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International Master's Program in
International Communication Studies
College of Communication
National Chengchi University

碩士論文
Master's Thesis

增進台灣高中生的跨文化溝通能力——
以TWIYC.tw計畫為例
Developing High School Students' Intercultural
Communication Competence through TWIYC.tw
Program—A Qualitative Research

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中華民國 108 年 1 月
January 2019

Abstract

Though intercultural education have been emphasized strongly in Taiwanese education policies in recent times, the resources and effectiveness of improving high school students' intercultural communication competence (ICC) is still limited. This research aims to discover the design of the TWIYC.tw culture lectures as a new possibility for enhancing students' ICC. This is the first research targeting this program and qualitative research methods have been used, including mini focus groups, interviews and participant observation. These were adopted to explore the lecturers' design concepts, stakeholders' feedback and its influences on students' ICC. Through the finding of this research, there is hope that the lecture could develop students' ICC with all four elements in the adjusted ICC model of Michael Byram. It appears to develop students' attitude and knowledge more comprehensively and partially enhances their skills and critical cultural awareness. Suggestions are provided for the improvement of the program, and the possible future directions for the TWIYC.tw as a visionary intercultural educator are given.

Key words: intercultural education, international education, Michael Byram, cultural exchange, international English

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Chapter 1: Introduction

1.1 Research Background

In our globalized world, intercultural interactions increasingly happen in people's everyday lives (Perry & Southwell, 2011). The 21st century is an era of globalization. The concept of global village, global division of labor and the popularity of the internet have enhanced collaborations and dependences among different countries in areas such as politics, economy, social activities and information. In addition, international businesses, NGOs and NPOs' rapid developments have also led to increasingly formal and informal interactions between organizations and people from around the world. This trend is not only shown in the number of inbound or outbound working, traveling and marriage population in Taiwan, but also in the field of education. According to the statistics provided by the Ministry of Education, the number of foreign students studying in Taiwanese universities in 2016 is 116,416, which consists of 8.9% of the total number of enrolled students in universities. The number has raised 2.8 times since 2007. The same situation applies to Taiwanese students studying abroad. In 2015 the number of Taiwanese students applied to study abroad is 38,166, which is the highest number on record since 1998.

The increasing connection between Taiwan and international societies also brings challenges. Education is expected to cultivate students' Intercultural Communication Competence not from university level, but much earlier, from primary school age. In Taiwan, the Ministry of Education's *A White Paper on International Education for Primary and Secondary School* (2011), stresses that the importance of international education is to help students to live and work successfully in the future society. One of the most important goals is to cultivate students' intercultural communication competence

(ICC) and global mobility ability. However, according to Mon & Lai (2010) the required English language education in Taiwan doesn't naturally lead to the development of ICC. Proficiency in foreign languages doesn't equal to a good performance in ICC, either. Therefore, it is the concern of this study to find out how to cultivate students' ICC.

1.2 The World In Your Classroom (TWIYC)

In the light of the trends described above, there lies a new possibility of inviting people from different cultural backgrounds who stay in Taiwan, such as international students, business people, travelers, marriage migrants or migrant workers to the front line of education, classes at school, to share their own culture and experience, and increase the opportunity of face-to-face intercultural interaction with students. The World in Your Classroom- Taiwan (TWIYC.tw) is an organization developed with this in mind. This research will unveil the applicability of increasing high school students' ICC through TWIYC.tw's foreign volunteers.

The focused project of this research is a non-governmental organization, The World In Your Classroom-Taiwan (TWIYC.tw). It is a platform that connects foreign volunteers with local junior high schools and senior high schools in Taiwan. This idea originated from the NGO, "The World in Your Classroom" from The Hague, in the Netherlands. Both in Taiwan and the Netherlands, it is aimed to invite internationals to introduce their home countries such as culture, religion, language, economy, politics, history, geography, and current affairs to students. In The Hague, volunteer guest speakers give lectures in English, Spanish, French, Germany and also Chinese to local high school students. The program hopes to provide students, aged 13 to 18 years old, a special and interesting chance to use the languages they are learning, and also broaden

students' horizons. In 2016, more than 100 internationals joined in this project to serve almost 20 schools in The Hague.

In Taiwan, the TWIYC.tw is a newly formed organization, as of January, 2017, as a platform between foreigners and school teachers. For now, their main and only service is providing culture lectures. They reach out to interested high school teachers and recruit foreign volunteers to become culture lecturers with their official website (*see* Figure 1) and Facebook page (*see* Figure 2) with rich pictures, videos and words description about the project. The teachers and the volunteers can contact the organization through Facebook or email and register online. The organization also advertised on foreigners' Facebook communities in Taiwan and teachers' communities' Facebook pages to promote this project. When participants register online, they have to provide contact information, available dates, number of lectures they would like to give/receive and other information such as nationality, religion, suggestions to this project. With this information, the organization will match suitable foreigners with school teachers. Normally, a school teacher would like one foreigner to come to their school for a day to share with their classes. Each class usually lasts for 50 minutes. If the teacher wants to arrange activities and requires more than one foreigner, or longer class session, which are rare situations, TWIYC.tw will also do its best to arrange it.

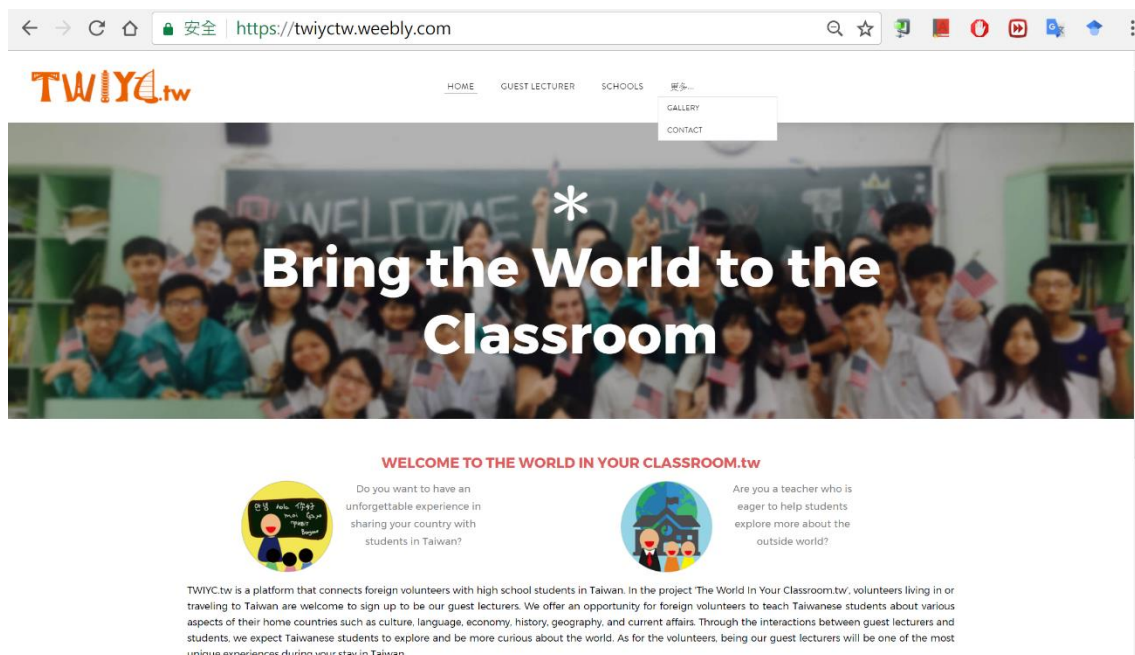


Figure 1. Official website of TWIYC.tw organization, retrieved from: <https://twiyctw.weebly.com/> on October 7, 2017.

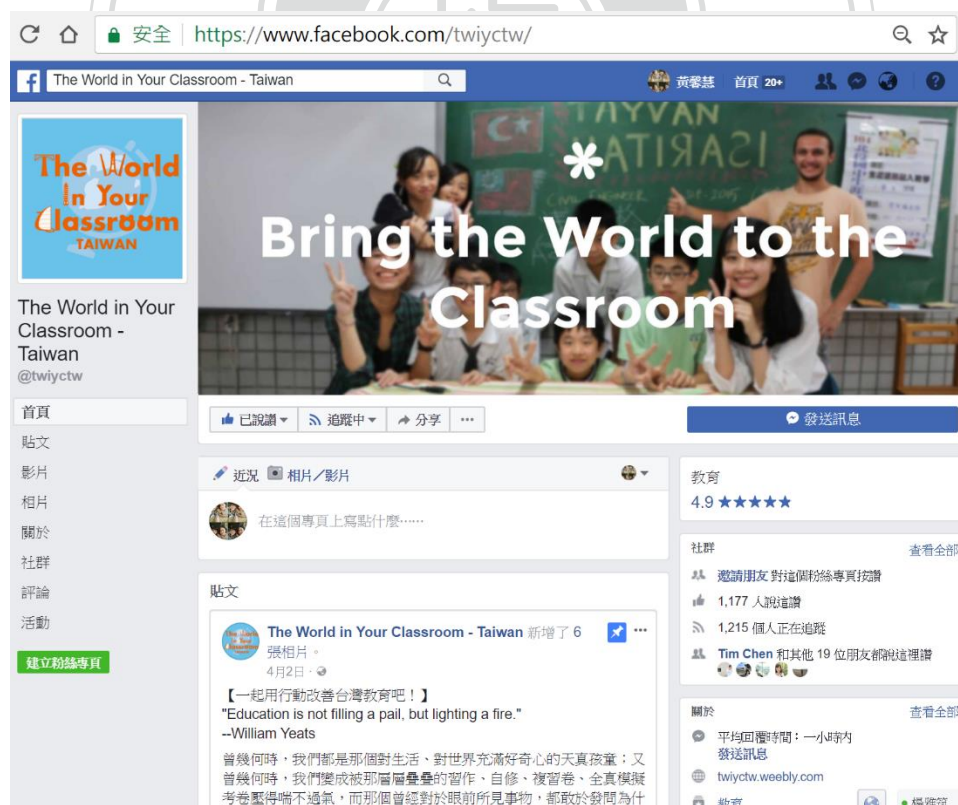


Figure 2. Facebook page of TWIYC.tw organization, retrieved from: <https://www.facebook.com/twiyctw/> on October 7, 2017.

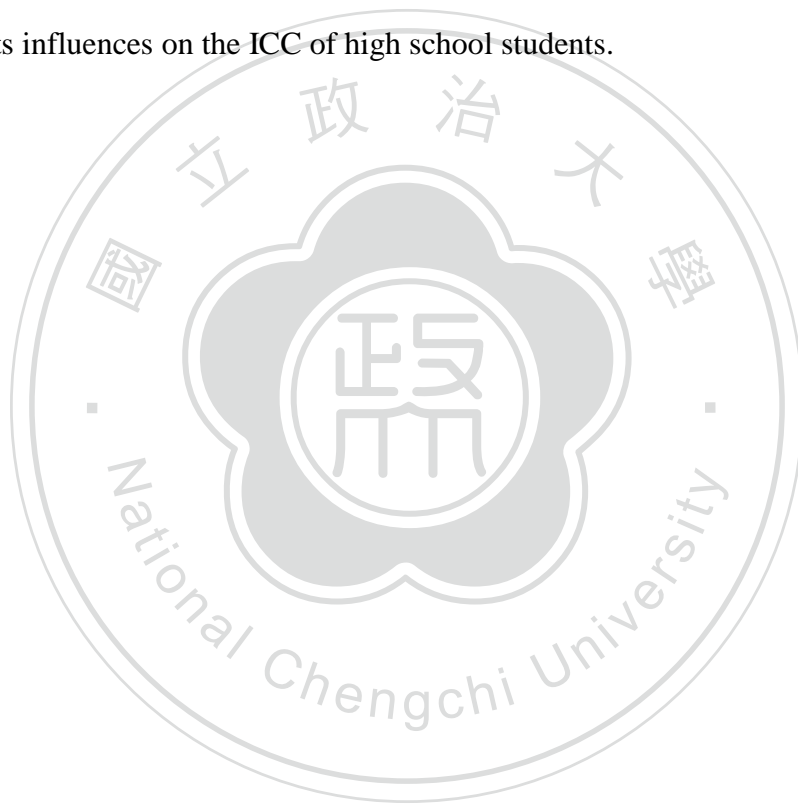
Besides match making, TWIYC.tw holds one workshop, called the Training Day, for volunteers and teachers to share tips for conducting successful upcoming culture lectures. Hoping to prolong and deepen cultural discussions, TWIYC.tw encourages high school teachers to introduce the basic information of speaker's culture, lead discussions or ask students to prepare questions prior to and/or after the foreigners' shares. In addition, the organization introduces Taiwanese education, tips of interacting with Taiwanese teenagers and advises foreign speakers to use Power Point slides to facilitate their explanation, so the content can be more organized and easier to understand. The speakers' country and culture is the topic of the shares. They normally cover the countries' geographical features, special foods, costumes, festival, landmarks and religions. With an understanding on English as an international language and fewer students learning European or other Asian languages, the guest speakers mainly talk to students in English. TWIYC.tw hopes that through interactions between guest lecturers and students, Taiwanese students would be more curious, eager to explore the world and to use English (See Figure 3).



