

**FOSTERING INTERCULTURAL AWARENESS OF EFL LEARNERS
THROUGH THE USE OF LITERATURE INSTRUCTIONAL MODEL**

PONG-EK PENGLOON



**A Dissertation Submitted to University of Phayao
in Partial Fulfillment of the Requirements
for the Doctor of Philosophy Degree in English**

June 2020

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June 2020

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Pong–Ek Pengloon

เรื่อง: การพัฒนาความตระหนักรู้ในวัฒนธรรมที่แตกต่างของผู้เรียนภาษาอังกฤษเป็นภาษาต่างประเทศผ่านการใช้รูปแบบการสอนวรรณคดี

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คำสำคัญ: ความตระหนักรู้ในวัฒนธรรมที่แตกต่าง, ผู้เรียนภาษาอังกฤษเป็นภาษาต่างประเทศ, รูปแบบการสอนวรรณคดี

บทคัดย่อ

งานวิจัยนี้มีวัตถุประสงค์ คือ 1) เพื่อศึกษาระดับการตระหนักรู้วัฒนธรรมที่แตกต่างของนักศึกษาสาขาวิชาภาษาอังกฤษ ชั้นปีที่ 3 2) เพื่อศึกษาหาประสิทธิภาพของรูปแบบการสอนวรรณคดีในการเสริมสร้างการตระหนักรู้วัฒนธรรมที่แตกต่างของนักศึกษาสาขาวิชาภาษาอังกฤษ ชั้นปีที่ 3 ให้มีประสิทธิภาพตามเกณฑ์ 80/80 และ 3) เพื่อศึกษาทัศนคติของนักศึกษาต่อการใช้รูปแบบการสอนวรรณคดี ประชากร คือ นักศึกษาสาขาวิชาภาษาอังกฤษ ชั้นปีที่ 3 จำนวน 47 คน คณะครุศาสตร์ มหาวิทยาลัยราชภัฏบุรีรัมย์ ที่ลงทะเบียนเรียนในรายวิชา เรื่องสั้น ภาคเรียนที่ 1 ปีการศึกษา 2562 กลุ่มตัวอย่าง คือ นักศึกษาชั้นปีที่ 3 สาขาวิชาภาษาอังกฤษ จำนวน 24 คน ซึ่งได้มาโดยการเลือกแบบสุ่มอย่างง่าย (Simple Random Sampling) เครื่องมือที่ใช้ในการศึกษาครั้งนี้ คือ บทเรียนเรื่องสั้น 9 แผน แบบทดสอบการตระหนักรู้วัฒนธรรมที่แตกต่าง แบบสอบถามแบบสัมภาษณ์กึ่งโครงสร้าง แบบเขียนสะท้อนคิด และแบบสังเกตการณ์ในชั้นเรียน ข้อมูลเชิงปริมาณใช้การวิเคราะห์ทางสถิติโดยการหาค่า paired sample t-test ค่าเฉลี่ย ค่าเบี่ยงเบนมาตรฐาน และขณะที่ข้อมูลเชิงคุณภาพ ใช้การวิเคราะห์เนื้อหา (content analysis)

ผลการศึกษา พบว่า 1) มีความแตกต่างระหว่างคะแนนเฉลี่ยจากแบบทดสอบการตระหนักรู้วัฒนธรรมที่แตกต่างก่อนและหลังเรียน อย่างมีนัยสำคัญทางสถิติที่ระดับ .05 มีค่าอิทธิพลเฉลี่ย 1.350 ซึ่งหมายถึงค่าอิทธิพลมาก และมีการตระหนักรู้วัฒนธรรมที่แตกต่าง 2) การใช้รูปแบบการสอนวรรณคดีเพื่อเสริมสร้างการตระหนักรู้วัฒนธรรมที่แตกต่าง มีประสิทธิภาพมีค่าเท่ากับ 81.57/81.13 ซึ่งสูงกว่าเกณฑ์มาตรฐานที่ตั้งไว้ 80/80 3) แบบสัมภาษณ์กึ่งโครงสร้าง แบบเขียนสะท้อนคิด แบบสังเกตในชั้นเรียน นำมาช่วยเสริมผลของแบบสอบถามว่า นักศึกษามีทัศนคติในแง่บวกต่อการสอนนี้โดยใช้รูปแบบการสอนวรรณคดี ในภาพรวมอยู่ในระดับ “เห็นด้วย” ($\bar{X} = 4.26$ and $S.D. = 0.33$) นอกจากนี้ผลการศึกษาของแบบสัมภาษณ์กึ่งโครงสร้างพบว่า รูปแบบการสอนวรรณคดีส่งเสริมการตระหนักรู้วัฒนธรรมที่แตกต่างและเปลี่ยนแปลงทัศนคติที่ดีของนักศึกษาต่อวัฒนธรรมที่เหมือนกันและแตกต่างกันในประเทศกลุ่มประชาคมอาเซียน เช่นเดียวกันกับกิจกรรมของรูปแบบการสอนวรรณคดีในแต่ละบทเรียนสามารถส่งเสริมการอภิปรายกลุ่มและการมีส่วนร่วมในชั้นเรียน

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ABSTRACT

The purposes of this research were 1) to investigate the intercultural awareness levels of third-year English major students towards the literature instructional model 2) to examine the effectiveness of the literature instructional model to enhance intercultural awareness of third-year English major students with the set criteria of 80/80 and 3) to investigate the opinions of third-year English major students towards the literature instructional model. The population was 47 third-year English major students enrolling in the Short Story Course of the First Semester of Academic Year 2019, from the Faculty of Education, Buriram Rajabhat University. The 24 subjects were selected by simple random sampling. The research instruments were 9 ASEAN short story lessons, an intercultural awareness test, a questionnaire, a semi-structured interview, a reflective writing, and a classroom observation. The paired sample t-test, mean, and standard deviation were used to analyse the quantitative data whereas content analysis was used for the qualitative data.

The study revealed three results: First, a significant difference was seen between the mean scores of pre-and post-intercultural awareness test at a significant level of .05 with the effect size at 1.350, which showed a large effect and students' intercultural awareness was at intercultural awareness level. Second, the effectiveness of the literature instructional model to enhance EFL students' intercultural awareness at 81.57/81.13, which was higher than the expected criteria 80/80. Finally, an open-ended questionnaire, a semi-structured interview, a reflective writing, and a classroom observation were used to supplement the results of the questionnaire that students expressed positive opinions towards the literature instructional model overall at "agree" level ($\bar{X} = 4.26$ and $S.D. = 0.33$). In addition, the results of a semi-structured interview revealed that the literature instructional model could promote students' intercultural awareness and change their positive attitudes towards the similarities and differences of culture in the member states of the ASEAN community as well as the literature instructional model activities of each lesson could enhance students' group discussion and participation in classroom.

LIST OF CONTENTS

Chapter	Page
I INTRODUCTION.....	1
Background and Rationale of the Study.....	1
Objectives of the Study.....	8
Research Questions.....	8
Research Hypothesis.....	8
Significance of the Study	9
Definitions of the study terms	9
Outline of the study	10
II REVIEW OF RELATED LITERATURE AND RESEARCH.....	11
Intercultural Awareness	11
Literature	19
EFL Literature Teaching	22
Related Studies.....	33
III RESEARCH METHODOLOGY	39
Research Design	39
Research Procedure	41
Data Analyses.....	55
Conclusion	55
IV RESULTS	57
The Literature Instructional Model	57
Intercultural Awareness	58
Qualitative Data of the Reflective Writing.....	64
Opinions towards the literature instructional model	73

LIST OF CONTENTS (CONT.)

Chapter	Page
IV RESULTS (cont.)	
The Open-ended Questionnaire	75
Semi-structured Interview	77
Classroom Observation from the Literature Instructional Model	
Activities	81
Conclusion	88
V CONCLUSION	90
Summary of the research	90
Research Results.....	90
Discussion	91
Pedagogical Significance.....	96
Limitations of the Study.....	97
Recommendations for Further Research	97
Conclusion.....	97
BIBLIOGRAPHY	99
APPENDIX	120
Appendix A Lesson plan	121
Appendix B The Item-Objective Congruence Index of Lesson Plans.....	123
Appendix C The Item-Objective Congruence Index of Intercultural	
Awareness Test	133
Appendix D The Item-Objective Congruence Index of Questionnaire	139
Appendix E The Item-Objective Congruence Index of Semi-Structured	
Interview.....	144

LIST OF CONTENTS (CONT.)

Chapter	Page
APPENDIX (cont.)	
Appendix F The Item–Objective Congruence Index of Classroom Observation.....	150
Appendix G The Item–Objective Congruence Index of Reflective Writings Quiz	152
Appendix H The Item–Objective Congruence Index of Rubric of Reflective Writing	154
Appendix I Lists of experts validating Lesson Plans and Research instruments	157
Appendix J Lesson of 9 ASEAN short stories.....	158
Appendix K Qualitative Data of the Reflective Writing	162
Appendix L Knowledge of Intercultural Awareness	205
Appendix M The Literature Instructional Model.....	213
Appendix N The skill of Intercultural Communication.....	219
Appendix O The skill of Intercultural Communication.....	226
Appendix P Classroom Observation from the Literature Instructional Model Activities	230
BIOGRAPHY	249

LIST OF FIGURES

Figure	Page
1 Plot Diagram of Short Story.....	21
2 Stages of Research Procedures.....	40
3 The Conceptual Framework of the Literature Instructional Model.....	42
4 the line graphs displaying the development of students' intercultural awareness level for the reflective writing of Lesson 1 to Lesson 9	64



LIST OF TABLES

Table	Page
1 Research procedure based on the research questions	45
2 the effectiveness of the literature instructional model mean scores	58
3 Mean, standard deviation, t-value, and the significance of the pre-intercultural awareness test and the post intercultural awareness test (N = 24)	59
4 The effect size of implementation of the literature instructional model to promote intercultural awareness of third-year English major students	60
5 Intercultural awareness level from the mean and standard deviation of the intercultural awareness test	61
6 Frequency and percentage of the distribution of students presenting intercultural awareness for pre-test and post-test	62
7 Frequency and percentage of the distribution of students indicating intercultural awareness level for the reflective writing of Lesson 1 to Lesson 9	63
8 The opinion mean scores of the questionnaire towards the literature instructional model (N = 24)	73

CHAPTER I

INTRODUCTION

Background and Rationale of the Study

Due to borderless global communication, it has become increasingly important for people worldwide to be able to communicate, learn from and exchange information with those from other social, cultural, and language backgrounds, using both: non-verbal and verbal perspectives. To improve cultural appreciation and understanding, it is important that ASEAN people can confidently communicate with people from diverse social and cultural groups, to mutually exchange and gain information on a variety of topics such as business, education, politics, society, and culture.

The Association of South-East Asian Nations (ASEAN) was formed on August 8, 1967, with the main aim of building peace, promoting political stability, economic growth, social progress, and cultural development in the regions of South-East Asian. Thailand is one of the ten nations in the ASEAN group, including Indonesia, Malaysia, Philippines, Singapore, Brunei, Vietnam, Laos, Myanmar, and Cambodia. The ASEAN community is composed of three pillars including the ASEAN Political-Security Community, the ASEAN Economic Community, and the ASEAN Socio-Cultural Community. These pillars are deeply interconnected and work together to maintain permanent peace, security and mutual development in this region (ASEAN, 2009, Online). The ASEAN Socio-Cultural Community, particularly, has a major role in this research, as its blueprint has addressed the building of ASEAN identity consisting of 2 items as follows: 1) ASEAN member states have to promote ASEAN awareness, understanding and sharing of their culture, history, religion and civilization and preservation in the ASEAN community. 2) ASEAN member states have to preserve and promote cultural heritage with the goal to raise awareness and understanding of cultural similarities and differences in the ASEAN community. (ASEAN SOCIO-CULTURAL BLUEPRINT, 2009, Online, pp. 21-22). The ASEAN Socio-Cultural Community blueprint supports the preservation of ASEAN cultural heritage by promoting awareness and understanding of the similarities and differences in history, culture, religion, and social practices among ASEAN member nations.

Besides, to preserve ASEAN cultural heritage successfully, communication is an important process to promote awareness and understanding of the similarities and differences in the ASEAN cultures. The communicative process is an interaction between people from different social groups. This communicative process can be called “intercultural communication”. The term “Intercultural Communication” means communication between people from social groups and cultures (Samovar and Porter, 1991, p. 12).

Jack and Phipps (2005, p. 181) define that process in terms of “intercultural communication”, as a process of data trading between a sender of a message and a recipient of a message from the different social group. However, misunderstanding and cultural conflict of people will take place on intercultural communication because of the influence of cultural differences and diversity.

To avoid misunderstanding, mismatch, and conflict in intercultural communication among people in the ASEAN community, Intercultural Awareness (IA) plays a key role in resolving these issues, as IA promotes the type of knowledge, skills, and attitudes that people need to use for successful intercultural communication (Baker, 2009, pp.88–89).

Cultural awareness is regarded as a paramount foundation of communication in an intercultural communication context. The different ideas of cultural awareness are defined by numerous researchers. Quappe and Cantatore, (2005, p. 1); Rew, et al. (2003, pp. 249–257); Fei (1997, p. 3, 22) all had similar definitions of cultural awareness: an individuals’ basic understanding and awareness of the similarities and differences of their own culture and others. Ribeiro (2016) argued that it is a critical comparison of one’s own culture to others whenever communication takes place. Paper (2007) noted that cultural awareness is the basis for developing intercultural competence, which means getting to know each other, perceiving each other, and interacting with different cultures, thereby transforming our own behavior into an appropriate behavior to ensure intercultural interaction takes place. Byram (1977) stated cultural awareness in the context of intercultural communicative competence (ICC). To summarize his point, cultural awareness is individuals’ intercultural communicative competence in term of understanding, awareness, knowledge, skill, sensitivity, flexibility and tolerance in dealing with one’s own culture and others in interculturally communicative contexts.

Intercultural awareness, according to Webb, (2014) is “Understanding self in relation to others in diverse worlds and being able to negotiate meanings that can only be achieved through active engagement at the level of both cognitive and affective domains.” Baker (2009) defined it as a conscious understanding of the role of culturally based forms, practices and frames of understanding that they can have in intercultural communication, and an ability to put these concepts into practice in a flexible and context specific manner in real time communication.”

Intercultural awareness focuses on an individual’s communication ability and understanding, using cognitive aspects of knowledge, skills, and attitudes. One can be aware of both one’s own culture and others when interacting with people from diverse backgrounds by using both non-verbal and verbal language perspectives as tools (Zhang and Steele, 2012, p. 53; Baker, 2012, pp.64–66).

It might be concluded that intercultural awareness is a process of understanding and being aware of one’s own culture and the target cultures all over the world in order to solve intercultural conflicts when communicating.

Zhu (2011) and Wang (2006) pointed out the advantages of intercultural awareness: that it promotes students awareness, respect, and tolerance of cultures of themselves and others. This illustrates that intercultural awareness is regarded as a valuable tool in reducing intercultural conflict and misunderstanding and also in helping to increase tolerance among people from different cultural backgrounds. It is mandatory for countries, particularly, ASEAN nations with different cultural backgrounds to find appropriate ways to create mutual cultural understanding among themselves. In this regard, since Thailand is one of the member nations of ASEAN, its citizens should have a good appreciation and understanding of the languages and cultures of its contingent nations. This will help to reduce intercultural conflict and increase tolerance, cooperation, understanding, and shared appreciation among people of different cultural backgrounds. However, due to language and cultural barriers, Thai people are not yet always fully able to participate in the ASEAN Community, also more work is required to prepare their background knowledge of key cultural, political, social and economic topics which may impact on the behaviors and attitudes of neighboring countries in the ASEAN area.

This statement is in line with The Office of Council of Rajabhat University President (2011, pp.1–30) mentioned that Thai people or students are not yet ready in terms of language, society, culture, and preparation for labours before participating in the ASEAN community. Hence, Rajabhat Universities should recognise the importance and preparation of language and cultures as well as the information of neighbouring countries in the ASEAN community. To do this is to build up global citizenship to students in participating in the social issue at community, national and international level. This qualification is known as global citizenship (Hunter, et al., 2006; Perry and Southwell, 2011; Thanosawan, 2012).

Furthermore, Weerasombat (2014) and Sinlarat (2011) highlighted the importance that students have knowledge of other ASEAN countries in terms of culture, background, values, and history in order to be able to work with people from different cultures.

Nimmannorawong and Duangkeaw (2016, Online) also stated that one of the important issues affecting the ASEAN community is intercultural conflicts among ASEAN citizens who are still adhering to nationalism. Examples of such conflicts include: the conflict of food culture is about beef curry (Rendang) which Indonesia and Malaysia both claim to have invented, Thailand and Cambodia both claim ownership of a strip of land around The Temple of Preah Vihear, and Singapore intends to hold its own Songkran festival in relation to the traditional Thailand festival.

It is therefore essential to provide ample time to train teachers and students in educational institutes of Thailand in order to reduce the potential for conflict caused by differences in language, culture, and values. It is vital that Thai students should be properly prepared and given an understanding of the issues resulted in conflict with other cultures in the ASEAN Community. Accordingly, they can to develop positive intercultural relationships and enhance positive communication and collaboration across social, cultural, and political boundaries. In this regard, educational institutions that imparts degrees in English language have a large role to play through teaching ASEAN literature written using English as the medium language.

It is important for English major students in Thailand to recognise the opportunity to improve communication with others in the ASEAN community in the fields of business, education, and tourism through the use of English language. Therefore, the knowledge of

ASEAN cultural content and intercultural awareness should be promoted towards English major students so that they can successfully interact with others in the ASEAN community and demonstrate shared intercultural appreciation via literature.

As mentioned, the mission of the educational institutions is to build up global mindedness to students in order to make them more effective global citizens. At the tertiary level, to create a global mindedness can be done by managing some subjects in the curriculum to have contents with a variety of culture and other global issues related to ethics, culture, society, politics and environment. This will lead to mutual awareness and understanding (Kaowiwattanakul, 2019, p. 140). According to Kaowiwattanakul (2019), literature is ideal to serve the needs of the teachers to create the global mindedness to learners because literatures like short stories, novels, poetry, and plays consist of contents related to divergent issues composed and written by writers from different cultures. Learners can learn similarities and differences in literary works. Accordingly, mutual understanding and awareness of different cultures of others are and well created (p. 140). The use of literature is considered one of the best resources to support Thai students to improve their intercultural awareness. Historically, literature has played a crucial role in cultural teaching in a university education. McNicholl (2006) indicated that literature and culture are inseparable as cultural information is implanted through literature.

In a real literature teaching setting, the traditional teacher–center method is used on account of various limitations. Teaching students to have critical thinking through this traditional way is rather passive and ineffective as far as teaching English as a foreign language is concerned. Thus, according to Kaowiwattanakul (2019, p. 141), there are some innovative literature teaching methods that are believed to be effective. One of them is Reader–Response Theory, and it is ideal for teaching literature in terms of promoting and supporting learners’ critical thinking and discussion. With this, learners are fully taught and trained to be good learners with global mindedness because this method regards active reading and moving as each reader can utilize one’s experience to interpret what one reads (Iser, 1978; Jauss, 1981; Klarer, 1998; Rosenblatt, 1938). To use literature to promote intercultural awareness, it is very important for teachers to choose authentic literary works for their classroom. Short stories are one of the best sources for this.

The use of short stories is one of the literary techniques that can help to promote students' language acquisition effectively. Richardson (2004, p. 156) expressed the definition of a short story as one that "usually deals with a single episode and often a single character". Silva (2001, p. 173); Collie and Slater (1997) both highlighted the benefits of the short length and a few characters used in short stories in helping students effectively understand language and imagery. Consequently, the use of short stories in the classroom is a suitable technique to promote students' intercultural awareness because they have basic plots that can be easily followed and understood, few characters and words, and can be completed within a short timeframe (about 1–2 hours). Longer stories would introduce more characters and complexity that could cause confusion for the students and become a barrier to learning and understanding the language. In ASEAN context, a variety of ASEAN short stories written and translated in English embed with cultures that can be a good source for the promotion of intercultural awareness as well. Accordingly, a short story is considered as a valuable power source to promote students' intercultural awareness through the use of English language for successful intercultural communication.

However, few previous studies have been conducted to promote intercultural awareness of students through literature instruction. In particular, previous studies have focused on fostering intercultural awareness of students through English language instruction. The research examples of promoting students' intercultural awareness in the classroom illustrated as follows: Liu (2016) studied promoting intercultural awareness of students through foreign language learning. The results revealed that student can study not only language acquisition but also cultural knowledge as well as improve their language competency and intercultural awareness for intercultural communication. The research results of Fenner (2006) showed that teachers can promote students' intercultural awareness through the process of cultural and social learning and foreign language learning.

Intercultural awareness has also been studied in various fields. For example, Kourova and Modianos (2013) studied using Intercultural awareness to enhance students' communicative competence. The research findings indicated that using video conferences in Russian language helped to promote the cultural and intercultural awareness of both American and Russian students. Baker (2009) studied the concept of using English as a global

lingua franca (ELF) to improve intercultural awareness between people from different language and cultural backgrounds. Baker's research findings demonstrated that this model will help Thai students to understand the relationship between culture and language for intercultural communication.

Choeichaiyapoom, (2013) studied the effects on secondary school students of English teaching using the intercultural approach on intercultural awareness in order to investigate their attitudes towards this teaching. The research findings showed that the intercultural approach could promote students' intercultural awareness through language learning. Malczewska-Webb (2014) studied what factors can limit the development of international students' diverse cultural and intercultural awareness. The evidence of this study demonstrated that the development of students' intercultural awareness can be limited by different experiences, linguistic abilities, and cultural background.

It is clear that there is a gap in the intercultural awareness of students and the use of it in university-level literature teaching in Thailand. Thus, the researcher as a short story instructor highlights the important role of intercultural awareness through using short stories to promote English major students. This research project will use 9 ASEAN short stories from the S.E.A write award book (Masavisut and Boccuzzi, 2008) to different cultural contexts to enable the students to study and learn about different ways of life, such as: religion, economics, food, values, beliefs, traditions, and arts. Through this research project, I am interested in the development of the literature instructional model as a means of improving English major students' intercultural awareness through the use of the 9 ASEAN short story lessons using the literature instructional model based on the intercultural approach.

The literature instructional model was adapted from teaching steps for implementing the intercultural approach (Chlopek, 2008), the literature circle role sheets (Furr, 2004) and six strands for applying intercultural awareness in classroom teaching (Baker, 2012) to enhance English major students' intercultural awareness to reduce intercultural conflict in their own culture and others and increase tolerance among people from the ASEAN community.

Buriram Rajabhat University is situated in Buriram province bordering Cambodia. In the fact, the participants were English major students enrolling in the short stories course (Subject code: 1332601 with credit: 3(2-2-5) in the first semester of the academic year

2019. They have been trained in a literature for English teaching course, reading courses, and other English courses before participating in this study. Thus, they were able to deal with the selected ASEAN short stories.

The results of this research project will be useful and will have several benefits for syllabus designers, literature instructors, students, university administrators, and researchers who are interested in enhancing EFL students' intercultural awareness in the undergraduate university of Thailand.

Objectives of the Study

The purposes of this study are:

1. To examine the effectiveness of the literature instructional model to enhance intercultural awareness of third-year English major students.
2. To investigate the intercultural awareness levels of third-year English major students towards the literature instructional model.
3. To investigate the opinions of third-year English major students towards the literature instructional model.

Research Questions

Three following research questions are explored in this study.

1. What was intercultural awareness of third-year English major students?
2. What was the efficiency of the literature instructional model in enhancing intercultural awareness of the third-year English major students?
3. What were the opinions of third-year English major students towards the literature instructional model?

Research Hypothesis

1. The efficiency of the literature instructional model is higher than the expected criteria set.

2. The intercultural awareness post-test mean scores of third-year English major students are higher than the intercultural awareness pre-test mean scores at a significant level of .05.

3. Third-year English major students have positive opinions towards the literature instructional model.

Significance of the Study

The results of the study will be beneficial in the following ways:

1. To help students build their intercultural awareness levels through the use of the literature instructional model and to gain student feedback toward the literature instructional model.

2. To develop the literature instructional model in a way that best promotes students' intercultural awareness.

3. To find a model that is beneficial towards university instructors and school teachers who want to promote their students' cultural awareness or intercultural awareness through the use of the literature instructional model in cultural contexts.

Definitions of the study terms

Intercultural Awareness means third-year English major students' ability of using the type of knowledge, skills, and attitudes to improve awareness and understanding among people in ASEAN community about the way of life, religion, language, belief, value, food, costume, tradition and arts and cultural similarity and difference of one's own culture and others through reading the 9 ASEAN short stories

The **EFL Learners** are 24 third-year English major students willingly enrolled in the Short Story Course in the first semester of the Academic Year 2019 at the Faculty of Education, Buriram Rajabhat University.

The **Selected ASEAN short stories** are the 9 ASEAN short stories were selected from The S.E.A write Anthology of ASEAN short stories and Poems: The 30th Anniversary.

Literature Instructional Model is the process of a group discussion with students reflective thoughts, experiences, and emotions expressed among group members. The self-reflection is based on the text they read in order to promote their intercultural awareness.

Outline of the study

This study report consisted of five chapters.

Chapter I introduced the background of the current study. It included the statement of the problem, the research questions, the research hypothesis, the objectives, and the definition of terms. Also, the scope of the study and outline of the report is included.

Chapter II reviewed the underlying theoretical framework and previous research studies that are considered relevant to this study. The concepts discussed are categorized into sections: the ASEAN Community, Culture and Intercultural Communication, Intercultural Awareness, EFL Literature Teaching, Literature Teaching Approach, Six Strands for Applying intercultural Awareness in Classroom Teaching, Intercultural Approach, Short Stories, and the Related Studies.

Chapter III deals with the research methodology of the study. This study comprised the research design, population, and samples, context, research procedures, and research instruments. Also, the methodology of data collection and data analysis are included.

Chapter IV presents the results of the study in agreement with the research questions.

Chapter V summarized the study, discussed the research results, and suggested recommendations and implications to educators, school teachers, university lecturers, and further research.

CHAPTER II

REVIEW OF RELATED LITERATURE AND RESEARCH

This chapter focuses on details and documents used as a theoretical framework for the present study, including the previous related studies. A concluding remark is given along with each heading. The order of headings is as follows:

1. Intercultural Awareness
2. Literature
3. EFL Literature Teaching
4. The Related Studies

Intercultural Awareness

1. Culture

The idea of culture is widely characterised in current day. The Oxford Dictionary defines the term “culture” from the Latin word “cultura” which means to grow or develop the ground. As indicated by Jackson (2014, p. 5), it is related to the procedure of development or change, as in horticulture or agriculture. There are, usually, distinctive definitions given by numerous researchers.

