 1987; Komin, 1996; Ting-Toomey & Kurogi, 1998). The current study focuses on the concerns of face that pertain to the locus of individuals' worth, pride, positive image, status, and relevant qualities. In 1967, Goffman defined that the term of face aligned with western culture. Face is "the positive social value a person effectively claims for himself by the line others assume he has taken during a particular contact" (Goffman, 1967, p. 5, as cited in Canelon & Ryan, 2013, p. 111). Face can be lost, maintained, saved, and protected. Fundamentally, the importance of face has been found in almost every culture, yet its meaning and its use differ substantially (Brown & Levinson, 1987; Ting-Toomey, 1988). The notion of face in Thai

culture has inevitably influenced Thai people's behavior and conflict management (Komin, 1996).

Carmody and Carmody (1996) delivered supportive evidence to previous research when they argued that it may be offensive for Thais to disclose negative states of mind (self-centeredness, selfishness, pride, personal willfulness, etc.) to others. Tolerance for Thais is a means to handle and ameliorate the effects of conflict (Ingle, 1983; Komin, 1996; Wells, 1960). Such tolerance can be demonstrated in considerable ways; however, it is often in the form of avoiding confrontation, refusing to disagree, saving the face of self and others and vice versa (Ingle, 1983; Komin, 1996; Wells, 1960). Thais are more inclined to hide their disagreement and to suppress their resentment or anguish (Knutson, 1994; Mulder, 1992a). Besides, the research of Knutson (1994) reveals the profound result that Thais would rather opt for an act of quietness in response to conflicts or frustrations, and considered this as a moral quality.

With regard to an ego orientation, this contributes to highly valuable attitudes. Specifically, the concepts of "face-saving" and "refrainment from criticism," as well as "kreng jai" (showing consideration for people) and "mai pen rai" (never mind) are underlying concepts of Thai behavioral inclinations (Komin, 1990). Ego and face are somewhat identical and they are perceived as crucial for Thais in social interactions. However, the notion of face saving in Thai culture does not focus on three aspects of face. Its concepts rely on the overall consideration of others. Therefore, it is possible to look at face saving in three dimensions based on face negotiation theory (Qetzel, Garcia, & Ting-Toomey, 2007).

Face negotiation theory provides three outlooks on face concerns: self-face, other-face, and mutual-face (Ting-Toomey & Kurogi, 1998). Specifically, self-face concern represents one's image or the identity that one wants to claim for oneself while the other-face aspect is connected with a higher consideration of an other's image and dignity. Mutual-face demonstrates a simultaneous regard for both one's face and another's face

(Ting-Toomey & Korogi, 1998). It is apparent that face negotiation theory does not particularly concentrate on face saving. Therefore, an association of the three facets of face and face saving in Thai culture can be extended. More importantly, gender aspects may play an important role in shaping face saving in accordance with jealousy expressions. Such a study in a Thai context has not been previously undertaken.

Research Method

Respondents and procedures

This study surveyed approximately 130 Thai respondents. However, there were 112 individuals who were eligible for the analysis. The study survey was based on convenient samplings. However, the potential respondents were required to meet eligibility criteria through self-administered questionnaires. There were 75 male respondents (57.7%) and 55 female respondents (42.3%). However, only 63 male respondents (56.3%) and 49 female respondents (43.8%) were eligible for the analysis. The respondents' age range was from 18 to 57 years old, with an average of 34.9 years old ($SD=11.45$). According to the survey, the respondents were asked to identify their current romantic relationship status. An average showed 17 respondents (13.1%) as dating or seeing one person casually, 3 respondents (2.3%) as dating or seeing more than one person, 44 respondents (33.8%) in a serious relationship, 2 respondents (1.5%) in an engaged or cohabiting relationship, and 47 respondents (36.2%) in a marriage relationship. Finally, there were 17 respondents (13.1%) who indicated they were not in a romantic relationship.

Additionally, the respondents who specified being in relationships included different relationship duration ranges from 1 month to 38 years, a 9.3 mean ($SD=9.4$). In addition, the eligible respondents' occupations varied, with an average of 39 respondents (30%) being students, 60 respondents (46.2%) as state enterprise officers, 21 respondents

(16.2%) as company employees, 2 respondents (1.5%) as business owners, 5 respondents (3.8%) self-employment, and 3 respondents (2.3%) indicated “other status.”