Figure 3. The TWIYC.tw's Uzbek lecturer in class.

In 2017, 20 foreign volunteer speakers had registered. They conducted more than 40 presentations in total to over 20 Taiwanese high schools and junior high schools. Currently, because of the limitations of funds and human resources, the schools they visited are mostly in northern Taiwan, especially in Taipei and New Taipei City, with just a few visits to Taoyuan city, Taichung and the farthest to Orchid Island.

In this paper, the researcher follows the program to 10 classes in 5 high schools to uncover its influences on the ICC of high school students.



Chapter 2: Literature Review

2.1 Intercultural Education

The emphasis on intercultural education in Taiwan began around 2000. However the concept of intercultural education was formed internationally in 1960. After World War II, The United Nations Educational, Scientific and Cultural Organization (UNESCO) started to encourage schools to promote understanding between different cultures.

The UNESCO Convention against Discrimination in Education (1960) has helped shape the guidelines on Intercultural Education:

“[Education] shall promote understanding, tolerance and friendship among all nations, racial and religious groups, and shall further the activities of the United Nations for the maintenance of peace”

UNESCO hopes that education of all levels will include content from culture diversity and will increase understanding and respect between different ethnic groups and life styles.

Echoing with the above statement, intercultural education has two main points: firstly, the normality of diversity of human cultures needs to be respected, celebrated and recognized. It raises learners' realization that mankind has naturally formed a series of different lifestyles, customs, believes and worldviews. The widths of cultures are important assets that enrich us. Secondly, intercultural education promotes human rights and equality, challenges unfair discrimination, and promotes the establishment of equality values (Irish National Teachers' Organization, 2004).

In UNESCO's publication, Guidelines on Intercultural Education (2007), the importance of intercultural education as not just be a simple "supplement" of formal courses is further emphasized. It needs to take into account the entire learning

environment, as well as other aspects of educational process, such as decision making, teacher education and training, curriculum, languages, teaching methods, student interaction and learning materials. This can be achieved by including multiple views and voices.

The agenda for education was expanded to include intercultural education in the second half of the twentieth century. This strengthened social justice and democracy for African Americans, who were not represented by mainstream courses (Banks & McGee, 1995; Hooks, 1994). European authorities are interested in this knowledge, which will give them a way of 'managing' the increasing diversity in ethnicity and culture (Fase, 1994; Driessen, 2000; Gundara, 2000; Leeman, 2003; Van Langen & Dekkers, 2001).

Globalization has caused many changes to Western societies, one such being an increase in international migration. Multiethnic issues characterize these societies and forces that conflict: the recognition of difference and the facilitation of social integration, shapes these societies. (Bauman, 1998). A school can be a pluralized experience, with different learning levels, perspectives on culture and a variety of languages being on offer. School thus becomes crucial in giving our future lives a higher quality. Social cohesion, as well as social and economic integration, can be taught as competences in school, making it a key institution for tomorrow's citizens.

Societal equality can be achieved through the pursuit of plurilingualism and multiculturalism, and thus through an international education. (e.g., Fleming, 2009; 2010; Little, 2010). Since a quality education for all learners is not limited by whatever language or culture one is in, programs that support intercultural dialogue and social cohesion, through intercultural and plurilingual education in schools, have been set up by the Council of Europe. (Little, 2010).

Although with different aims to those of Europe, Taiwan is an example of one of the Asian countries that has celebrated plurilingualism and multiculturalism. Ethnic dialects, as well as international languages such as English have been promoted as policy aims of the most recent Taiwanese governments. South Korea, Japan and Taiwan have all seen increases in the popularity of learning English as a foreign language (EFL), and this is still growing. Local plurilingual and intercultural education programs have become linked with social forces. In order to maintain the rapid pace of development, the Taiwanese island economy has seen speaking English as a vital tool. Prestige is believed to be granted by learning English, as well as upward mobility in social or occupational status. It was given political and economic significance when education of English was brought down in 2005 to the 3rd grade of elementary school. Negotiation with English native speakers is not the only end result of learning English, but is a method of simple communication between non-English native speakers wherever they come from. According to Alptekin (2002), only learning about English-speaking cultures denies a complete understanding of the modern world for English learners. English thus becomes not merely a foreign language, but a global one too, where different ethnic groups from different countries can become connected to Taiwanese students. (Liao, 2004).

There are different ways to practice intercultural education, such as curriculum integration, international exchange programs and teacher's professional development. Among them, especially for face-to-face communication, participants interact with others using their linguistic knowledge and culturally grounded beliefs, values, and expectations. To analyze the interaction and effect in the TWIYC.tw program Byram's model of intercultural communicative competence has been chosen, due to its comprehensive verbal and non-verbal components, to understand and relate to people from other

countries. It is very suitable for the face to face interaction between foreign speakers and high school students happening in the program.

2.2 Intercultural Communication Competence

The communication aspects of intercultural competence has intercultural communication as a separate and thorough set of theory and research. 'Large and important cultural differences create dissimilar interpretations and expectations about how to communicate competently' (Lustig and Koester, 2006, p.52), thus creating a scenario of intercultural communication. It needs to "be viewed and analyzed as a complex process" (Stire, 2006, p. 5), not just a simple cultural encounter. Relating to and communicating with people who speak a different language and who experience in their daily lives a cultural context that is different is not a new idea that requires development and evaluation. Diplomacy, amongst many other things, requires it.

What is different is that now people of all cultural and linguistic groups, not just travellers or diplomats, are encouraged and in the need of developing intercultural communication competence (Byram, 1997). Intercultural communication competence is the framework to assessing one's ability in conducting intercultural communication. Being able to appropriately and effectively communicate with those of other cultures is what defines it. (Arasaratnam 2009). It has been argued that communication competence is a characteristic of individuals' associations, not an individual's attributes. Intercultural communication needs a relational situational context. (Lustig and Koester 2006). In spite of this, some characteristics have shown relation to intercultural communication competence. Cultural empathy, cultural uncertainty, team effectiveness and interpersonal skills have been conceptualized as the four dimensions that comprise this competence by

Matveev and Nelson (2004). However, Arasaratnam and Doerfel's (2005) study sets this at five: listening ability, global attitude, empathy, motivation and intercultural experience/training. These qualities are much the same but not as thorough as the popular model constructed by Deardorff (2006). In her model, the actor's ability in achieving desired objectives, that is their effectiveness, serves to evaluate an outcome of external intercultural communication. In the research of the applicability of Deardorff's model in Taiwanese elementary schools' cultural exchange activities, Huang (2015) stated that Deardorff's model and its elements can be applied to Taiwanese Confucian culture. However, Taiwanese Confucian culture stresses less effectiveness of communication, rather more its appropriateness. For Taiwan, then, Deardorff's model will require further adjustment.

Among researches on Michael Byram's model (Byram, 1997), is one of the most influential and exhaustive one out there. This model combines intercultural competence with holistic linguistic and its objectives of ethics and practicality are clear. Although Foreign Language Teaching classes were the intended forum for Byram's model, its use beyond that was stated by the writer. Knowledge, intercultural attitudes, interpreting and relating skills, discovery and interaction skills, and critical cultural awareness all receive principles in this model; but without syllabuses or teaching methods being constrained. By doing the latter, students from different institutions, nationalities and culture, of different ages and with different purposes are all applicable to the model and thus is 'comprehensive and content-flexible'. Recent research has used this model to analyze body language (Gordan, Krishnan & Khairuddin, 2013) international student study programs (Cots, Aguilar, Mas-Alcolea & Llanes, 2016) and teacher training (McCloskey, 2012).

Byram advocated that successful communication is based on establishing and maintaining relationships in communication instead of focusing on the efficiency of information exchange. This notion also values the communicative aspect of human interaction and is appropriate in analyzing face to face interaction in an education setting. Therefore, in this research, Byram's model is used as a framework to analyze the stakeholder's expectations' of TWIYC project, as well as the development of Taiwanese high school students' intercultural communicative competence in the project. The following paragraphs will further illustrate its different elements.

2.3 Byram's Intercultural Communication Competence Model

Components of Byram's intercultural communication model established in 1997 will now be further discussed. Byram's model consists of five factors: intercultural attitudes, knowledge, interpreting and relating skills, discovery and interaction skills which are the four elements surrounded the fifth centrally placed component, critical cultural awareness. Byram defines ICC as the interplay of linguistic competence, sociolinguistic competence, discourse competence and intercultural competence.

Moreover, Deardorff's definition of the same elements: attitude, knowledge and skills from her intercultural competence will also be utilized in this research. Since her model, incorporates and specifies Byram's ideas and is used to analyze students' intercultural competence, including research on Taiwanese elementary school students (Huang, 2015) and university students (Mon & Lai, 2010). Adding Deardorff's explanation to Byram's model thus can draw a better picture to help explaining and understand the following elements. Below, *figure 4*, is the adjusted Model of Byram's ICC, that is used in this research.



Figure 4. The adjusted model of Byram's of intercultural communicative competence

2.3.1 Intercultural Attitude:

Successful intercultural interaction required Intercultural Attitude to begin with (Byram, 1997). When different people interpret things in terms of a different culture; in terms of beliefs, appropriate behaviors, prejudices and stereotypes; unsuccessful interaction is usually the end result. In order to foster intercultural communication, Byram believes that the readiness to suspend disbelief, to be open, and to be curious are all vital. The Council of Europe drew on this principle to go further and say that these attitudes show willingness for one's values to be relativized, as well as behaviors and beliefs; to not assume that a single value is the naturally correct one, to be able to see perspectives of people with other values. They called it the ability to “decenter”.

2.3.2 Knowledge

Byram's knowledge element contains the knowledge of individual and society; of self and also of interaction. Deardorff (2006) in her research on intercultural competence further illustrates knowledge element in four aspects. First, cultural self-awareness refers to the ability of noticing how our mother culture influences our identity, behavior patterns, value, and thinking patterns. With this awareness, we can put aside our pre-existing cultural assumption and judgement, and thus accept and understand other cultures better (Palge & Goode, 2009; Wmkelman, 2009). Second, deep understanding and knowledge of culture means the understanding of the context of culture, its influence and others' worldview (Deardorff, 2006). Worldview is defined as substance of things, the structure of the universe, the interrelated assumptions and beliefs of the purpose of human life, belief in deities, and other philosophical problems (Ishii, Klopff, & Cooke, 2012). Third, cultural-specific information includes cultural knowledge of values, norms, religion, customs and etiquette (Cushner Brislin, 1997; Deardorff, 2010). Finally, sociolinguistic awareness refers to how an individual can perceive the situational context of the conversation, the type of group to which the participant belongs, and the manner in which the language is used, and the attitudes that people hold on the language used.

2.3.3 Skills

Explaining or finding relations to a document or event from another culture, to interpret and relate it to one's own culture, is one type of skill, Byram describes. Using one's existing knowledge to appreciate perceived behaviors, phenomena or messages and to draw meaning from them is a subjective process and the definition of interpretation here (Byram, 1997; Wood, 2014). Different phenomena, messages or acts can be linked to existing knowledge, and is given the name "relating" (Byram, 1997). A second set of

skills, are a real-time interaction application of newly acquired knowledge, cultural or linguistic, that shows an open mind to the “foreign.” This is, then, another level of interaction and discovery (Byram, 1997).