In this review, the meanings of culture were characterized into two areas a pattern of learning and a pattern of sharing.

The meanings of culture as a pattern of learning were characterized by numerous researchers, (Jackson, 2014a, pp. 51–70; Martin and Nakayama, 2014, pp. 1–25; Leininger, 1988, p. 9; Baran, 2011, p. 8; Singer, 1998, p. 5; 1998, p. 52). According to them, culture is learning and transmitting the set of perceptions about languages, attitudes, values, beliefs in religions, behaviours and norms among its social groups.

Lindsay et al. (as cited in Jackson, 2014, pp. 51–70) defined culture as a shared pattern, further defining it as “everything you believe and everything you do that enables you to identify with people who are like you and that distinguishes you from people who differ from

you. Culture is about groupness. A culture is a group of people identified by the shared history, values, and patterns of behavior.”

Matsumoto, (1996, p.6) defined “the set of attitudes, values, beliefs, and behaviors shared by a group of people, but different for each individual, communicated from one generation to the next.”

West and Turner (2006, p. 67); Triandis, (2005, p. 18); Samovar and Porter (2004, p. 32); and Lee (2002) stated that culture was a process of sharing of history, geographic areas, social class, beliefs, values, knowledge, dialects, norms, traditions, religions and behaviours transmitted through language in a communicative context.

Jackson (2014) defined culture in multitude of ways, citing “culture as learned; culture as shared; culture as relative; culture as dynamic and mediated; culture as individual, fragmentary and imagery; culture as contested; and culture as communication”.

From the aforesaid meanings of culture, in conclusion, culture encapsulates attitudes, beliefs in religions, knowledge, traditions, languages, values, behaviours, symbols and norms seen by numerous researchers through utilizing it as a pattern of sharing and pattern of learning.

Discussion on culture is not complete without mentioning language as one of the crucial elements of culture. This means the relationship among languages and cultures cannot be separated from each other, as dialect is used as a vehicle to sustain and persist a culture’s way of life and social identity from past to present. Thus, the relationship between language and culture will be reviewed in the next topic.

1.1 The Relationship between Culture and Language

In connection with language and culture, Jie (2010, p. 24) made a strong claim that language is indivisible from culture, as language is utilized as a vehicle to keep up and pass on the culture and cultural ties from past to present. In this manner, when learners take in a language, they find out about culture; and as they figure out how to utilize another language, they figure out how to speak with different people from an alternate culture.

Language is additionally utilized as a medium of intercultural communication and competence to share, learn and convey people’s thoughts, feelings, knowledge, behaviours, beliefs, attitudes, skills and cultures to express them through language to other people with

cultural and social differences. According to Kawamura (2011, p. 53); Byram (1997); Hall (1959, p. 191), they have considered foreign languages as a media of communication with one's own particular culture and individuals of various cultures in intercultural communication.

Furthermore, culture and language are considered in the use of language teaching and learning in advanced education; Fenner (2008, pp. 273–285); Risager (2007); Sellami (2000) made the same claim that culture is dependably a pivotal piece of an instructive approach in foreign language learning and teaching of symbols and systems of code to develop the comprehension and the resilience of different societies of cultural knowledge in intercultural communicative competence. Additionally, language and culture inseparably coordinate to maintain national or cultural identity. Moreover, linguist and anthropologist Sapir (1949, p. 162) and Whorf (1956, pp. 212–213) expressed the relationship between culture and language as a transmitting the meaning of culture through a language based on semantically encoding and communication. Similarly, Moor (1996, pp. 269–288) considered the connection of language and culture as a part of the cultural information through language and translation of meaning.

As mentioned above, the relationship of language and culture is characterized by various scholar–researchers by its use of language as a vehicle that sustains and persists the way of life and social binds from old periods to new times. Also, the use of language can be a medium of sharing, learning and conveying the culture with both one's own culture as well as others from different societies. The use of language is a pivotal piece and the instructive medium in language teaching and learning; through advanced education, learner develop cultural knowledge and intercultural communicative competence in various ways. In brief, language is considered an essential tool for communication with others from different social groups.

1.2 Intercultural Communicative Competence

Chomsky (1965) defined the term “communicative competence” as linguistic competence and cognitive aspects of human language acquisition. Communicative competence is an individuals' ability to use language based on grammar, discourse, socio–linguistics and strategies to appropriately communicate and express with other people (Hymes, 1965; Canale and Swain, 1980). This can be assumed that acquiring communication skills

or becoming communicatively competent involves more than learning the language portion. This involves language in specific cases, or the opportunity to react in a positive manner.

The structure of communicative competence consisted of four components, including Grammatical Competence, Discourse Competence, Sociolinguistic Competence, and strategic competence (Canale and Swain, 1980). Grammatical competence referred to the knowledge of the lexical terms, phonology, morphology, syntax, and sentence and grammar. Discourse competence referred to a discourse or cohesion and coherence. Sociolinguistic competence referred to appropriate communication depending on the context of participants and the rules of interaction. Strategic competence referred to the strategies of verbal and non-verbal communication when communication fails.

From the above structures, it is noted here that the importance of intercultural communication is to improve the ability to convey culture to cultures. It looks to make the world smaller because people interact with each other, learn new things, and exchange with different cultures. The concept of intercultural communication is to gather interculturality which is about the complex phenomenon of intercultural dialogue and communication. It is mainly about the problems and misunderstandings of the members of other cultures. Therefore, the benefits of intercultural communication are in its willingness to accept the differences of other cultures. It can also develop a positive attitude towards other cultures as well (Yearwood, 2012) sometime people may feel uncomfortable and uneasiness regarding integration into their host society.

As reviewed above, the definition of “intercultural communicative competence” refers to individuals’ different competence relating to the communication procedures that use language to interact with others from various social, ethnic and cultural foundations with the same goal towards successful communication. Intercultural communicative competence plays a major role in the communication context and the educational context around the ASEAN community and the globe. The potential misunderstanding, mismatches and conflicts are important to people in the ASEAN community to reduce these risks. Both Cultural Awareness and Intercultural Awareness are essential for reducing issues in an interculturally communicative context. Cultural awareness and intercultural awareness will be reviewed in the next topic.

1.3. Cultural Awareness

Cultural awareness is considered a paramount foundation of communication in an intercultural communication context. The different ideas of cultural awareness are defined by numerous researchers. Quappe and Cantatore, (2005, p. 1); Rew, et al. (2003, pp. 249–257); Fei (1997, p. 3, 22) defined it in the same idea; that it is individuals' basis understanding and awareness of the similarities and differences of their own culture and others. Tomalin and Stempleski (1993) agree on the same idea: that it deals with sensitivity, understanding, tolerance, and flexibility of one's own culture and others in intercultural communication. Ribeiro (2016) argued that it is a critical comparison of one's own culture and others when communication takes place. Paper (2007) noted that cultural awareness is the basis for developing intercultural competence which means getting to know each other, perceiving each other and interacting with different cultures, thereby transforming your own behavior into an appropriate behavior to ensure intercultural interaction takes place. Byram (1977) stated cultural awareness in the context of intercultural communicative competence (ICC). He details what ICC entails with clear aims and objectives specified under the 5 *savoirs* which make up ICC. The 5 *savoirs* consisted of 'Savoirs' (Knowledge): Knowledge of oneself and others, and awareness of individual relations with community, 'Savoir comprendre' or 'Interpreting and Relating': understanding things from other countries, comparing them with one's own society and developing new perspectives through comparison and contrast; 'Savoir être' or 'Intercultural attitudes: relativize (decentrating) yourself, display enthusiasm and tolerance, address the unfamiliar with creativity and respect others' attitudes and beliefs, 'Savoir apprendre/faire' or 'Discovery and interaction: development of ethnographic and study skills, and discovery of cultures, and 'Savoir s'engager' or Education: Public communication assessment, and vital cultural awareness development. In addition, ICC is being seen as a complex combination of knowledge and skills with specification of intercultural competence.

In summary, cultural awareness is individuals' intercultural communicative competence in term of understanding, awareness, knowledge, skill, sensitivity, flexibility and tolerance in dealing with one's own culture and others in intercultural communication.

2. Intercultural Awareness

The concept of intercultural awareness

The more complex concept of intercultural awareness was explained by many educational scholars from the past to present, Malczewska–Webb, (2014) noted that “Understanding self in relation to others in a diverse world and being able to negotiate meanings can only be achieved through active engagement at the level of both cognitive and affective domains”

Baker (2009) defined the basic definition of intercultural awareness as “a conscious understanding of the role culturally based forms, practices and frames of understanding can have in intercultural communication, and an ability to put these conceptions into practice in a flexible and context specific manner in real time communication”

Choeichaiyapoom (2013) mentioned that “the cognitive ability to understand cultural differences from the perception of one’s own culture and other cultures including target cultures and world cultures”.

Zhang and Steele, (2012, pp. 53– 54) defined Intercultural awareness as “the ability to empathize to decenter. More specifically, in a communication situation, it is the ability to take on the perspective of a conversational partner from another culture or with another nationality, and of their cultural background and thus, to be able to understand and take into consideration interlocutors’ different perspectives simultaneously.”

Rose (2004) (as cited in Yassine, 2006) posited that “Intercultural awareness can be viewed as the process of becoming more aware of and developing better understanding of one’s own culture and others’ cultures all over the world. It aims mainly towards increasing international and cross– cultural understanding. It is considered and better thought of as a competence in itself, intercultural awareness is a whole set of attitudes and skills”.

As mentioned above, it could be concluded that intercultural awareness is a process of more understanding and being aware of one’s own culture and the target cultures all over the world in order to solve the intercultural conflict in intercultural communication.

In other words, the concept of intercultural awareness was also defined as a cognitive aspect by Samovar and Porter (2004) that intercultural awareness is the cognitive aspect of intercultural communication, meaning the understanding of cultural conventions that affect how the people in their social groups and others behave and think. Didaktik (2012,

Online) defined it concerning the ability of interaction with people from other cultures around the world to awareness of both their own culture and others as well. Hall and Toll (1999, online) and McConachy (2008, p. 24) address the concept of intercultural awareness about sharing both knowledge and experience of people through the language of nonverbal and verbal medium of communication with other groups of people from different cultures.

While Wang (2006, p. 3) mentioned that being aware of their own cultures and others would help people to monitor their ethnocentrism, to be tolerant, respect and understand their own cultures and culturally different others. Furthermore, Baker (2011) considered its concept as a model of the knowledge, skills and attitudes that are required to interact through the English language in the diversity of cultural contexts around the world. Furthermore, the definition of intercultural awareness is used in this study based on the work of Baker (2009, pp. 88–89). He also has defined intercultural awareness from the fluid conceptions of intercultural communication through English extending from the common features of cultural awareness (Byram, 1997) into twelve components:

1. An awareness of culture as a set of shared behaviours, beliefs, and values; this should lead to:
2. An awareness of the role culture and context play in any interpretation of meaning.
3. An awareness of our own culturally induced behaviour, values and beliefs and the ability to articulate this.
4. An awareness of others' culturally induced behaviour, values and beliefs and the ability to compare this with our own culturally induced behaviour, values and beliefs.
5. An awareness of the relative nature of cultural norms.
6. An awareness that cultural understanding is provisional and open to revision.
7. An awareness of multiple voices or perspectives within any cultural grouping.
8. An awareness of individuals as members of many social groupings, including cultural ones.
9. A detailed awareness of common ground between specific cultures, as well as an awareness of possibilities for mismatch and miscommunication between specific cultures.

10. An awareness of culturally based frames of reference, forms and communicative practices as being related both to specific cultures and also as emergent and hybrid in intercultural communication.

11. An awareness that initial interaction in intercultural communication may be based on cultural stereotypes of generalizations. But an ability to move beyond these, through:

12. A capacity to negotiate and mediate between different emergent socio-culturally grounded communication modes and frames of reference based on the above understanding of culture in intercultural communication.

This is process of awareness based on Baker's the concept of intercultural awareness by negotiate and mediate between their own culture and others for successful intercultural communication.

Moreover, Baker (2009) mentioned that the concept of intercultural awareness is used for clarifying the type of knowledge, skills and attitudes that learners required for using in successfully intercultural communication through English. Additionally, Baker also (2012) categorized the above twelve components of intercultural awareness into three levels for intercultural communication through English, in global lingua franca settings includes Basic cultural awareness (Comparison), Advanced cultural awareness (Comparison and Mediation), and Intercultural awareness (Mediation and Negotiation)

The researcher studied the fluid concept of Baker's (2009) intercultural awareness which is the process of understanding our own culture and other cultures based on a capacity of negotiate and mediate. The main reason why the researcher was interested in developing the model is to keep to the high regard of intercultural awareness as a model for knowledge, skills and attitudes that are often required of learners. Students can interact through the English language to a diversity of cultures, to reduce the issues of misunderstanding, and the mismatches and conflicts that happen within intercultural communication.

In the researcher's opinion, intercultural awareness is individuals' a process for development of more understanding, and becoming aware of their own culture and other cultures from different cultural groups, including cultural values, beliefs, tradition, behaviour, thinking and perceptions for successful intercultural communication. Consequently, intercultural awareness plays an important role for communication between people of different cultures

to reduce misunderstanding around the world. Also, people of the ASEAN member states need to promote intercultural awareness to promote successful intercultural communication. In order to promote intercultural awareness among Thai people, the researcher considers effective tools and resources required to promote intercultural awareness. At university level many institutions provides various courses to help Thai students develop intercultural awareness. “Literature” considered to be the good way to promote intercultural awareness among them. Literature will be reviewed in the next topic.

Literature

Barnet, Burto, Cian, (2008). Mengkow, (2016) stated that the word ‘literature’ derives from Latin word “littera.” It means letter. Therefore, it means anything which is written in the subject such as medication books, advertisements, comic books, pamphlets on potatoes bugs, philosophical treatises. Novels, plays and so on are under the definition of literature.

Types of Literature

Mengkow, (2016) states that literature can be categorized into two major types: nonfiction and fiction. Nonfiction relates to factual prose. These refer to actual events. It also covers real experience, essays, biographies and autobiographies. Fiction refers to the imagination, and in Latin is called “fictio.” In general, there are many types of literature and can be grouped as follows;

1. Poetry

It is oldest form of literature. When it is written, it must be put with poetic form to make the reader. Some examples of poetry: Walt Whitman’s “Leaves of Grass”, Robert Frost “Road Less Travelled”, William Shakespeare’s Sonnets etc.

2. Prose

This comprises most forms of written or spoken expression. It does not have regular rhythmic pattern or meter (Mengkow, 2016). It comprises the memorable elements such as plot, character and characterization, point of view, theme, setting, style, tone, and symbol. There are two types of prose: fable and tale. A fable is any brief fictional narrative prose, usually with a moral, and a tale is any other type of imaginative story and are often longer.

Details of what short stories are will be discussed under the topic 'short stories' in this chapter.

Short Stories

A short story is part of composition fiction that can be read in one sitting. a short-story is characterized by Poe (1984) as "a narrative that can be read in one sitting, anywhere from a half hour to two hours (Abrams, 1970, p. 158). Since it is short, the author goes for giving a 'solitary impact.' there is normally one plot and a few characters; there is no point by point portrayal of setting. Matthew (1994), noted that a short story manages a solitary character, a solitary occasion, a solitary feeling, or the arrangement of feelings called forth by a solitary circumstance.

1. The elements of a short story

The element of the short story consists of six elements: plot, character, conflict, the point of view, setting and theme (Leng, 2012; Mayer, 2009; Kennedy and Gioia, 2002; Boynton and Mack, 1978).

1.1 The "Plot" consists of the events of the story or the arrangement of actions.

1.1.1 Introduction of conflict: in literature, a "conflict" is utilized to depict the condition of the battle between two restricting powers.

1.1.2 Rising action: this develops the story (the longest section—a progression of steps that prompt the climax.

1.1.3 Climax: in the climax, the reader discovers what happened to the conflict, or how the conflict may be settled.

1.1.4 Falling Action: after the turning point, there is 'falling action' as the crisis closes and the battle diminishes.

1.1.5 Ending/Resolution: this section resolves the contention between characters on contradictory sides. It may be determined for the most part when one side 'wins' or 'loses'.

The following chart might be valuable in helping learners to comprehend the plot in a few stories. The plot appears in a part of the plot diagram as below;

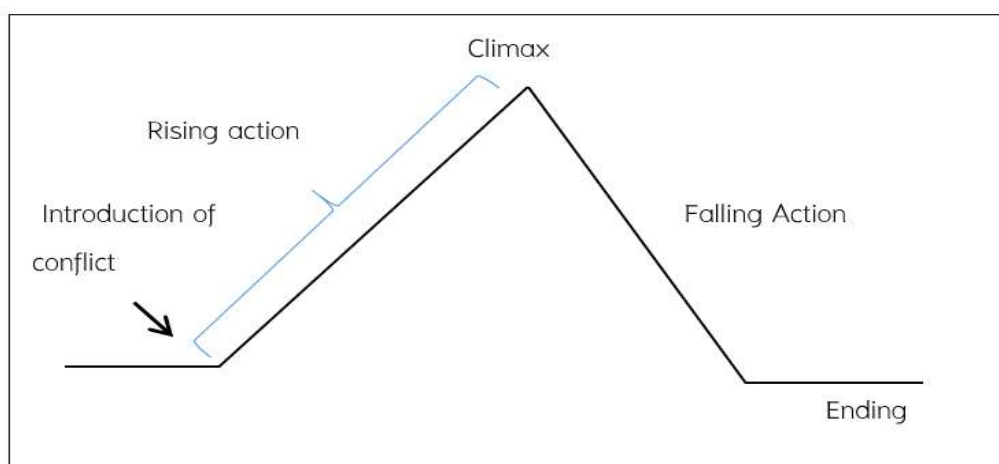


Figure 1 Plot Diagram of Short Story

Source: Leng, 2012

1.2 Character: the fictional individuals in a short story are its characters, and the method of developing them is called characterization (Mayer, 2009).

1.3 Conflict: It is the resistance of powers which binds one occurrence to another and makes the plot move.

1.4 Point of View: the author chooses the point of view from which to recount the story that best suits his/her expectations as an author.

1.5 Setting: the time and area in which a story happens is known as the setting.

1.6 Theme: the theme is a bit of fiction in its controlling thought or its focal knowledge.

As mentioned above, short stories tend to be less unpredictable than novels.

Normally, a short story will concentrate on just a single occurrence, has a solitary plot, a solitary setting, a constrained number of characters and covers a brief timeframe. Also, the components of a short story are a fundamental part of the story. The short story additionally assumes the key part of EFL learning and instructing at a high educational level around the world that will be reviewed in the next topic, individually.

2. Benefits of short stories in language teaching

Several advantages of using literature as a tool of language instruction in the classroom are that they help students to better understand linguistics, improve students'

creative skills, develop students' proficiency in language learning and increase students' appreciation of literature (Ramsaran, 1983). Collie and Slater (1987) added that the advantage of a literary work is that it can rise above both time and cultures to talk specifically to a reader in another nation or an alternate time in history.

In summary, short stories are considered the best media to promote the intercultural awareness of Thai students in literature classes because they have simple plots, few characters, and concise content. Short stories incorporating ASEAN cultural knowledge are an appropriate source to promote intercultural awareness in the ASEAN context.

EFL Literature Teaching

Literature is used in the classroom to make the class interactive, improve communicative competence and the critical thinking ability of the learners (Violetta-Irene, 2015). Literary teaching is popularly used for enhancement to four language skills including writing, reading, speaking and listening as well as language structure such as grammar, vocabulary and pronunciation, etc. (Babae and Yahya, 2014).

Rashid (2010) noted the six reasons for the incorporation of literature in language education including: cultivating students' reading habits; enriching students' vocabulary and language content; promoting cultural understanding; improving English language proficiency; providing lively, enjoyable and high-interest reading; and enhancing students' thinking skills. Collie and Slater (1990) noted that four main factors persuading a language teacher to choose to utilize literary texts for language teaching. These factors are: veritable material; social improvement; language enrichment; and also personal affiliation. On the other hand, Custodio and Sutton (1998) indicated that literature opens the opportunities for students and allows students to ask, comment and also examine things.

There are approaches of teaching literature including: the Reader Response Theory, Stylistic Approach, and Language Based Approach which used for development of students' language acquisition through learning the literary works.

1. Reader Response theory

The reader-response theory originated from the field of literary criticism in 1910 which emphasized on analysing the text. In 1930, Louise Rosenblatt as a literary theorist

and English educator wrote about the development of the idea and the hypothesis related to the process of literary reading in her book entitled *Literature as Exploration* in 1938 and *The Reader, the Text, the Poem* in 1978. Rosenblatt used the expression “transaction” from John Dewey’s epistemological works to infer that the “self” of the reader are more adaptable to the text, assuming their personality amid the reading procedure. In propelling her value-based hypothesis, she recommended that a poem appears just when it gets a legitimate (“aesthetic”) reading, that is, when readers “adjust” to a given content (Imtiaz, 2004, online).

Rosenblatt’s (1978) theory is concerned with the transaction between the text and the reader; he espoused that the reader’s personal experience influences them to comprehend the experience in literature when they transact with the text. Reading will become a dynamic process when a reader is active and reflective depending on his/her background or experience in interpreting the meaning of the texts.

The concept of reader–response concerned the theory of the process of reading which focused on the text, the reader, and the interaction between the reader and the the text. Its concept was explained by Ronsenblatt (1938) that

“What, then happens in the reading of a literary work? Through the medium of words, the text brings into the readers’ consciousness certain concepts, certain sensuous experiences, certain images of things, people, actions, scenes. The special meanings and, more particularly, the submerged associations that these words and images have for the individual reader will largely determine what the work communicates to him. The reader brings to the work personality traits, memories of past events, present needs and preoccupations, a particular mood of the moment, and a particular physical condition. These and many other elements in a never–to–be duplicated combination determine his response to the particular contribution of the text.”

In this overview of ‘aesthetic’ reading, Rosenblatt stresses the significance of the life experience, temperament, desires, and interests of the author which are important to the reader’s response. Each reading is unique in that each reader brings a different background, belief, and assumption for interpreting the text. Reading is a creative experience for a student to be active and reflective.

According to her reader–response theory, Rosenblatt (1978) recognizes reading for data and reading literature by depicting the dissimilarity between ‘efferent reading’ and ‘aesthetic reading’. Efferent originated from ‘effere’ (Latin), which means ‘to take away’ when the reader centres her or his consideration on the data/details he or she will get after reading; this is called ‘efferent reading’. In contrast, the reader concentrates on his or her knowledge or experience in reading through emotions, thoughts, pictures and characters, which is called ‘aesthetic reading’. Both are significant to the way towards reading literature (as cited in Kaowiwattanakul, 2009).

Reader response theory is used for making learning activity that enhances the discussion in the classroom so that learners get a chance to explain and exchange their comprehension with their friends. Students’ comprehension depends on their background knowledge. Reader response theory is in the authentic literature discussion activities.

Benefits of Reader Response Theory to ESL or EFL Literature Classes

First of all, the reader–response theory is widely used in literary learning and instruction in higher education institutes around the world. Multiple scholars and researchers assert the importance of Rosenblatt’s reader–response theory in contributing to EFL learners responding to literature when they read it. Farnan and Kelly (2006) noted that the reader–response theory will give a chance for all readers to end up noticeably or definitively included in the creation and investigation of the shifted experiences that might be found in writing. “I think there is an opportunity to explore the ‘iceberg’ with a clear end goal to see how social activities in classrooms lead to enhancing the involvement of understudies with, and appreciation and elucidation of texts” (Roger, Martinez and Wood, 2011). Mitchell (1993) pointed out that the reader–response theory requests that learners react to what they are reading, as well as puts the weight on them to discover strength for their translations in the piece read. Furthermore, reader–response theory makes learners motivated in reading more English literature in the future (Kim, 2004; Liaw, 2001).

In conclusion, the reader response method helps readers to focus on their own emotions by consciously participating in the procedure of reading without merely consuming the details contained in the text. The aim of the method is to highlight the role of the readers and their experience in the procedure of reading. Moreover, literature teaching

approaches are based on the concept of the reader–response theory which play a vital role in literary pedagogy worldwide. It empowers students to respond to the literature by reading it with their prior knowledge to create a new experience. Also, it gives students (among a group of many students) the opportunity to equally work towards an understanding of a piece of literature. However, students study literature with happiness through the reader–response approach. As stated above, there are the positive theoretical background and wide applications in classrooms

2. Stylistic Approach

Leech (1969) stated that stylistic is an analysis of language usage in literature. The stylistics draws on two disciplines: linguistic and literary criticism. Stylistics connects the two methods by stretching the literary intuitions of the linguist and the linguistic observations of the critic and specifically describing their relationship. Widdowson (1975) pointed out the mediating between language and literature:

“The linguists, then, directs attention primarily to how a piece of literature exemplifies the language system. We will say that he treats literature as text. The literary critics search for the underlying significance, for the essential artistic vision that the poem embodies and we will say that he treats literary work as messages”.

The stylistic approach provides importance for literature viewed as a text. The primary issue is regarding language, and the element of language before the text interpretation. The benefit of stylistic analysis is that it can provide the learner with the opportunity to connect a piece of literary works to his own language context, as well as expand it.

Widdowson (1975) also noted that the learner must be brought to the point where he / she is able to find meanings for him/her and where alternative interpretations are an informed response. He claimed, however, that stylistic analysis can get the learner to the point by development of a literary reading strategy. The learner’s response to the text to that point is to be created from the stage where he/she is ready, that is to say, when he /she is familiar with the language pattern and the text organization. This differs from the way in which the learner responds to reading texts based on the reader response theory which attempts to pull out the personal experience and attitude of the learner from the first response to the text.

Moreover, the stylistic approach means literary criticism and study of languages. It is used for students to acknowledge and understand in a more profound way of the literary text. It analyses the language before the elements of the literary text (Aydin, 2013). The stylistic approach is the examination of how the assets of a language code can be put into utilization in the creation of real messages. The objective of this approach is to “interpret the meaning and structural features of literary text by distinguishing phonetic designs in the content” (Fakeye and Temitayo, 2013).

Benefits of the Stylistic Approach to ESL or EFL Literature Classes

The stylistic approach seems beneficial to students who do not already have the sensitivity to respond to a literary text, as it creates an explicit link between linguistic structure and meaning. According to Short (1983), “The explicit link between linguistic structure and meaning and the effect is crucial for the teaching of literature, particularly to those students who do not already possess the sensitivity to respond in a precise enough way to literature. For it is only via such explicit linking that the understanding of how literature works can be achieved, either for the native students of English or for the student from overseas”.