These statistics do not include the 18 unqualified respondents who failed to meet the eligibility criteria. Ten respondents (7.7%) indicated their sexual attraction towards both males and females. Only four respondents (3.1%) reported “not sure.” Those identifying that their sexual attraction is towards either both sexes or the same sex were considered as homosexual individuals in this study.

Instrumentations

Face saving. Apart from demographic questions, the second section of the questionnaire asked the respondents to think about their practice of face saving during jealousy experiences in their current relationships. The study employed the key terms of face concerns proposed by Qetzel, Garcia, and Ting-Toomey (2007); namely, a concern for self-face, other-face, and mutual-face. Even though this study optimized the theoretical concepts of these researchers, it needed to minimize ambiguity and employ the notion of *rak sa na* in Thai contexts (Komin, 1991). Nine items were optimized to survey face saving among Thai men and women in times of romantic jealousy. The scale was designed to measure three distinct features of face related to romantic jealousy among heterosexual Thai men and women. The items were appraised with a 5-point Likert-type scale ranging from 5 (strongly agree) to 1 (strongly disagree). For item distribution and Cronbach’s alpha reliability, face saving for self-face (item numbers 4, 5, and 9) was .75. Other-face saving (item numbers 2, 3, and 7) yielded .81. Also, the reliability coefficient for mutual-face saving (item numbers 1, 6, and 8) was .74.

Communicative responses to romantic jealousy. The respondents were asked to recall their past experiences of romantic jealousy expressions. However, the display of these jealousy expressions had to appear in their current relationship. This study optimized the use of the revised CRJ scale (Guerrero et al., 2011). Nevertheless, a reduction of redundancy was carried out to align with Thai society, resulting in 25 items

for 11 subscales altogether. The statements were rewritten to suit Thai society and eliminate cultural ambiguity. The items were measured with a 7-point Likert-type scale ranging from 7 (always) to 1 (never).

For the first subscale, negative communication detailed four items; for example, made hurtful or mean comments to my partner. Cronbach's alpha analysis for negative communication was .71. Two further items were adopted to assess violence communication (e.g., used physical force with my partner), producing $\alpha = .75$. Two more items were used to measure counter-jealousy induction (e.g., flirted with or talked about others to make my partner jealous), $\alpha = .71$. The above responses were identified as destructive communication. Furthermore, two subscales (i.e., integrative communication and compensatory restorations) fall under constructive communication. Two items were deemed to determine integrative communication; for instance, calmly question my partner, $\alpha = .83$. Then, the measurement of compensatory restorations was based on two items, namely becoming more affectionate towards my partner, $\alpha = .78$. Contrarily, denial and silence are two distinct subscales considered as avoidance communication. The denial subscale consisted of two items (e.g., denied feeling jealous); in total, $\alpha = .81$. A single item was implemented to address the extent of silence responses such as becoming quiet. Thus, being a single item, there was no Cronbach's alpha for silence. In terms of rival-focused communication, this response was rival-directed. Importantly, the rival focus could be displayed in both a partner's presence and his/her absence. Three unique subscales (i.e., rival contacts, derogation of rivals, and signs of possession) were theoretically considered as responses toward potential rivals. Likewise, two items were assigned to average an inclination in the matter of rival contacts, such as confronting the rival and discussing the situation with him/her. Cronbach's alpha for rival contacts was .74. Additionally, three questions were applied to measure the derogation of rivals (e.g., made negative comments about the rival), $\alpha = .71$. Further, a surveillance response consisted of item numbers 3, 16, and 23. This response referred to monitoring behaviors such as checking up on jealous person's partner. The Cronbach's alpha was .73. Finally,

two items were brought into play in an attempt to underline signs of possessions, such as making sure rivals knew my partner is taken, $\alpha = .87$.

Results

Gender differences in face saving

Research Question 1, which was intended to answer whether there was a significant gender difference in face saving for three aspects of face, namely self-face, other-face, and mutual-face, was measured with an independent sample t-test. The p-value was identified to confirm differences when statistical results produced a p-value of less than .05. Gender was, therefore, assigned as a contributing factor to differences in face saving.