Deardorff (2006) adds additional four factors in the skill dimension: listening, observing, analyzing, and evaluating. Listening is understood as an active and complex process that includes focusing, information perception, information selection, organization, responding and memorizing (Wood, 2014). Observing is using all senses to identify similarities and differences among the subjects to discover patterns and the meaning of non-verbal messages (Ting-Toomey & Kurogi, 1998). Analyzing refers to the decomposition, identifying the relationship between parts and a whole structure. It contains differentiations: the ability of recognizing the most important and relevant content; organizing, the capability of identifying how elements are constituted and unified; and attributing: to point out underlying intentions, perceptions, prejudices and value (Zheng Hui, Lin Shihua, 2004). Evaluating means making judgements according to sensed behaviors, information, or phenomena (Gudykunst, 1993).

2.3.4 Critical Culture Awareness

Critical Cultural Awareness is defined as the awareness that generates the ability to critically evaluate one's own behaviors, values, and beliefs, and those of others, by engaging in their culture. It is understood as an “ability to evaluate critically and; on the basis of explicit criteria; gain perspectives, practices, and products in one's own and other cultures and countries” (Byram et al, 2001, p. 7). In other words, being mindful of one's own values is a required competence for intercultural speakers. They must be aware that their viewpoints will affect others as well as how it has done in the past. They must also

display degrees of tolerance, curiosity and openness to other cultures. No changes to learners' values are intended by these critical cultural awareness lessons in education, but they help to make their own conscious and native cultural heritage explicit (Byram, 1997). All language teachers need to encourage learners a fundamental value position of respect for human dignity and equality of rights as social interaction's democratic basis (Byram et al., 2002). Equity and dignity are considered the ultimate goal in cultural learning.

2.4 Intercultural Education in Taiwanese Schools

After international communication competence has been reached through intercultural education, how schools cultivate this in student communication competence in Taiwan is an important investigation. The Nine-Year Consecutive Compulsory Education idea was implemented by Taiwan in 2004. “Global vision”, “international literacy” and “multiculturalism” were the aims of what was to be brought to the classroom. Inviting foreign students to visit Taiwanese high schools and directly subsidize schools in helping them to hold short-term study tours were two of the ways that the “Increasing International Horizons of Senior High School Students program” reinforced direct communication between global communities and Taiwanese students. This program took place from 2007 to 2012. There were around 50 to 94 successful applicants each year, of the 330 high schools and vocational high schools in Taiwan. The number of students who benefited from the policy was restricted to less than 30 students per school because families were required to provide additional financial aid.

International education being important was a political consensus, so Taiwan's Ministry of Education published “A White Paper on International Education for Primary and Secondary School” in 2011, and included applicants for the programs were not just

from high schools. Although it is called “international education,” the concept encompasses intercultural education as defined by the following scholars: in international education intercultural communication situations are inevitable (Hinchcliff-Pelias & Greer, 2004) and cross-cultural understanding is unavoidable (Hill, 2007). Pasternak (2008) further conceptualizes international education as intercultural competence.

The aim is for Taiwan to create a work force that can compete with twenty-first century demands internationally. The White Paper subdivides this aim into four goals: to develop student's national identity through the appreciation and understanding of Taiwanese culture; enhancing international awareness through conducting intercultural communication, with appreciation of cultural diversity, respect and understanding; advance students' abilities to observe and compare different cultures with a deep understanding of the cooperation and competitiveness through international exchange activities; taking global responsibility in understanding different ethnic groups and cultures, with an emphasis on the value of world peace, countries' co-dependence, sustainability and human rights. UNESCO's Guidelines on Intercultural Education and the concepts of Byram in intercultural communication competence match these goals, although Taiwanese version has a stronger emphasis of personal development at utilitarianism.

International exchange and integration of curriculum materials are the tools the government hopes to use to achieve these goals, although limitations exist in development of school materials and resources. Of the English textbooks that junior high schools use, content analyses has revealed inadequate cultural information in them (Chen, 2007). In addition, according to data released in 2009 by the Ministry of Education, Taiwanese schools interact with schools from countries listed here by declining frequency: Japan,

the United States of America, Singapore, the Peoples' Republic of China and New Zealand. These small number of countries being prioritized could lead to unbalanced international perspectives in exchange programs in the long term, according to the Ministry of Education of the Republic of China in 2011. The integration of the international education curriculum and international exchange activities is also weak.



Chapter 3: Methodology

After reviewing the literature on intercultural communication and education in the preceding Chapter, this Chapter will focus on research purpose and the chosen research methodologies: mini focus group as the major research methodology and then participant observation as the minor. The reason they are chosen to uncover the effectiveness of the TWIYC.tw program will also be elaborated.

3.1 Research Purpose and Questions

In the past, research on Taiwanese students' ICC has mainly focused on elementary schools and university students or teachers' multi-cultural literacy (Lai, 2009; Tang, 2010; Chu, 2014). For elementary students, foreigner-in-classroom activities can successfully enhanced the students' English learning motivation (Yang, 2014).

For university level students, the general development of intercultural communication competence seems rely more on the accumulation of knowledge from extra-school curricula and life experiences beyond university or school materials they received before. According to Mon & Lai's research on 500 university students in southern Taiwan (2010), students' interaction experience with foreigners, numbers of foreign friends, the times and duration of traveling they experienced, and students' foreign languages speaking abilities, are related to high intercultural competence. In contrast, foreign language ability confined to reading, uninteractive activities focusing on finding information online, the lack of intercultural communication experience leads to students' low intercultural competence.

This research investigates the less researched but very crucial group of youth, high school students, and their development of ICC, which has helped to fill the gap for the existing literature. Unlike elementary school or university students, Taiwanese high school students are required to spend the longest hours at school. They also have less extracurricular activities or life experience to develop ICC than university students. Therefore, how their ICC being developed within the school system is worth researching. The target of this study, the TWIYC.tw's culture lectures, are new and are some of the first services that enables intercultural communication to happen in high school classrooms. It is thus valuable for Taiwanese high school education.

Moreover, compared to the current international exchange programs practiced in Taiwanese schools, which are usually partnered with a small number of neighborhoods or English speaking countries, TWIYC.tw does not have this problem. It recruits and treats all volunteers equally, and has already provided students intercultural experiences with volunteers from more than 20 countries and, in the future, potentially all over the world.

This study aims to provide a thorough understanding of this new program, TWIYC.tw. The researcher examines the design of its culture lectures, and its influence on high school students' ICC through observations of ten classes, focus groups, and interviews. The paper investigates the ideas of the program stakeholders, including the founder, participating school teachers and foreign volunteers, on their expectations and their designs in class. In addition, the research's focus will be formed from the students' points of view, whether or not and how students think their ICC is enhanced through the classes. The result will contribute to TWIYC.tw and school teachers in developing better classes for students to increase ICC. The research questions are stated as follow:

- (1)What is the design of the TWIYC.tw' lectures?
- (2)Do the TWIYC.tw's culture lectures enhance students' ICC?
- (3)What kind of ICC can be enhanced on high school students through the TWIYC.tw's culture lectures?

3.2 Research Scope

A preliminary review of the literature on intercultural communication competence shows that there are many different words and phrases in past studies that are synonymous with intercultural communication competence, including the following terms: cross-cultural competence, multicultural competence, intercultural sensitivity, international literacy and global citizenship.

Although terms such as "multicultural" and "intercultural" both describe the fact that a country has more than one culture. "Multicultural" is more often used to describe the coexistence of different cultures that do not interact much with each other. On the other hand, "intercultural" shows that people believe that contacting and experiencing other cultures enriches individual lives, and that people from different cultural backgrounds should be able to understand and learn from one another (Irish National Teachers' Organization, 2004).

Kim and Ruben (1992) also pointed out that the term, "intercultural," is better because the term is not bounded by any specific cultural attributes (p. 404). In addition, according to Gudykenst (2003), intercultural communication often involves face to face dialogue between people of different national cultures. However, cross-cultural communication is often a comparison between cultural traits. Since the research will be

mainly observing the actual face to face interaction between international volunteers and high school students, the use of the term, “intercultural,” is preferable in this research.

3.3 Mini Focus Group

Focus group is a qualitative research method commonly used in social science studies. For this method, a group of people are assembled by one, or in some cases two, moderators to discuss their opinions or beliefs on a certain subject, ranging widely from commercial products to specific concepts or individual experiences. The benefits of this method include: first, the participants are in a less hostile environment and more willing to share their ideas or motivate more discussions within the group (Krueger & Casey, 2000). Second, the moderator should strategically focus discussion on themes which are especially relevant to the research (Kamberelis & Dimitriadis, 2005). Third, the method helps to collect more data efficiently in a shorter period of time.

The purpose of this focus group is to learn about participants’ experiences and try to gather more in-depth insights from participants their own words. Compared to sharing in large groups in which participants are more likely to feel uncomfortable sharing thoughts, smaller groups work better for this study, especially when participants have experience of the topic and might have more things to say (Krueger, 2014). Therefore, mini focus groups containing three (Morgan, 1997) to five (Sim & Snell, 1996) participants were chosen to interview students for this study. Each mini focus group contained both male and female students with the exception of the one in Jingmei Girls Senior High School, which all the students are female. In total, the researcher conducted five mini focus groups in class B, D, G, H and I with a sum of 18 students in four senior high schools. Detailed information can be found in Table 1. Among the list of schools,

Taishan senior high school was the only one in which mini focus group or interviews were not practiced. On May 8, 2017, the culture lecture at Taishan senior high school was the first time the researcher joined the activity. Hoping to first observe and understand the whole process of the lecture then to determine the proper research method, mini focus group and interview were not practiced then, only participant observation was applied. Based on this first experience, the thorough research method with mini focus groups and interviews were decided and planed for the following lectures.

Using mini focus groups is especially ideal for this research, since members within each group are classmates, who can create a more supporting and cohesive atmosphere during the interview and decrease the unsafe feeling brought by the less-familiar researcher. In addition, face to face observation on the participants can better capture non-verbal messages such as the speakers' attitudes or behaviors. Sound recordings were made during the process. ■

Conducting many focus groups has the benefit of reaching data saturation, meaning some points have been repetitively addressed. Data saturation helps the researcher to elicit representative opinions, which better represent large group of people's opinion or future predictions about the subject matter (Saumure & Given, 2008; Sandelowski, 2008). Morgan (1997) have suggested that 3 to 6 different focus groups meeting once or multiple times would be adequate to reach data saturation or theoretical saturation.

Table 1: Information of the observed subjects and mini focus group participants

Date	Teacher	School Name	Location	Class	Mini Focus Group		Nationality	Age	Occupation
					Student Participants	Foreigner			
2017/5/8	FT1	Taishan Senior High School	New Taipei City	A (11th Grade)	No	MF1	Egypt	35	Businessman
2017/5/22	MT1*	Municipal Datong High School	Taipei City	B (10th Grade)	Class B: FS1*	FF1*	Turkey	39	Full time backpacker
				C (10th Grade)	FS2* MS1*				
2017/5/24	FT2*	Jingmei Girls Senior High School	Taipei City	D (10th Grade)	Class D: FS3*	MF2*	Germany	37	Language Teacher
				E (10th Grade) F (10th Grade)	FS4* FS5*				
2017/6/8	FT3*	Municipal Yang Ming Senior High School	Taipei City	G (10th Grade, Athletic Class)	Class G: FS6* FS7* MS2*	FF2*	America	32	Language Teacher
				H (10th Grade)	Class H: FS8* FS9* FS10* MS3* MS4*				
2017/6/14	FT4*	Dan Feng High School	New Taipei City	I (11th Grade)	Class I: FS11*	FF3*	Uzbekistan	25	Sales
				J (11th Grade)	FS12* MS5* MS6*				

*The participant of a mini focus group or an interview

In order to protect interviewers, when referring them in the findings their names are replaced with code letters as in Table 1. The initial letter represents the participant's sex, "F" for female and "M" for male. "S" stands for the students, "F" stands for the foreigners, and "T" stands for the teachers. There is no significance to the number of coding: 1, 2, 3. etc. The questions designed for discussions are for a single meeting lasting for 30 to 60 minutes right after the culture sharing lectures. Student participants either volunteered or were inquired by the teachers and agreed to join the mini focus groups. Questions were raised in an interactive group setting where participants were free to talk

to other members. Questions were prepared in advance to advocate and served as an informal guide during discussion to explore areas of intercultural communication. The list of questions can be seen in Table 2. There were no significant difference in answers found in

Table 2: Mini Focus Group Questions

ICC Category	Questions
Knowledge	What is your prior knowledge of the guest speaker's country and culture?
Intercultural Attitudes	What was your attitude toward the guest speaker's visit? Please describe with some adjectives.
Skills	How much content of the guest speaker's speech could you understand?
Intercultural Attitudes	What is your feeling during the share? Please describe with some adjectives.
Knowledge	What are the new things you learn about the guest speaker's country?
Knowledge and Skills	What are the most different features between Taiwan and the introduced country?
Intercultural Attitude and Knowledge	Which parts of the share do you like the most?
Intercultural Attitude, Knowledge and Skill	Will this lecture be helpful for you to better communicate with foreigners in the future?