Holst (1989) supported and affirmed this idea that analysis of linguistic features can assist and enhance interpretation. Using the stylistic method does not imply neglecting the elements of literary text such as plot, theme or character. Instead, the goal is to focus on the attention of the learners on features of language usage that will improve the comprehension of the text itself.

In addition, it can help the learners to comprehend the part of the language in literary works. Language and literature are comprised of words, structures and sentences. Literature is language in its connected shape and readies a reason for the investigation of language through different perspectives (Verma, 2015). It encourages learners to think critically and it helps teachers to teach learners, in a poetry class as an effective source (Fakeye and Temitayo, 2013). Also, the stylistic approach is useful not only in ESL or EFL literature classes but also in EF and EFL language classrooms so Fogal (2015) indicated the following: (1) stylistics may be a tool for improving L2 performance, (2) stylistics enhance language awareness and (3) stylistics may be a tool for developing academic skills beyond L2 acquisition.

In conclusion, in conclusion, a stylistic approach can deliver some benefits for students who have not gained sufficient literary competence to react directly to and understand the text. It will have a point of beginning for students who have little experience interacting with literary material.

3. Language-based approach

A language-based approach is becoming extremely popular for teaching literature courses to non-native students, particularly for teachers of EFL who want to encourage language and literature integration. Carter (1996) describes a language-based approach as a process-oriented, activity-based method focused on the students. In this method, he points out that a literary document is viewed as a learning medium, like all content in the classroom. The language-based approach is integration between language and literature in the classroom (Dhillon and Mogan, 2014). In this method, role-play, cloze tests, poetry recitals, debates, forums and debates, dramatic events, predictions making, brainstorming, rewriting the ends of stories and summarizing (Divsar, 2014). For example, in cloze testing involving removing terms from a text, students can be required to fill the gaps with terms that are semantically, grammatically, and contextually appropriate (Isaac, 2002).

Carter and Long (1991) believed that a language-based approach used for literary instruction accentuates the joining amongst language and literature in classroom teaching. Also, Bose (2010) explained that this approach centers on the integration of language and literature in the classroom, since this will help the learners in accomplishing their primary point, which is enhancing their insight and capability in English. Although a stylistic approach focuses on language processing skills to help students interpret particular texts, the language-based model proved to be more student-centered, since the key objective of the approach is to promote the connection between students and texts through the process of reading (Carter and Long, 1991). As this approach emphasizes the development of vocabulary and linguistic structure to interpret a text's meaning, it seems that it will improve the critical thinking of students at least on the comprehension level.

Benefits of Language-Based Approach to ESL or EFL Literature Classes

The language-based approach helps students pay attention to the way the language is used when studying literature. It is student-centered and activity-based for

productive use of language. It improves students' language proficiency and incorporates literature and language skills among the students (Dhillon and Mogan, 2014). Carter and Long (1991) stated that it can enhance learners in analyzing the content of literary texts including manipulation, transformation, experimentation and dissection. It engages students more on experiences and responses (Aydin, 2013).

The language-based approach is relationship between language and literature. Many learning activities in literary class are practiced in this approach such as role-play, forum and debate, making a prediction and summarizing. The center of this approach is on the integration of language and literature in the classroom. The most important benefits of this approach are to give students a chance to use language and enhance their English competency. In this approach, students are encouraged to use English for transactions between student to student or group to group. The language-based approach is useful for teachers who are looking for a way to practice for students to use the language in the classroom.

In comparison of the three approaches, the reader-response appears to have the greater ability to foster aesthetic appreciation of the students as well as critical thinking skills. While stylistics and language-based approach have contributed to the analysis of the textual structure of literary texts and thus help interpretation of the values of literature which highlight in the reader-response approach.

In conclusion, there is no the best approaches (reader response approach, stylistic approach and language based approach) for literature teaching in classroom. It depended on students' background knowledge and institutions' environment. However, the researcher considered the literature circles that is based on the concept of the reader response theory as a main element to design the classroom activities in the literature instructional Model. In order to design the Literature instructional Model, the principle of teaching included literature circle, literature circle role sheets, six strands for applying intercultural awareness in classroom teaching, intercultural approach and short stories will be reviewed in the next topic.

The Literature instructional model

It was adapted from the main three principle of literature circles role sheet, six standards applying for implementing intercultural awareness in classroom, and Teaching steps for Intercultural Approach in order to promote students' intercultural awareness in this study.

The Teaching Steps for Intercultural Approach

There are four teaching steps in the intercultural approach including warm-up, communicative activities, product and discussion (Chlopek, 2008).

1. Warm-up refers to activating learner's cultural background knowledge by asking them to brainstorm in a group before the beginning of learning the lessons.

2. Communicative activities refer to the class focusing on communicative activities by pair/group work, presentations and games.

3. Product refers to asking learners to present or report the language and content they have learned through the previous step.

4. The discussion refers to asking learners to discuss or reflect by comparison and becoming aware of similarities and differences of culture.

The intercultural approach helps instructors, who teach in a literature class, to create interesting learning activities for the enhancement of students' intercultural communication, motivating students to learn to pay attention to the lesson, including working with their friends. All of these factors make the lessons interesting for my current students; that is the reason why I adapted it in my literature teaching and research.

Literature circles

Literature circles (Daniel, 2002) is based on the concept from Reader-Response theory (Rosenblatt, 1978). It is the transaction between the text and the reader and it believes that the reader's own experience influences and comprehends the experience in literature when they transact with the text. Its process of learning is a group discussion to share, reflect and explain what they read the text. Literature circles are widely used for literature teaching to develop students' language skills and cultural knowledge.

Day, et al. (2002) mentioned that the use of the literature circle promotes learners' reading achievements, checks students' comprehension levels, motivates and reflects

students' literary group discussion. Campbell (2011) explained that literature circles increase communication and motivation about the text.

Furr (2004) conducted his research by using literature circles with first and second year students from a college in Japan and expanded or refined the original model from Daniel (2002). Furr (2004) replaced Daniel's the original list from item 1 to item 4 of the Key Ingredients of Literature Circles: the instructor should choose the reading material for students, the formed small group is based on student choices or instructor's choice, different small groups have to read the same reading material and after reading, students should produce a project. Students or instructors should provide students' lectures to make them clearly understand, instead of having students share their reading experiences. The graded reader is used for facilitating reading and discussion for L2 and help students' reading fluency.

Literature circles are a part of the format of the reader-response approach (Rosenblatt, 1978) that are employed in this study because they are effective literary strategies that merge the principle of cooperative learning and provide the scaffolding activities for learners, while student discussion takes place during literature circles. Here are the literature circle role sheets with six basic roles as follows:

Literature Circle Role Sheets

Here are Furr's (2004) literature circle role sheets containing the six basic roles as follows:

1. Group Discussion Leader-Learner will act as a facilitator in a group and take care of a group discussion, to keep it flowing. Group Discussion Leader has to read the story most of the time to understand the themes and the basic plot of the story. A few open-ended questions are opened by group discussion leaders concerning the story and the other group members are called to share their findings in the story with the group.

2. Summarizer-his/her role is to present the summary of the story before the discussion so that everyone in a group can remember the plot of the story. It is a summarizer's important role that is to present the brief plot of the story.

3. Connector–his/her role is to try to find connections between the plot of the story in the text and the real world that he/she has experiences in and he/she shares them with the members in a group.

4. Word Master–his/her role is to find out the important single words or very short phrases which will be shared with other members of a group.

5. Passage Person–his/her role is to make a very close reading in the text and find out the well– written or the key passages in the text to share with other members of a group.

6. Culture collector–his/her role is to struggle with cultural understanding and historical background of the text which they read to share with other members of a group.

Literature circle role sheets are an interactive learning activity that encourages students to share ideas, brainstorm with friends, exchange the comprehension and motivates them to discuss in the classroom. Literature circle role sheets spread into six roles; all of the roles have their duty to work in class so that it encourages students to read and understand the story clearly.

Therefore, Literature circles are considered to be the main element of classroom activities to promote the intercultural awareness of students in this study. Its concept is based on Reader–Response Theory (Rosenbhatt, 1978). It is the theory that the reading process focuses on the interaction between the text and the reader. The reading process develops the reader’s response to share and show their feelings and experience towards the text they read. Besides, Literature circles are suitable to enhance teaching literature in this study, as the reading process encourages readers to share and express their thoughts, feelings, and experience towards the works they read. How to apply literature circles in literature classes will be reviewed in the short story topic.

The Six Strands for Applying Intercultural Awareness in Classroom Teaching

For all role activities, learners are asked to act in each lesson in this research as a part of the theoretical framework.

The six strands for applying intercultural awareness in classroom teaching (Baker, 2012) are adapted to be the literature instruction activities, because the transaction of the six strands, for applying intercultural awareness in classroom teaching, is to let learners explore intercultural

awareness by themselves. It encourages learners to investigate local cultures and societies from literary works.

The six strands for applying intercultural awareness in classroom teaching (Baker, 2012) are adapted to be the literature instruction activities in this research, as follows:

1. Exploring local cultures–this starts to ask learners to explore the complexity and differences of various local and national social groupings including religions, ethnic groups and cultures in which local groups communicate with global communities. Additionally, discussion in any class asks the learners to discuss mono–lingual, mono–cultural settings, diversity of linguistic and cultural influences.

2. Exploring language learning materials – these can be utilized to assess pictures and depictions of societies in privately created textbooks and pictures of different societies in local and imported ELT textbooks. For example, learners can investigate how well the pictures of their way of life are exhibited in their textbooks (if there are any) and coordinate/show their particular encounters.

3. Exploring the traditional media and arts through English–this can incorporate film, TV, radio, daily newspapers, novels, and magazines which can also be utilized as a part of a similar manner to the second strand to fundamentally investigate the pictures of local and different societies. For instance, literature has been broadly utilized for such purposes; albeit English language literature ought to reach out past that created in the 'inner circle' nations.

4. Exploring IT/electronic media through English–the web, email, chat rooms, texting and pair learning can be utilized as a part of a comparable way to the previous two strands to investigate social portrayals. Moreover, these assets can be utilized to take part in genuine occurrences of intercultural communication, empowering learners to enhance intercultural awareness and consider its pertinence to their encounters.

5. Cultural informants–non–local English–speaking instructors and neighbourhood English educators with experience of intercultural communication and different societies can be utilized to give data/details about these encounters and societies. This can likewise give another opportunity to reflect upon the importance of various components of intercultural awareness in these circumstances. Instructors would present their encounters in other societies as content for the classroom through, for instance, reading the texts or discussion themes.

6. Face to face intercultural communication–these are important both in themselves, as offering chances to advance and practice intercultural awareness, and giving materials and encounters to echo in the classroom, which can additionally help in the advancement of intercultural awareness.

The six strands for applying intercultural awareness in classroom teaching is an active learning activity that can be utilized to take the learners to explore intercultural awareness by themselves; it can be said that the six strands for applying intercultural awareness in classroom teaching are “learning by doing” following John Dewey’s philosophy.

In conclusion, the researcher is interested in adapting and combining the teaching steps of the intercultural approach (Chlopek, 2008), the six strands for applying intercultural awareness in classroom teaching (Baker, 2012), and literature circles role sheets (Furr, 2004) to be a conceptual framework to promote students’ intercultural awareness for this study. In addition, short stories are considered to be the best resource to promote the intercultural awareness of Thai students in this study. The short stories, the elements of short stories, and the benefits of short stories will be reviewed in the next topic.

Related Studies

The previous studies are related to intercultural awareness, reader–response theory and short stories will be reviewed as below:

1. Intercultural Awareness

Intercultural Awareness is essential for people who are from different cultures and social groups, as it can help them to reduce misunderstanding, mismatch and conflict among them in an intercultural communication context. As a result, previous studies about intercultural awareness were globally conducted by numerous researchers. Here, there are studies about using intercultural awareness to promote cultural learning. The previous research about using digital storytelling (Ribeiro, 2016) involved using video conference and social media tested in the undergraduate degree in Business communication, (Kourova and Modianos, 2013) and was conducted to promote intercultural awareness of learners. Both studies used social media as a medium to conduct the research, that had the target goal to promote learners’ intercultural awareness in intercultural communication context and outcomes of

studies indicated that intercultural awareness helps them enrich communicative competence with people from diverse cultures and society.

Escudero (2013); Erlandson (2011) tried this out with Mexican college students who were learning English as a foreign language. A complex theoretical perspective and targeted qualitative analysis were used. They stated that their studies emphasized on teaching intercultural awareness to learners by using critical reading and movies in the classroom. The result of studies showed that the first study elicits students' interesting use of language in communication with other people from diverse cultures and they are aware of their own culture and others in a cultural setting. The second study improved students' understanding of the relationship between cultural patterns and communication outcomes in terms of the different cultural patterns.

Choeichaiyapoom (2013); attempted a survey with grade 11 students; the paired sample t-test, means, standard deviation, and from a five-point Likert scale the questionnaires were used. She studied the area of English teaching about culture and cultural instruction to enrich EFL learners' intercultural awareness. In Choeichaiyapoom's study, the researcher uses the content of different cultures around the world to enhance students' understanding of the different cultures and society and be aware of their own cultures and others. The finding indicated that students enhanced their intercultural awareness after using the intercultural approach in English instruction.

Zhu (2010) attempted the model with Chinese learners of English. He presented the incorporation of cultural instruction into EFL teaching and learning, with a focus on the training of Chinese learners' capacity in cultural empathy. Both findings after cultural instruction displayed that it can enhance learners' intercultural awareness.

Baker (2011), attempted a model with final year English major students. A Questionnaire, and an interview were both used. He studied using the English language as a global lingua franca to lift our deep understanding of the relationship between cultures and languages in intercultural communication. Moreover, this research gave the fundamental concept of intercultural awareness, which consisted of the knowledge, skills and attitude as a model to communicate in diverse global contexts through the English language, and the final part of this research presented about the different elements of the model use for understanding

intercultural communication through English. Additionally, the component of cultural awareness and intercultural awareness were used in the classroom with the form of comparison between national cultures and the essentialist form. The relationship between language and culture in intercultural communication was shown in classroom practice through the English language as a lingua franca or other language. As mentioned above, the research related to investigating learners' intercultural awareness in English language learning and teaching on intercultural communication context in the classroom. Baker's study has designed the new model of intercultural communication, which consists of knowledge, skills and attitudes in order to decrease misunderstanding among people from diverse cultures and social groups.

In contrast, Wang (2006) tried out these terms with secondary schools. Both questionnaires and interviews were used. It studied and investigated teachers' intercultural awareness towards foreign students from different cultures and societies, from a perspective of communication at elementary and secondary schools in Ontario, Canada. Moreover, the result of the research showed that participants had the sensitivity at high level towards the aspects of students' cultural diversity in communication, processes of cognition, practice in tests and general schooling and educational values.

2. Reader Response Theory

Reader response theory is widely used in the field of language and literature learning and teaching in schools and educational institutions around the world. Here, the research field of reader-response theory was conducted by various researchers, which showed in the area of enhancing comprehension skills, leading to linguistic growth (Iskhak, 2015; Kumnuansin and Khlaisang, 2014; Tamwong, 2007). These studies provided three levels of students from the university, secondary school and primary school.

Iskhak (2015) tried out with third graders of the English department and the teacher as the researcher. The group and classroom discussions and writing journals were used for instruments. He studied applying reader-response theory to enhance educational students' linguistics growth through literature in Indonesia. The finding of the research indicated that the term of their boldness and self-confidence in explaining the ideas, classroom activities and linguistic growth, such as writing skills, has improved. The results

revealed that there were improvements regarding boldness and self-confidence in expressing ideas, involvement in classroom activities, and linguistic growth such as writing skills.

Ueai-chimplee (2007) presents the use of the reader-response approach in literacy instruction to improve students' reading ability and critical thinking ability at Chulalongkorn University Demonstration School. The result of the study revealed that the reading instruction based on reader response approach enhanced students' ability of critical thinking and reading after the experiment.

3. Literature Circles

A literature circle is widely used for language learning and teaching to develop students' language learning skills in various institutions.

Karatay (2017) utilizes the strategies of "literature circles" to develop skills in textual analysis, reading motivation, and interests of perspective teachers of Turkish. 92 subjects from the department of Turkish Education conducted data collection for 12 weeks through the use of literature circles. The research instrument used was the reading comprehension test for data collection. The results of the study revealed that the literature circles developed their critical thinking, desire for communication, self-confidence, cooperative learning, objectivity, and biasness along with motivating independent reading skills outside of class.

Irawati (20017) reported that the experimental study investigated the effect of literature circles to improve their reading comprehension of 24 students from State Islamic Institutes of Samarinda. The reading comprehension test was used for data collection before and after treatment. The research revealed that literature circles helped create significant effects that enhanced students' reading comprehension.

Liao (2009) reported that this study was a mixed method that examined the effect of integrating LCs to 57 Taiwanese university students from English departments. A questionnaire survey, LC discussion transcripts, and the archives of instant messenger, and self-assessment pre-test and post-test were used for data collection in this study. The results of the study proved that infusing LCs into freshman English classes contributed to EFL students promoting their critical thinking.

4. Short Stories

Short stories are popularly used in developing students' reading skills in language instruction. Ceylan (2016) tried short stories out with first year students in Bulent Ecevit University, an English Language and Literature Department. A Questionnaire was used. She studied the use of short stories as a tool of language instruction to improve reasonable thinking and learning the way of life through short stories including activating students' interest in reading a short story. The results indicated that short stories were beneficial for the students in their perspectives, which increased their appreciation and motivation towards literature.

Khatib (2012) attempted the model with Iranian foreign language learners. 26 students majoring in English at the Islamic Azad University Babol Branch and Amol Branch were tested. Literary text were used for instruments. He studied using short stories as a media of development of Iranian students' ability to read for comprehension. The study revealed that the texts seemed unsatisfactory for Iranian EFL learners'.

Lee (2016) attempted a study with four classes of secondary 1 (Grade 7) students. It was conducted the study of using Processes–A Functional Approach for improvement of grade 7 students in Hong Kong in the skill of story writing. The control group and the experimental group were conducted in two studies. But there was a different finding of two studies: the result of Khatib's (2012) study indicated that the experimental group had more improvement than the control group. The literary text used for enhancing Iranian EFL learners' reading comprehension was unsatisfactory in this research. In contrast, Lee's (2016) study revealed that students had heightened awareness of the impact of the choice of many procedures in writing performance. The research additionally found that lower achievers increased significant advantages from the unequivocal writing teaching. ESL/EFL teachers were informed about how to use functional grammar as an educational medium to improve students' skills in story writing.

As stated earlier, previous studies are related to intercultural awareness, reader–response theory and short stories that are used for enhancement of proficiency in the English language in educational institutes. It can be said that a previous study about intercultural awareness focused on fostering learners' intercultural awareness in the English classroom.

Their findings are all positive as their studies can enhance learners' and teachers' intercultural awareness in an intercultural communication context. Reader response theory is widely used for developing learners' reading comprehension ability through literature instruction in educational institutions of Thailand. Short stories are implemented not only to improve English reading skills, but also grammar learning for the skill of story writing.

Consequently, there is no research on the construction of the literature instruction model through use of reading ASEAN short stories to foster EFL learners' intercultural awareness in education institutes nowadays. According to the opening of the ASEAN community on 31 December 2015, intercultural communication takes place when people from the ASEAN community interact such as in business, education, politics, culture, society, etc. In reducing misunderstanding, mismatch, or conflict among them, intercultural awareness plays a key role in decreasing the risk in an intercultural communication context. Thailand is one of the ten-nation members of the ASEAN community. Thai students should acknowledge the importance of intercultural awareness in communication with people from the ASEAN community; this leads the researcher to construct the Literature Instructional Model to reduce Thai students' issues in Thai education institutes.

In conclusion, this chapter conducted a literature review which consisted the main 4 topics: intercultural awareness, literature, EFL literature teaching, and the related studies that helped develop the literature instructional model. The methodology is presented in the next chapter.

CHAPTER III

RESEARCH METHODOLOGY

This chapter dealt with the methodology of research to investigate the intercultural awareness levels of third-year English major students towards the Literature Instructional Model, to examine the effectiveness of the Literature Instructional Model to enhance intercultural awareness of third-year English major students, and to investigate the opinions of third-year English major students towards the Literature Instructional Model. It comprised of the following topics: research design, research procedures of four stages, and the conclusion.

Research Design

This study was a single group of quasi-experimental research using the mixed method with embedded design. This design can help us to validate pedagogical methods or raise related inquiries. It can help us answer the proposed research questions, while at the same time it can progress towards eliminating weaknesses in design validity. The independent variable of this study was the Literature Instructional Model (LIM). The dependent variable of this study was the effectiveness of the literature instructional model, the students' intercultural awareness level and the students' opinions towards the use of the LIM. This study was a single group pre-test and post-test design. The study was conducted for 9 weeks with 9 lessons in total and each lesson took 3 hours. 24 subjects were third-year English major students enrolling in the Short Story Course, in the First Semester of the Academic Year of 2019, from the faculty of Education who were selected by simple random sampling. The Literature Instructional Model was provided to students for 9 weeks (27 periods, 3 hours per lesson). The research instruments used in this study were the 9 ASEAN short story lessons, the intercultural awareness pre/post-test, semi-structured interview, questionnaire towards the literature instructional model, reflective writing, and classroom observation. This study was a quantitative method (intercultural awareness pre/post-test, questionnaire towards the literature instructional model, and reflective writing) and qualitative method (semi-structured

interview, the open-ended questionnaire, reflective writing, and classroom observation) employing for data collection in this study.

This chapter presented the research methodology consisting of research procedures in four steps to develop the Literature Instructional Model as the flow chart shows below.

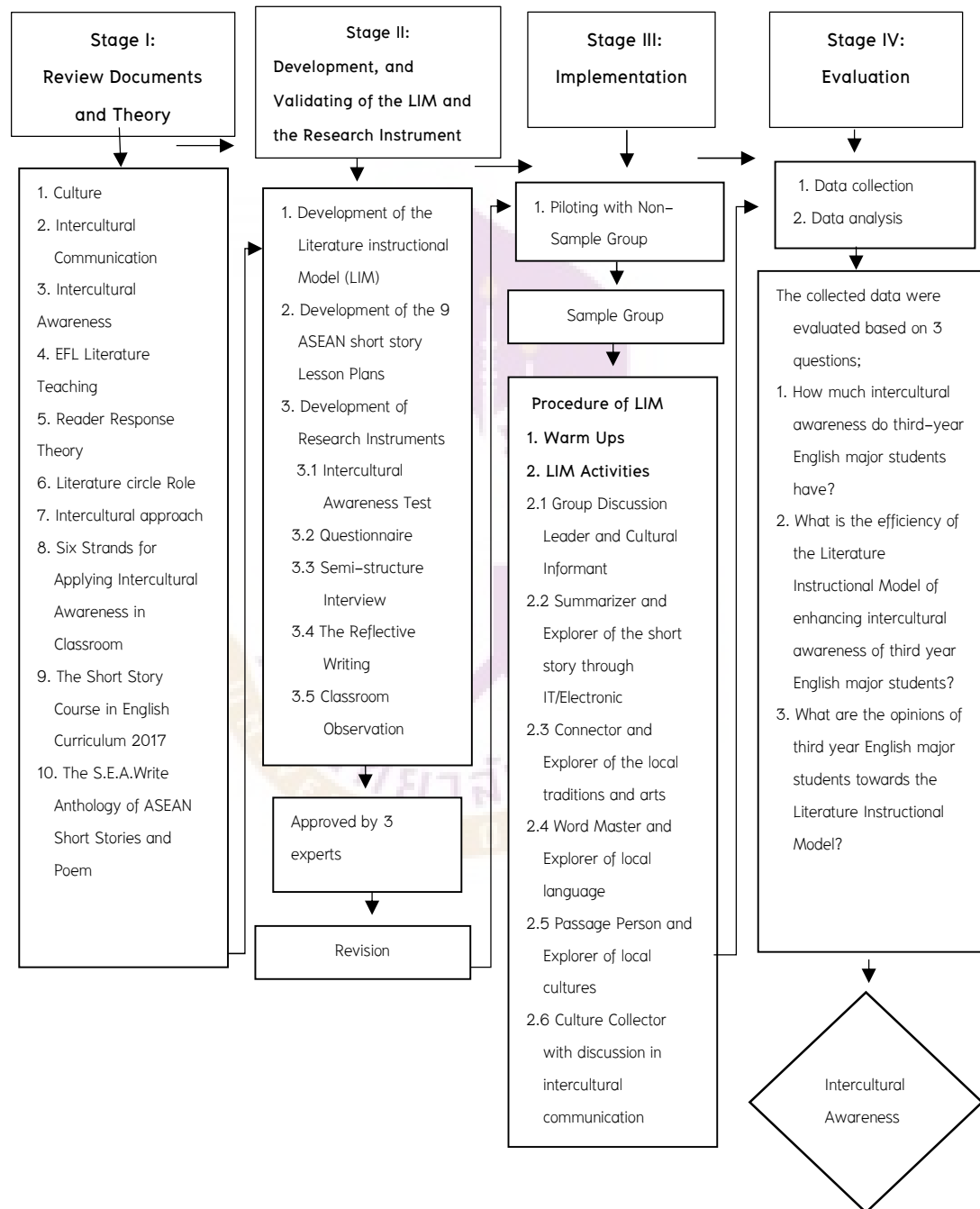


Figure 2 Stages of Research Procedures

Research Procedure

In order to develop the Literature Instructional Model to enhance intercultural awareness of third-year English major students, the researcher presented the research procedures in four steps as follows.

Stage I: Review Theory and Documents

1. Intercultural Communication
2. Intercultural Awareness
3. Literature Teaching Approach
4. Reader Response Theory
5. The Teaching Steps of Literature Circle Role Sheet
6. Intercultural approach)

Stage II: Development and Validating of the Literature Instructional Model and research Instruments

1. Development of the Literature Instructional Model (LIM)

The Literature instructional Model was developed in two steps. The first step dealt with the preparation of the Literature Instructional Model. The second step was to investigate the efficiency of the Literature Instructional Model.