Table 1. Means and Standard Deviations for Face Concerns between Males and Females

Face concerns	Male (N=63)		Female (N=49)	
	Mean	SD	Mean	SD
Self-face	3.39	.89	3.21	.83
Other-face	3.69**	.76	3.37**	.86
Mutual-face	4.01	.71	3.85	.65

** Significant gender difference at .05 level

The independent sample t-test yielded no significant difference in face saving for self-face between heterosexual Thai men ($M=3.39$, $SD=.89$) and women ($M=3.21$, $SD=.83$); $t(110)=1.13$, $p>.05$. Also, there was no statistical significance in mutual-face saving for heterosexual Thai men ($M=4.01$, $SD=.71$), and women ($M=3.85$, $SD=.65$);

$t(110)=1.23, p>.05$. On the contrary, the independent sample t-test revealed that there was a significant difference between Thai men ($M=3.69, SD=.76$) and women ($M=3.37, SD=.86$) in other-face saving, $t(110)=2.06, p=.042$. The practice of other-face saving was stronger for heterosexual Thai men.

Gender differences in communicative responses to romantic jealousy

Research Question 2 was determined to investigate gender differences in communicative responses to romantic jealousy. This question was explored by utilizing the independent sample t-test. Genders were considered as having a key effect on the analysis, and thus all communicative responses to romantic jealousy were dependent variables.

Table 2. Means and Standard Deviations for Communicative Responses to Jealousy

CRJs	Male (N=63)		Female (N=49)	
	Mean	SD	Mean	SD
Negative communication	2.51**	.84	3.51**	1.10
Violence communication	1.49	.85	1.76	1.11
Counter-jealousy induction	2.08**	.90	2.87**	1.48
Integrative communication	4.09	1.31	4.23	1.15
Compensatory restoration	4.67	1.23	4.97	1.32
Denial	3.67	1.29	3.82	1.18
Silence	3.81	1.58	4.27	1.54
Surveillance	2.28**	1.01	3.14**	1.27
Rival contacts	1.45	.79	1.73	1.04
Derogations of rival	1.83**	.91	2.37**	1.21
Signs of possession	2.82	1.31	3.07	1.74

** Significant gender difference at .05 level

The test revealed a significant effect on negative communication between heterosexual Thai men ($M=2.51$, $SD=.84$) and women ($M=3.51$, $SD=1.10$); $t(110)=-5.494$, $p<.05$. In addition, there was a gender difference in counter-jealousy induction where the responses were stronger for Thai women ($M=2.87$, $SD=1.48$) than men ($M=2.08$, $SD=.90$); $t(110)=-3.48$, $p<.05$. Furthermore, the statistical test produced a result output that showed Thai women ($M=3.14$, $SD=1.27$) were more inclined to use surveillance than men ($M=2.28$, $SD=1.01$), $t(110)=-3.98$; $p<.05$. More importantly, the results also demonstrated gender differences in derogations of a rival where more Thai women ($M=2.37$, $SD=1.21$) than men ($M=1.83$, $SD=.91$) tended to talk about a potential rival in a negative way, $t(110)=-2.69$; $p<.05$.

However, the independent sample t-test showed a nonsignificant gender difference in violence communication ($t(110)=-1.46$, $p>.05$), integrative communication ($t(110)=-.56$, $p>.05$), compensatory restoration ($t(110)=-1.23$, $p>.05$), denial ($t(110)=-.64$, $p>.05$), silence ($t(110)=-1.54$, $p>.05$), rival contacts ($t(110)=-1.62$; $p>.05$), and signs of possession ($t(110)=-.86$; $p>.05$). These responses were not statistically significant, at a .05 level.

Gender differences in relationships between face saving and communicative responses to jealousy

Research Question 3 addressed gender differences in association with the three facets of face saving and communicative responses to romantic jealousy. To determine the relationships amongst the variables, the Pearson correlation coefficient was utilized. In addition to differences in correlations, Fisher's r to z transformation was employed to compare coefficients (Cohen and Cohen, 1983). From the beginning of the analysis, both genders were observed separately. However, even though the statistical test for both was performed simultaneously, multiple outputs for each response were produced.