Knowledge, Skill and Critical Culture Awareness	Does it increase your understanding of your own culture's effect on your ideas and behaviors?
Intercultural Attitude, Knowledge, Skill and Critical Culture Awareness	After the presentation, do you change your attitude toward his/her country or culture? What are the changes?
Intercultural Attitude, Knowledge, Skill and Critical Culture Awareness	Does the share offer you a different angle of seeing the world? Please describe.
Intercultural Attitude and Knowledge	Are there any issues that you want to further explore after this share? Please describe.
Intercultural Attitude and Knowledge	Any more questions you want to ask the guest speaker?
Intercultural Attitude	Do you hope to have more contacts with people from this country?
	Do you have any suggestions to improve future culture lectures?

In order to find out the ideas behind the design of the presentation, students' learning situation and students' reaction in the presenters' and the teachers' eyes, interviews with the teachers and presenters were conducted in either one-on-one or two-on-one format right after the cultural sharing classes were over. Four teachers and four foreigners were interviewed as in Table 1. To make TWIYC.tw's presumably one-time cultural sharing event more meaningful and effective, and to see better the impact on students, the founder of TWIYC.tw, Pia, was also interviewed through Skype on June 22,

2017. These data will be supplemented material to analyze the effects of the program and changes in the students. The questions asked can be found in Table 3.

Table 3: Interview Questions

For guest speakers:

How did you design the presentation?

For teachers:

How did you prepare students for the culture share prior to the lectures?

For both guest speakers and teachers:

What are your expected behaviors or changes in students through this lecture?

What was students' reaction like during the share from your point of view?

Do you have any suggestions to improve future shares?

For TWIYC.tw founder:

What was your motivation to establish TWIYC.tw?

What is the organization's expectation on foreign guest speakers, high school teachers, and high school students?

How does TWIYC.tw facilitate foreign guest speakers in designing the culture shares to better improve students' ICC?

What kind of ICC did students present in the culture shares?

Are there any plans to further improve the culture sharing project?

3.4 Participant Observation

Using the research method of participant observation, it means the researcher will take part in the subjects' lives. With this practice, the subjects' every day social behaviors can be better found and revealed (Spradley, 2016). In addition, the researcher can minimize the possibilities of imposing her own thoughts to understand the subject matter. The aim of conducting participant observation is to record direct and detailed information during the culture sharing process in order to gain in-depth understanding of students' behavior and thoughts. In this study, the researcher entered 10 classrooms (as seen in Table 1). The following paragraphs explain how the researcher entered classrooms and the aim of choosing this method.

The researcher first contacted TWIYC.tw and became its volunteer. She also had their agreement on researching this topic. Before actually entering each classroom, the researcher always contacted TWIYC.tw to receive contact information of school teachers. The role of the researcher was explained clearly to the teachers as a Masters degree student researching on this project and also a TWIYC.tw volunteer helping to observe the classes, writing records and promotion materials. Some teachers might explain to their students about the extra participant in advance.

By the time of entering a class, the researcher tried to enter with the least possible disturbance. Following the class teacher's example, the foreign speaker and the researcher always entered the classroom at the same time. The foreign speaker and the teacher walked on to the stage and quickly caught students' attention, while the researcher usually went to the back of the classroom to find an empty seat. Sometimes the teacher introduced the researcher to the students as TWIYC.tw's volunteer, but most of the time they did not mention the researcher and started the presentation directly. This way, the researcher

became a silent participant observer of the event. This was helpful in maintaining a more natural atmosphere during observation, which made subjects' behavior and reaction more natural. During classes, the researcher made observations, audio recordings and writing records about the whole class' atmosphere or some specific students' behavior, such as looking straight, talking to neighbors or not paying attention, but doing something else. However, more detailed information such as students' facial expressions were mostly missed due to the researcher's position being at the back of the classroom.

3.5 Data Analysis

Transcripts are made for every focus group and interview from the audio recordings to serve as the major data to analyze the effects of TWIYC.tw's culture shares on students ICC. Owing to five focus groups being used for this study, similarities and differences among students' feedbacks could be compared comprehensively. The analysis include the following directions: firstly, the improved elements of students' ICC. Secondly, the elements that did not, as demonstrated by the shares, have clear effects.

Due to guest speakers' presentation design, teachers' arrangements for the students and classes' intercultural experiences, different class characteristics had an impact, so analyzing the interview transcripts of the guest speakers and teachers together with the focus groups data are helpful in clarifying the helpful or harmful designs affecting students' ICC and can provide more background information. The researcher's notes from in-class observations can provide examples for the above situations. They also help the researcher to engage and understand better during focus groups and interviews, and analyze the data with a more concrete understanding. The analysis will rely heavily on the subjects' and interviewers' own accounts to better prevent research bias. Lastly,

students', guest speakers', teachers' and the organization founder's suggestions on how to improve the project are also listed to provide guidance for future development of this project or similar intercultural activities.



Chapter 4: Findings

4.1 The Ideas Behind the TWIYC.tw program

4.1.1 The motivation of the TWIYC.tw program

Motivation is the trigger for a group or an individual to develop towards a particular goal (Chan, 1994). TWIYC.tw, being a new program, many of its stories, background and motivation have not been disclosed on their developing website or stated publically. However, it is important to understand this history and ideals to better comprehend their services and potential. The paper thus hopes to organize the information and unveil TWIYC.tw program's value towards developing ICC.

In the interview on Jun 22, 2017, the founder of the TWIYC.tw program, Pia Lin, explained the reason she brought the prototype from the Netherlands back to Taiwan. In 2015, she was a Taiwanese exchange student to the Netherlands. She noticed the TWIYC in The Hague was recruiting foreign volunteers to share their cultures with local middle school students. She joined this program in The Hague, in its third year, hoping to promote Taiwan. However, she soon realized that similar to the Netherlands, Taiwan also had many foreign travelers and foreign residents that can contribute to Taiwan's intercultural education, but there was no such program in Taiwan yet¹. Pia then started to

¹ In Taiwan, there are currently two more programs working on bringing foreigners into the classroom. Both of them have been given different goals from TWIYC.tw. One is '沙發客來上課': 'Couchsurfers In Class', which puts emphasis on inviting foreign travelers and couchsurfers to visit remote schools in Taiwan to share their culture in local schools and enjoy a local homestay. This group is non-profit, unregistered and volunteer-based. The other group is "TEEP: Taiwan Experience Education Program, National Chengchi University" founded by Taiwan's Ministry of Education. The program invited foreign students studying in NCCU to visit featured local classes at remote elementary schools such as:

work on establishing TWIYC.tw. The TWIYC in The Hague was a program, funded annually by the local government, and run by a non-governmental organization, PEP Den Haag. On the other hand, the TWIYC.tw, which Pia founded in 2017, was a non-governmental organization formed by voluntary staff members and did not rely on government funds. TWIYC.tw provides free services for its participants and hopes to develop its service area to the whole Taiwan rather than being limited to one city.

Taiwanese students rarely had chance to interact with foreigners even though more and more were arriving in Taiwan. In this research, among the mini focus group students, only those from Jingmei Girls Senior High School said that their school offered more free cultural exchange opportunities to students. For example, students can volunteer individually or as a class to receive exchange students and foreign sister school students coming frequently every year. Students from other schools stated that such opportunities were limited and were mainly given to the school's language gifted class (語文資優班), leaving the majority of normal classes neglected. This is the situation in schools in Taipei, the capital city. Resources of this type for schools in the countryside were even scarcer. Pia also found that though some schools were located near famous tourist destinations frequented by international travelers, the chance of intercultural interactions with students did not increase. She once brought a foreigner lecturer to a school in Beitou, a popular scenic area. Students "were as excited as it could have been their first time seeing a foreigner," stated Pia. Therefore, the TWIYC.tw could serve as a bridge between students and foreigners, bringing them to classes. It also welcomes all middle school classes to join without any charges from its participants.

Photography, Tea Making and Unicycle Riding. The aim is to have foreign students promote the advantages of Taiwanese education in their home country.

TWIYC.tw hopes to benefit all three types of its participants. For foreign volunteers, the TWIYC.tw program provides the special experience of integration and interaction with local students, which was not accessible for foreign travelers or even foreign workers in Taiwan before. In Pia's experience, foreigners from Indonesia or Philippines where their cultures are less popular or less discussed in Taiwan, they especially enjoyed sharing their cultures and found their participation meaningful. "This is exactly what I hope for--volunteers could think this is an enriching experience for them", said Pia. For local teachers, the organization hopes that they can make use of the resource as many times as possible. "Teachers should have broader horizons other than only offering textbook contents and exams", said Pia. The culture lectures could not only broaden teachers' horizon but also inspire them to incorporate more materials and knowledge beyond text books in their teaching. For high school students, the TWIYC.tw hopes that they can think differently and have a greater understanding to the introduced countries. Especially with additional assistance from teachers, the expected effects on students can be further extended. Such assistance may include adding preview activities, worksheets or collecting students' feedback, though there is no unified method to be practiced in each class, the sharing event can become more impressive to students. Thus, for students who do not speak up in class, their thoughts and reaction can also be shown and recorded. Due to the program benefits all stakeholders, its popularity can be seen from the 40 sharing events they organized in the first year and the frequent inquiries they received.

The TWIYC.tw hoped to tackle the problem that normal school curricula lack stimuli to trigger and develop students' curiosity about the world. However, for Pia this program has its limitations:

“We do suggest teachers and volunteers work towards developing ICC, but whether students actually gain something from this experience, we cannot guarantee...to be honest, what students can learn from this 45 to 50 minutes activity is limited. In fact, TWIYC.tw doesn’t want to force students to learn, that loses the meaning of bringing foreigners to class. We keep emphasizing on the fact that this activity is a trigger, a trigger to open the door of curiosity in students’ hearts towards the world beyond Taiwan. We can never be sure about students’ development in the future, but we can increase their courage of getting to know the world and its people.”

Pia’s goal for this program is clear and without exaggeration. Though through the program, intercultural learning could happen in local high schools, Pia still has a more reserved attitude towards the development of students’ ICC through the lecturers. The following findings of this research will specify the lectures’ effects and limitations on ICC.

4.1.2 The Design of TWIYC.tw’s Culture Sharing Activities

Teaching practices and teaching beliefs are strongly related (Knowles & Holt-Reynolds, 1991; Carter & Doyle, 1995). Before reviewing students’ feedback on the TWIYC.tw program, it is important to investigate the ideas that shaped the culture lectures.

Pia reviewed her experience with TWIYC in The Hague and made considerable changes for the Taiwanese version, including training for both school teachers and foreign volunteers, strengthening the structure of culture lectures, and designing the sharing

content based on students' abilities. These three changes are strongly related to students' development of ICC, and will be elaborated below.