The preparation of the Literature Instructional Model

The researcher investigated and studied the essential concepts and related papers to design the Literature Instructional Model. The important concepts and related documents dealt with the literature instruction model adapted from Teaching Steps for Implementing the Intercultural Approach (Chlopek, 2008); Literature Circle Role Sheet (Furr, 2004); and Six Strands for Applying Intercultural Awareness in Classroom (Baker, 2012) were Centered

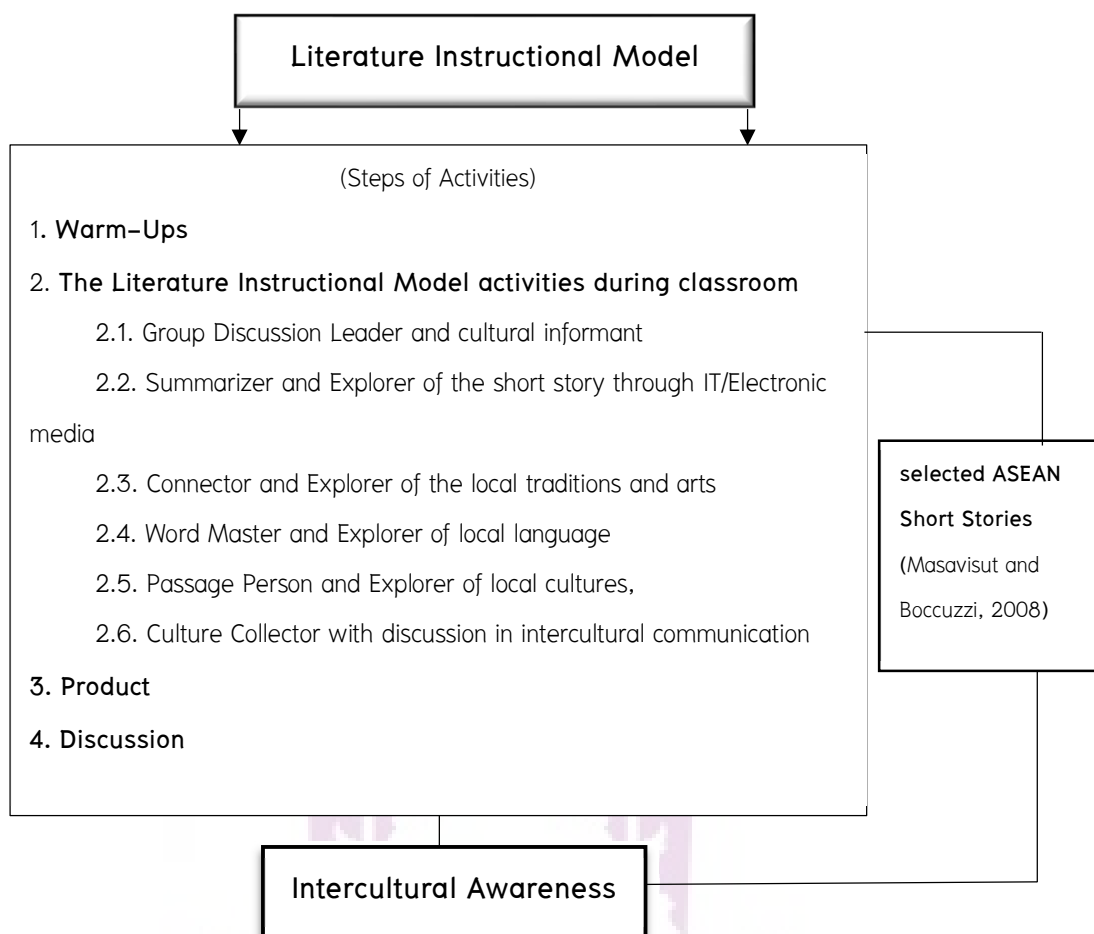


Figure 3: The Conceptual Framework of the Literature Instructional Model

There were four steps in the literature instruction model including warm-up, literature instruction model activities, product, and discussion (Chlopek, 2008).

1.1 Warm-up: The students' activated their background knowledge by brainstorming the target culture from the music video clip before beginning class.

1.2 Literature instruction model activities: These involved students' each taking a role in their group so that meaningful discussion could happen during tasks. The steps of the model were shown on the table below.

1.3 Product: The group volunteer's presentation of the cultural contents of the short story in front of the class after their respective discussion activities.

1.4 Discussion: The dialogue between the instructor and students after the presentation of the cultural contents of the short story from each group that builds and reaffirms students' cultural knowledge and understanding.

2. Development of the 9 ASEAN Short Stories Lesson Plans

2.1 Construction of the Lesson Plans

The lesson plans were constructed with 3 steps as followings;

The researcher studied the description of Short Story Course in Bachelor of Education in English (2016)

The researcher studied teaching steps for implementing the intercultural approach (Chlopek, 2008) and literature circle role sheet (Furr, 2004) to design the learning activities, which was presented following four steps: *Warm-up, Literature circle activities, Product, and Discussion.*

The researcher studied The S.E.A Write Anthology of ASEAN Short Stories and Poems: The 30th Anniversary book (Masavisut and Boccuzzi, 2008) and selected the 9 ASEAN short stories winning the S.E.A write award from the book. They were considered as a topic for each lesson from 9 ASEAN countries in order to explore the complexity, difference, and similarity of culture among the ASEAN community. Intercultural awareness was an aspect of the knowledge, skills, and attitudes of cultural diversity in the context of own and others. As a result, the cultural knowledge from ASEAN short stories was provided to students in this classroom. The usage of the lesson arrangements was represented as the following steps;

First, the instructor introduced the elements of short stories to the students and they answer questions about the elements of a short story. Second, the instructor provided the selected 9 ASEAN short stories to students and ask them to read before each class. Third, the instructor provided and clearly explained to the students the role of the literature circle role sheet activities. The content of the lesson plan consisted of the selected 9 ASEAN short stories as a medium of literacy instruction. They consisted of only 9 ASEAN short stories, except for the Myanmar short story for which the reason has been explained in Chapter II, (See Appendix A for the general structures of Lesson 1–9 Appendix B1–B3).

2.2 Verifying the effectiveness of the lesson plans

The 9 ASEAN short story lessons consisted of Veasa and Avong (Cambodia), Iguana (Philippines), The Buffalo Myna (Lao), Friends (Malaysia), Mid–Road Family (Thailand),

The Plank Way (Brunei), The Shore (Vietnam), The Child (Singapore), and Dam!! I Lost My Shoes in Mosque (Indonesia). They were sent to the 3 English experts. The experts were asked to evaluate each item as to whether it was congruent with the objectives and teaching implementing the Literature Instructional Model on the evaluation form designed by the researcher. The lesson plans were verified on 12 items, including Objectives (Item 1–3), Materials (Items 4–7), Procedures (Items 8–10), and Evaluation (Items 11–12), to ensure concept and validity. If the items were not valid or appropriate, they were revised before the pilot study. If the IOC was higher than or equal to 0.50, it could be concluded that the topics were adjusted to the students' level and to the theme of the story. On the contrary, if the IOC was less than 0.50, then the topics were unacceptable for the students' level and content, they were revised (Tirakanant, 2003).

The value of IOC for each item of the lesson plan as well as the experts' comments and recommendations for the revision of the lesson plan were presented in detail (See Appendix B 3)

2.3 Evaluation of the lesson plan resulted as follows:

For lessons 1–9: the results were shown that the items on the IOC index were scored at 0.97 which means that they were acceptably congruent with the objective.

Furthermore, the three experts also offered some important comments and recommendations for revising the lesson plans, which were described as follows.

For Lesson 2: Iguana (Philippines), Lesson 4: Friends (Malaysia), Lesson 6: The Plank Way (Brunei), Lesson 7: The Shore (Vietnam), Lesson 8: The Child (Singapore), and lesson 9: Dam!! I Lost My Shoes in Mosque (Indonesia), they recommended on Materials topic of item 4 that the students might need an instructor to provide the meaning of the local language in the story from the lesson mentioned above before participating in the Literature Instructional Model activities. In lessons 8 and 9, the story content is longer than other lessons for which the instructor could provide the lessons in the appropriate order from short content to long content for the students. The 9 lesson plans were revised and modified according to the experts' recommendations before conducting the pilot study.

2.4 Development of the Research Instruments

The research methodology in this study is summarized in the table below.

Table 1 Research procedure based on the research questions

Research question	Research instrument	Distribution Time	Data analysis
1. What is intercultural awareness of third-year English major students?	1. Intercultural awareness test	Before and after treatment	1. Means, S.D 2. Frequency, percentage 3.a paired t-test
	2. Reflective writing	During treatment	1. Frequency 2. Percentage
2. What is the efficiency of the Literature Instructional Model in enhancing intercultural awareness of third year English major students?	1. Intercultural awareness test	Treatment with pilot students to examine the results of E1/E2	Means, S.D.
	2. Reflective writing	During treatment with pilot students	Means, S.D.
3. What are the opinions of third year English major students towards the Literature Instructional Model?	1. Questionnaire	After treatment	Means, S.D.
	2. The open-ended questionnaire	After treatment	Content analysis
	3. Semi-structured Interview	After treatment	Content analysis
	4. Classroom observation	During treatment	Content analysis
	5. Reflective Writing	During treatment	Content analysis

The quantitative and qualitative methods will be used for data collection in this study. The instruments contain The Lesson Plans, Intercultural Awareness Test, Semi-structured Interview, Questionnaire, Reflective Writing, and Classroom Observation.

2.6 The intercultural awareness test

The content test included knowledge, skills, and attitudes of intercultural awareness about own and other cultures in the ASEAN community. They were designed by the researcher to compare the results of the intercultural awareness test before and after the experiment. The test was adapted from Lei (2016) and Choeichaiyapoom (2013).

The pre-test and post-test consisted of 20 items in total 60 scores, items 1–6 were concerned with the knowledge of similar and different cultures in the ASEAN community. Items 7–12 were related to the skill of comparison and mediation of cultures to solve the problems when they occurred in the intercultural communication situation in the ASEAN community. Items 13–14 and items 19–20 were concerning the positive attitude of intercultural communication using mediation and negotiation of the culture in its own and other cultures. In contrast, items 15–18 were related to the negative attitude of intercultural communication in the ASEAN community. The cultural experience of each item was provided to the respondents requesting to imagine themselves to be in every circumstance. The choices of the test were indicated to respondents with three answers: ‘Yes’, ‘No’ and ‘Maybe’ for every statement as indicated by their feeling. The scale of the Intercultural Awareness Test will be adapted from Choeichaiyapoom (2013) using a part of the assessment of this study. The rubric score of the test was used to measure the students’ intercultural awareness level as 0–26 scores for non-cultural awareness level, 27–38 scores for basic cultural awareness, 39–50 scores for advanced cultural awareness, and 51–60 scores for intercultural awareness. The value of IOC for the test and the rubric, were presented in detail (See Appendix C)

The scale for score will be shown as below:

For items 1–14 and items 19–20, if the respondents select ‘Yes’, he/she would get 3 points and if she/he selects ‘No’ would get 1 point.

For items 15–18, if the respondents select ‘Yes’, he/she would get 1 point and if she/ he selects ‘No’ would get 3 points.

If the respondents select ‘Maybe’ for any item, she/he would get 2 points.

The intercultural awareness pre-test was given to 24 third-year English major students in June before learning, and the intercultural awareness post-test was given after learning all lessons in August 2019. (See Appendix C for the intercultural awareness test)

2.7 Validity of the intercultural awareness test

The content validity of the test items and rubric were sent to the 3 experts on the field of English Literature, Linguistics, and English language teaching and they were asked to evaluate each item as to whether it was congruent with the objectives on evaluation form designed by the researcher. The results revealed that the 20 items on the IOC index were at 0.97. This means that they were acceptably congruent with the objective. The rubric score of the test was designed by the researcher adapting from Baker's intercultural awareness level (2012) and Choeichaiyapoom's rubrics of learner log (2014).

For question items 1–20, the result was shown that the items on the IOC index were scored at 0.97 which means that they were acceptably congruent with the objective. The question item 13–16 was a positive attitude and the question items 17–20 was a negative attitude on “Attitudes towards Intercultural communication” topic.

However, the expert on the field of Linguistics gave some important suggestions for revising the test, which was described as follows.

The question item 15 would place in the item order 19 and the item 16 would place in the item order 20. Whereas the question item 19 would place in the item order 15 and the question item 20 would place in the item order 16 to mix the positive attitude question and the negative attitude question on the Attitudes topic.

The items were changed as follows:

15. I often feel useless when communicating with individuals from different cultures among the ASEAN community.

“ฉันมักรู้สึกว่ามีประโยชน์ที่สื่อสารกับบุคคลจากวัฒนธรรมที่ต่างกันในหมู่ประชาคมอาเซียน”



19. I would like to participate in ASEAN ceremonies or festivals and try ASEAN foods that have never eaten.

“ฉันอยากจะมีส่วนร่วมในพิธีการหรืองานเทศกาลของอาเซียนและลองทานอาหารอาเซียนที่ไม่เคยทานมาก่อน”

16. I don't like to contact people from other cultures in order to learn and share as much as possible about my own culture and others.

“ฉันไม่ต้องการติดต่อกับผู้คนจากวัฒนธรรมอื่นเพื่อที่จะได้เรียนรู้และแบ่งปันให้มากที่สุดเท่าที่จะเป็นไปได้เกี่ยวกับวัฒนธรรมของตนเองและคนอื่น ๆ”





20. I am open-minded to respect people from other cultures among the ASEAN community.

“ฉันใจกว้างในการให้การเคารพประชาชนจากวัฒนธรรมอื่น ๆ ในหมู่ประชาคมอาเซียน”

2.8 The questionnaire for the Literature Instructional Model

Brown (2001) defines a questionnaire as “any written instruments that present respondents with a series of questions or statements to which they are to react either by writing out their answers or selecting them among existing answers.” The advantages of questionnaires are 1) they can be collected from a large number of people in limited time 2) they can be administered with limited effects on validity and reliability 3) They are easy to quantify by the researcher or supportive computer software. 4) Data can be analysed more scientifically than other tools. The disadvantages of questionnaires are as follows: 1) They cannot always support some forms of subjective or qualifying information such as feelings, emotions, behaviour etc. 2) Their structure often omits detailed information 3) Validity is difficult to design or determine 4) Researchers often lack experience which could undermine the validity of the document and omit relevant considerations. The questionnaire is suitable to this study because it can collect its data in order to examine student opinion towards the literature instructional model. Therefore, a questionnaire is a research tool to answer the research question in the part of attitudes or opinions.

In this study, a questionnaire was constructed to gain the opinion data of the students towards the Literature Instructional Model. The questionnaire was adapted from Choeichaiyapoom (2014). It consisted of four sections, 5 scales with 11 quantitative data items, and an open-ended questionnaire for qualitative data to examine students’ opinions towards the Literature Instructional Model. Each scale consisted of a list of categories of responses ranging from 5 = strongly agree, 4 = agree, 3 = neither agree nor disagree, 2 = disagree, 1 = strongly disagree respectively.

The students were asked to tick for each statement to express their opinions. Its criterion interpretations were as follows:

Strongly Disagree (1.00–1.50)

Disagree (1.51–2.50)

Neither Agree nor Disagree (2.51–3.50)

Agree (3.51–4.50)

Strongly Agree (4.51–5.00).

2.9 Validity of the questionnaire

The questionnaire was sent to three experts on the field of English Literature, Linguistics, and English language teaching, and they were asked to examine and evaluate the content validity of the questionnaire item by the Item–Objective Congruence (IOC) index. The results revealed that the 11 items on the IOC index were at 0.98. This means that they were acceptably congruent with the objective. (See Appendix D)

2.10 Semi–structured Interview

Merriam (2009) points out that “semi–structured interviews are more liquid and responsive which permits interviewees' perspectives, and zones of accentuation, to rise.” The advantages of semi–structured interviews comprise of 1) Open–ended and in–depth responses from participants 2) Two–way interactive communication 3) Qualitative data and a locus of comparison to previous data. The disadvantages of a semi–structured interview are: 1) Time inefficiency for personal interviews 2) An overly–wide scope 2) Time management and scheduling in consideration of researcher and interviewers demands 3) Limitations of interviewee shyness. The questionnaire is suitable to this study because the data needed is related to student opinion, which can be examined appropriately. Therefore, the semi–structured interview is a research tool that answers the research question in the part of opinions, perceptions and attitudes.

The semi–structured interview took approximately 20–25 minutes with interviewees for an individual interview. The interviewers' language was used in both Thai and English version for the clarification of the meaning of language. The audio–recorder was used for data collection with participants' permission for each individual. The content of the interview will be comprised of four parts as follows:

1. Brief of introduction
2. Pre–interview preparation
3. Plan for the interview
4. Interview question

The content of the interview question comprised of four parts as follows:

- Knowledge of intercultural awareness
- The Literature Instructional Model
- Skills for intercultural communication
- Attitudes towards the Literature Instructional Model

Knowledge of intercultural awareness topic consisted of four items for the qualitative data, the model topic consisted of three items for the qualitative data, the skills consisted of three items for the qualitative data, and the attitudes consisted of two items for qualitative data. The semi-structured interview in this study was conducted with 3 steps. First, the interviewer introduced interviewees with a brief explanation of the research study. Second, interviewer asked interviewees to sign a consent form for permission of the interview. Third, the interviewer explained the essential parts of the semi-structured interview form and began to interview one by one in the private room.

2.11 Validity of the semi-structured interview

The semi-structured interview was sent to three experts on the field of English Literature, Linguistics, and English language teaching, and they were asked to examine and evaluate the content validity of the semi-structured interview item by the Item-Objective Congruence (IOC) index. The results were revealed that the 12 items on the IOC index were at 0.90. This means that they were acceptably congruent with the objective. (See Appendix E)

After revision, the interview will be tried out with the same group of a pilot study for the intercultural awareness test.

2.12 Reflective Writing

Gibbs (1988) mentioned how “It is not sufficient to have an experience in order to learn. Without reflecting on this experience, it may quickly be forgotten, or its learning potential lost.” Advantages of reflective writing are that 1) it gives you a time to put down opinions and thoughts 2) it helps to reveal attitudes toward several problems and issues 3) it can help students to think and solve the problem by themselves. The disadvantages of reflective writing are that 1) they are difficult to show perspectives through the wide spectrum of concepts and issues 2) some students may be reluctant to unveil perspectives 3) levels of experience might affect reflection. Therefore, a questionnaire can help students to answer some difficult questions that all relate to the development of mind, experience, metacognitive awareness, sensitivity and overall social awareness. These will all affect their behavior.

The qualitative data was gathered from reflective writing. After each lesson, the students were approached to write about their opinion per lesson what they had learned and what they had known about the cultural background from the ASEAN short stories of each lesson. Students' did their reflective writing as a Thai version, which the researcher translated into an English version later. The 3 questions for the reflective writing in a total of 9 scores (3 scores for each question). The qualitative data on what they had realized were used to analyze the students' intercultural awareness (See Appendix G).

2.13 Validity of the rubric score of the reflective writing

The rubric score of the reflective writing sent to three experts on the field of English Literature, Linguistics, and English language teaching, and they were asked to examine and evaluate the content validity of the rubric score item by the Item–Objective Congruence (IOC) index. The results were revealed that the rubric score of the reflective writing item on the IOC index was 0.94. This means that they were acceptably congruent with the objective. (See Appendix G)

After revision, the reflective writing was tried out with the same group of pilot study students for generating data.

2.14 Observation

Mason (1996) noted that “an observation usually refers to a method of generating data which involves the researcher immersing (him or herself) in a research setting, and systematically observing dimensions of that setting, interactions, relationships, actions, events.”

Classroom observation (adapted from classroom observation Evaluation form of Roanoke Chowan Community College, 2017, online) was enclosed in 5 topics as follows:

2.14.1 Intercultural Awareness

2.14.2 The Literature Instructional Model

2.14.3 The attitudes towards intercultural communication

2.14.4 Skills of intercultural communication

2.14.5 Classroom environment and other observations

2.15 The validity of the observation

The observation was sent to three experts on the field of English Literature, Linguistics, and English language teaching, and they were asked to examine and evaluate

the content validity of the rubric score item by the Item–Objective Congruence (IOC) index. The results revealed that 100% of the rubric score of the reflective writing item on the IOC index was 1.00. This means that they were acceptably congruent with the objective. (See Appendix F)

After revision, the reflective writing was tried out with the same group of pilot study students for generating data.

Stage III: The Literature Instructional Model Implementation

After the model's ASEAN short stories lesson plans had been developed and verified, the model implementation was conducted according to the following steps.

1. A pilot study step

After the revision of the lesson plan and the research instruments, a pilot study was conducted with 28 third–year English major students who were not the target group to confirm the effective lesson plans and the appropriate research instruments with the following steps.

- The short stories course, the course descriptions, the course objective, the evaluation, of course, the importance of course, and the Literature Instructional Model activities were informed to students in June 2018.

- Third–year English major students were asked to take the 20 items of intercultural awareness test in a total of 60 scores before learning the ASEAN short stories lessons.

- During the experiment, the students collaborated on the Literature Instructional Model activities. They studied the selected 9 ASEAN short stories containing their local culture, language, religion, tradition, food, the way of life, value, and arts to enhance their intercultural awareness based on the literature instruction model. Students were asked to take the reflective writing exercise after learning each lesson immediately and the reflective writing exercise data was gathered after learning each lesson for 25 minutes. The 252 copies from the reflective writing exercises were collected back. The reflective writing exercises of each lesson had 9 scores in a total of 81 scores. The classroom observation form was also used for data collection during the experiment.

- The intercultural awareness awareness post–test was administrated to 28 students after learning all lessons in August 2018. The overall data of the reflective writing exercise

and the intercultural awareness post-test was analysed to find the efficiency of the lessons by using the efficiency of the process (E1) and effect (E2).

– After the implementation period, the questionnaire was administered to students to examine the students' opinions towards the literacy instruction model.

– After a questionnaire, a semi-structured interview was conducted by the researcher using an individual interview with 14 interviewees. Simple random sampling was applied for selecting a sample from the population for an interview. The audio recorder was also used for the data collection of this study.

Moreover, the pilot study was conducted with the 9 ASEAN short stories lessons to examine the problem before conducting the main study in the future. The results showed that the 9 lessons ran successfully. The students performed well in the Literature Instructional Model activities and they delighted in learning the cultural contents of the ASEAN community.

2. Reliability of the Research Instruments

– The intercultural awareness test was tried out with 28 pilot students before and after learning. The researcher generated the discrimination of the tests from the standard criteria of 20 objects. The overall test data indicated that the discriminative power (r) of the test was 0.214–0.572, which was described as supplying appropriate criteria for the test. The reliability of the overall test measured using the Coefficient Alpha formula (Cronbach, 1974) was 0.819, which was perceived as an acceptable set of test criteria.

– The reflective writing was used for data collection of each lesson. The discriminative power (r) of the reflective writing from Lesson 1 to Lesson 9 was 0.20–0.24. The difficulty (p) of the reflective writing from Lesson 1 to Lesson 9 was 0.78–0.83. The overall data were evaluated for reliability by the use of the Index formula described by Cronbach (1974). The Coefficient of reliability was 0.950.

– The questionnaire was administered to 28 pilot study students for data collection. The overall test data indicated that the discriminative power (r) of the questionnaire was 0.188–0.745. The overall data were evaluated for reliability by the use of the Index formula described by Cronbach (1974). The Coefficient of reliability was 0.88.

3. Data Collection

The progression of the data gathering was ordered into three steps: before, during, and after of the experiment. The entire investigation conducted for 9 weeks. The researcher generated the data using the followings:

- Before the implementation of the lesson plans, the research instruments were given to three English experts. The suggestion from three English experts was framed as the reason for modifying the lesson plans, an intercultural awareness test, a semi-structured Interview, a questionnaire, and a classroom observation.

- Before teaching the ASEAN short stories through the use of the Literature Instructional Model, the intercultural awareness pre-test was administered to 24 third-year English major students to examine their intercultural awareness levels in the first week. Besides, “the Short Story Course” was presented to the students, the course description, the course objective, the course evaluation, and the importance of the course were described.

- During the experiment, the students participated in the literature instructional model activities. They studied the 9 ASEAN short stories by exploring their own culture and other cultures, the summary of the 9 ASEAN short stories, the local tradition and arts, local language, local culture, and similarities and differences of cultures in the ASEAN community. Students were also asked to write reflectively after each lesson in order to share their thoughts, feelings, and understanding towards each lesson. The researcher generated the 9 lessons to examine students' intercultural awareness and attitudes towards the Literature Instructional Model. A classroom observation was also used for gathering data to examine students' behaviors and participation towards the literature instructional model activities during the treatment.

- At the end of the experimental period, the students were asked to take the intercultural awareness post-test using the test paralleled to investigate students' intercultural awareness.

- After the post-test, students were asked to respond to a questionnaire for opinions towards the Literature Instructional Model.

- A Semi-structured interview was conducted with 12 students for 20-25 minutes. A random sampling was applied for each group to collect opinions towards using the literature

instructional model after a questionnaire. The individual interview was conducted for data collection in the private room.

Stage IV: Evaluation

Data Analyses

The research questions were connected with the effectiveness of the Literature Instructional Model. The independent variable is the Literature Instructional Model. The dependent variable is intercultural awareness and opinions towards the Literature Instructional Model. In this study, the different analysis was conducted on the data collecting obtained from several types of data gathering in order to answer the research questions.

1. To investigate the intercultural awareness levels of third-year English major students through the use of the Literature Instructional Model. The scores from the intercultural awareness test were generated before and then after instruction. To examine the different scores of the students' intercultural awareness, the data was measurably analyzed by mean of the arithmetic mean, standard deviation, and a paired t-test utilizing the SPSS program. The effect size (Cohen, 1988) was used to measure the effect of the experiment.

2. To investigate the students' opinions toward the Literature Instructional Model, the quantitative data gathered from a questionnaire with five scale parts analyzed by using mean and standard deviation. Whereas the qualitative data generated from a semi-structured interview, an open-end questionnaire, a reflective writing, and a classroom observation were analyzed using the content analysis. The overall data was analysed to explore the students' opinions toward the Literature Instructional Model.

Conclusion

This research aims to investigate the effectiveness of the Literature Instructional Model to enhance the students' intercultural awareness. This study was designed as a single group research study using mixed methods with embedded design. It was conducted with 24 third-year English major students for 9 weeks at Buriram Rajabhat University in Buriram province. The research instruments used for this study were concluded as follows: an intercultural awareness test, a questionnaire towards the Literature Instructional Model, a semi-structured interview, and a reflective writing. A classroom observation was used as a supplementary

instrument to investigate extra data from the experiment. The data collected from an intercultural awareness pre-test/post-test was analysed using means, standard deviation, and a paired t-test. The data collected from the reflective writing was analysed using mean, standard deviation, and content analysis. The data collected from a semi-structured interview and a classroom observation was analysed using content analysis. The data generating from a questionnaire were analyzed using means and standard deviation as well as content analysis. The research outcomes from the research questions were introduced in Chapter IV.