Table 3. Pearson Correlation Coefficients between Face Concerns and Communicative Responses to Romantic Jealousy among Heterosexual Males and Females

CRJs	Male			Female		
	Self-face	Other-face	Mutual-face	Self-face	Other-face	Mutual-face
Negative communication	-.234	-.152	.75	.149	-.045	-.204
Violence communication	.086	-.058	-.178	.140	-.107	-.323*
Counter-jealousy induction	-.035	-.085	-.157	.122	.062	-.326*
Integrative communication	.116	.348**	.496**	.163	.374**	.469**
Compensatory restoration	.149	.336**	.372**	-.117	-.128	.055
Denial	.245	.295*	.325**	.579**	.468**	.412**
Silence	-.098	-.028	.137	.388**	.371**	.333*
Surveillance	-.128	-.139	.061	-.012	-.129	-.324*
Rival contacts	.001	-.156	-.287*	-.016	.001	-.285*
Derogations of rival	.039	-.100	-.132	.176	.030	-.180
Signs of possession	-.116	.191	.097	.006	.019	-.012

** Correlation is significant at .01 level

* Correlation is significant at .05 level

Table 4. Z-score: Gender Difference in a Relationship between Face Concerns and CRJs
(The table below showed the overlapping relationships for females and males)

	Self-face	Other-face	Mutual-face
	Z-score	Z-score	Z-score
Negative communication	-	-	-
Violence communication	-	-	.791
Counter-jealousy induction	-	-	.919
Integrative communication	-	-.153	.18
Compensatory restoration	-	2.441	1.713
Denial	-2.097	-1.038	-.514
Silence	-2.591**	-2.131	-1.063
Surveillance	-	-	2.027*
Rival contacts	-	-	-.011
Derogations of rival	-	-	-
Signs of possession	-	-	-

** Z-score is significant at .01 level

* Z-score is significant at .05 level

Specifically, the Pearson correlation coefficient revealed significant associations between silence and the three facets of face, self-face ($r(49)=.388$, $p<.01$), other-face ($r(49)=.371$, $p<.01$), and mutual-face ($r(49)=.333$, $p<.05$), for women, but not for men. However, Z-score demonstrated that only saving self-face in positive association with silence was stronger for Thai women, $Z=-2.591$, $p<.01$. The Z-score did not yield

significant gender differences between silence and other-face, as well as mutual-face. Likewise, the results of the Pearson correlation coefficient revealed that surveillance was negatively correlated with mutual-face for females, $r(49)=-.324$, $p<.05$, but not for males, $r(63)=.061$, $p>.05$. The gender difference between these correlations was statistically significant, $Z=2.027$, $p<.05$. Namely, a negative association between surveillance and mutual-face was stronger for Thai women.

For negative communication, the Pearson correlation coefficient revealed no significant association with self-face [$r(49)=.149$, $p>.05$], other-face [$r(49)=-.045$, $p>.05$], and mutual-face [$r(49)=-.204$, $p>.05$] for both Thai men and women. Even though the test produced some associations between violence communication and mutual-face in a negative fashion for Thai women, $r(49)=-.323$, $p<.05$, there was no great gender difference in such associations, $Z=0.791$, $p>.05$. Counter-jealousy induction was negatively correlated with mutual-face concern for females, $r(49)=-.326$, $p<.05$, but not for males, $r(63)=-.157$. The difference between these correlations was not statistically significant, $Z=0.919$, $p>.05$.

Furthermore, integrative communication was positively correlated with other-face and mutual-face for both females, [$r(49)=.374$, $p<.01$; $r(49)=.469$, $p<.01$], and males, [$r(63)=.348$, $p<.01$; $r(63)=.496$, $p<.01$]. The difference between the correlations was not statistically significant: $Z=-.0153$, $p>.01$ for other-face, and $Z=.18$, $p>.01$ for mutual-face.

Compensatory restoration was positively correlated with other-face and mutual-face for males, [$r(63)=.336$, $p<.01$; $r(63)=.372$, $p<.01$], but not for females [$r(49)=-.128$, $p>.01$; $r(49)=.055$, $p>.01$], respectively. The difference between these correlations was not statistically significant for other-face, $Z=2.441$, $p>.01$, and for mutual-face, $Z=1.713$, $p>.01$. There was no correlation between compensatory restoration and self-face for both males, $r(63)=.149$, $p>.01$ and females, $r(49)=-.177$, $p>.01$.

Regarding denial, the test results revealed that denial was positively correlated with self-face, $r(49)=.579$, $p<.01$, other-face, $r(49)=.468$, $p<.01$, and mutual-face,

$r(49)=.412$, $p<.01$, for females, but only other-face, $r(63)=.295$, $p<.05$, and mutual-face, $r(63)=.325$, $p<.01$, for males. Only denial and self-face for males were not significantly correlated; $r(63)=.245$, $p>.05$. There was no significant gender difference between these correlations for self-face, $Z=-2.097$, $p>.01$, for other-face, $Z=-1.038$, $p>.01$, and for mutual-face, $Z=-.0514$, $p>.01$.