From Pia's experiences there, she as the volunteer did not have the chance to meet the teacher before entering the classroom. She needed to take the initiative of contacting her host teacher and discuss teaching materials with them online. Without discussion about reception details, when Pia arrived at the school gate, she was surprised that there were not any guides or passes prepared for her to enter the campus, nor any indicators of where the classroom was located. The sharing event could not have been completed successfully if the volunteer had not shown initiative in the process. Hence TWIYC.tw invited both foreign volunteers and school teachers to join the Training Day, a one-day briefing and teaching workshop for the culture lectures, unlike the one in the Hague was for foreign volunteers only. TWIYC.tw hoped that both sides would understand their duties better. They regard school teachers as hosts. Hosts are encouraged to arrange receptions and welcoming activities for foreign volunteers. Foreign volunteers are considered as guests. They will be given tips and a Standard Operating Procedure (SOP) for before, during, and after the sharing events, which emphasize communication with host teachers and preparation before class. TWIYC.tw thinks setting up both parties' mindsets is an essential first step for success.

In addition, the TWIYC.tw strengthened the structure of the lectures. In The Hague, the Training Day was led by a speaker with education background. It included a Dutch education system introduction, basic steps on writing lesson plans, and brainstorming about the problems that might happen in class. The organization left plenty of room for volunteers to design their own classes. As a result, the class structure volunteers delivered varied a lot. Some volunteers brought treats to class or planned craft

activities. One volunteer chose to speak to students without presentation slides and told Pia that, in the end, the students were indifferent to her sharing. Her negative experience inspired Pia to provide more teaching resources for volunteers, who might not have a teaching background or abundant teaching skills. “I think the most important thing is to make every sharing event meaningful, so we have to let volunteers know what to share and how to share their experiences,” she said.

Therefore, in the Training day in Taiwan, TWIYC.tw strongly suggests volunteers present in class with slides. They also provide past volunteers’ slides and lesson plans for new volunteers. Due to Taiwanese students’ tendency to be more shy, they advise volunteers to incorporate more interactive elements into their sharings, such as by asking questions for students to guess the answers to. A volunteer’s sharing time in class is around fifty minutes. However, with assistance from school teachers, the impact on students can go beyond the time limit. TWIYC.tw encourages school teachers to introduce or discuss the volunteers’ country and culture before and after the sharing event. With these ideas, the organization successfully helps its participants and increases the quality of its lectures.

In The Hague, Pia noticed that once, when a speaker talked about her countries’ trade and economy to students with less academic interest, most of the students lost their interest and fell asleep. “One obstacle of the program is volunteers don’t know what students want,” Lucie Herraiz Cunningham, the director of TWIYC in The Hague, told Pia. To enhance the effectiveness of the lectures, TWIYC.tw gave a list of reference topics to volunteers, including: news, tourist sites, festivals and foods; in order to assist volunteers in structuring their classes. Discussion about religion, with the intent to convert, and politics are the two more sensitive topics that TWIYC.tw hoped volunteers would

think twice about before discussing. In addition, TWIYC.tw encouraged teachers and volunteers to discuss each class' interests and levels of understanding. With this knowledge, foreign volunteers could decide what themes they wanted to cover, and how deep they would introduce certain topics for each class. If teachers had suggestions and specific requirements, they could communicate these with the volunteers. For example, TWIYC.tw once sent three volunteers to a class in Taichung to cooperate with the teacher. They organized sharing and discussion activities in smaller groups. As a result, sharing activities were more varied and customized to fit the class's needs. Behind these changes, Pia hopes to optimize the TWIYC model and cultivate positive intercultural experiences among its participants (students and foreign volunteers).



4.2 Students' Development of Intercultural Attitudes

4.2.1 Students' familiarity with the countries and their intercultural attitude

In TWIYC.tw lectures, students have the potential to meet lecturers from different countries, from Japan and America which Taiwanese people are more familiar with, to countries that students might have never heard of. It is important to find out whether students' intercultural attitude towards the lectures could be strongly affected by their familiarity with the country. According to Byram (1997) positive intercultural attitudes includes, openness, willingness to suspend disbelief and curiosity; negative attitudes are prejudice, or discrimination, etc. Below are the impression and background knowledge students have towards the speakers' countries before the TWIYC.tw activity.

Table 4: Students' impression and background knowledge towards the lecturers' cultures

Students' impression and background knowledge about Turkey	
FS1	"I know Pamukkale, Ottoman Empire and Hagia Sophia, basically, the ones you read on textbook, but I don't know much about the culture and everyday lives in Turkey."
FS2	"Actually, I have been to Turkey, 99% of its people are Muslim. Most people don't wear hijabs, which I was very surprised. They are more open-minded towards religion. Some countries take religion so seriously that

	even tourists have to wear hijabs. Another thing is that when I went to Turkey, there weren't any clouds in the sky. The sky was very beautiful.”
MS1	“I know Turkish ice cream. Turkey is in Asia, that most people do not know. They might think Turkey is in Europe.”
Students’ impression and background knowledge about Germany	
FS3	“I think Germany is a solemn country, and they are very disciplined. Germany is a big and powerful country, it is the leader in the European Union. They have well-developed technology and are known for making good car engines. Germans are aware of nationalism, and they are in the news a lot recently due to the refugee crisis.”
FS4	“I think Germany is a very isolated country because of what I read about them in history textbooks, which are mostly about wars. Due to the refugees’ crisis and terrorist attacks, I think Germany is a dangerous place.”
FS5	“I think Germany is a serious country compare to its romantic neighbors, France and Italy. I feel that Germans have a strong attitude in doing things, for example, they have a solid car industry.”
Students’ impression and background knowledge about America	
FS6	I learn about America from American movies and songs.
FS7	I got to know America through text book. I learned about their holidays, such as Thanksgiving and Halloween.
MS2	I know America pretty well because I had lived in West Virginia till I was ten years old. West Virginia is located in the south of Pennsylvania, east of Ohio and north of Kentucky. In America, there is a diversity of food. I have

	been to the places the speaker showed us, including the Statue of Liberty and Mount Rushmore.
FS8	Americans are all very tall and beautiful. There are many ethnic groups and cultures; it feels like a powerful country with many talented and skillful people.
FS9	I feel that America is powerful from every perspective.
FS10	I think America is a big country and many people go there for a better future, searching for jobs or chasing after their dreams. It has a lot of different cultures and different people. There are many tourists, especially in the summer.
MS3	I really like sports, so what comes to my mind is NBA. I learned from history that America has racial discrimination. Also, America is very powerful economically and militarily.
MS4	My impression is that people there like to eat fast food. The Oscar and Grammys awards are famous internationally.
Students' impression and background knowledge about Uzbekistan	
FS11	The country seems pretty far away and unfamiliar to me.
FS12	I didn't know this country.
MS5	I have not heard of this country.
MS6	I have heard of this country, but I know nothing about it.

Although students' familiarity towards the sharer's country differs, this has no direct influence on students' starting attitude towards the TWIYC.tw program. 15 out of 18 students held positive attitudes towards it. From the students who are least familiar

with the country (FS12), to those who only have a basic textbook knowledge towards the country (FS1), to the students who have visited the speaker's country (FS2), to those that have lived in the speaker's country for many years (MS2), all used positive phrases including "looked forward to", "excited" and "curious" to describe their attitude prior to the events. Student S1- TU illustrated his thought, "I don't think there are good or bad choices within different countries. All countries will do," FS2 added, "I respect all countries' cultures whether I know about them or not. I will not judge them." This result illustrated that students' familiarity with the country does not necessarily affect students' initial attitudes towards the TWIYC.tw program.

Of the three students that showed different initial attitudes, FS6 and FS7, the same answer was given: they are less keen. These two students had basic knowledge of America and were both from Class G (Athletics Class), which, according to their teacher, has lower level of interest in studying from its students. Another student, MS4, mentioned that because there were more accesses to American culture in his daily life, his curiosity and expectation decreased. He further added that "I think we can find some special countries like the Philippines, Australia or the ones in West Asia, of which cultures we are less exposed" (June 8, 2017). Judging from students' answers, more than 83% of students showed positive feelings towards TWIYC.tw activities, the rest had fewer interests, but none of them carried a negative attitude.

4.2.2 Intercultural Attitude Before the Lectures

Students' attitudes, whether they are curious, open, or keen are essential to how much they gain from different learning experiences (Mager, 1968). The TWIYC.tw lectures successfully triggered most students' positive initial attitudes prior to their

participation. 15 out of 18 mini-focus group student participants expressed one or more of the above positive feelings before the lectures. It is intriguing for the researcher to discover why students have these feelings.

Firstly, the opportunity for cultural exchange with foreigners brought up excitement in them. As student FS5 said, “I feel happy because I will have the chance for communication with people from another country” (May 24, 2017). They praised TWIYC.tw for having such cultural exchange activities. Student FS3 mentioned, “I feel great about cultural exchanges. We have different opportunities like this in our school, that I appreciate” (May 24, 2017). On the other hand, some expressed displeasure about normal school classes. Student FS2 said she did not like ordinary classes, “I feel really happy that this activity breaks into our usual curriculum. I hate monotonous classes” (May 22, 2017).

Another reason for students to like TWIYC.tw is out of their curiosity towards cultural knowledge. FS1 shared her experience,

“I am quite interested, because I have not gone abroad recently. I rarely go abroad, except for staying in China and Vietnam when I was little. But I have never been abroad since then. I have never thought that I would want to go to Turkey, but it is impossible to say I am not interested in going there. It is full of mystery” (May 22, 2017)

Though students expressed their positive feelings towards this program, two students showed preferences towards speakers from certain countries, which could be problematic in terms of ICC. MS2 said: “I looked forward to the American speaker coming to our class, because she spoke authentic English, unlike our teacher’s Taiwanese English...I hope only foreigners from America and Canada enter our class in the future,

because they have similar accents” (June 8, 2017). The student’s classmate, FS6, added that Europeans would also be appreciated by her. In their case, they had an American speaker, which was their preference. However, the notion of valuing certain cultures and lacking of appreciation towards others may lead to unsuccessful intercultural interaction in their future.

4.2.3 Intercultural Attitude During the Lectures

Students’ intercultural attitude during the lecture is an important part of understanding foreign speakers and students’ interaction. All eighteen students expressed zeal towards this activity in mini-focus groups. Teachers’ also agreed that students welcomed and respected the foreign lecturers. MT1 said that students concentrated more than in usual classes, even though sometimes they might not understand some English content. Foreign lecturers expressed appreciation towards students too.

“They were very interested in the lecture. They were so nice, very friendly and very respectful to their teacher as well. Everything was perfect” said FF1 (May 22, 2017). “One class was quieter, another class were really open and energetic. They responded to me saying ‘wow’ and ‘yay’ and sometimes make fun of each other. It was cool. I didn’t feel any pressure” FF3 stated (June 14, 2017).

Through the mini-focus group, the researcher discovered two types of reasons that contributed to students’ positive attitude. The first was that students appreciated the attitudes and beliefs of the speaker, which was positive for the development of ICC. FS5 said: “Although I was very tired, I kept my concentration because I think he gave a good presentation. I felt that he was full of determination and affirmation when talking about the dark side of the country’s history” (May 24, 2017). For student FS1, she admired the

Turkish lecturer, who was on her one-year-backpacking trip at that time. She said: “staying in Taiwan, one can only see a small part of the world. The lecturer is more open-minded. She left her country and experienced a bigger world” (May 22, 2017).

The second contribution to positive feelings comes from having the chance of putting ICC skills in practice. MS1 said: “I think it's really special for a student to communicate with people from abroad. Students don't often get the chance. It's a good opportunity for us to experience how to use a language (English) to talk to foreigners” (May 22, 2017). The attitude is also confirmed by FS10, who said: “we finally have an English class that is all in English. It feels like in normally classes, learning English is just for taking exams” (June 8, 2017).

In addition, the lecture also brought attitude changes in students. The two students who were less keen prior to the lecture increased their curiosity and openness, which showed improvement in ICC. FS6 said, “A foreigner coming to class was a rare opportunity, so I concentrated more than usual” (June 8, 2017). FS7 added: “it was very different from our usual classes. I was curious about what she was going to say. It was very interesting listening to her because I seldom hear foreigners talk” (June 8, 2017). For the student who said he preferred ‘less familiar’ countries, he also enjoyed the lecture. MS4 said: “I was very excited during the class. I like to respond to the lecturer. She was here to interact with us and we should give her reactions instead of being quiet. I was very focused during the whole class” (June 8, 2017).