CHAPTER IV

RESULTS

This chapter discusses the qualitative and quantitative findings based on the research questions. The research questions were: 1) what was the efficiency of the literature instructional model in enhancing intercultural awareness of the third-year English major students? 2) what were the intercultural awareness levels of third-year English major students? and 3) what were the opinions of third-year English major students towards the literature instructional model? To answer the first research question regarding intercultural enhancement, this chapter presents the overall quantitative findings gained from the reflective writing exercise mean scores and the post-test mean score of the pilot study to evaluate the efficacy of the literature instructional model. The second question is evaluated using the overall quantitative findings gained from the pre-test and post-test mean scores to examine intercultural awareness of the students after implementing the literature instructional model and the qualitative data from the reflective writing. To answer the last question regarding student opinion and feedback, this chapter presents the overall quantitative findings from the questionnaire mean scores and the qualitative findings from the open-ended part, the reflective writing, and observation.

The Literature Instructional Model

1. Research Question: was is the effectiveness of the literature instructional model in enhancing intercultural awareness of third-year English major students?

2. Hypothesis: The effectiveness of the literature instructional model was higher than the expected criteria set.

2.1 The first research question focused on the efficiency of the literature instructional model to enhance intercultural awareness of the third-year English major students. The overall quantitative data from reflective writing exercise mean scores and the post-test mean score of the pilot students were analyzed.

2.2 The objective of the first research question was to investigate the efficiency of the literature instructional model to enhance intercultural awareness of students. The collected data of the reflective writing exercise and the post intercultural awareness test were statistically calculated by using mean, and standard deviation to examine the efficiency of the process (E1) with criteria set at 80% and the efficiency of the product (E2) with criteria set at 80%.

Table 2 the effectiveness of the literature instructional model mean scores

Details	Full Score	\bar{X}	S.D.	Result
The efficiency result of the lesson with the literature instructional model test scores				
Scores of reflective writing exercise after learning each lesson from the 9 lessons (E1)	81	66.08	6.18	81.57
Post-test score (E2)	60	48.68	5.81	81.13

According to table 2, scores of a reflective writing exercise from the 9 lessons were in total 81 scores, which mean scores were 66.08 and the standard deviation was 6.18. The intercultural awareness posttest mean scores were 48.68 in a total of 60 scores and the standard deviation was 5.81. The scores of reflective writing and the intercultural awareness posttest were calculated to analyze for the effectiveness of the literature instructional model. The result revealed that the effectiveness of the literature instructional model was with criteria set at 81.57/81.13, which was higher than the expected criteria 80/80.

Intercultural Awareness

1. Research Question: What were the intercultural awareness level of third-year English major students?

2. Hypothesis: The intercultural awareness posttest mean scores of third-year English major students were higher than the intercultural awareness pretest mean scores at a significant level of .05.

The second research question focused on the effects of the literature instructional model, which enhances the intercultural awareness of third-year English major students. The quantitative data from the intercultural awareness pretest and the intercultural awareness posttest mean scores and the qualitative data from the reflective writing were analyzed.

The objective of the second research question was to examine the intercultural awareness level of third-year English major students. The quantitative data of the intercultural awareness pre/post-test mean scores were analyzed by using the paired sample t-test, mean, and standard deviation. The pretest and posttest mean scores, mean, difference, standard deviation, and t-values were shown in table 17.

Table 3 Mean, standard deviation, t-value, and the significance of the pre-intercultural awareness test and the post intercultural awareness test (N = 24)

	\bar{X}	S.D.	t	df.	Sig.
Pretest	46.88	4.377	6.618	23	.000*
Posttest	53.04	3.569			

Note: *P < .05

The finding from Table 17 revealed that the intercultural awareness post-test mean score ($\bar{X} = 53.04$ and S.D. = 3.569) was higher than the intercultural awareness pre-test mean score ($\bar{X} = 46.88$ and S.D. = 4.377). T-value was 6.618. There was a significant difference between the pre and post-test mean scores of intercultural awareness at a significant level at the .05 level.

In addition to the statistical significance of the p-value, Baker (2009) concludes that research should also reveal its practical significance in the context of the effect size. The value of the effect size was used to measure the magnitude of the effect of the

implementation of the literature instructional model to promote intercultural awareness of the third-year English major students. The effect size was measured.

The outcome of the mean effect size correlation was 1.35 and Cohen's d (r_Y) mean score ($\bar{X} = 6.16$) and standard deviation (S.D. = 4.56) were calculated, which was the large effect size according to Cohen's (1998). The effect size on intercultural awareness among third-year English major students of the effects of the implementation of the literature instructional model to promote intercultural awareness of third-year English major students was demonstrated in Table 4 below.

Table 4 The effect size of implementation of the literature instructional model to promote intercultural awareness of third-year English major students

Cohen's d (r_Y)		Effect Size	Meaning
$M^1 = 46.04$	$S.D.^1 = 3.569$		
$M^2 = 53.04$	$S.D.^2 = 4.377$		
$M. = 6.167$	$S.D. = 4.565$	1.350	Large

From Table 4, the effect size was 1.350 that reported the magnitude of the large effect. This revealed that the post-test mean of third-year English major students' intercultural awareness scores was higher than the pre-test mean scores. As a result, the finding that post-test mean scores on intercultural awareness of third-year English major students were higher than the pre-test mean scores was confirmed. Cohen (1988) described the effect sizes as "small, $d = 0.2$ ", medium $d = 0.5$, and "large $d = 0.8 >$ ".

Besides, mean scores and standard deviation of the intercultural awareness pretest and posttest were analyzed to report Third-year English major students' intercultural awareness level in table 5 below.

Table 5 Intercultural awareness level from the mean and standard deviation of the intercultural awareness test

Details	Full Score	\bar{X}	S.D.	Intercultural awareness level
The pre-intercultural awareness test score	60	46.87	4.37	Advanced cultural awareness
The post-intercultural awareness test score	60	53.04	3.56	Intercultural Awareness

Table 5 was shown that third-year English major students' intercultural awareness level was interpreted based on holistic criteria (adapted from Baker's intercultural awareness level, 2012 and Choeichaiyapoom's rubrics of learner log, 2014), which was used to measure intercultural awareness level as 0–26 scores for Non-cultural awareness level, 27–38 scores for basic cultural awareness level, 39–50 scores for advanced cultural awareness level, and 51–60 scores for intercultural awareness level.

The result of the post-test mean score revealed that the third-year English major students' intercultural awareness was at a high level after the implementation of the literature instructional model to promote intercultural awareness in this experimental study.

Furthermore, Table 19 reported the distribution of the frequency and percentage of third-year English major students' intercultural awareness level before and after the experimental study through the pretest and posttest.

Table 6 Frequency and percentage of the distribution of students presenting intercultural awareness for pre-test and post-test

	Level	Frequency/Percentage	
		Pretest	Posttest
Number of Students	Non-Cultural Awareness	0	0
	Basic Cultural Awareness	10	4
	Advanced Cultural Awareness	8	8
	Intercultural Awareness	6	12
	Student	24	24
	Total Scores	60	60
		0.00	0.00
		41.66	16.66
		33.33	33.33
		25	50.00

Table 6 reported that for the level of intercultural awareness, the scores from the pretest were shown that the majority 10 students (41.66%) were at Basic Cultural Awareness level, whereas 8 students (33.33%) were at Advanced Cultural Awareness level and 6 students (25.00%) were at Intercultural Awareness. In contrast, for scores of posttest, the majority of 12 students (50.00%) were at Intercultural Awareness level, while 8 students (33.33%) were at Advanced Cultural Awareness level and 4 students (16.66%) were at Basic Cultural Awareness level. In a comparison of the pretest scores and the posttest scores, the results showed that the model could promote students' intercultural awareness.

Table 7 Frequency and percentage of the distribution of students indicating intercultural awareness level for the reflective writing of Lesson 1 to Lesson 9

Level	Frequency/Percentage								
	Les. 1	Les.2	Les.3	Les.4	Les.5	Les.6	Les.7	Les.8	Les.9
	Cam.	Phil.	Lao.	Mal.	Thai.	Brue.	Viet.	Sing.	Indo.
Non	0	0	0	0	0	0	0	0	0
Cultural									
Awareness	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00
Basic	0	0	0	0	0	0	0	0	0
Cultural									
Awareness	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00
Advanced	8	5	5	5	4	3	3	1	0
Cultural									
Awareness	33.33	20.83	20.83	20.83	16.66	12.50	12.50	4.16	00.00
Intercultural	16	19	19	19	20	21	21	23	24
Awareness	66.66	79.16	79.16	79.16	83.33	87.50	87.50	95.83	100
Total	24	24	24	24	24	24	24	24	24
	100	100	100	100	100	100	100	100	100

Moreover, table 7 presented the frequency and percentage of distribution of students' intercultural awareness level for the reflective writing of Lesson 1 to Lesson 9

For scores from the reflective writing, lesson 1 was indicated that the majority of 16 students (66.66%) were at Intercultural awareness level, whereas 8 students (33.33%) were at Advanced Cultural Awareness level and there were no students at the Basic cultural Awareness level. In contrast, lesson 6 was indicated that the majority of 24 students (100%) were at Intercultural Awareness level and there were no students at both Basic Cultural Awareness level and Advanced Cultural Awareness level. This result was shown that students had raised the intercultural awareness level after participating in the experimental study.

The figure 4 below was explained to clarify the development of students' intercultural awareness as below:

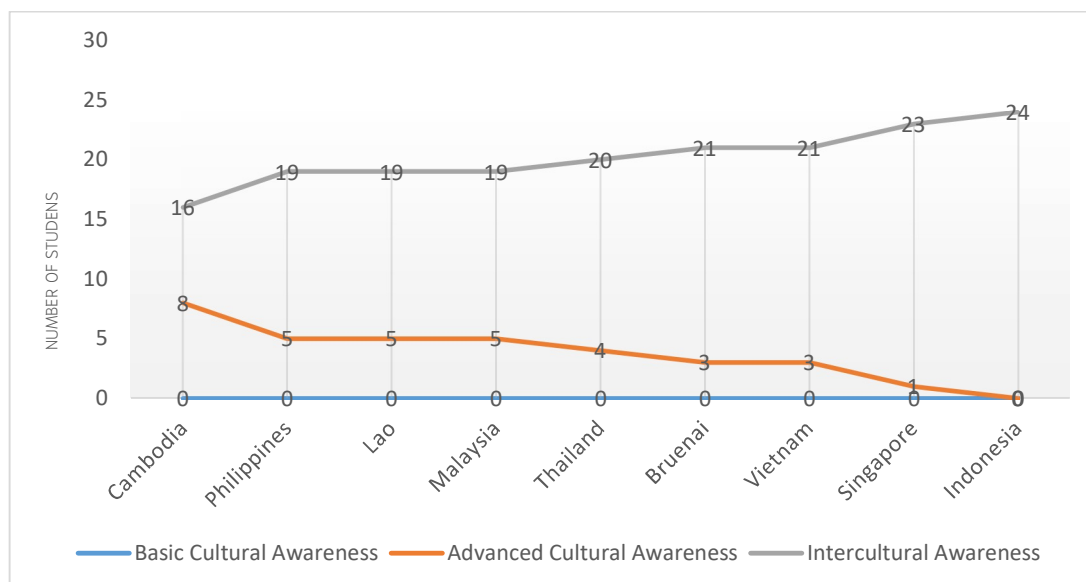


Figure 4 the line graphs displaying the development of students' intercultural awareness level for the reflective writing of Lesson 1 to Lesson 9

Figure 4 presented the overview raising of students' intercultural awareness through the experimental study. It was shown that there was no graph of students at the "Basic Cultural Awareness" level and the graph for "Advanced Cultural Awareness" level degenerated from Lesson 2 (Philippines short story) to the edge of Lesson 9 (Indonesia short story). Whereas the graph for the "Intercultural Awareness" level had raised since Lesson 1 (Cambodia short story). It could be indicated that during the ASEAN short stories instruction through using the literature instructional model, the students had developed their intercultural awareness.

Qualitative Data of the Reflective Writing

The qualitative data of the reflective writing came as a response from the 3 questions including:

1. What cultural knowledge did you learn and gain from the short stories?

2. What were cultural similarities and diversities between one's own culture and others based on the short stories?

3. How do you use cultural knowledge, intercultural communication skills, and positive attitudes towards cultural diversity when practicing intercultural communication in the ASEAN Community?

The results indicated some of the students (80%) had learned a great deal of cultural knowledge, cultural similarity, and diversity, how to integrate cultural knowledge, intercultural communication skills, and attitude towards cultural diversity when communicating with ASEAN members in the ASEN Community. The detail of the reflective writing results was shown at each point as the table below;

Lesson 1 VEASNA and AVONG (Cambodia)

The majority of students illustrated cultural knowledge from The Cambodian short story including ways of famer life, religion, language, values, art, beliefs, karmic law, and food. They learned cultural similarities about ways of agricultural life in the countryside and Buddhist religions. The cultural knowledge contents from reflective writngs were illustrated as below;

Student EDS8: 1. Cambodian cultures are ways of life. Including values, beliefs, customs, traditions, language, (name of person and bird), and religion (Buddhism). Cambodian people usually believe in the law of action (karma) like the Buddhism religion in Thailand.

2. Cambodian belief in Buddhism and ways of farmer life like Thailand, but there is different culture only Cambodian language.

3. If we have a chance to visit Cambodia or contact with Cambodian, we will understand Cambodia and reduce the conflicts between us and Cambodian because we understand each other.

Student EDS9: 1. Belief in the law of Karma of Buddhism, ways of Cambodian life, and hunting animals for food.

2. The cultural similarity is ways of Cambodian life but a different language.

3. I will integrate cultural knowledge into my daily life when an encounter with Cambodians.

Student EDS11: 1. In Cambodia the most people are Buddhism.

2. Thai and Cambodians are similar cultures because there is closely border each other but using different languages: Cambodian.

Lesson 2: IGUANA (Philippines)

It could be concluded that the majority of students illustrated cultural knowledge about the short story from the Philippines short story that indicated their ways of life, agriculture and agricultural regions, religions (majority Christian), Languages (especially Tagalog and Spanish), art, and construction (many houses are constructed using a bamboo tree). Thai students can easy understand the way of famer life which are familiar to Philippines . The cultural knowledge contents from reflective writngs were illustrated as below:

Student EDS9: 1. I had learned the way of life, religious belief in God, the language used Spanish, and English.

2. The cultural similarity is the way of the Filipinos' life but different languages and religions.

3. I will integrate cultural knowledge into my daily life when I encounter other people.

Student EDS10: 1. I had learned the way of family life.

2. The cultural similarity is the way of life in the countryside but using different language and belief in Christian.

3. I will integrate cultural knowledge to adapt to my daily life.

Student EDS11: 1. I had learned about local words (Spanish and Tagalog) and religion (Christian).

2. The cultural similarity is the way of the Filipinos' lives but different languages and religions.

3. The cultural knowledge from the Philippines was adapted for my real life

Lesson 3: The BUFFALO MYNA (Lao)

The majority of students illustrated cultural knowledge about The Lao short story. This story indicated that, in ways of life, the Lao do agriculture in the countryside. In religion, they believe in Buddhism. In the aspect of language, the Lao language is used in Laos. In art, Lao mothers sing childrens songs/lullabies for children to put them to sleep. They have learned cultural similarities about ways of agricultural life in the countryside especially their use of

buffalos as opposed to tractors. Here are the example of cultures what students have learned from reflective writing of Lao short story;

Student EDS22: 1. I have about the way of farmer life by using buffalo for plantation.

2. Lao and Thai believe in Buddhism.

3. I can exchange Thai culture easier by talking and binding good friendships.

Student EDS23: 1. I study Lao cultures such as religion, language, way of Famer life, and beliefs, etc.

2. Thailand and Laos have cultural similarities such as food or language.

3. I have no idea.

Lesson 4: FRIEND (Malaysia)

The majority of students illustrated cultural knowledge about the Malaysian short story. They indicated certain cultural information relevant to the story, such as that in ways of life, Malaysians practice agriculture in their countryside, and believe mainly in Islam. They speak Bahasa language and eat Malaysian food. They have learned cultural similarities about the ways of a villager's life in the countryside. Contrastive elements were expressed, such as the difference between Thai vs. Buddhist religions, and Bahasa vs. Thai languages, among other points of comparison. Also, students would often integrate their cultural knowledge about Malaysia to respect and share their own culture among others when communicating with other people in the ASEAN Community. Here are the example of reflective writing which students reported what their learning and understanding of cultures in Malaysia as below:

Student EDS21: 1. I have learned about the way of city life in Bangkok.

2. The cultural similarity is the way of life in a big city, but cultural differences are religion, language, and values.

3. We can use the knowledge of Malaysian cultures to integrate into our intercultural communication in the future. The first thing is that we should respect, follow, and accept both our own and other cultures.

Student EDS22: 1. I have learned the way of city life in Thailand, the Thai language as well as names of people, places, roads, tradition, Thai food, and other religions such as Buddhism, Islam, and Christianity.

2. Thai and other cultures are different in language, religion, and ways of life. However, there is a cultural similarity in the way of life in a big city like Bangkok with high traffic congestion.
3. I will not look down things that they believe and have faith in, while communicating and contacting with others.

Student EDS23: 1. I have learned the Thai language, Buddhism religion, Thai food, and the way of city life in Bangkok.

2. Thailand and Laos have cultural similarities to Malaysia such as the way of city life. On the other hand, the cultural differences are language (Malaysians speak Malaysian or Bahasa language. Thai people speak Thai) and religion (Islam and Buddhism).
3. I will adapt Thai cultural knowledge for intercultural communication in the ASEAN Community.

Lesson 5: MID-ROAD FAMILY (Thailand)

The majority of students illustrated cultural knowledge about the Thai short story. The findings showed the students' perceptions of the ways of city life in Bangkok, citing that most Thai people believe in Buddhism, and speak Thai as an official language. They have learned cultural similarities about ways of city life in Bangkok like other capital cities in the ASEAN Community. While most Thai people are Buddhists like Lao, Vietnamese, and Burmese, people in other countries like Malaysia, Indonesia, and Brunei believe in Islam. Also, students would integrate all cultural knowledge about Thailand to respect, understand, and share one's own culture and others when communicating with other people in the ASEAN Community. Here are the example of cultural ideas from students' reflective writing which reported what they learned and understand in the story ;

Student EDS5: 1. I have learned about the way of villager's life, planting coconut tree and rice, language "Nariah, Assalamualaikum and Sungai Besar" Religion, they believe in god Muhammad.

2. The cultural similarity is the very similar Thai way of life in the countryside, but a different culture is a language and religion.

3. I won't look down things that they believe and faith while I have to communicate and contact with Malaysian person's character and contact with the Malaysian person.

Student EDS6: 1. I had learned Malaysian people are Islam.
 2. The way of agricultural life is similar to Thailand such as planting coconut tree and cultural differences are language and religion.
 3. I will study the culture and religion of Malaysia before visiting there and studying what should do or should not do in Malaysia.

Lesson 6: THE PLANK WAY (Brunei)

The majority of students illustrated cultural knowledge about the Bruneian short story. The findings showed the students' perceptions of the ways of life in a water village, citing how most Bruneians believe in Islam, and use Bruneian or Malaysian languages as part of their official languages. They have learned cultural similarities about ways of water village life. There are several cultural differences between Thailand and Brunei, namely religion, language, food, and costumes. On the other hand, cultural similarities show the ways of water villages as compared to the southern region of Thailand where there are similar villages built in coastal water. In addition, students integrated their cultural knowledge to respect, understand, and share one's own culture and others when communicating with other people in the ASEAN Community. We hope these students will integrate cultural knowledge of Brunei to teach in their future classes to help their future students truly understand Bruneian cultures. Here are the example of students' reflective writing what they learned from Bruneian cultures in the ASEAN community.

Student EDS3: 1. I have learned about Brunei is an Islamic country so they do not eat pig.
 2. The cultural similarity is the way of water village life like Thailand, whereas cultural diversities are language, religion, values, and food.
 3. I will adapt cultural knowledge for intercultural communication.

Student EDS4: 1. I have learned about ways of life, Bahasa language, and Islam religion.
 2. The cultural similarity is the way of life in the water village like Thailand, but differences are language (i.e. Bahasa) and religion (Muslim with the ASEAN countries).

3. I will adapt to my daily life for intercultural communication.

Student EDS5: 1. The cultures and traditions of Brunei have a very close relationship with Malaysia and Indonesia with a lot of cultural traditions such as language and costume.

2. They have a cultural similarity to Thailand. However, in Thailand, we use boats to sell food, drink, or anything.

3. In the future, I can apply cultural knowledge when I go to Brunei. I learn about what I should do and should not do in Brunei.

Lesson 7: THE SHORE (Vietnam)

The majority of students illustrated Vietnamese cultural knowledge including ways of life on shore. The students expressed knowledge of cultural similarities in Vietnamese Buddhism and contrasted elements in the language, food, and attire. Also, students would integrate all cultural knowledge to respect, understand, accept and share one's own culture and other cultures when they communicate with other people in the ASEAN Community. Besides, they will integrate Vietnamese cultural knowledge to teach in their future classes to help their future students to truly understand Vietnamese cultures. Here are the examples of the Vietnamese cultures through students' reflective writing as below;

Student EDS1: 1. I have gained knowledge about the way of life, belief, language, and the currency used in Vietnam.

2. The cultural similarities are religion, food, Chinese tradition, and the way of seashore life, whereas cultural diversities are language and currency.

3. I will teach students about the way of life from other countries, so the student can adapt to their everyday lives.

Student EDS2: 1. I have learned the way of life, Buddhism religion, and belief in the after life.

2. The cultural differences between Thailand and Vietnam are language, religion (i.e. Mahayana and Buddhism), and regime (Communism), whereas Thai people believe in Theravada Buddhism and speak Thai language. Thailand is governed under a democratic regime.

3. It will be easy to successfully communicate if we know how to integrate the knowledge of the story when we encounter with people from overseas.

- Student EDS3:
1. I have learned about beliefs, religious ceremony, and the way of life.
 2. The cultural similarity is the way Vietnamese people spend their lives on the shore like Thai people, whereas cultural diversity is the language.
 3. I will integrate the cultural knowledge into intercultural communication.

Lesson 8: CHILD (Singapore)

The majority of students illustrated Singaporean cultural knowledge including ways of life. Students expressed that in religion, most of Singaporeans believe in Buddhism. In the aspect of language, Chinese and English are used as the country's official languages. They learned cultural similarities about religion as Singaporean people believe in Buddhism like Thai, and belief about the life after death, whereas the cultural differences between Thailand and Singapore are language, food, and attire. Also, students would integrate all cultural knowledge to respect, understand, accept and share one's own culture and Singaporean cultures when they communicate with Singaporean people. Besides, they will integrate cultural knowledge into their classroom in the future. Here are the example of students' reflective writing which reported what they learned and opened mind to understand the similarity and different culture between Thailand and Singapore.

- Student EDS1:
1. I have learned about Chinese tradition, belief, language, and religion.
 2. The cultural similarities are religion, food, Chinese tradition, and belief, whereas cultural diversity is language.
 3. I have no idea.
- Student EDS2:
1. I have learned about religion, language, artistic culture, belief in the supernatural, and way of life in Singapore.
 - 2. The cultural difference is language, whereas cultural similarities are religion, food, and belief.
 3. I can use the knowledge, skills, and attitudes learned from Singapore culture to integrate into intercultural communication in the future.
- Student EDS3:
1. I have learned about belief, religious ceremony, way of life, and language.
 2. The cultural similarities are religion, belief in the supernatural, temple medium, whereas cultural diversity is language.
 3. I will adapt cultural knowledge for intercultural communication

Lesson 9: Dam!! I Lost My Shoes (Indonesia)

The majority of students illustrated Indonesia's cultural knowledge including ways of life. In religion, most of the Indonesian people believe in Islam. In the aspect of language, Indonesians speak Bahasa as the country's official language. They learned cultural similarities about the Muslim community like the Thai Muslims who live in the South of Thailand, and they go to mosques every Friday to pray for Allah, whereas the cultural differences between Thailand and Indonesia are language and attire. Most Thai people believe in Buddhism, but there are Muslim people in the South of Thailand. Also, students would integrate all Indonesian cultural knowledge to understand, accept, and share one's own culture and Indonesian cultures when they communicate with Indonesian people. Besides, they would integrate cultural knowledge into their classroom in the future. Here are the example of students' reflective writing that reported what they learned and understand Indonesian cultures as below;

Student EDS4: 1. I have learned about the Indonesian language, which appears in the character's name and places.

2. The cultural similarity is the way of life, whereas the cultural differences are language, religion, and belief.

3. We adapt cultural knowledge to communicate with other people in the ASEAN Community.

Student EDS5: 1. The culture is about the Islam religion, which people pray and respect to Allah.

2. The cultural similarity is the way of life and cultural difference is language and religion.

3. We can apply cultural knowledge about the Islam religion when we have the opportunity to teach Muslim students.

Student EDS6: 1. I have learned about the Muslim culture and the Quran.

2. The cultural similarity is the way of life, whereas cultural diversities are religion and language.

3. I have an open mind to understand their culture and to adjust their cultural knowledge when visiting Indonesia.

The majority of students have learned the similarity and different cultures from the 9 ASEAN short stories in order to understand the cultural similarities and difficulties in the ASEAN to integrate for successful intercultural communication.

Opinions towards the literature instructional model

1. Research Question: What were the opinions of third-year English major students towards the literature instructional model?

2. Hypothesis: Third-year English major students have positive opinions towards the literature instructional model.

The third research question focuses on the opinion of third-year English major students towards the literature instructional model. The overall quantitative data from the questionnaire mean scores, the qualitative data from the open-ended part, semi-structured interviews, and reflective writing were analyzed.

Table 8 The opinion mean scores of the questionnaire towards the literature instructional model (N = 24)

No.	Statement	Mean	S.D.	Meaning
1.	The model helps you enhance your intercultural awareness.	4.54	0.65	Strongly Agree
2.	You think this model helps you understand more similarities and differences of your own and other cultures among the ASEAN community.	4.54	0.72	Strongly Agree
3.	The model helps you by promoting intercultural communication skills in the ASEAN Community.	4.46	0.50	Agree
4.	The model motivates you to participation.	4.46	0.83	Agree
5.	The model changes more fully your attitude of intercultural awareness in the ASEAN community.	4.21	0.93	Agree
6.	The model helps you share and learn the cultural similarities and differences in the ASEAN community.	4.04	0.90	Agree

Table 8 (cont.)