Rival contacts were negatively correlated with mutual-face for both females, $r(49)=-.285$, and males, $r(63)=-.287$. However, there was no significant correlation between rival contacts and self-face for both females; $r(49)=-.016$, $p>.05$, and males; $r(63)=.001$, $p>.05$, along with no correlation between rival contacts and other-face, for females; $r(49)=.001$, $p>.05$, for males; $r(63)=-.156$, $p>.05$. The Fisher test revealed that there was no statistically significant difference between female and male correlation, $Z=-.011$, $p>.05$.

The Pearson correlation coefficient yielded no correlation between derogation of rivals and three facets of face for females; $r(49)=.176$, $p>.05$ for self-face; $r(49)=.030$, $p>.05$ for other-face; and $r(49)=-.180$, $p>.05$ for mutual-face; while for males; $r(63)=.039$, $p>.05$ for self-face; $r(63)=-.100$, $p>.05$ for other-face; and $r(63)=-.132$, $p>.05$ for mutual-face.

Also, signs of possession were not significantly correlated with all face concerns for both females and males. For females, the statistical test yielded no correlation for self-face, $r(49)=.006$, $p>.05$; for other-face, $r(49)=.019$, $p>.05$; or for mutual-face, $r(49)=-.012$, $p>.05$. In addition, there was no correlation for male counterparts either; for self-face, $r(63)=-.116$, $p>.05$; for other-face, $r(63)=.191$, $p>.05$; and for mutual-face, $r(63)=.097$, $p>.05$.

Discussion

Gender differences in face saving during romantic jealousy

The results of this study provide an overview of behavior which is conducted in response to romantic jealousy and face saving in Thai culture. The study identifies a specific gender difference in other-face saving. Specifically, Thai men in this study report a higher concern for their partners than women do in a jealousy experience. The findings demonstrate a distinctively Thai male avoidance of face threat to their partners. Even though Thai women do express concern about other-face saving in a jealousy experience and jealousy expression, they still report less other-face concern than the men do. Apparently, these results are not consistent with previous assertions. DuBrin (1991) argued that in their relationships, women care more about others than men do. However, this study underlines the fact that Thai men still practice a detachment attitude to secure themselves from displaying their jealousy. In contrast to this finding, Angelis (2012) emphasized that male characters are traditionally portrayed as strong, unemotional, and central. Therefore, some men display a need to have total control over their partners by hiding their insecurity and dependency on women (p. 40). Angelis (2012) even concurred with statements made by many experts that “a man is uncomfortable when he sees a woman becoming emotional because he is uncomfortable with his own vulnerable feelings” (p.109). Perhaps in line with this common observation, it is possible to conclude that Thai men do not want to make their partners upset and deal with unpleasant consequences as a result of their jealousy expressions. Notably, Thai men in this study also demonstrate socially expected patterns of face practice. More importantly, men claim that they comply with the social norms of protecting women. Despite a contemporary increase in gender equality, Thai men and women still display differences in terms of face saving.

Also, the study's findings reveal that there is no gender difference in saving self-face and mutual-face. Even though Thai men and women are culturally oriented towards

collectivism, the findings show that they are in a transitional process to individualism due to a greater consideration of self-face.

Gender differences in relationships between communicative responses to romantic jealousy and face saving.

According to communicative responses to romantic jealousy (CRJ), it is surprising that negative communication patterns, such as blaming a partner, enacting some punitive acts, devaluing the potential rival, and monitoring a partner, are common among women in this study. These findings replicate past works that women are more expressive than men and they tend to express their anger and blame (Bowen, 1978; Croucher, et al., 2012; De Weerth & Kalma, 1993). Additionally, this study supports past work that women are more likely to use counter-jealousy induction as a punitive act (White, 1980). Although it is socially expected that women would be less aggressive than men, Angelis (2012) argues that it is acceptable for women to express emotions whereas men are expected to suppress theirs. Hence, the findings provide some profound implications for romantic relationships in which men find it difficult to enact potentially destructive behaviors which may lead them to displaying more of their emotions and thus losing control over themselves and their partners. Perhaps this is a reason why Thai men reported positive associations between compensatory restoration and face saving for other-face as well as mutual-face. As a result, using this behavior in reaction to romantic jealousy protects patriarchal patterns, taking care of their women.