4.2.4 Intercultural Attitude after the Lectures

After TWIYC.tw activities, all interviewed students presented agreeable feelings towards the experience. Students not only showed respect and curiosity, they also

appreciated learning new ideas from locals' perspectives, which showed the ability to "decenter" from their own perspectives. MS3 claimed, "I think it's quite fun, I can get to know this country from different angles" (June 8, 2017). MS4 also expressed similar thoughts: "hearing the story from a local people is more vivid and is a deeper experience than learning from textbooks. It is a very different experience when we can see a culture from a local's eyes." (June 8, 2017). The foreign lectures were happy about students' reaction, and they treated the result as a 'start'. MF2 stated,

"I'm happy if some of them if they enjoyed and found the presentation interesting. For the first time they see and learn about something, it is already a good start. In the future, some of them can be more interested in German culture in different ways...like going to Germany or learning the language. In general my aim is to give them a start" (May 24, 2017).

Students will extend a positive intercultural attitude into their future. This matches the above MF2's expectations. Other students expressed increasing interest in interacting with foreigners. FS1 mentioned, "I would like to know more about people from this country, and I hope the speaker to come back again" (May 22, 2017). FS2 expressed her likeness towards building friendship with foreigners:

"I would like to be friends with foreigners because I am only living in Taiwan. One would not know other cultures unless you live there for several years. But you can learn about different cultures around the world by making foreign friends" (May 24, 2017).

Students gained curiosity or positive feelings towards foreign countries. "I didn't have particular impressions of Turkey before, but now I have positive feeling towards it,

especially after seeing those pretty photos. I would consider adding Turkey to my travel list,” FS1 mentioned (May 22, 2017).

Students shared that they wanted to self-study and search more about this country on their own. FS5 said about Germany:

“I would like to search more about how the country settled after the Nazi Holocaust. How did they recover after killing so many people? It would not be easy adding many criticisms internationally. How did they stand up and become a strong country again in such a short time?” (May 24, 2017).

The activity increased students’ confidence in situations of intercultural communication. FS8 expressed,

“I want to go to the United States more after this speech. I was worried that my English was not good. But seeing how kind the lecturer was, it makes me want to try harder and challenge myself by going to the US” (June 8, 2017).

For student FS1, originally she lacked enough confidence in her English to talk to the foreign speaker. After the activity, she said she gained more courage in interacting with foreigners, especially when they look like they need help.

4.2.5 Fear of Using English and Shyness

Beacco & Byram (2002) pointed out that ICC “is the basis of understanding among people, and is not limited to language ability”. It was true that some students mentioned that they did not feel nervous or afraid of making mistakes when using English in this activity. However, the researcher found that using English actually led to nervousness or fear in some Taiwanese students, especially in listening and speaking. Six out of eighteen

interviewed students mentioned their fear in using English. Some of them overcame this feeling and were able to engage in the lecture more. For example, MS1 said:

“I was very worried that I would not understand her before the class, but I actually felt OK in the lecture” (May 22, 2017). In MS1’s case, he predicted that the lecture would have been much harder and his English ability would not be sufficient for communication. His confidence was later gained from understanding the actual content in class. FS8, on the other hand, increased her courage because of a sense of feeling supported. She said: “The lecturer was very easy-going. I felt like I didn’t need to feel ashamed if I made some mistakes. I felt close to her. So I was very willing to share my thoughts with her” (June 8, 2017).

However, some students did not overcome their fear. For example, FS1 proclaimed that her English was poor, and she was still very nervous about using English to communicate with a foreigner. The experience of the lecture boosted her confidence a little bit, but not noticeably. MT1 Mentioned, in his observation, some students worried too much about saying the language grammatically correct or not. Especially in English quizzes and exams, students’ mistakes kept being singled out, which he thought could have influenced their confidence in using the language. Students worried about their accents when speaking English too, which hindered them from speaking English confidently. These fears did not only happen to students’ with lower English level, but also the ones’ with good English level. FT4 noticed during the lecture that her students with lower English level interacted more with the speaker, and those with better English were afraid of making mistakes and dared not to speak to the lecturer. MT1 said that, in his class students did not have enough courage to ask the lecturer questions, including those with higher English level. The activity still tried to provoke these students to think

why this was the case with many speakers. English was not their mother tongue, but they could still use it confidently without worrying about their own accent or grammar being laughed at.

Shyness is not a typical attitude in Byram's ICC model, but it is a kind of attitude some students hold in the TWIYC.tw lectures, which could hinder intercultural communication. MT1 explained that the class showed good ICC attitude, but students were too shy to talk or interact with the speaker: "They were cold on the outside but warm inside. Students needed more time to bond with the foreigner. They were still observing the situation throughout the class" (May 22, 2017). In the Q&A section, no students raised their hands at first, until the teacher saw a hesitant-looking girl and pushed her to ask the first question. In this case, conversation between the foreigner and students might not happen without the teacher's assistance. He said, "After the lecture I asked students if they are still reserved and even dared not to ask for taking a picture with the foreigner, what will they do when traveling abroad in the future?" (May 22, 2017).

Their degree of coyness surprised the teacher. Among the eighteen interviewees, five students mentioned shyness as a barrier towards intercultural communication. The reason for this shyness could result from students' own personality, for example FS4 stated: "Sometimes we would not answer speakers because we were too shy to talk. I felt that we did not really communicate" (May 24, 2017). This was demonstrated as the class' collective characteristic. Said MS1, "Our class is very shy, so the atmosphere was cold" (May 22, 2017), that shows a Taiwanese stereotype. Said FS2, "Taiwanese students are shy. We will not chat with foreigners on the streets" (May 22, 2017). Peer-pressure could also be a feature. Said FT3, "They dared not ask questions because of peer-pressure. They might be laughed at" (June 8, 2017).

4.3 Students' Development of Knowledge

The acquisition of knowledge can not only promote mutual understanding, but also has the potential of changing one's attitude towards different cultures and stimulating critical thinking in intercultural communication. Therefore, analyzing the development of knowledge in TWIYC.tw lectures is very important. This paragraph focuses on analyzing the knowledge content of the TWIYC.tw speech and the growth of two ICC's knowledge sub-elements: cultural-specific information and sociolinguistic awareness. Both of these sub-elements develop after students' participation in the lectures. The other three knowledge sub-elements: cultural self-awareness, and deep understanding and knowledge of culture will be discussed together with the ICC element: Critical Cultural Awareness.

4.3.1 Knowledge Content in TWIYC.tw's Lectures

As being explained in the previous section, TWIYC.tw's Culture Sharing Activities were designed by the organization in the hope that foreign lecturers could introduce content concerning their countries' news, tourist sites, festivals, and foods in class. The organization's perspective will not be repeated here. The following sections will resolve the ways to enhance students' knowledge from the perspectives of school teachers and foreign speakers.

The key people involved in planning and carrying out the lectures were the foreign lecturers. It is important to understand their thoughts to discover why certain knowledge was introduced to students. According to Standards for Foreign Language Learning: Preparing for the 21st Century (Eric, 1996), there are two subcategories of culture. One

is culture product associated with arts, literature and foods; which are mostly visible (Culture with a big “C”). Another is cultural practice, which are mostly invisible. These are subtle patterns in societies that include: religious beliefs, cultural norms, and communication styles (culture with a small “c”). In MF2’s lecture, he introduced what Germany was famous for: cars, brands, foods, particular people, history, festivals and invention (of big “C”). He also used a YouTube video comparing Taiwanese people’s and German people’s daily behavior, and introduced a few German words (of little “c”). Though, similarly, all speakers covered both knowledge of the big “C” and the small “c”, the portion for big “C” was a lot greater. All four interviewed lecturers expressed similar ideas for their designs. Among them, MF2 offered the most detailed explanation in the interview. He illustrated:

“First of all, I thought about what is important about Germany and can make students interested. That's why I chose to introduce food, inventions, and famous people with a lot of pictures...After that, it was also important to tell them a little bit about the history. It is very important for others to understand how Germans are in the lens of history. I put those different things together...and I asked Taiwanese people what they knew about Germany...I just wanted to find some things they can relate to...”(May 24, 2017).

The reasons why knowledge of the big “C” was introduced more in TWIYC.tw lectures were because it was considered more presentable, relatable, and interesting. MF2 also explained his difficulties when deciding the content:

“For the history part, I found it pretty difficult...I tried to refer to some Taiwanese history, but I didn't want to go deep into that because I know some Taiwanese history is very sensitive. So I preferred to stay in Germany or Europe only,

otherwise the comparison might be a bit strange...I was not sure all these things I can say them directly. Because the students are still quite young, and, of course, they have different backgrounds...so sometimes I have to see if I can really introduce this or not” (May 24, 2017).

That is, when it comes to speaking with audiences from another culture, with different backgrounds and beliefs, controversial topics are likely to be left out. In addition, knowledge sharing can be two-way. That is, if students desired to know certain knowledge, they could also take the initiative to ask the speaker and gained the knowledge. In fact, four out of five lecturers left about 10 to 20 minutes for a Q&A section giving students the chance of asking questions. However, the same pattern of knowledge types applied. Students mostly asked big “C” Culture contents and about the speakers’ personal experiences. They deliberately avoided discussing controversial topics, as FS10 claimed: “Asking political questions are too sensitive... it is better not to criticize or people’s feelings might get hurt” (June 8, 2017). FS9 added, “Just keep the atmosphere light and happy, so everyone will be happy. Politics or social issues are too serious for this class” (June 8, 2017).

According to Byram, Gribkova, & Starkey (2002): “No teacher can have or anticipate all the knowledge which learners might at some point need.” When introducing foreign cultures in class, it is likely that teachers have not had the opportunity to visit those countries or experience those cultures. However, teachers can still assist students in learning cultural knowledge. Four out of five interviewed teachers designed worksheets to strengthen knowledge learning by students in TWIYC.tw lectures. The worksheets they designed were pretty similar, including knowledge activities performed prior to the lecture, during the lecture, and after the lecture. Take teacher MT1’s worksheet for

example; he asked students to write down their impressions or find information online about Turkey beforehand, noted down knowledge shared by the speaker during the lecture, and wrote what was learned after the experience. Teachers also incorporated group or class discussion for students to share this knowledge. Therefore, the roles of teachers were both facilitators and learners.



The World in Your Classroom (TWYC)

Date: _____

Name: _____

What do you KNOW? (Google some information about it)	What do you WANT to know? (List at least 2 questions)	What you have LEARNED? (write at least 3 things)
自由女神 川普 big size of food 唐人街 好萊塢 哈佛大學 MIT 911事件	Q1: Where will you recommend us for travel in the USA? A1: Q2: A2:	<ul style="list-style-type: none"> Basic information about the speaker: Name: Maria Nationality: America The things you've learned: <ol style="list-style-type: none"> The history about her country's flag. The place that the statue located wasn't in the middle of New York. There are a lot of countries' food and culture. Sushi is the most surprised me to
How do you feel about the activity? (write your reflection about it, either in English or Chinese) I like it very much. It's a new way for us to practice our listening and speaking. What do you want to say to the speaker? (Please try to write in English) Thanks for your sharing. I enjoyed the class very much. I'm glad that I can know more about America and learn the things different from my thought before.		

Figure 5. An example of the worksheet provided by teacher to students for the culture lecture

4.3.2 Cultural Specific Information

As explained previously, many topics were introduced in class. In mini focus groups, students were asked to share the knowledge they acquired from the lectures. Their answers also contained different aspects of culture, ranging in regards to language. For example, FS4 stated: “I found that German words can be very long. Germans will divide a long word into small parts to understand and memorize it. I feel that it is close to English and very different from Chinese” (May 24, 2017).

In regards to religion, MS1 said, “Turks are not all Muslims. Some of them are Jewish, which I didn’t know” (May 22, 2017). In regards to history, FS4 said: “The way he explained Germany’s history was very different from our history textbooks. Textbooks only tell us historical events in chronological order. The speaker explained the story and meaning behind the events. He told us what did people think and feel during the Berlin Wall period. I found it impressive” (May 24, 2017). Students’ feedback showed a success in gaining cultural specific information from the classes.