No.	Statement	Mean	S.D.	Meaning
7.	The 9 ASEAN short stories lessons are appropriate to you.	4.29	0.85	Agree
8.	The literature instructional model activities in each lesson are suitable.	4.75	0.53	Strongly Agree
9.	The instructions of the literature instructional model and statements are clear and understandable.	3.58	0.97	Agree
10.	The ASEAN short story book is interesting.	4.04	0.55	Agree
11.	The period of each lesson is suitable for this study.	3.96	0.99	Agree
Total		4.26	0.33	Agree

From Table 8 the findings showed that the overall opinions mean scores of the students on the implementation of the instructional literature model was a positive opinion ($\bar{X} = 4.26$) and (S.D. = 0.33). According to the model, students strongly agreed towards the model that the model helped them enhance intercultural awareness ($\bar{X} = 4.54$) and (S.D. = 0.65) and helped them understand more difference and similarity of own and other cultures among the ASEAN community ($\bar{X} = 4.54$) and (S.D. = 0.72). Furthermore, they agreed at statement 3 to 6 indicating that the model helped them to promote intercultural communication skill ($\bar{X} = 4.46$) and (S.D. = 0.50), to cultivate them into classroom participation ($\bar{X} = 4.46$) and (S.D. = 0.83) to changes their attitude of intercultural awareness in the ASEAN community ($\bar{X} = 4.21$) and (S.D. = 0.93), and to share and learn the cultural difference and similarity in the ASEAN community ($\bar{X} = 4.04$) and (S.D. = 0.90) respectively. For lessons and literature circle activities, students also strongly agreed that the activities in each lesson were suitable to the content ($\bar{X} = 4.75$) and (S.D. = 0.53), whereas they agreed at statement 7 and 9 to 11 indicating that the 9 ASEAN lessons were appropriate to them ($\bar{X} = 4.29$) and (S.D. = 0.85). Besides, the instruction based on the model and statement was clear and understandable ($\bar{X} = 3.58$) and (S.D. = 0.97). Moreover, the materials used in the classroom were

adequate and interesting ($\bar{X} = 4.04$) and (S.D. = 0.55) and that the period of each lesson was suitable for this study ($\bar{X} = 3.96$) and (S.D. = 0.99).

The Open-ended Questionnaire

From the qualitative data of the open-ended questionnaire, the students displayed that what they liked the literature instructional model, what they disliked the literature instructional model, and their suggestion toward the literature instructional model. The results of the open-ended questionnaire were used to supplement the results of students' opinions towards the literature instructional model.

1. What the students liked in the literature instructional model:

In the pleasant part, the majority of the 22 students displayed what they liked in the literature instructional model which could be grouped into three parts as follows:

Students enjoyed learning with friends in the class. While taking comments, some students revealed that they loved to join with interactive classes; learning short stories provided them enthusiasm and happiness; and, the ideas shared in the group was outstanding. Furthermore, they stated that they learned about different countries, cultures, and languages in the ASEAN community. The Researcher understands that students like to enjoy the class when there is more frequent group cooperation and interaction. The selection of activities employed in the learning activities are those which make students more engaged. Students were assigned an active learning activity, particularly a rotation role activity. "We develop a sense of cooperation through group activities. Furthermore, it could give an opportunity to share ideas, opinions and visions of each other", were stated collectively by students EDS2, 6, 11 and 24.

Finally, the last part regards the gaining of knowledge. Surprisingly, most of the students stated that they gained new knowledge from sharing ideas with friends, and cultures in the ASEAN community and the contents of short stories. Besides, the most interesting part which we can easily pinpoint are the improvement of students in their reading and learning skills during activities.

However, these are the main results from the students that have been expressed in the comments of the open-ended questionnaire to indicate their preferences from

the literature instructional model that was assigned. It doesn't mean that they finally deserve it all in real life. It is based on situations.

2. Student critical feedback of the literature instructional model;

Some comments appeared twice in both positive and negative aspects. Nevertheless, three comments have interestingly appeared in the "dislike" column. It could be grouped into two parts as follows;

2.1 The activity took too long for each group

– In this regard, students stated that the inefficiency of pacing came through the groupwork activities in trying to accommodate the students differences in skills. Group management and in-class time for presentation prep were also cited as inadequate.

2.2 Content difficulties in short stories

– "The content of some short stories is so difficult to read," student EDS 22 said, a sentiment shared by many others. It was evident that there were barriers during learning activity, such as length and content difficulty, even though all short stories were selected to be the best short stories for The ASEAN community.

On the other hand, some students revealed that they disliked the model activities due to the atmosphere in the classroom. The hot weather in the classroom, unwanted or disturbing noises, and repetition of certain activities, especially group leaders who would chose the same stories.

3. Students' suggestions

– The suggestions were taken from the students in that presentation after activities were rotated through 2-3 groups, and to be told within 15 minutes with different content. Some students disliked the use of short stories that were given to them; he/she stated that it should be provided with different and interesting stories. In this case, students needed to choose short stories on their own. In contrast, one student suggested that these short stories should be provided in the textbook course, "it will make me excited to learn new knowledge and to use critical thinking at the same time," they explained.

Semi-structured Interview

The semi-structured interview was conducted with 12 interviewee after the last lesson. The results of qualitative data from the semi-structured interview were used to supplement the results of the first research question and the second research question.

1. Knowledge of Intercultural Awareness

Q1. Have you heard about the term “intercultural awareness” before participating in the class?

From question 1 of the Intercultural Awareness topic, the results showed that 7 students (58.3%) never heard about the term “Intercultural Awareness” prior to participating in this study. One student said that “I do not know whether the word ‘intercultural Awareness and foreign culture are the same or not,” (student EDS12). Perhaps, he/she got confused between both words. Some students were not familiar with the word “Intercultural Awareness,” disregarding it as vocabulary that was too technical. Nonetheless, out of 5 (41.6%) students who agreed to it, one student (EDS1) stated that He/she just heard the term from their past middle school experience, a YouTube website, and information learned by themselves but no one has understood it deeply. In conclusion, most students never heard the term intercultural awareness before.

Q2. Does Buriram Rajabhat University present the knowledge of intercultural awareness in the ASEAN context? How? Please explain?

From question 2 of the Intercultural Awareness topic, the results showed that 8 (66.6%) students learned the cultures through the Buriram Rajabhat Conference and Cultural Festival (or BRICC). The festival had Rajabhat Academic Conferences and the exchange of cultural performances among the ASEAN Community in Buriram Rajabhat University. This festival made the students aware of the real images, because foreigners were invited from many countries. On the other hand, 2 (16.6%) students mentioned that Buriram Rajabhat University never presented knowledge of intercultural awareness for students. “I have studied various subjects, and no one talks about ASEAN or other ASEAN matters. There is no particular ASEAN course,” (student EDS1). In this case, perhaps students never joined or participated in the function which was organized by the University. and 1 student (8.3%) showed another opinion mentioned that the university never promoted students’

intercultural awareness. It looked to be suggested from another point of view that they wanted to learn culture from the interning Vietnamese students in the classroom. In fact, Buriram Rajabhat University promoted most students' knowledge of intercultural awareness through the BRICC Festival.

Q3. Do you want your University to promote intercultural awareness?

Please explain.

From question 3 of the Intercultural Awareness topic, the results were that 12 (100%) students wanted The University to promote intercultural awareness to learn other cultures and for them to adjust to living in other ASEAN countries. In addition, they also shared their own culture and communicated with people within the ASEAN Community. They expressed the will to bring knowledge of culture to teach children in the future as a teacher and to use for intercultural communication in the ASEAN Community. In conclusion, the students wanted the university to promote intercultural awareness, gain cultural knowledge, and integrate for teaching students in the future and promote intercultural communication in the ASEAN Community.

Q4. What do you see as barriers to the development of intercultural awareness in this class? Please explain?

From question 4 of the Intercultural Awareness topic, the results were that 7 (58.3%) students found barriers to develop their intercultural awareness caused by English vocabulary in the story and local languages. 2 (16.6%) students explained their problem with the translation of the story, whereas 2 (16.6%) students mentioned about being open minded to accept other cultures. There was 1 (8.3%) student who stated the problem about the long content of the short stories. In conclusion, the students had barriers to developing intercultural awareness which comprised of vocabulary, translation, attitude of open mind, and long content of the short stories. But there were some complaints that students felt the group dynamic to be unfair: "I have issues with my classmate who are being irresponsible," student EDS2 said. It could happen within groups that many students wanted a day pass. Moreover, some students suggested to use stricter classroom management and structure. One student (EDS12) stated that "I wanted to propose the presentation should have only two or three groups in each week. Too many groups in a week are too monotonous". Students

felt bored and uncomfortable doing a single activity continuously. Therefore, researchers must manage time appropriately.

2. The Literature Instructional Model

Q5. How do you use knowledge, skills, and attitudes in intercultural communication in the ASEAN community?

From question 5 of the Literature Instructional Model topic on table 24.5 the findings were that after learning through the literature instructional model, 11 (91.6%) students would bring cultural knowledge, including religion, from the short stories to apply for successful intercultural communication in the ASEAN community. Besides, they would exchange their own culture with people in the ASEAN Community and change their attitude to adjust and accept other cultures, and to live with different social groups happily. On the other hand, 1 (8.3%) student did not change their attitude.

Q6. How do you share and learn about your own culture and others from different cultures among the ASEAN community?

From question 6 of the Literature Instructional Model topic, the results were that 11 (91.6%) students would share and learn about their own culture and others from different cultures in the ASEAN community through chat or talk on both social media and face-to-face communication. Interestingly, student EDS7 viewed that information exchange was a more engaging form of peer-to-peer discussion. Another method was advised by student EDS 9, "I will take them to see your important places in Thailand and teach them the Thai culture by using communication skills. It dictates that students understand how to advise The ASEAN community to learn new cultures through many channels." On the other hand, 1 (8.3%) student had no idea how to discuss the question. In conclusion, intercultural communication would take place through chatting over social media and face-to-face communication.

Q7. Do you feel this model class has changed your attitude about intercultural awareness in the ASEAN community? Please explain?

From question 7 of the Literature Instructional Model topic, the results were that 11 students changed their attitude to accept and understand other cultures in the ASEAN Community after participating in the literature instructional model activities. On the other

hand, 1 student did not change their attitude but gained more knowledge of cultures from the short stories. In conclusion, most students said they changed their attitude to understand and accept both their own and other cultures in the ASEAN community.

3. The skill of Intercultural Communication

Q8. Does the model engage you in classroom participation?

From question 8 of Skill Intercultural Communication topic, the results were that 11 (91.6%) students mentioned that the model made them participate in group discussions more actively, as each student had a responsible role in the literature instructional model activities that each role linked with each other in a group. In addition, some students pointed out that the model helped them share ideas with friends and helped them open their minds to learn new ideas from friends in a group. However, 1 student mentioned that the model encouraged her/him to participate in the activities at a 50% measurable increase because some students were not being responsible for the role in the activities. In conclusion, most students agreed that the model engaged them to participate in the classroom.

Q9. Do you think this model helps you enhance intercultural awareness and change your attitude of intercultural awareness in the ASEAN community?

From question 9 of Skill of Intercultural Communication topic, the results were that 11 (91.6%) students mentioned to the literature instructional model helped them enhance intercultural awareness and change their attitude in order to open their mind to accept or understand different cultures such as the ways of life, arts, religion, belief in superstition, and food in the ASEAN community. On the other hand, the model enhances intercultural awareness of 1 (8.3%) student only, but did not change the students' attitudes. In conclusion, the model promoted students' intercultural awareness and changed their attitude toward understand the different cultures in the ASEAN Community.

Q10. Do you think the activities in each lesson are suitable?

From question 10 of Skill of Intercultural Communication topic, the results were that 9 students agreed that activities in each lesson were suitable to the content because students were given a responsible role from activities to discuss the cultural content in groups. The content was organized in order, starting from the easy content to the difficult content. Then they shared them with a friend to analyze the cultural content as a way to gain the main

insight for preparing the presentation in class. On the other hand, 3 students disagreed with the suitability of the content used in the activities because of 2 factors: the long content of the short stories and the atmosphere in the classroom. In conclusion, most students agreed with it and few students disagreed because of the issues as mentioned.

4. The attitude toward the model

Q11. Do you think this model helps you understand more about the similarities and the differences of our own and other cultures among the ASEAN community?

From question 11 of the attitude towards the model topic, the results were that 12 students agreed that the model helped them understand the cultural similarities and differences in the ASEAN community. In addition, the 6 roles of the model activities helped them share their ideas with friends in a group discussion and open their minds to accept and understand both their own and other cultures. Some students mentioned that the model promoted his/her capability of critical thinking and encouraged him/her to find more information about the cultures and vocabularies in the short stories. In conclusion, the model could help the students understand and accept both their own culture and others.

Q12. Do you think your cultural background may affect your attitude about intercultural awareness issues? If yes, how do you deal with that?

From question 12 of the attitude towards the model topic, the results were that 10 students agreed that the cultural background affected their attitude towards intercultural awareness issues before participating in this experiment. After participating in the experiment using the literature instructional model, they changed their attitude to be open-minded, to accept and understand the similar and different cultures in both their own and other cultures. However, 2 students pointed out that the cultural background did not affect them because they understood and were already open to accept the similarities and differences between their own cultures and other cultures. In conclusion, most students encountered the effects of cultural background before participating in this study.

Classroom Observation from the Literature Instructional Model Activities

Based on qualitative data from classroom observation from the literature instructional model, the researcher observed students' learning behaviors and participation in the model

activities in 9 sessions, each session lasted 180 minutes. The results of the qualitative data from classroom observation were used to supplement the result of the third research question. The results of classroom observation for each session were illustrated as below; (See Appedix P)

1. The qualitative data from classroom observation from the literature instructional model activities in VEASNA and AVONG (Cambodian)

The part of observation in VEASNA and AVONG (Cambodian) was summarized according to the classroom observation as follows:

Before students begin the activities, they were asked their background about cultural knowledge from the music video clip they watched. They had an interest in watching Cambodian folk songs. After that, the activities started to be formed in 4 groups of 6 members. They performed role play during the activities they enjoyed using their cellphone to search for more Cambodi's cultural information to support their role play, and share ideas, feelings, experiences, and information with group members. Students started to show awareness of intercultural differences by comparing cultural similarities and differences between their own group members when fulfilling their designated group role. They were very happy to share their information based on the model role play to group members. It highly motivated students. They were normally familiar with teacher-centered classroom approach before. The last process, they were asked about knowledge they acquired from the short story after a group discussion. They showed their understanding of intercultural awareness through the presentation, and started open-minded and accepted cultural similarities and diversities of their own among Camborian cultures. For the attitudes towards intercultural communication, they loved to be changed in their attitude and became open-minded and accepted other cultures for intercultural communication. They proved an elevated capacity for intercultural communication as they accepted other cultures. Even the few students who were reultant about new cultural knowledge, they still posed questions to presenters and seemed to enjoy their enlightening answers.

In the first short story of VEASNA and AVONG (Cambodian), Some students looked losing self-confidence and some students did not express much with their role. The researcher tried to stimulate some of them. Regarding Cambodian short story, they were a little bit familiar with the culture because they were very close to Thailand. Moreover Thai and Camodia shaired each some culture. Therefore, the activity could be easily run, but not very much smoothly.

In the part of acting of students, they have gone through acting since first year to third year, they acted quite well. From the presentation, it could be noticed that they started to love what they were participating at that time.

2. The qualitative data from classroom observation from the literature instructional model activities in IGUANA (Philippines)

In the part of observation in IGUANA (Philippines) was summarized according to the classroom observation as follows;

For the activity of The IGUANA's role play, students were excited to watch the video clip provided. The researcher warmed-up students by eliciting their prior knowledge, and their answers were engaged and informative. After that, the students began performing role plays. They could share important knowledge regarding the learning process and use internet resources to support their information. Amidst their learning, they enjoyed sharing, expressing, motivating and performing well. When they were unclear about some issues that they couldn't work through, The student researcher role was sometimes used in reference. The difficult vocabularies were used in The Filipino short story, therefore, teachers were asked to be facilitators who could help students. After the presentation, they accepted the similarity and the differences of the Philippine cultures. Their attitude were to become open-minded Philippines' cultures for intercultural communication. The last process of the groups, the presenters were asked what made the audience skeptical. The answers were very satisfactory for them due to the support that the role of the presenter held.

It was interesting that when researchers allowed students to use their cellphones, sometimes, students deviated to serve another link or video clip which was not related to the lesson. In this case, phone access seemed to loosen control for the researcher depending on the atmosphere in the classroom. It definitely was a weak point for this particular case. Moreover, some short stories may have lost students in the overwhelming and unfamiliar details, such as in the story of The Philippines, Thailand, Vietnam and Singapore. These might be the reason for the students lack of concentration in their learning. However, most students were interested in the activities model which was assigned by the researcher while they performed their role play.

In the second short story, the students seemed to be a lot better prepared than the first week of their role. They have gone through from the first short story. What the researcher spotted from this role was that students have started to be open-minded. This could be the starting point of the development of their intercultural awareness.

3. The qualitative data from classroom observation from the literature instructional model activities in BUFFALO MYNA (Lao)

In the part of observation in BUFFALO MYNA (Lao) was summarized according to the classroom observation as follows:

The procedure of the activity was the same as other stories. But interestingly, the Lao story was very familiar to students who knew the Thai culture in the northeast of Thailand. Students performed very well because they were in the northeast of Thailand, this culture was imbibed easily for them. Of course, students were more ready to learn more about Laos' culture. The role plays were performed in a very interesting manner. They could understand, and be open-minded regarding the unprivileged country, and accepted their own Laos' culture and looked at them as our close neighbor.

The researcher noticed that the students were familiar with Lao's culture and that they were eager to share the information, the intercultural changing, and the similarities. This conveyed to their attitude to Lao that has been known as unprivileged country. Moreover, two languages between Thai in the northeastern part of Thailand and Lao shared similar characteristics. This part could support to their development of intercultural awareness as well.

4. The qualitative data from classroom observation from the literature instructional model activities in FRIEND (Malaysia)

In the part of observation in FRIEND (Malaysia) was summarized according to the classroom observation as follows;

Students had an interest in watching Malaysian folk songs before entering into model activities. They searched the information from other sources to support their performances. The tools used were cellphones, laptops, books and so on. These will be brought to share with group members. Their performances were outstanding due to adequate and creative presentation of their research. They tried to express their presentation as much as they can as if they were addicted to performances. Through trial and error,

they came to know that “the show must go on” till they achieved their artistic aim. Interestingly, some students used to visit as exchange students in Malaysia. Therefore, they came to know the real culture which they had been investigating. Then they could provide and illustrate Malaysia to their group members. The audience who never visited Malaysia could keep in touch with the presenters. The presenters could answer their questions beautifully.

It was found that students came across to half of short stories. They had better knowledge about Malaysia. The differences between Malaysia and Thai were not just the fact that Malaysia is muslim country and Thai is Budhism (mostly). Their attitude started to be changed during participation of the activity. Some groups presented cultural knowledge through role–playing as a visitor to Malaysia. And whatever they could find costume around their regarding Maylasia style, they showed their feeling to support it. So, barrier could be broken down along with their positive attitude.

5. The qualitative data from classroom observation from the literature instructional model activities in MID–ROAD FAMILY (Thailand)

In the part of observation in MID–ROAD FAMILY (Thailand) was summarized according to the classroom observation as follows:

For Thailand, every student knows the culture very well, but in a short story, some information might not come across the same way. What a shame that we did not have foreign exchange student in the classroom. Otherwise, this information could be shared to each ASEAN country. Nervertheless, the group members not only discussed Thai culture but also compared their own to every ASEAN country. They shared the similarities and the difference among ASEAN country, moreover, they performed role plays for each of the ASEAN countries. They enjoyed asking and interacting with each other. When the last process was done, Thai students were more open–minded and accepting toward other cultures in the ASEAN community.

The interesting this in this short story was to share Thai and ASEAN cultures. Student have known their culture well. They were enthusiastic to compare other culture to the audience. It could develop their knowledge to apply with other cultures.

6. The qualitative data from classroom observation from the literature instructional model activities in THE PLANK WAY (Brunei)

In the part of observation in THE PLANK WAY (Brunei) was summarized according to the classroom observation as follows:

In the first step, students enjoyed watching video clips of Bruneian folk songs. The next step was to prepare discussion points in their groups of the ideas, feeling, experiences, and information from the story. After that they showed intercultural awareness through the presentation indicating the cultural similarities and diversities of Thai and Bruneian cultures in the ASEAN community. They had positive attitudes towards intercultural communication. After the presentation of each group, some students asked some groups when they hesitated about their own culture and other cultural knowledge to support their new information with beliefs, languages, food habits and so on. After the model activities, students could understand be open-minded, and accept their own culture along with Bruneian culture.

Students could develop their intercultural communication skills because all of them accepted the cultures. In each week, they rotated the roles in their group. They acted different roles and these could share the idea

7. The qualitative data from classroom observation from the literature instructional model activities in THE SHORE (Vietnam)

In the part of observation in THE SHORE (Vietnam) was summarized according to the classroom observation as follows:

Students prepared watching video clips which were the warm-up questions before the beginnings of the model activities, they did the same with other short stories regarding lesson activities such as sharing ideas, feelings, experiences, interactions etc. They showed their attitude and awareness of intercultural communication. Some students presented cultural knowledge through role-play situations. They also gave examples by acting as a reporter. When they finished presenting or performing the show, they would be asked by the audience who hesitated about their own culture and other cultural knowledge to support their new information. When the presenters could solve the problem they were being asked to solve, all students understood and were open-minded about Vietnamese culture.

In some days, there were some disturbances from outside such as no light, and noisiness but students were still enjoying with the activities. They concentrated on what they were presenting. It could be noticed that no matter how hard they tried to learn with unfamiliar word from the short stories, they could come across by serving information from media sources and consulted teacher who acted as facilitator. They were aware that learning other cultures were not easy to adjust to each other.

8. The qualitative data from classroom observation from the literature instructional model activities in The Child (Singapore)

In the part of observation in THE CHILD (Singapore) was summarized according to the classroom observation as follows;

Students were excited to watch Singaporean folk songs during warm-up questions. They were asked to perform the role play after discussion within the group, sharing information, ideas and experiences. The students of each group fully participated in the model activities. After that they showed an understanding of intercultural awareness through presenting in which they learned to accept cultural similarities and diversities between Thai and Singapore culture in the ASEAN community. When the presentation and the performance were illustrated to the audience, they changed their attitude as they delivered the presentation in front of the classroom. They also became open-minded and accepted their own Singaporean culture for intercultural communication. They expressed their views on acceptance of their own culture and Singaporean culture after participating in the model activity for successful intercultural communication. Some students even performed role plays to be clear for the presentation. A Q&A session followed the presentation that encouraged peer interaction.

Students had performed almost the last short story. It looked quite well for the Intercultural instructional model. Students learnt many cultures from different short stories. They had been changed in their attitude, understanding the similarities and the differences. Singapore had different culture. There was no any specific for the culture in Singapore, people were from different races. The students were ware to express in different ways to show what Singapore people lived each other. Some of them hesitated about their own culture and

compared with Singapore. The presenters could show the similarities and the differences well. To show this case, they could understand and accepted the diversities of each country.

9. The qualitative data from classroom observation from the literature instructional model activities in Damn !! I Lost My Shoes (Indonesia)

In the part of observation in DAMN!! I LOST MY SHOES (Indonesia) was summarized according to the classroom observation as follows;

After the warming up, students were asked to take turns and switch roles among them. During the model activities, they shared ideas, feelings, experiences and information within group members. The performances were formed and students participated excitedly in the model activities. After that they showed what they found from sources. They expressed the intercultural awareness through doing the presentation together with learning the similarities and the diversities between Thai and Indonesian culture. They also showed some changes in their attitude towards intercultural communication when they delivered the presentation in front of the classroom. Moreover, they became open-minded towards Indonesian culture. They also showed skills on how to speak Bahasa language in some sentences. And when culture was unclear for the audience, they would perform through arole-play situations like acting like a news reporter.

It could be noticed that the students could express their attitudes towards other cultures. They were comfortable to interact with other cultures. Their beliefs, values and attitudes changed after after a series of performances they have done.

Conclusion

This chapter reported the results under 3 major questions: what is the efficiency of the literature instructional model that enhances intercultural awareness of the third-year English major students 2) what is the intercultural awareness of third-year English major students, and 3) what are the opinions of third-year English major students towards the literature instructional model.

To answer the first research question, the results from the pilot students' reflective writing during treatment and the intercultural awareness posttest were disclosed. The results showed that the effectiveness of the literature instructional model to enhance students'

intercultural awareness through learning the ASEAN short stories was higher than the expected criteria 80/80.

To answer the second research question, the result from the intercultural awareness test was reported that the literature instructional model promoted students' intercultural awareness. Besides, it was aligned with the findings from students' reflective writing that they had been aware of their own culture and other cultures through the 9 ASEAN short stories.

To answer the last research question, the results from both quantitative and qualitative data of the questionnaire, the open-ended questionnaire, the semi-structured interview, the classroom observation were disclosed. The results revealed that students had positive opinions towards the literature instructional model. Students were at an agree level in a total. Moreover, the literature instructional model activities of each lesson could enhance students' group discussion and participation in class.

These results supported the idea that the literature instructional model can foster students' intercultural awareness. This was clear that, after receiving treatment, the students displayed a major improvement in their intercultural awareness. Consequently, the results were shown that the literature instructional model is an effective instruction raising students' intercultural awareness and positive opinions towards the literature instructional model.

However, the literature instructional model was told by students' comments in the open-ended question and semi-structured interview. In this regard, students stated that the activity spent too much time when they worked in each group due to the unequal knowledge of each student, the group management and unsatisfied allotment of time for presentations (providing free time for presentation) and the difficulty of the content of some short stories. Students did not understand the contexts well. Moreover, some students revealed that they disliked the model activities due to the atmosphere in the classroom comprising of high temperatures, unwanted or disturbing noise, and too much repetition of some activities or short stories. Therefore, reducing some of these limitations will improve the effectiveness of the literature instructional model and improve student satisfaction.

CHAPTER V

CONCLUSION

This chapter consists of five sections including a summary of the research, the research results, discussion, the pedagogical significance, recommendations, and concluding thoughts. The summary of the research includes the objectives, the research design, and methodology. The research results are analyzed in the second section, and the research results are discussed in the third section. In the fourth section, pedagogical implications are detailed along with suggestions and the fifth section concerns the limitations of the study. Finally, recommendations are given for further research.