In contrast to previous studies, there is no gender difference in integrative communication. Prior research reported that more women than men tend to use integrating styles to express their jealousy (Lans, Mosek, & Yagil, 2014). Interestingly, the present study provides the contrasting result that Thai men and women do not display a sharp distinction in this regard, especially as Aylor and Dainton (2001) claimed that integrative communication was positively associated with femininity. With this assertion, the findings imply that jealousy expressions among Thai men and women are equivalent in terms of using soft and constructive strategies. More importantly, the findings also

indicate that face saving for other-face and mutual-face, in times of enacting integrative styles and thus expressing emotions in a polite manner, is still pervasive in Thai culture regardless of gender.

Regarding positive associations between silence and face saving for self-face, the findings identify stronger associations for women. Specifically, the Thai women in this study demonstrate more care than men about their self-image in a jealousy experience. They claim that they are not willing to display their vulnerability and insecurity to their partners through overly jealous expressions. As a result, Thai women seem to opt rather to shut down emotionally in an attempt to protect themselves. Guerrero's (1998) suggestion supports the findings above that an avoidance of disclosing emotions is a result of fear of judgement. Guerrero even adds that jealous individuals with negative thoughts of others use avoidance strategies (e.g., silence) more frequently than those with positive views of others. Additionally, the findings imply that Thai women become more individualistic when they adopt silence in response to romantic jealousy. On the contrary, there is no such positive association for Thai men. This lack of correlation for men may be due to different social expectations. With reference to this, previous researchers have argued that men are more likely to use dismissive behaviors to protect and regain their self-esteem (Bryson, 1977; Buunk, 1986; Mathes, 2003; Wongpakaran, Wongpakaran, & Wedding, 2012). As a consequence, it is probable that Thai men care more about their self-esteem than their face during a jealousy expression.

Besides the above, surveillance was negatively associated with mutual-face. With a negative relationship between surveillance and mutual-face, the more women make use of monitoring behaviors the less respect they display for their partners' privacy and care about their relationship. Guerrero (1998) explained that surveillance behaviors are a result of a lack of confidence where jealous individuals display suspicion and worry in their cognitive dimensions (p.287). Moreover, Guerrero asserted that monitoring behaviors are practiced to reduce uncertainty and to regain confidence. Correspondingly, the use of surveillance behaviors also shows that individuals may be displaying a fearful avoidance of attachment styles (Guerrero, 1998). Tentatively, the Thai women in this study may

have a hard time displaying their jealousy due to a lack of confidence. Unfortunately, Angelis (2012) pointed out that watching behaviors may induce in men a feeling of being controlled. Indeed, when men feel controlled, they feel resentment and pull away. Consequently, when their man pulls away, the woman would feel more confused and suspicious. Therefore, the findings suggest that taking into account the effect of a particular response on a partner may yield a more meaningful understanding of gender communication among Thai people.

Limitations and recommendations for future research

Since this study takes a quantitative-based approach, there are several limitations that need to be addressed in future studies. Although the strength of the study is to provide an instrument applied in Thai contexts, the study does not provide an in-depth explanation of the likelihood of different behaviors manifesting in romantic jealousy. This is due to the fact that a quantitative survey cannot produce a complete information overview on the contextual factors that help explain variations in behaviors and perceptions.

Target populations and methodological approach

The study's sample size is also a limitation as 112 respondents cannot represent Thai society as a whole. Since the research is constructed to test the instrument, the number of respondents above is limited and based on convenient samplings which cannot be used to make a significant claim. Additionally, the samples in this study are exclusively middle class representatives, and are heterosexual who, therefore, cannot portray a snapshot of homosexual individuals' behavior. Future research should be able to include more samples that can represent a wider population range, and thus ensure structured random samplings with no bias.

In terms of methodological implication, the questionnaires showed an acceptable reliability for the collected data. Nevertheless, the obvious limitation is a mutual

understanding of the situation the study expected the respondents to have in common. In other word, the survey questionnaires do not contain an experimental case for the respondents. Therefore, future research should construct a case study for respondents which can ensure increased accuracy. Such accuracy is crucial in order to ensure an accurate evaluation of the respondents' prone behaviors during a romantic jealousy experience.

Methodological terms

Accordingly, methodological definitions of various terms produce different outcomes. Specifically, potential ambiguity, due to its extensive meaning, around terms such as silence should be diminished so that the term can be defined with more caution and accuracy. This study solely portrays silence at the behavioral level. For this reason, qualitative examination should be conducted with respect to an inclusive set of possible meanings.