Among different types of cultural information shared in each lecture, one type of information was frequently mentioned by students in our focus group discussions, which is the knowledge of foreign food culture. In fact, 11 out of 18 interviewed students talked about food. S17- UZ said: “I learned about Uzbek food culture. For example, grinding tea requires 10 hours of non-stop work. They also have different fruits. In Taiwan, it is hard to imagine a life without seafood” (June 14, 2017). “I feel that Germans do not take eating as seriously as Taiwanese. Taiwanese daily meals have a lot of alterations. Germans often eat bread and cold foods,” FS4 stated (May 24, 2017). In fact, a total of nine students rated food culture as their favorite topic in the lectures. Food topics are meaningful for

students because, as MS6 said, “we learned differences of the world through foods” (June 14, 2017). From teachers’ observations, food topics were also easier for students to relate to.

Learning cultural specific information not only broadens students’ horizons, but also changes their stereotypes and attitudes toward foreign countries. MS3 shared his thoughts:

“About race discrimination in America, I found that it is not as serious as I thought. It might be the case to few extremists. Their culture is more like a melting pot, where people from different cultures accepting each other. That is why many people go there to work and travel” (June 8, 2017).

MS4 said: “At first, I thought Americans were indifferent towards ethnic groups living in the country, just taking it for granted. But after the class, I learned that some Americans actually care and like this environment of different kinds of people and foods” (June 8, 2017). Through acquiring cultural specific information, students thus become more capable of appreciating other cultures better.

4.3.3 Sociolinguistic awareness

Sociolinguistic awareness is the knowledge of language forms used, such as grammatical and lexical, in its situational context or relative to people’s social identities. (van Compernelle & Williams, 2013).

In the context of the TWIYC.tw lectures, English is the main language used in all the lectures the writer observed. Here English is used as an international language, which both native and non-native speakers use to express themselves and communicate. The core value of English as an international language in sociolinguistic is that all foreign

participants are equal and have the rights to show their regional identities through different accents and forms of English they use, as long as it does not interfere with international intelligibility, (Jenkins, 2002). In students' answers, they have basic awareness of different accents they heard. MS4 stated: "This time we got to listen to English spoken by a native speaker. Her tones of speaking and word choice were different from what we normally heard" (June 8, 2017). MS2 added: "She spoke authentic English, unlike our teacher's Taiwanese English...I hope only Americans or Canadians come in the future because their accent is closer to Americans'" (June 8, 2017) MS1 said: "Listening to the Turkish speaker, sometimes because of her accent or I did not learn the words, I didn't understand parts of it. However, I still understood most of her speech" (May 22, 2017). MS5 illustrated the point: "Sometimes I didn't understand the Uzbek speaker because of her accent. It was not authentic American English" (June 14, 2017). MS6 added, "The Uzbek speaker sometimes used her own language in the speech." (June 14, 2017).

Students were not able to identify the speakers' social group from the English they used, but they were aware of different English accents, and they tried to make sense of them in the lectures. However, their answers implied native English or certain English accents are the "correct" and superior ones. The variations of English, as in international English, are problematic and "incorrect". They did not realize that encountering unfamiliar regional proper nouns, no matter whether translated to English or not, are common in intercultural communication. Nor did they realize that a time where the number of non-native English speakers outnumbers native ones (Kachru, 1992), one needs to learn to adapt to diversified English usages and patterns.

4.4 Students' Development of Skills

Without sufficient communication skills, intercultural communication will not proceed successfully even with good attitude and knowledge. This section focuses on the development of students' ICC skills of listening, interpreting and relating and real-time application. The two other types of skills: analyzing and evaluating, will be discussed together in the later critical cultural awareness section.

4.4.1 Listening

Listening is a complex process from focusing to analyzing. In TWIYC.tw's cultural sharing lectures, most of them were conducted in English, due to foreign speakers' generally having lower Mandarin Chinese proficiency. Therefore, students' abilities in English listening are important skills for successful participation. From students answers, they all paid special attention to understanding the lecturers better, which was a good start for listening. However, their English listening abilities varied. For the three students from Class G, knowing many of the students have lower English level, the teacher simultaneously interpreted the whole speech into Chinese. Among the other 15 interviewed students, five of them said they understood the lecturer perfectly, five could comprehend most of the content, and the other five captured only half of the content. Teachers were very aware of the level differences among students. Sometimes they would stand close to those students who might need help and offer assistance for a better result from the activity.

Nevertheless, teacher FT4 expressed that there were about five students in her class who could not understand any content at all:

“It was true that at first, all students were very attentive to the lecture. Then students with poorer English started having difficulties because they did not understand. They still hung on in there because they did not want to interrupt or misbehave in class” (June 14, 2017).

It is true to conclude that students listening skill cannot have noticeable advancement through the lectures. Pia, the founder of TWIYC.tw, also understood that Students’ English listening skill cannot be improved in one lecture: “We do not hope students’ English can be improved. This is not our goal. We know it is impossible. What we want is that they can have more curiosity about the world. They can have more learning stimuli besides textbooks” (June 22, 2017). Pia thus described the program as being geared more towards developing students’ attitude and knowledge of ICC than language learning. What Pia did not expect was that from the students’ point of view they still thought the lectures were good English practice. FS11 described them as praiseworthy, “This is a more direct way of training our English” (June 14, 2017). FS2 added:

“Taiwanese students use English only during formal lessons, but we don’t have chances to use it in legitimate situations. In addition, Taiwanese students are shy and won’t talk to foreigners on the streets, so inviting foreigners to enter classrooms is a good idea” (May 22, 2017).

Teachers perceived the lectures as a more genuine English practice, where students can practice using English for communication, including listening and other skills. FT4 stated:

“They have learned English for years. If learning English is just for taking exams, this is of course necessary but it will be a big pity. This is why I hope they can actually use the language through activities like this” (June 14, 2017).

“Students have talents in different subject areas like arts and politics. Instead of asking everyone to memorize and learn the same textbook materials, it is more meaningful to let them know how to communicate with their limited English...even using hand gestures is a good method of communication,” MT1 added (May 22, 2017).

In addition, students were inspired to put more effort into learning English. For example FS1 said: “I have difficulties in English listening during the speech. I hope my English can be better so I can communicate better...the class inspired me to study English harder” (May 22, 2017).

4.4.2 Interpreting and Relating

Students show their abilities in interpreting and relating by observing and comparing the similarities and differences among cultures, and connecting what they heard from the speakers with the information they already know to give meaning. FS5 showed a good relating skill, finding similarities and relate with different culture:

“The speaker shared with us that the unification of Germany was actually quite recent. I feel Taiwanese contemporary history is pretty short too. We are similar in this sense. I think Taiwanese can learn a lot from them, including their national identity and the confidence in their cultural heritage” (May 24, 2017).

FS4 found the differences, and drew meaning from them: “I feel that Germans do not take eating as seriously as Taiwanese. Taiwanese daily meals have a lot of alterations. Germans often eat bread and cold foods” (May 24, 2017).

However, Byram’s definition of interpreting also includes’ finding relations from documents and events and relate to one’s own culture. The TWIYC.tw’s lectures were mostly based on the foreign lecturers’ PowerPoint presentations, which were more unified in the forms and had relatively more segmented information. Materials that can be used for establishing students’ interpreting skills include: text books, novels and short stories, discussion of cultural experiences, pictures and posters, videos or documentaries, newspaper and magazines and daily used materials such as menus and tickets. (Aslihan, 2016) Therefore, students’ interpreting skills were not developed sufficiently through the lectures.

4.4.3 A Real-time Interaction

TWIYC.tw activity created a chance for students to interact with foreigners from another culture. Students showed their ability in terms of a real-time interaction, applying newly acquired knowledge, with two different methods. First, they could process the knowledge they heard and asked follow up questions. They asked FF1, the Turkish speaker, why she chose to quit her job and spent all her money on traveling the world for a year. Second, students participated in the learning games. In FF3’s lecture, students needed to use the basic information they heard to predict and choose the correct answers for the new questions shown on the slides. A boy from class J who normally did not work hard nor pay attention in classes, this time, voluntarily previewed the lecturer’s PowerPoint slides, and searched for all the game’s answers. During the game, he tried

hard to participate and answered all the questions correctly, which impressed both the speaker and the teacher. Concerning him, FT4 said:

“He was often noisy in class and did not pay attention to his studies. But this time, he searched for information in advance. And his performance made the lecturer happy. He truly needs this situation to learn. It fits his style of learning” (June 14, 2017).

Third, three speakers taught them their mother tongue. Students were able to learn some words in Turkish and sang along with a Turkish nursery rhyme. The German lecturer also taught students a few German words and encouraged students to say them out loud.

However, the main part of the activity was the speakers' speeches, which were generally the most prepared part, and lasted more than 30 minutes in the 50 minutes class. Adding the fact that students were more shy, as mentioned in the attitude section of this essay, the use of students' real-time interaction skill was limited. A better environment to train students' real-time interaction skill may be outside of classroom, where students can conduct fieldwork and independent learning (Byram, 1997).

4.5 Students' Development of Critical Cultural Awareness

Education activities helping learners in developing critical cultural awareness (CCA) enables them in “observing clear connections between classroom lessons and real-world issues while exercising critical thinking skills throughout the process” (Nugent & Catalano, 2015, p. 15). According to Byram (2012), the acquisition of skills, attitudes and knowledge do not necessary result in critical cultural awareness, for example in the cases

of foreign workers' job training. However, in intercultural education, it is crucial for critical cultural awareness to be developed. Though the other three elements do not promise the development of CCA, CCA can still be established with these three elements. In this research, it was found that the formation of CCA is highly related to the attitude sub-element, "decenter" and two knowledge sub-elements: cultural self-awareness, and deep understanding and knowledge of culture. It is also related to two skill sub-elements: analyzing and evaluating students' answers. The relations between these sub-elements are shown through "decentering", not assuming ones' own value and beliefs are the naturally correct ones. Cultural self-awareness, in particular recognizing how our mother culture influences and limits our understanding. Deep understanding and knowledge of culture means the awareness of how other cultures influence native behaviors and thoughts. In the lectures, when students acquired these two types of knowledge with an open-minded attitude, they began analyzing (skill) the differences in between: finding relevant content, organizing and identifying the values lying behind. They showed the result of their thoughts by critically evaluating (skill) and questioning their cultural perspectives, practices and products, and achieved the level of CCA.

As FS4 demonstrated: "When learning about others' cultures and their specialties, we can understand them better. We examine and improve ourselves through reflection" (May 24, 2017). These five sub-elements and CCA thus complement each other and are seen together in students' answers. Below are students' statements that relate to CCA. They cover different parts of culture. Among the five group of students who participated in mini-focus group interviews, three groups of them, ten students, achieved the level of CCA. Their reflections are as follows:

About history:

FS5: “When the lecturer talked about history, at first I thought he will avoid the Jewish persecution part. But he not only emphasized it, but also explained the cause of the tragedy. He stated it as a historical fact and did not try to avoid negative events. I really admired that. I think in his country, the people share the responsibility...they use it as an example and educate others to avoid tragedies from happening again...Some Asian countries like Japan and Taiwan do not state their negative historical events the same way. I reflect upon this a lot...I don’t know if it is possible that one day, Taiwanese people will stop arguing and accusing each other over the 228 Incident and will face up to the history” (May 24, 2017).

About cultural identity

FS5: “Taiwanese’ people’s identities are divided. People argue endlessly about whether we are Chinese or Taiwanese. There are discussions like we need to rely on America or Japan or China...I think Taiwan has its own strengths and specialties. We can grow stronger like Germany, but our people’s cultural identity is not as strong” (May 24, 2017).

FS4: “I feel that Taiwanese have less confidence in our culture” (May 24, 2017).

FS3: “This activity can make me learn about foreign culture. But when the lecturer was talking, I felt a little lack of self-confidence. There are many specialities to show about their country. But if I had been the speaker, it seemed that I could only mention Taiwanese food and Taiwanese people are very friendly, that’s all...there is a lack of Taiwanese culture and human spirit” (May 24, 2017).

MS3: “We imitate too many things from other countries. We did not establish our own style” (June 8, 2017).

FS10: “We belittled ourselves. We did not think about make a change in our country, but still wish other people to recognize us” (June 8, 2017).

About Education

MS4: “I feel Americans are more open-minded in education. Their system is very different from ours. They do not need to take so many exams to enter universities” (June 8, 2017).

FS10: “Studying in Taiwan is terrible. We emphasize too much on taking tests. It is over standardization. Their education is very different” (June 8, 2017).