Summary of the research

The research objectives were 1) to investigate the intercultural awareness levels of third-year English major students through the use of the literature instructional model 2) to examine the effectiveness of the literature instructional model to enhance intercultural awareness of third-year English major students using a set criteria (measuring a score maximum of 80/80) 3) to investigate the opinions of third-year English major students towards the literature instructional model (LIM). The research design was the quasi-experimental research with a single group pre-test and post-test design using the mixed method. The mixed method examined students' intercultural awareness before and after treatment. Furthermore, student opinions towards the model were investigated during and after the treatment.

Research Results

The research results can be outlined in response to the research questions as follows:

objective 1 was firmly proved by the 80-point criteria set on the post-test and reflective writing pieces. A pretest, a semi-structured interview, a questionnaire, and an observation were also administered.

1. The effectiveness of the literature instructional model was with the criteria set at 81.57/81.13, which was higher than the expected criteria 80/80.

2. There was a significant difference between the pretest and posttest and mean scores of intercultural awareness at a significance level at 0.05. Also, the effect size was 1.350 that reported the magnitude of the large effect.

3. Students have positive opinions towards the literature instructional model at the agreed level in total. Also, the qualitative data from the questionnaire, semi-structured interview, reflective writing, and observation were confirmed that students had positive opinions towards the LIM.

Discussion

The research questions were 1) to investigate the intercultural awareness levels of third-year English major students towards the LIM 2) to examine the effectiveness of the LIM on enhancing intercultural awareness of these students and 3) to investigate their opinions towards the LIM (LIM). Consequently, the research results were analyzed and examined to prove the 3 hypotheses.

1. Hypothesis: The intercultural awareness posttest mean scores of these students were higher than the intercultural awareness pretest mean scores at a significant level of 0.05.

According to the research results obtained from the intercultural awareness test, the majority of students had increased their intercultural awareness (IA) after implementing the literature instructional model (LIM) at a significant level of 0.05.

According to the research finding obtained from the intercultural awareness post-test, the majority of the subjects (50%) raised their Intercultural Awareness (IA) level after implementing the LIM. It can be explained by the theory of Reader Response (Rosenblatt, 1938) which states that the concept of the reader response theory is the process of the reading which concentrated on the text, the reader, and the transaction between the reader and the text. Moreover, the literature circles role sheets (Furr, 2004) based on the main concept of Rosenblatt's (1995), "The Reader Response Theory" was adapted to design a part of the LIM activities which contributed to students developing their language competency,

appreciation of the literary text, cultural awareness, as well as their critical thinking through participation in a group discussion of the ASEAN 9 short stories. This was in lined with Kaowiwattanakul (2012); Liao (2009); Irawati (20017); Karatay (2017)). In addition, literature circles were also used for learning and teaching literature to develop students' language competency and cultural knowledge as well as intercultural awareness, which is in line with Varita (2017), and Jacob (2015). With the LIM activities, students were trained to be stronger learners with global mindedness as this approach involves active reading and application of background knowledge to interpret what they read (Iser, 1978; Klarer, 1998; Kaowiwattanakul, 2019). According to the LIM activities, the majority of students enjoyed participation of group discussions to share cultural knowledge, emotion, views, and opinions with group members in order to accept, respect, and perceive the cultural similarity and the cultural diversity in the ASEAN community.

2. Hypothesis: The efficiency of The literature instructional model is higher than the expected criteria set 80/80.

Regarding the data obtained, it could be concluded that effectiveness of the literature instructional model was 81.57/81.13, which which was higher than the criteria set at 80/80 based on the efficient process of Buosonte's (2019) research development in Education with 3 following phases: Individual Attempts: 3(1:1:1), Small Group Attempts 9 (3:3:3) and Field Attempts: 28 pilot students respectively.

3. Hypothesis: Third-year English major students positively agreed towards the literature instructional model (LIM).

According to the research results from 24 respondant questionnaires, , it was determined that the majority of the students had positive opinions towards the LIM overall at "Agree" level score ($\bar{x} = 4.26$ and S.D. = 0.33). Regarding the data obtained from questionnaire, the majority of students showed their highest at "strongly agree" levels ($\bar{x} = 4.75$ and S.D. = 0.53). The studentst reported favorably towards the literature instructional model activities in each lesson because the LIM activities were based on Rosenblatt's (1938)Reader Response Theory. Rosenblatt emphasizes students' critical thinking, interpretation, and discussion of the various points in the texts they read. Moreover, the theory allows the majority of stuentst' opportunity to discuss and to share cultural knowledge, emotion, views, and opinions with

group members in order to accept and perceive the similarity and diversity of culture in the ASEAN community (Jauss, 1981; Liao, 2009; Kaowiwatanakul, 2019).

Data obtained from open-ended questionnaires, semi-structured interview, reflective writing and classroom observations, firmly supported this research question.

1. The open-ended questionnaires

In regards to the open-ended questionnaire results, first, the majority of students liked to learn and share new cultural knowledge and similarities and diversities of the ASEAN culture as well as the local language. Second, some students liked the LIM activities and participating in the group discussions. However, some students displayed negative attitudes towards the length of the activity and the story content and the difficulty of the lessons. Lastly, some students gave suggestions including scaffolding content of some short stories to lessen the difficulty, rotating the presentation within groups for better peer cooperation, decreasing presentation time to 15 minutes, and providing each group with interesting and different stories.

2. The Semi-structured Interview

Regarding the semi-structured interview results from question 1, the majority of students reported that they had never heard the term “intercultural awareness” before participation in the treatment, whereas some students learned the term when they were in secondary school as well as websites. According to question 2, the majority of students learned the ASEAN cultures through Buriram Rajabhat Conferences and Cultural Festivals. Some students mentioned that Buriram Rajabhat University never presented knowledge of intercultural awareness for students. “I have studied in various subjects, no one talks about ASEAN or other ASEAN matters. There is no particular ASEAN course,” students (EDS1) said. In this case, perhaps the student never joined or participated in the function organized by University and the students (8.3%) showing another opinion mentioned that the university never promoted students’ intercultural awareness. Furthermore, they wanted to learn culture from the interning Vietnamese students in the classroom. The semi-structured results displayed that the majority of students (100%) required Buriram Rajabhat University to promote their intercultural awareness. The barrier of development of their intercultural awareness was caused from their low vocabulary competency and local language of the 9

short stories in question. Also, some students felt unfair to have some friends who were irresponsible for working groups, they took advantage of friends in item 4, the majority of students reported that they would apply the cultural knowledge from the 9 short stories for successful intercultural communication. However, one student showed interesting points: the model did not change his /her attitudes due to result of his /her cultural background knowledge or the ineffective LIM as expressed in question item 6. According to the results of question item 7, it could be concluded that the LIM changes the majority of students' attitudes to help understand the other cultures from the ASEAN community as well as encourage them to participate in the activities. Question item 9 showed that the LIM helped the majority of students enhance their intercultural awareness. However, one student explained that the LIM did not change the attitudes because of his or her low English competency or the ineffectiveness of the LIM. With concerns to the results of question item 10 and 11, the majority of students agreed that the LIM was suitable for activities and helped them understand the cultural similarities and differences in the ASEAN community as well as promoting his/her critical thinking ability and encouraged him/her to find more information about the cultures and vocabularies in the short stories. In the last question, the majority of students agreed that the cultural background affected their attitudes towards intercultural awareness issues before participating in this experiment. However, some students reported that the cultural background did not affect them because they understood and were already open to accept the similarities and differences between their own cultures and other cultures.

3. Reflective Writing

The contents of the 9 ASEAN short stories consisted of key terminology relating to the ways of life, religion, language, belief, value, food, costume, tradition and arts which were familiar to students.

Regarding the finding of short stories, the majority of students enjoyed learning the same content regarding the way of farmer life in the countryside including Cambodia, Lao, Malaysia, and The Philippines. This helped the majority of students to understand more clearly what events take place as well as the friendship between people in the countryside. Second, the majority of students reported that they understood and accepted the similarity and diversity of cultures because of Vietnamese and Bruneian short stories took place in the way

of life that people who lived on the shore and the way of water village life familiar to Thai people living on the shores of Andaman, the region of southern Thailand. The content of The Singaporean short story was similar to the majority of students because of some cultures similar to Thai people living in China Towns throughout Thailand. The Indonesian short story was about the way of Muslim life familiar to the majority of students who are familiar Muslims who live in 3 provinces in the South of Thailand. Nonetheless, The Thai short stories surprised the majority of students about traffic jams in the past and the Thai names of places as the majority of students were from Khamer village and struggled with some Thai words. In conclusion, the majority of students enjoyed participating in a group discussion and learned because the content of the short stories were familiar to them.

4. A Classroom Observation

Some strong and weak points were found in regards to the classroom observations in lesson 1 and lesson 9. The majority of students performed role play during the activities and enjoyed using their cellphone to search for more Cambodi's cultural information to support their role play, and enjoyed to share the ideas, feelings, experiences, and information with group members. They were normally familiar with teacher-centered-classroom approach before. They showed their understanding of intercultural awareness through the presentation as well as asking and answering the questions from the presentation activities in many ways, and they became more open-minded and accepted cultural similarities and diversities of their own and Cambodian cultures. In lesson 2, the researcher acted as a facilitator to help students' problems during the activities. In lesson 3, the content was surprisingly familiar to the students who knew the Thai culture particular to the northeast of Thailand. Students performed very well because they were in the northeast of Thailand. In lesson 4, students used items such as cellphones, laptops, books and so on to search for more information and to share with group members. Their performances were outstanding in terms of accuracy, content, and research. Some students involved in lesson 4 were exchange students from Malaysia. Therefore, they came to know their authentic culture through their actual experience. Some students shared the similarities and the differences among ASEAN countries, moreover they performed role plays in ASEAN countries in lesson 5 Some students showed the interesting point that after the presentation of each group, some students asked some groups when

they hesitated about their own culture and other cultural knowledge to support the new information such as the beliefs, languages, and food habits presented in lesson 6. In the presentation after the group discussion, some groups presented the cultural knowledge through acting to be news reporters from lesson 7. Some students performed role play to be clear for the presentation as well as showing strong comprehension in lesson 8 because the content of the story was familiar with Thai students who lived in China Towns. In the last lesson, some group of students showed the role play with news reporters and how to speak Bahasa language in the beginning of presentation. There were some weak points in lesson 1–9, some interesting reports that some students used cellphones to serve the websites with other goals and some students faced the problems of interpreting the short story content as a result of their the low English competency.

Pedagogical Significance

The research results are useful as they contribute to the Literature Instructional Model for school English teachers or university English instructors. Firstly, the Literature Instructional Model of this study is appropriate for third-year English major students. However, this can be implemented for any English student levels or any students from other departments by providing the appropriate content and activities to them. Secondly, school teachers or university instructors would like to employ the ASEAN short story lesson plans from this study. They could apply or adjust the contents of the lesson plans, the time, and the limitations of the model activities to be suitable for the students. Thirdly, school teachers or university instructors can incorporate cultural content into every English class to have relevant lessons for learners. Fourthly, this study emphasizes mainly ASEAN cultural content, which includes the way of life, religion, language, belief, value, food, costume, tradition, and art; school teachers or university instructors may wish to adapt the model to provide the global cultural content, whether that be in business, sport, fashion, diplomacy, language, food, education, belief, and religion, etc. (Global Culture Online, 2018). Through implementing the Literature Instructional Model, students can understand, accept, mediate, and build awareness of the global culture for successful intercultural communication.

Limitations of the Study

Limitations of the study found while the research was being implemented were as follows:

1. The length of contents in the short stories
2. Level of language used in the short stories
3. The presentation duration
4. 1-2 group for presentation (not all groups)
5. Students allowed to use a cellphone used it for entertainment (listening, browsing, watching other irrelevant information)

Recommendations for Further Research

Further study can be conducted as suggested below:

1. The study on the use of the Literature Instructional Model can be conducted to promote intercultural awareness with English Teachers or students of Primary Schools in Buriram Public Area or other regions of the country.
2. The study of the Literature Instructional Model can be conducted with the cultural context of “global culture” to promote intercultural awareness or language competency with different groups of university students.

Conclusion

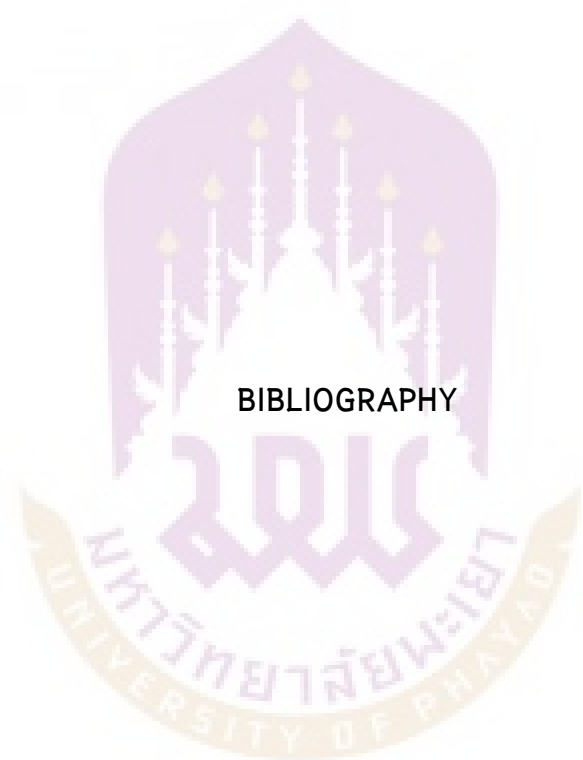
The five sections of the study included a summary of the research, the research results, discussion, the pedagogical significance, recommendations, and conclusion.

The Literature Instructional Model involved both group discussion and cooperative learning, which cultivated students to participate in learning activities with 6 roles, and the rotational roles were used for every lesson. The model can promote students' intercultural awareness through various model activities that involve sharing their views, thoughts and feelings to compare different and similar cultures. Students understand, accept, and appreciate cultural diversity, and are aware of different and similar cultures for successful intercultural communication in the ASEAN community. Consequently, many studies have emphasized fostering students' intercultural awareness and language teaching in the

classroom for intercultural communication in the global context (Wang, 2017; Liu, 2016; Li, 2016; Lopez–Barrios, 2012).

With the emergence of borderless communication in globalization, intercultural awareness has played a key role for successful intercultural communication. As a result, the integration of intercultural awareness and literary instruction should be emphasized in the English classroom to promote students to be great communicators in the global community.





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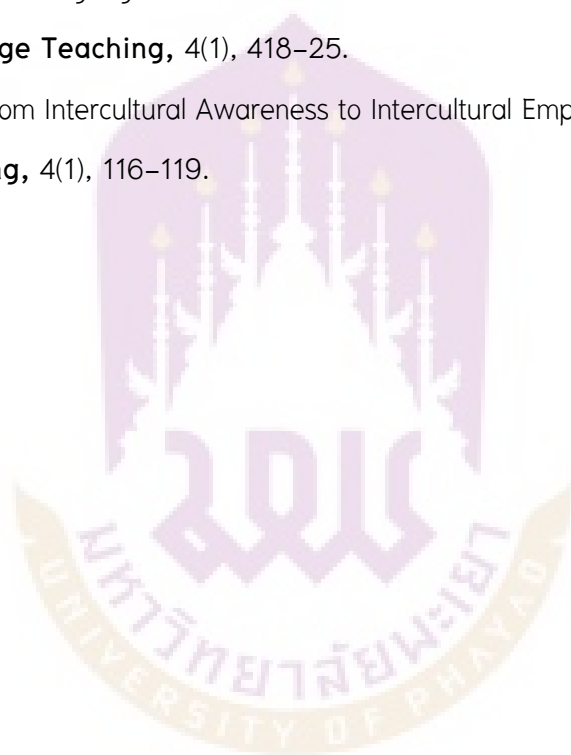
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APPENDIX



APPENDIX A Lesson plan

The General Structures of Lesson Plan 1–9

Lesson Topics	<ol style="list-style-type: none">1. Veasna and Avong (Cambodia)2. The Iguana (Philippines)3. The Buffalo Myna (Lao)4. Friends (Malaysia)5. The Mid Road Family (Thailand)6. The Plank Way (Brunei)7. The Shore (Vietnam)8. The Child (Singapore)9. Damn!! I Lost My Shore in Mosques (Indonesia)
Framework	Exploring the local cultures (the way of life, religion, language, belief, value, food, costume, tradition, and arts), one's own culture and other cultures through the use of the literary instructional model in the classroom.
Objectives	<ol style="list-style-type: none">1. To explore the differences and similarities of local cultures, language, tradition, and arts of one's cultures and other cultures.2. To clearly understand the similarities and differences of local cultures, our own culture, and other ones worldwide.
Cultural Content	Students will express knowledge of local cultures (language, belief in religion, values behavior, tradition, and arts) in Cambodia and Laos
Guiding Questions for Intercultural Communication	<p>Students will provide information about the way of life, religion, language, belief, value, food, costume, tradition, and arts from each country by exploring the following questions:</p> <ol style="list-style-type: none">1. How do you feel after you read the short story?2. What is the main plot of this short story?3. What characters are there in this short story?4. What culture, language, tradition, and arts do you notice from this short story?5. What similarities and differences of culture, language, tradition, and arts have you found in the short story?

Lesson Topics	Linkage to Framework	Objectives	Cultural Content	Intercultural communication content
1. Veasna and Avong (Cambodia) 2. The Iguana (Philippines) 3. The Buffalo Myna (Lao) 4. Friends (Malaysia) 5. The Mid Road Family (Thailand) 6. The Plank Way (Brunei) 7. The Shore (Vietnam) 8. The Child (Singapore) 9. Damn!! I Lost My Shore in Mosques (Indonesia)	Exploring the local cultures (the way of life, religion, language, belief, value, food, costume, tradition, and arts), one's own culture and other cultures through the use of the literary instructional model in the classroom.	<ul style="list-style-type: none"> - To learn the concept of local cultures - To explore the differences and similarities of local cultures, language, tradition, and arts of one's cultures and other cultures. - To clearly understand the similarities and differences of local cultures, our own culture, and other ones worldwide. 	<ul style="list-style-type: none"> - Local culture (language, belief in religion, values behavior, tradition, and arts) in Cambodia and Lao 	<ul style="list-style-type: none"> - Provide information about the way of life, religion, language, belief, value, food, costume, tradition, and arts from each country: - How do you feel after you read the short story? - What is the main plot of this short story? - What characters are there in this short story? - What culture, language, tradition, and arts do you notice from this short story? - What difference and similarity of culture, language, tradition, and arts of your own and others are there in the short story?

APPENDIX B The Item–Objective Congruence Index of Lesson Plans

B1

1 Examples of Lesson Plan

Lesson Plan 1– ASEAN Short Stories

Date:

Time: 3 periods (60 minutes each)

Topic: Veasa and Avong (Cambodia)

Linkage to Framework:

Veasa and Avong (Cambodia)–Exploring the local cultures (the way of life, religion, language, belief, value, food, costume, tradition, and arts), one’s own culture, and other global cultures through the use of the literary instructional model to be used during the class.

TQF for Short Story Instruction: The learner will develop 3 key aspects:

1. Knowledge: The student will be able to critically analyze the content.
2. Intellectual Skills: The student will be able to bring knowledge to assist in the solution of the problem effectively.
3. Interpersonal skills and responsibilities:
 - 3.1 The student will be able to develop interpersonal and collaborative skills via guided groupwork.
 - 3.2 The student will be able to develop leadership through effective teamwork.
 - 3.3 The student will share responsibilities and assignments and adhere to deadlines.

Terminal Objective:

Students will be able to accurately compare their own culture to others among the ASEAN community by presenting answers to the 6 guided questions in the context of short stories based in ASEAN nations. By collaborating with their teammates, the students will be able to present in their group discussion 3–5 key aspects of comparison of the texts that are related to the framework of questions listed above.

Learners will be able to adequately explore the differences and similarities of their own culture and others among the ASEAN community. Additionally, they will be able to be aware of their own culture and other cultures through intercultural communication among the ASEAN community.

Enabling Objectives:

1. Learners will be able to present key similarities and differences of local cultures among the ASEAN community.

2. Learners will be able to summarize and present aspects of tradition, arts, behavior, belief, and local languages.

3. Learners will be able to bring their own experiences from the short story based on the model by providing peer group–delegated information through intercultural communication among group members.

4. Learners will express intercultural awareness in the ASEAN community by presenting novel information and key comparisons at the end of the three–tier literary model.

Content: cultural information includes: the way of life, religion, language, belief, value, food, costume, tradition, and arts from each country.

Background Knowledge: Cultural knowledge of Thailand

Materials and Equipment: the ASEAN short stories book, Computer, reflective writing assignment, projector

Assessment: Learners will be asked to write reflective writing after class and learners' reflective writing will be assessed by instructors what they understand, perceive, and compare with their own culture and others from the ASEAN short stories.

Procedures:

1. Greet learners
 - 1.1 Good morning /Good afternoon!
 - 1.2 Hello!
 - 1.3 How are you?
 - 1.4 How are you doing?
 - 1.5 How is everything?
 - 1.6 How's everything going?
 - 1.7 How have you been keeping?
2. Learners reply to the greeting with
 - 2.1 I am fine. Thank you.
 - 2.2 Great, thanks, and you?
 - 2.3 I am very well, thanks.
 - 2.4 Not too bad, thank you.
3. Check attendance in the class by asking.
Who is absent today?
4. introduce the topic of the short story: Veasa and Avong (Cambodia)

<p>Warm-up</p>	<ol style="list-style-type: none"> 1. Activate learners' background knowledge by letting them watch a music video clip of Cambodia folk song: Lea Snai Tam Touratuos (Chann Kanika) (https://www.youtube.com/watch?v=neoKqV9wURE). 2. After watching the clip, ask them with these questions. <ol style="list-style-type: none"> 2.1 What language do you hear from the song? 2.2 What country does the scene take place in the song? 2.3 How do they dress? 2.4 What are the similarities and differences of the culture shown in the video with your own?
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	<p>3. After answering the question, learners will be guided into activities by forming a small group. Additionally, after finishing each task, role rotations will be used in the next lesson.</p>
<p>The literary instructional model activities</p>	<p>Step 1. After form a small group, they will be asked to draw lots to decide who goes first to act each role of the literature instructional model and members in a small group will know what role they will act.</p> <p>Step 2. After that, they will begin to read the Filipino short story that is based on each role of the literary instructional model.</p> <p>Step 3. After finishing the short stories, learners will perform each role by a group discussion leader of each a group that includes;</p> <p>Sub-step 3.1) Group discussion leader and cultural informant (GDLCI): This role will begin by a group discussion leader firstly. His / her role will act as a facilitator in a group and keep flowing for discussion. A few open-ended questions are opened by GDLCI concerning the story to the other members in a group. Some examples of questions are shown below;</p> <ol style="list-style-type: none"> 1. How did you feel when you were reading this? 2. What did you think about this reading? 3. Would you summarize what happened? (ask the summarizer) <p>GDLCI will ask another member by these questions in a group to share their finding in the story. Also, GDLCI will provide supplementary information about cultures</p>

in the Philippines to members during discussion activities.

Sub-step 3.2) **Summarizer and Explorer of the ASEAN short stories through IT/electronic media (SEASIM):**

In the next step, he/she acts as a summarizer in a group that will search more details in the information of the Filipino short story through the internet or other IT media during a group discussion to support his / her summary of the plot. GDLCI will ask him/her to summarize the plot of Filipino short story to members in a group. Some examples of questions are shown below;

1. What is the most important event in this reading?
2. What is essential for everyone in the group to know about the reading?

Sub-step 3.3) **Connector and Explorer of the Local Traditions and Arts (CELTA):**

After summarizer's summary, a group discussion leader (GDLCI) will ask a connector in a group with these questions as below:

1. What has happened in your life that is similar to some of the things that are happening to the people in the story?
2. Do any of the characters remind you of people that you know? How? Why?
3. Do any of the characters help you to understand the thinking of real people that you know?

CELTA will try to find a connection between the plot of the Filipino short story and the real world. And he/she explores the local traditions and arts from the

	<p>Filipino short story to share with other members in a group.</p> <p>Sub-step 3.4) Word Master and Explorer of Local Languages (WMELL): Next, a group discussion leader (GLCI) will cultivate a word-master role by asking questions such as</p> <ol style="list-style-type: none"> 1. Where is the word found? (page and place on the page) 2. What does the word mean? 3. How is the word used in this sentence? 4. Why is this word important in the reading? <p>He/she (WMELL) will try to search for the important single word or very short phrases and explore languages from the Philippine short story to share with another member in a group.</p> <p>Sub-step 3.5) Passage Person and Explorer of Local Culture (PPELC): After finishing word master's role, a group discussion leader (GLLCI) will ask a passage person role with these questions such as</p> <ol style="list-style-type: none"> 1. What is the important passage in this story? Why? What page is it? 2. What is the surprising passage? Why? What page is it? 3. What is a funny passage? Why? What page is it? <p>He/she (PPELC) will make a very close reading of the Filipino short story and search for key passages of comparison for local cultures to share with another member in a group.</p> <p>Sub-step 3.6) Culture Collector with Discussion for Intercultural Communication (CCDIC)</p>
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	<p>After finishing a passage person role, a group discussion leader (GLLCI) will ask a culture collector (CCDIC) in a group with the example of questions such as</p> <p>What are the differences and similarities between our culture and the culture represented in The Cambodian shot story?</p> <p>He/ she (CCDIC) will share what they learn through the Filipino short story in a group. Next, he/she will ask members in a group to discuss the points of differences and similarities of Filipino cultures.</p> <p><i>(Instructor will act as a facilitator to help the learners in each group)</i></p>
Product	<p>After finishing the activities of a group discussion, A volunteer from each group will be asked to present the content of cultural differences and similarities (the way of life, religion, language, belief, value, food, costume, tradition, and arts) that they read and discussed in a group.</p>
Discussion	<p>After the presentation of each group,</p> <ol style="list-style-type: none"> 1. The instructor will ask students from each group to discuss the content of cultural differences and similarities from the Filipino short story that they read. 2. The instructor will assign students to write reflectively to describe what they read and learned from the Philippine short story in this class. 3. The reflective writing from learners will be collected in the class.

Note: The literature Instructional Model activities will be used with the rotation role in each lesson plan.