Moreover, the current study does not look at face concerns from a deeper perspective that may reflect personal differences. Face is practiced according to different personal values. Cultural and personal perceptions are more complicated; thus, future studies may utilize a qualitative approach to examine concerns for face. Future narratives may also help enhance understandings and dimensions of face saving (rak sa na) in romantic relationships. What is more, the face concern theory used in this study does not include the dimension of acquisition of face and restoration of face. Future studies may consider the aforementioned aspects in behavioral jealousy expressions, as well as other situations. Last, but not least, the study focuses on face practice during jealousy expressions which cannot cover a fully informative explanation of the exertion of face saving before and after a jealousy experience.

Conclusions

Overall, the research of this study provides a model for further professional studies to explore behavioral jealousy expressions and face saving amongst Thai people. The study is an initial step in demonstrating gender difference in face saving during jealousy expressions. It reflects how gender affects face concerns and jealousy behaviors as well as the relationship between face concerns and jealousy behaviors during an eruption of romantic jealousy. The study's findings are beneficial to Thai people to evaluate their jealousy reactions and face-saving practices. With such benefits, it is apparent that Thai individuals can also improve and sustain their relationships in times of a jealousy explosion. As a result, the importance of this study is to reduce relational conflicts and gender-based misunderstandings.

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Book Review

Lars Willnat and Annette J. Aw (Eds.) (2014). *Social Media, Culture and Politics in Asia*. New York:

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Smith Boonchutima

As internet use is growing not only in the number of its users but also the purposes it is used for, media and communication scholars are therefore required to pay attention to it. One of the aspects inadequately investigated to date is the potential of the new media to enhance the political participation among its users. Moreover, the study of internet use in Asia, where the physical population and the online population ranks the world's highest, has been limited. Lars Willnat and Annette Aw therefore gathered together the scholars in Asia who have research experience and share the same interest to contribute to "*Social Media, Culture and Politics in Asia*." The project which began in 2011 was completed in 2014 and covers social media use in 9 nations.

The opening Preface to the book was written by Chrisine Ogan, Professor of Journalism and Informatics, Indiana University, who is a productive new media researcher. Her works have been cited nearly 2,000 times. Following this, Willnat and Aw outline the rationale of their book in Chapter 1. Jason Martin then reviews the literature related to social media and political participation in Chapter 2. The variables that he proposes are individual social media use and social media platforms. He continues to demonstrate media effects on political participation seen in election campaigns and political protests.

The literature review in this Chapter forms a key foundation for the reader to understand the arguments which will be encountered in the following chapters.

Contributions from the 9 Asian nations selected for study are found in Chapters 3 to 11. These include social media use in 3 countries, China, Hong Kong and Taiwan, in the first 3 Chapters. Although the three countries share Chinese origin, the internet environments are almost totally different. Heavy censorship is found in China, and the people have no access to western-based social media which could be forums for the netizens to criticize their Chinese government and interact with people from other cultures or political systems. As members of a 'partially democratic' community, Hong Kong's older generation who experience a decline in political freedom use social media to mobilize protests to resist China's political influence. Finally, in Taiwan, where the younger generations generally accept the authority's decision on how the country should be run, the internet seems to serve the government as a means to disseminate information rather than a space where the public could interact with their government in a symmetrical manner.

Chapters 6 and 7 show the social media use of 2 high-tech Far Eastern countries, South Korea and Japan. In South Korea, although internet access is not a barrier to participate in political issues, laws and regulations make many Koreans reluctant to voice their opinions online. During elections, voters and politicians are not allowed to use social media for political purposes. Likewise, in Japanese culture, where harmony is highly valued, Japanese internet users avoid discussing political issues on social media. The findings shown in these chapters were the evidence that high internet penetration and a well-educated population do not necessarily lead to higher online political participation, especially while strict laws and regulations enforced.

Social media use in 3 South East Asian countries, Malaysia, Singapore and Thailand, where I was the contributor, are found in Chapter 8-10. Malaysia was found to be the country where social media is the means for the public to participate most actively in

politics. Yet, recent laws and regulations were enacted resulting in a decrease in social media use for political purposes. Again, with its strict censorship laws and government-controlled print and broadcast media, Singaporean activists and opposition parties have been using social media for promoting their causes and crying out against injustice in elections. Nevertheless, the results of these activities are limited only in online media and do not translate into any change in the physical world. Additionally, the cost of internet access has prevented less educated, low income, and rural Thais to go online. In a social class conflict, young middle-class internet users tend not to use social media for political participation. However, recent political turmoil and natural disasters seem to show that this group is increasingly using social media as a space to interact with non-entertainment content.