FS8: “We have spoon-feeding education” (June 8, 2017).

FS9: “Taiwanese English class puts too much emphasis on grammar. Because of this, we dare not to speak English” (June 8, 2017).

S7- AM: “Education in America is freer. They have more free time and freedom. In Taiwan our time is all being controlled... authorities arrange the things you do and you don’t have much freedom” (June 8, 2017).

FS7: “Parenting style for children is different too. The lecturer said her father gave her a piece of land when she was little. She could decide how to use it like growing vegetables or anything. The money earned from this land was all hers. This is not likely to happen in Taiwan. Parents constrain and control their children more. They have too many worries. It is hard for them to let go. In America, they give children more freedom to make decisions and do things freely” (June 8, 2017).

From students answers we can see that students demonstrated the ability to critically evaluate between one’s own and others’ cultures. In the process, they utilized

the skills of analyzing and evaluating with the knowledge of cultural self-awareness, and deep understanding and knowledge of culture, holding an open-minded attitude. TWIYC.tw activities can bring out some students' CAA, which is a higher level of competence that requires students to develop the five other sub-elements in order to achieve it. This accomplishment is rare and valuable for students' education. MT1 explained:

“Normally we have high pressure of progress and exams. Teachers have to teach readings, patterns and grammars in textbook. We don't have time for reflection and critical thinking. However, I believe what they would remember in the end are these inspirations” (May 22, 2017).

For those students' who have not developed CCA and the four sub-elements from the lecturers, their ability can be enhanced with further discussions afterwards “Students have knowledge acquisition, but how to convert knowledge into questions may be difficult for them. I would read their worksheet and decide what to discuss together if we have time,” stated FT4 (June 14, 2017). After learning something new, if there is a follow-up reminder, students are more likely to compare the similarities and differences between cultures. It takes teacher's guidance.

Chapter 5: Conclusion

The purpose of this study is to bring to light whether the TWIYC.tw lectures correspond to Byram's ICC model and contribute to the development of Taiwanese youth's ICC. It was also written in order to organize the design concepts of the TWIYC.tw lectures. The main findings for each element are listed below.

Due to this is a preliminary research on the TWIYC.tw program, a qualitative approach was adopted to understand how the lectures developed students' ICC. Students' feedback was the main source for evaluation: to include students' experiences, feelings and reflection. However, only a small amount of total participated students could be included in the mini-focus groups, that is the limitation of this research. To reveal a more exhaustive result, quantitative research based on questionnaires for all students can be done in the future, using and extending the findings of this study. TWIYC.tw is a relatively new organization, started in 2017. At the time of this research, they were mostly entering different schools and classes for the first time. Therefore, the research focuses on students' ICC development after only one lecture. The accumulated growth on ICC after students joined the lectures multiple times cannot be discovered. This is another limitation. As the organization keeps developing, follow up research for its accumulated impact is suggested.

5.1 TWIYC.tw Appears to Develop Students' Attitude and Knowledge More Comprehensively

The design and implementation of TWIYC.tw's lectures showed signs of helping students generate and develop positive ICC Attitudes, including openness and curiosity.

The study found that Taiwanese high school students mostly possess highly positive initial attitudes towards intercultural exchange activities, including facing familiar or unfamiliar countries. There were no evident relation between students' familiarity and attitude towards one culture. Student's attitudes continued to develop into a higher degree of positivity and could have good influences after the lectures. Students commented that the lectures could enhance their interest in interacting with foreigners, their interest in exotic cultures, and increase confidence in intercultural communication in the future. These positive remarks can be seen as a good basis for TWIYC.tw and other similar organizations to continue to provide similar intercultural activities. If students can continuously participate in related activities, the development of their attitudes is worthy of further study.

The study concludes the reasons why students' positive attitudes were enhanced through the lectures, including: students cherishing the opportunities of cultural exchange with foreigners, which is still rare to Taiwanese high school students; students' curiosity towards cultural knowledge; their appreciation of the attitudes and beliefs of the lecturers; and students' desire of applying ICC skills in practice. The finding is worthy of reference for designing future intercultural exchange activities for high school students. The research found that Taiwanese high school students' fear of speaking English and shyness towards interacting with foreigners pose harm to their intercultural communication. The identification of these two factors help enhance the understanding of the obstacles in intercultural education practices for Taiwanese teenagers. Through the lectures, parts of these attitudes in students were improved. In addition, a small number of students have biased attitudes toward foreign cultures. They only appreciate cultures of developed countries, like Europe and the United States, which may lead to negative attitudes such

as prejudice and discrimination towards other cultures. Whether by joining more TWIYC.tw lectures could help students with the above mentioned difficult attitudes is worthy of follow-up research.

The design and implementation of TWIYC.tw's lectures tend to help students to develop knowledge of ICC, especially in regard to cultural-specific information. Development of cultural self-awareness, deep understanding and knowledge of culture were also addressed by most students. They found the similarities and differences between their own cultures and were able to appreciate foreign cultures better. Teachers often assisted the development of ICC knowledge with worksheets and leading discussions for knowledge sharing in addition to the lectures. The effect of a single culture lecture is thus extended.

It is worth noting that among different aspects of culture introduced in the lecture, the food introduction is generally the favored content of Taiwanese high school students. The overall content of the lectures had higher amount of Culture knowledge (with the big “C”) such as presentation about foods, famous figures and history. Culture knowledge (with the small “c”), including rules and standards, social status, cultural values, etc. are rarely mentioned, are more abstract and had smaller coverage in the lectures. Sensitive topics, such as political or social issues were deliberately avoided in the lectures. The research shows that such content arrangements are more acceptable to both students and speakers, and this is worth considering when designing similar cultural exchanges activities. For sociolinguistic awareness, students developed basic Sociolinguistic awareness through identifying whether the speakers had a native English accent or not. However, students have not understood the concept of English as an international language, where different English accents are treated equally and with respect. And

students did not have the awareness of the necessity of learning to adapt themselves to different English accents.

5.2 TWIYC.tw Develops Partially Students' Skills and Critical Cultural Awareness

More than half of the students shown perceived development of analytical and evaluation skills through TWIYC.tw lectures. As for listening skills, students can listen carefully, but the effect on the enhancement of English listening is not significant. However, both teachers and students still regarded the lectures as a good practice of English and intercultural communication skills. Students' motivation to learn English was increased. In terms of interpreting and relating, students demonstrate the ability to observe, compare and giving meaning to the cultural knowledge they absorbed. The lectures, however did not incorporate different materials such as documentaries or magazines to fully develop students' ability of interpretation. Also because of the length of presentation was short, and it had a more fixed structure, students had limited chance for real-time interaction and had only developed basic skills, including asking and answering questions and trying to speak the lecturer's mother tongue.

This study found that the development of CCA is a higher level of competence that requires students to develop the aforementioned five sub-elements to gain maximum benefit. The five sub-elements includes the attitude of “decentering”, two knowledge subelements: cultural self-awareness, and deep understanding and knowledge of culture. The other two sub-elements are skill-related: analyzing and evaluating. More than half of interviewed students were able to develop CCA through the lectures, questioning and

critically evaluating cultural knowledge, practices and values. Though not all students achieved this level, the results were perceivable and recognized as such by teachers.



Chapter 6: Suggestion

Suggestions are provided in this chapter for TWIYC.tw's and relative education projects and organization to become more effective and successful in planning intercultural education events similar to the culture lectures. Directions for TWIYC.tw to continuously and increasingly engage in developing students' ICC are also given.

When similar intercultural activities are planned in the future, a few suggestions are given to lessen students' fear of speaking English and shyness towards interacting with foreigners. First for decreasing students' shyness, it is recommended that the teachers can introduce the classes' characteristics with the speakers beforehand. Therefore proper adjustments such as seat configuration can be made according to needs, grouping students together or sitting them in a circle on the ground, etc..to create a more secure and interactive atmosphere. To deal with students' fear of speaking English, especially in the Q&A section, teachers suggested that students should be asked to come up with some questions prior to the lectures. And teachers can assign a few students to ask questions first. Once some speak up, others are likely to follow.

The lectures' content can be further improved, so that they can arouse students' motivation more strongly, be presented more systematically, and thus may enhance the development of student's knowledge. The lectures could be students' first contact with these foreign cultures. At the beginning of the speech, instead of directly introducing to knowledge-heavy content such as religion and history, it is better to start the introduction from the world's universal language: art. Dramas and music can quickly and effectively attract students' interest. For example, by playing a nursery rhyme, students can listen to the melody and the foreign language. Traditional drama, a segment of the country's movie

or popular music, which students recommend in adding, also contains rich cultural information, and creates good dynamic for a good start. The topics' arrangement of the presentation should be from the ones easier to comprehend to hard ones, such as food content coming earlier than the more complicated historical and cultural introduction. The sequence will increase students' understanding of the overall content. Using festivals to introduce culture will be a good idea. In festivals, there are both tangible materials, traditional clothing or ceremonial equipment, etc. to show to students and also intangible traditions, values, or religious meaning of culture in them to introduce. In addition to introduction about culture, students expect the speakers to introduce themselves, share personal stories or simply what they do for entertainment. These can help decrease the distance between the speakers and the students, and also serve as learning of personal values from different cultures.

It is understandable that knowledge content shared in one 50-minute lecture can be more basic and limited. TWIYC.tw can consider models for lengthier lectures or activities, and try to increase the portion of “small c” culture content and discussing more controversial issues. This way, students would have a deeper and more comprehensive understanding of the target culture. Their learning will not be limited to those famous, attractive or easy-to-understand cultural perspectives. These suggestions would help further develop students' depth of cultural understanding. In addition, they could stimulate students to reflect upon the characteristics and influences within their own culture, that advance the development of cultural self-awareness. Teachers' assistance with worksheet and/or discussion could also help progress the development. In terms of sociolinguistic awareness, one of TWIYC.tw's strongest advantages is the diversified foreign volunteers from different countries. The organization can be the best promoter for

the concept of international English and enhancing students' sociolinguistic awareness. By continuously arranging foreign speakers to enter classrooms, students can have access to different English accents, both native or non-native, and learn to be aware of sociolinguistic messages during the speech. The organization can help students to learn to accept, appreciate and adapt to different English accents and usage, which is particularly important in the current world.

The lectures' effects were less on developing skills, and more about showing that the improvement of skill requires longer-term training and efforts. As far as the listening skill is concerned, although the effect is not obvious, teachers and students still regard them as good exercises. This affirmed the value of the program. If students could have more exposure to its lectures in the future, with extended time of practicing, TWIYC.tw may bring significant help to students' English listening skill. Currently the material used in the lectures was unified, the PowerPoint slides. However, extra materials can be added to enhance students' sensibility, for example intangible films, a segment of documentaries or even tangible textbooks, magazines, costumes to let students touch and compare. Students' skill of interpreting and relating can be further enhanced this way. In terms of real-time interaction, practicing the lecturers' mother tongue is a good activity and could be applied to more lectures. For example, learning basic greetings is a kind and positive interaction, or the lecturer can design a short conversation for students to learn. It is a very interactive and unique experience for students to actually hear and pronounce those languages. To increase students' application of what they learned, analyzing and evaluating different content, lecturer or teachers can arrange students' sharing, group discussions or role play activities with extended time after the presentation.

TWIYC.tw can work closer with teachers to better develop students' CCA through the lectures. Students might need more time, from receiving information in the lecture to generating their own cultural evaluation critically. Therefore, after the lecture, if teachers can have students discuss their thoughts and reflections, it would be beneficial for CCA's development. Since leading such discussions "requires much effort and skill" (Bandura, 2013, p. 180) from teachers, TWIYC.tw can consider providing related training for teachers. Not only will both teachers and students benefit from the training, but also the organization will gain higher achievement and more influence in the field of intercultural education. It is also worth noting that from the lectures, students can only gain information by a single foreigner of the country. They need to be aware of the fact that the speech contains the speaker's personal experiences, beliefs and values, which might not always be the suitable explanations for his/her country's' culture. Otherwise, stereotypes and over generalizations may occur to students. The organization can remind teachers this possibility during the Training Day, and advise teachers to ask students to continuously search for the country's information to verify their reflections after the lecture.

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