Chapter 11 focuses on India, the largest and probably the most diverse democratic country in the world. Cell phones that could allow economically poor Indians to use social media sites and probably participate in political discussion are rapidly increasing in number although at the time *Social Media, Culture and Politics in Asia* was written (2012), just 10% of the Indian population owned one.

In Chapter 12, Willnat makes a comparative analysis of the data from all 9 nations, finding that the use of political blogs and Facebook groups results in a higher level of online political participation and is dependent upon political, social and culture systems. Finally, editors Willnat and Aw make their conclusion in Chapter 13. Also the survey questionnaire used for collecting the research data is provided in the Appendix.

From my perspective as one of the book's contributors, even though its title reads, the social media in 'Asia', those who might want to gain knowledge of social media use in Middle Eastern countries like Saudi Arabia, and Egypt, where Islamic culture and unique political systems hold a powerful sway, might be relatively disappointed to discover these countries were not included. Still, there are several benefits for readers to gain from

reading this book. Each chapter contains discussion not only of online political participation, but a comprehensive, insightful and credible statistical overview of social media use also. Scholars who are interested in Asian studies will also benefit from a recent, and easy-to-read review of the political situations and the influences of culture in the 9 Asian countries surveyed. New media scholars can learn from this publication how the new media is used by the youth, as they are included in the survey samples, both for work-related and leisure-related activities. Moreover, unlike qualitative methods where subjectivity might hinder replicability, the nature of the quantitative methods using survey questionnaires could be repeated, of course, with permission, in other countries or employed again for a longitudinal study in the participating nations to measure the changes in social media use over a particular period of time. To the extent a body of knowledge in comparative media use in particular nations is considered to be relatively lacking, especially in this Asian region of the world, *Social Media, Culture and Politics in Asia* can serve as an exemplar for transnational media and communication researchers, for its construction of the framework, standardized methodology, and validated, reliable questionnaire.

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In-text citation

Within the text, only brief author-date citations should be made, giving the author's surname, year of publication and page number(s) where relevant. With the exception of Thai language sources, only first name(s) or first name(s) and surname(s) can be cited. According to Jones (1998), "manuscripts must be properly cited" (p. 199).

Long quotations

Direct quotations that are 40 words, or longer should be placed in a free-standing block of typewritten lines. Start the quotation on a new line, indented 1/2 inch from the left margin without quotation marks.

Rather than simply being a set of relations between the oppressor and the oppressed, says Foucault (1980) in *Power/Knowledge*:

Power must be analyzed as something which circulates, or as something which only functions in the form of a chain.... Power is employed and exercised through a net like organization.... Individuals are the vehicles of power, not its point of application. (p. 89).

Summary or paraphrase

Kojchakorn Sareechantalerk (2008) states in her study of Thailand's feminine beauty discourse that the traditional description of beauty (before 1868 A.D.) can be segregated by class and ethnic distinctions into different sets of rules governing the presentation of attractive bodies and postures that are said to indicate individual class and ethnic identities (p. 26).

Examples of References**Books**

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Articles in Edited Books

- Mulvey, L. (1985). Visual pleasure and narrative cinema. In B. Nichols (Ed.), *Movies and methods* (Vol. 2). Berkley: University of California Press.
- Tonkiss, F. (1998). Analysing discourse. In C. Seale (Ed.), *Researching society and culture* (pp. 245–260). London: Sage.

Unpublished Theses

- Kojchakorn Sareechantalerk. (2008). *A discursive study of Thai female beauty: Multidimensional approach* (Unpublished master's thesis). Thammasat University, Bangkok, Thailand. [in Thai]

Notes on Thai Language References

- According to Thai convention, Thai scholars are listed and referred by their first names.
- The romanization of Thai words should follow the Royal Thai general system of Transcription (RTGS), published by the Royal Institute of Thailand (1999). The RTGS, however, does not include diacritics, which phonetically indicate the variation in vowels and tones.

The transliteration of Thai names, preferentially adopted by Thai individuals, for example, Nidhi Auesriwongse, Chetta Puanghut, should not be altered.

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