B2

The 9 lists of folk song music video clips are shown as below:

1. Lea Snai Tam Touratuos (Chann Kanika)
(<https://www.youtube.com/watch?v=neoKqV9wURE>).
2. Anak: A song from Philippine by Freddie Aguilar
(<https://www.youtube.com/watch?v=6It7wwIHfS8>)
3. Sawan Muang Lao by Jew Amornrat
(<https://www.youtube.com/watch?v=Oqs0JkwXrwl>)
4. Friend (Malaysian): Rasa Sayang: Malaysian Traditional song
(https://www.youtube.com/watch?v=IF_dXHHNz_Y)
5. The Mid Road Family (Thailand): Nee Rod Tid by Nui Chernyim
(<https://www.youtube.com/watch?v=tAJ1RZ9ddJ8>)
6. The Plank Way (Brunei): Adai-Adai by Fauziah Gambus
(<https://www.youtube.com/watch?v=rzDuSyqKVvk>)
7. The Shore (Vietnam): Hue Thuong by Van Khanh
(<https://www.youtube.com/watch?v=Xxldfq4f06A>)
8. The Child (Singapore): Our Singapore
(<https://www.youtube.com/watch?v=ChhhEaylgp0&list=PLo4DevyKeQqt8QCucTaSCqMHWQC6PprHc>)
9. Damn!! I Lost My Shoes in Mosque (Indonesia): Indonesian Folk Song Medley – Belcanto Choir (<https://www.youtube.com/watch?v=VHnLvQcEMa4>)

B3

The IOC index of Lesson Plan Evaluation Form–Lesson 1

Items	Questions	Experts			IOC Total	Meaning	Comments
		A	B	C			
Objectives	1. Are the objectives congruent with the topic?	1	1	1	1.00	Reserved	N/A
	2. Are the objectives appropriate for the level of EFL learners?	1	1	1	1.00	Reserved	N/A
	3. Do the objectives promote EFL learners' intercultural awareness through the use of teaching the literature instructional model?	0	1	1	0.67	Reserved	N/A
Materials	4. Are the materials and equipment suitable for this lesson?	1	1	1	1.00	Reserved	N/A
	5. Do the materials and equipment promote learners to obtain intercultural awareness?	1	1	1	1.00	Reserved	N/A
	6. Do the materials and equipment promote learners to obtain intercultural knowledge?	1	1	1	1.00	Reserved	N/A
	7. Do the materials and equipment promote learners to obtain intercultural communication?	1	1	1	1.00	Reserved	N/A

Items	Questions	Experts			IOC	Meaning	Comments
		A	B	C	Total		
Procedures	8. Do the procedures follow the literature instructional Model (Baker 2012; Chlopek 2008; Furr, 2004)?	1	1	1	1.00	Reserved	N/A
	9. Do the activities promote learners to gain intercultural awareness?	1	1	1	1.00	Reserved	N/A
	10. Do the activities help learners to understand their own culture and others?	1	1	1	1.00	Reserved	N/A
Evaluation	11. Are learners evaluated in intercultural understanding?	1	1	1	1.00	Reserved	N/A
	12. Are the activities appropriate for evaluation?	1	1	1	1.00	Reserved	N/A

APPENDIX C The Item–Objective Congruence Index of Intercultural Awareness Test

Intercultural Awareness Test

Directions: Please tick (✓) either the Yes box, Maybe box or No box.

Note: These statements are classified into 3 topics as follows: knowledge, Skills, and Attitudes.

No.	Item	Yes	Maybe	No
KNOWLEDGE				
1	I know the cultural values and religious beliefs of other cultures among the ASEAN community through literature. ฉันรู้คุณค่าทางวัฒนธรรมและความเชื่อทางศาสนาของวัฒนธรรมอื่น ๆ ในหมู่ประชาคมอาเซียนผ่านทางวรรณคดี			
2	I know some words or phrases from the ASEAN countries through reading the ASEAN short story. ฉันรู้คำหรือวลีของประเทศอาเซียนโดยการอ่านเรื่องสั้นอาเซียน			
3	I know the rules for showing nonverbal behaviors in divert cultures among the ASEAN community. ฉันรู้ระเบียบในการแสดงภาษาท่าทางต่อวัฒนธรรมที่หลากหลายในประชาคมอาเซียน			
4	I know how to provide people with other cultures my cultural information to adjust them how to happily live in Thailand. ฉันรู้วิธีการให้ข้อมูลวัฒนธรรมแก่ประชาชนจากวัฒนธรรมอื่น ๆ เพื่อปรับเปลี่ยนวิธีการใช้ชีวิตอย่างมีความสุขในประเทศไทย			
5	I always know what to say when interacting with people from different cultures and societies. ฉันรู้ตลอดเวลาว่าสิ่งไหนที่ควรพูดเมื่อเกิดการสื่อสารกับผู้คนจากวัฒนธรรมและสังคมที่แตกต่างกัน			
6	I have a clear understanding of my own ethnic, cultural, and racial identity among the ASEAN community. ฉันเข้าใจชัดเจนถึงอัตลักษณ์ชาติพันธุ์วัฒนธรรมและเชื้อชาติของตัวเองในหมู่ประชาคมอาเซียน			

No.	Item	Yes	Maybe	No
7	I change my verbal conduct (e.g. accent, tone) when intercultural communication requires it. ฉันเปลี่ยนประพจน์การพูด (เช่น สำเนียง เสียง) เมื่อต้องมีการสื่อสารระหว่างวัฒนธรรม			
8	I can be as sociable as I want to be when interacting with people from other cultures. ฉันสามารถเข้ากับคนง่ายได้ตามที่ฉันต้องการเมื่อมีปฏิสัมพันธ์กับผู้คนจากวัฒนธรรมอื่น ๆ			
9	I feel confident when interacting with people from a different cultures. ฉันรู้สึกมั่นใจทุกครั้งเมื่อได้ปฏิสัมพันธ์กับคนจากวัฒนธรรมที่แตกต่าง			
10	I can interact with people in ASEAN countries by understanding their culture. ฉันสามารถโต้ตอบกับผู้คนในประเทศอาเซียนได้โดยการทำ ความเข้าใจกับวัฒนธรรมของพวกเขา			
11	I discuss with friends about the traditions and beliefs of other cultures in university. ฉันพูดคุยกับเพื่อน ๆ เกี่ยวกับประเพณีและความเชื่อของวัฒนธรรมอื่น ๆ ในมหาวิทยาลัย			
12	I can present diverse cultures in our society in a manner that will build mutual respect. ฉันสามารถนำเสนอวัฒนธรรมที่หลากหลายในสังคมของเราในลักษณะที่จะสร้างการเคารพซึ่งกันและกัน			
ATTITUDES				
13	I enjoy communicating with people from different cultures among the ASEAN community. ฉันสนุกกับการสื่อสารกับผู้คนจากวัฒนธรรมที่ต่างกันในกลุ่มประชาคมอาเซียน			
14	I make a relationship with people from different cultures that affect my intellectual growth and enthusiasm for thoughts. ฉันสร้างความสัมพันธ์กับผู้คนจากวัฒนธรรมที่ต่างกันซึ่งส่งผลต่อการเติบโตทางปัญญาและความกระตือรือร้นในการคิดของฉัน			

No.	Item	Yes	Maybe	No
15	I often feel useless when communicating with individuals from different cultures among the ASEAN community. ฉันมักรู้สึกว่ามีประโยชน์ที่สื่อสารกับบุคคลจากวัฒนธรรมที่ต่างกัน ในหมู่ประชาคมอาเซียน			
16	I don't like to contact people from other cultures to learn and share as much as possible about own culture and others. ฉันไม่ต้องการติดต่อกับผู้คนจากวัฒนธรรมอื่นเพื่อที่จะได้เรียนรู้ และแบ่งปันให้มากที่สุดเท่าที่จะเป็นไปได้เกี่ยวกับวัฒนธรรมของตนเอง และคนอื่น ๆ			
17	I would not accept the opinions of individuals from different cultures among the ASEAN community. ฉันไม่ยอมรับความคิดเห็นของบุคคลจากวัฒนธรรมที่ต่างกัน ในหมู่ประชาคมอาเซียน			
18	I think my culture is better than other cultures among the ASEAN community. ฉันคิดว่าวัฒนธรรมของฉันดีกว่าวัฒนธรรมอื่นในหมู่ประชาคมอาเซียน			
19	I would like to participate in ASEAN ceremonies or festivals and try ASEAN foods that have never eaten. ฉันอยากจะมีส่วนร่วมในพิธีการหรืองานเทศกาลของอาเซียน และลองทานอาหารอาเซียนที่ไม่เคยทานมาก่อน			
20	I am open-minded to respect people from other cultures among the ASEAN community. ฉันใจกว้างในการให้การเคารพประชาชนจากวัฒนธรรมอื่น ๆ ในหมู่ประชาคมอาเซียน			

Thank you for your participation

The IOC index of Intercultural Awareness Test

Items	Questions	Experts			IOC Total	Meaning	Comment
		A	B	C			
1	Is the format of the test easy to follow?	1	1	1	1.00	Reserved	N/A
2	Is the test appropriate for the learners?	1	0	1	0.67	Reserved	N/A
3	Are the scales used for the test appropriate?	1	1	1	1.00	Reserved	N/A
4	Does the test promote learner to gain intercultural awareness?	0	1	1	0.67	Reserved	N/A
5	Is the scoring rubric appropriate for the test?	1	1	1	1.00	Reserved	N/A
6	Is the item 1 appropriate for the learners?	1	1	1	1.00	Reserved	N/A
7	Is the item 2 appropriate for the learners?	1	1	1	1.00	Reserved	N/A
8	Is the item 3 appropriate for the learners?	1	1	1	1.00	Reserved	N/A
9	Is the item 4 appropriate for the learners?	1	1	1	1.00	Reserved	N/A
10	Is the item 5 appropriate for the learners?	1	1	1	1.00	Reserved	N/A
11	Is the item 6 appropriate for the learners?	1	1	1	1.00	Reserved	N/A
12	Is the item 7 appropriate for the learners?	1	1	1	1.00	Reserved	N/A
13	Is the item 8 appropriate for the learners?	1	1	1	1.00	Reserved	N/A

Items	Questions	Experts			IOC	Meaning	Comment
		A	B	C	Total		
14	Is the item 9 appropriate for the learners?	1	1	1	1.00	Reserved	N/A
15	Is the item 10 appropriate for the learners?	1	1	1	1.00	Reserved	The tem 15 should replace in the item 19.
16	Is the item 11 appropriate for the learners?	1	1	1	1.00	Reserved	The item 16 should replace in the item 20.
17	Is the item 12 appropriate for the learners?	1	1	1	1.00	Reserved	N/A
18	Is the item 13 appropriate for the learners?	1	1	1	1.00	Reserved	N/A
19	Is the item 14 appropriate for the learners?	1	1	1	1.00	Reserved	The item 19 should replace in the item 15.
20	Is the item 15 appropriate for the learners?	1	1	1	1.00	Reserved	The item 20 should replace in the item 16
21	Is the item 16 appropriate for the learners?	1	1	1	1.00	Reserved	N/A
22	Is the item 17 appropriate for the learners?	1	1	1	1.00	Reserved	N/A
23	Is the item 18 appropriate for the learners?	1	1	1	1.00	Reserved	N/A

Items	Questions	Experts			IOC	Meaning	Comment
		A	B	C	Total		
24	Is the item 19 appropriate for the learners?	1	1	1	1.00	Reserved	N/A
25	Is the item 20 appropriate for the learners?	1	1	1	1.00	Reserved	N/A

Note: The replacements of items above were made to mix the positive and negative questions.



APPENDIX D The Item–Objective Congruence Index of Questionnaire

D1

Questionnaire for opinion towards The literature instructional model

The questionnaire is divided into 3 parts:

Part 1: Information of participant

Male

Female

Group:

Part 2: Information of participant's view on the literature instructional model

Direction: Please tick for the following statement to indicate your opinion. (5 = strongly agree, 4 = agree, 3 = neither agree nor disagree, 2 = disagree, 1 = strongly disagree)

กรุณาทำเครื่องหมายถูก (/) สำหรับข้อความต่อไปนี้เพื่อแสดงความคิดเห็นของนักศึกษา (5 = เห็นด้วยอย่างยิ่ง, 4 = เห็นด้วย, 3 = ไม่ทั้งเห็นด้วยหรือไม่เห็นด้วย, 2 = ไม่เห็นด้วย, 1 = ไม่เห็นด้วยอย่างยิ่ง)

STATEMENTS	OPINIONS				
	5	4	3	2	1
1. The literature instructional model helps you enhance your intercultural awareness. (รูปแบบการสอนวรรณคดีนี้ช่วยเสริมให้คุณการตระหนักรู้วัฒนธรรมที่แตกต่าง)					
2. You think the literature instructional model helps you understand more differences and similarities of your own and other cultures among the ASEAN community. (คุณคิดว่ารูปแบบการสอนวรรณคดีช่วยให้คุณเข้าใจในเรื่องของความเหมือนและความแตกต่างในวัฒนธรรมทั้งของตนเองและวัฒนธรรมอื่นระหว่างประชาคมอาเซียน)					

STATEMENTS	OPINIONS				
	5	4	3	2	1
3. The literature instructional model helps you promote intercultural communication skills in the ASEAN Community. (รูปแบบการสอนวรรณคดีช่วยส่งเสริมให้คุณมีทักษะการสื่อสารต่างวัฒนธรรมในประชาคมอาเซียน)					
4. The literature instructional model activates you into classroom participation. (รูปแบบการสอนวรรณคดีกระตุ้นให้คุณมีส่วนร่วมในชั้นเรียน)					
5. The literature instructional model changes your attitude of intercultural awareness in the ASEAN community. (รูปแบบการสอนวรรณคดีเปลี่ยนแปลงทัศนคติของคุณต่อการตระหนักรู้วัฒนธรรมที่แตกต่างในประชาคมอาเซียน)					
6. The literature instructional model helps you share and learn the cultural difference and similarities in the ASEAN community. (รูปแบบการสอนวรรณคดีช่วยให้คุณแลกเปลี่ยนและเรียนรู้วัฒนธรรมที่แตกต่างและเหมือนกันในประชาคมอาเซียน)					
7. The 9 ASEAN short stories lessons are appropriate to the students. (เรื่องสั้น 9 บทเรียนเหมาะสมกับนักศึกษา)					
8. The literature instructional model activities in each lesson are suitable to the content. (เนื้อหาที่มีความเหมาะสมกับกิจกรรมรูปแบบการสอนวรรณคดีในแต่ละบทเรียน)					
9. The instruction of the literature instructional model and statement are clear and understandable. (การสอนด้วยรูปแบบการสอนวรรณคดีและการบรรยายชัดเจนและเข้าใจง่าย)					
10. The ASEAN short stories book is interesting. (หนังสือเรื่องสั้นอาเซียนมีความน่าสนใจ)					
11. The period of each lesson was suitable. (ระยะเวลาของแต่ละบทเรียนมีความเหมาะสม)					

Part 3: Open-Ended Questionnaire

1. Likes (สิ่งที่ชอบในวิชานี้)

2. Dislikes (สิ่งที่ควรปรับปรุงในวิชานี้)

3. Comments (ความคิดเห็นเพิ่มเติม)



D2

The IOC index of Questionnaire for opinion towards the Literature Instructional Model

Items	Questions	Experts			IOC	Meaning	Comment
		A	B	C	Total		
1	Is the format of the questionnaire easy to follow?	1	1	1	1.00	Reserved	N/A
2	Are 4 topics (<i>Intercultural Awareness, The literature instructional model, attitudes towards intercultural communication, and Skill of intercultural communication</i>) of the questionnaire suitable for the learners?	1	1	1	1.00	Reserved	N/A
3	Is the scale used for the questionnaire appropriate?	1	0	1	0.67	Reserved	N/A
4	Does the questionnaire show students' opinions towards the literature instructional model in promoting learners' intercultural awareness?	1	1	1	1.00	Reserved	N/A
5	Is the statement 1 appropriate for the learners?	1	1	1	1.00	Reserved	N/A
6	Is the statement 2 appropriate for the learners?	1	1	1	1.00	Reserved	N/A
7	Is the statement 3 appropriate for the learners?	1	1	1	1.00	Reserved	N/A
8	Is the statement 4 appropriate for the learners?	1	1	1	1.00	Reserved	N/A

Items	Questions	Experts			IOC	Meaning	Comment
		A	B	C	Total		
9	Is the statement 5 appropriate for the learners?	1	1	1	1.00	Reserved	N/A
10	Is the statement 6 appropriate for the learners?	1	1	1	1.00	Reserved	N/A
11	Is the statement 7 appropriate for the learners?	1	1	1	1.00	Reserved	N/A
12	Is the statement 8 appropriate for the learners?	1	1	1	1.00	Reserved	N/A
13	Is the statement 9 appropriate for the learners?	1	1	1	1.00	Reserved	N/A
14	Is the statement 10 appropriate for the learners?	1	1	1	1.00	Reserved	N/A
15	Is the statement 11 appropriate for the learners?	1	1	1	1.00	Reserved	N/A
16	Does the open-ended part help learners to convey more opinions?	1	1	1	1.00	Reserved	N/A

APPENDIX E The Item–Objective Congruence Index of Semi–Structured Inverview

E1

SEMI–STRUCTURED INTERVIEW FORM

Title: **Fostering Intercultural Awareness of EFL Learners through the Use of Teaching ASEAN Short Story based on Literature Circle Activities**

Interviewer:..... M/D/Y:.....

Time:.....

Interviewee: ...(pseudonym)..... Sex:.....

Age:.....

English Major Section:..... Educational level:.....

Place:.....

1. Brief introduction:

This research will mainly explore EFL learners' intercultural awareness using the ASEAN short story instruction based on the literature instructional model. Video recorder and audio recorder will be used for collecting the data in this study. All information on the interview will be kept confidential.

2. Pre–interview Preparations:

- 2.1 Testing video recorder and audio recorder
- 2.2 Field note and 2 pens
- 2.3 Consent form for interview approval
- 2.4 Connect interviewee and reconfirm venue and date/ time for an interview
- 2.5 Have bottled water ready to share

3. Plan for Interview:

- 3.1 Introduction to Interview

Thank you for coming to do this interview with me. The interview will last roughly 20–25 minutes. The interview will be recorded by the audio recorder and the collected data will be transcribed at a later time. The interview aims to discuss your opinion towards the ASEAN short story instruction based on the literature instructional model and the effectiveness of the

model to foster your intercultural awareness. Do you have some questions about what I have clarified?

3.2 Now I will start to record this interview.

Before we start the interview, May you have signed a consent form, please? Would you mind if I want to know your information about sex, age, religion, and educational level?

Today is (date). The interview is with..... Who is an English major student in Buriram Rajabhat University? The place of the interview takes place is..... The interview is being conducted in partial fulfillment of my Ph.D. in English from Phayao University.

4. Interview Question

The interview question will be enclosed of four essential parts: Intercultural Awareness, The literature instructional model, Attitude toward Intercultural communication, and Skill of intercultural communication as below:

4.1 Knowledge of Intercultural Awareness

4.1.1 Have you heard about the term “intercultural awareness” before participating in the class?

คุณเคยได้ยินเกี่ยวกับคำว่า "การตระหนักรู้วัฒนธรรมระหว่างประเทศ" ก่อนที่จะเข้าร่วมในชั้นเรียนเรื่องนี้หรือไม่

4.1.2 Does Buriram Rajabhat University present the knowledge of intercultural awareness in the ASEAN context? How? Please explain?

มหาวิทยาลัยราชภัฏบุรีรัมย์นำเสนอความรู้ความเข้าใจของการตระหนักรู้วัฒนธรรมระหว่างประเทศในบริบทของอาเซียนหรือไม่? อย่างไร กรุณาอธิบาย

4.1.3 Do you want University to promote intercultural awareness? Please explain?

คุณต้องการให้มหาวิทยาลัยส่งเสริมเรื่องการตระหนักรู้วัฒนธรรมระหว่างประเทศหรือไม่ กรุณาอธิบาย

4.1.4 What do you see as barriers to the development of intercultural awareness in this class? Please explain?

สิ่งที่คุณเห็นว่าเป็นอุปสรรคต่อการพัฒนาความตระหนักรู้วัฒนธรรมระหว่างประเทศในชั้นเรียนนี้มีอะไรบ้าง กรุณาอธิบาย

4.2 The Literature Instructional Model

4.2.1 How do you use knowledge, skills, and attitudes in intercultural communication in the ASEAN community?

คุณใช้ความรู้ ทักษะและทัศนคติ ในการสื่อสารระหว่างวัฒนธรรมในประชาคมอาเซียนอย่างไร?

4.2.2 How do you share and learn about your own culture and others from different cultures among the ASEAN community?

คุณจะแบ่งปันและเรียนรู้วัฒนธรรมของตนเองและคนอื่น ๆ จากวัฒนธรรมที่แตกต่างกันในกลุ่มประชาคมอาเซียนอย่างไร

4.2.3 Do you feel this model class has changed your attitude about intercultural awareness in the ASEAN community? Please explain?

คุณรู้สึกว่าคุณได้เปลี่ยนทัศนคติของคุณเกี่ยวกับการตระหนักรู้วัฒนธรรมระหว่างประเทศในประชาคมอาเซียนหรือไม่ กรุณาอธิบาย

4.3 Skills of Intercultural communication

4.3.1 Does the model engage you in classroom participation?

รูปแบบการสอนนี้กระตุ้นให้คุณมีส่วนร่วมกิจกรรมในชั้นเรียนหรือไม่

4.3.2 Do you think this model helps you enhance intercultural awareness and change your attitude of intercultural awareness in the ASEAN community?

คุณคิดว่ารูปแบบการสอนนี้ช่วยเพิ่มการตระหนักรู้วัฒนธรรมระหว่างประเทศและเปลี่ยนทัศนคติเกี่ยวกับการตระหนักรู้วัฒนธรรมระหว่างประเทศในประชาคมอาเซียนหรือไม่?

4.3.3 Do you think the activities in each lesson are suitable to the content?

(คุณคิดว่ากิจกรรมในแต่ละบทเรียนมีความเหมาะสมกับเนื้อหาหรือไม่)

4.4 The Attitudes toward the Model

4.4.1 Do you think this model helps you understand more the difference and the similarity of own and other cultures among the ASEAN community?

คุณคิดว่ารูปแบบการเรียนการสอนนี้ช่วยให้คุณเข้าใจความเหมือนและความต่างในเรื่องวัฒนธรรมของตนเองและคนอื่นในประชาคมอาเซียนหรือไม่?

4.4.2 Do you think your cultural background may affect your attitude about intercultural awareness issues? If yes, how do you deal with that?

คุณคิดว่าภูมิหลังทางวัฒนธรรมของคุณอาจมีผลต่อทัศนคติของคุณเกี่ยวกับปัญหาการ
ตระหนักรู้วัฒนธรรมประเทศไทยใหม่ ถ้าใช่คุณจะจัดการกับเรื่องนี้ได้อย่างไร?

Thank you for participating in this study



E2

The IOC index of Semi-structured Interview for opinion towards the Literature

Instructional Model

Items	Questions	Experts			IOC	Meaning	Comment
		A	B	C	Total		
1	Is the question of the semi-structure easy to understand?	1	1	1	1.00	Reserved	N/A
2	Are 4 topics (<i>Intercultural Awareness, The literature instructional model, attitudes towards intercultural communication, and Skill of intercultural communication</i>) of the questionnaire suitable for the learners?	1	1	1	1.00	Reserved	N/A
3	Is the scale used for the questionnaire appropriate?	0	1	1	0.67	Reserved	N/A
4	Does the questionnaire show students' opinions towards the literature instructional model in promoting learners' intercultural awareness?	1	1	1	1.00	Reserved	N/A
5	Is the statement 1 appropriate for the learners?	1	1	1	1.00	Reserved	N/A
6	Is the statement 2 appropriate for the learners?	1	1	1	1.00	Reserved	N/A
7	Is the statement 3 appropriate for the learners?	1	1	1	1.00	Reserved	N/A
8	Is the statement 4 appropriate for the learners?	1	1	1	1.00	Reserved	N/A

Items	Questions	Experts			IOC	Meaning	Comment
		A	B	C	Total		
9	Is the statement 5 appropriate for the learners?	1	1	1	1.00	Reserved	N/A
10	Is the statement 6 appropriate for the learners?	1	1	1	1.00	Reserved	N/A
11	Is the statement 7 appropriate for the learners?	1	1	1	1.00	Reserved	N/A
12	Is the statement 8 appropriate for the learners?	1	1	1	1.00	Reserved	N/A
13	Is the statement 9 appropriate for the learners?	1	1	1	1.00	Reserved	N/A
14	Is the statement 10 appropriate for the learners?	1	0	1	0.67	Reserved	N/A
15	Is the statement 11 appropriate for the learners?	1	1	1	1.00	Reserved	N/A
16	Does the open-ended part help learners to convey more opinions?	1	1	1	1.00	Reserved	N/A

APPENDIX F The Item–Objective Congruence Index of Classroom Observation

F1

Classroom Observation

Part I: Information of Participant

Observer:	Observation Date:Week.....
Lesson Title:	Observation Begin Time:
Lesson No.:	Observation End Time:
No. students Present:	Observation Place:

Part II: Topic of Classroom Observation

Topic	Note
1. Intercultural Awareness
2. The literature instructional model
3. The attitudes towards intercultural communication
4. Skills for intercultural communication
5. Other observation Classroom physical conditions –Lighting adequate –Free from distracting noise/ interruptions (Phone, students from another class)

F2

The IOC Index of Classroom Observation

Items	Questions	Experts			IOC	Meaning	Comment
		A	B	C	Total		
1	Is the format of observation easy to note?	1	1	1	1.00	Reserved	N/A
2	Is the observation form appropriate for this study?	1	1	1	1.00	Reserved	N/A
3	Is the topic 1 appropriate for this study?	1	1	1	1.00	Reserved	N/A
4	Is the topic 2 appropriate for this study?	1	1	1	1.00	Reserved	N/A
5	Is the topic 3 appropriate for this study?	1	1	1	1.00	Reserved	N/A
6	Is the topic 4 appropriate for this study?	1	1	1	1.00	Reserved	N/A
7	Is the topic 5 appropriate for this study?	1	1	1	1.00	Reserved	N/A

APPENDIX G The Item–Objective Congruence Index of Reflective Writings Quiz

G1

Example of Short Story Quiz

Veasna and Avong (15 Marks)

Directions: Answer the following questions.

1. What cultural knowledge do you learn and gain from the Cambodian short story?
2. What are cultural diversities and similarities between your culture and Cambodian cultures based on the short story?
3. How do you use cultural knowledge, intercultural communication skills, and attitudes towards cultural similarities and diversities for intercultural communication in the ASEAN community?
4. Based on the term “intercultural awareness”, how do you promote it through the Cambodian short story? (3 Marks)
5. How do you apply the gained knowledge of the Cambodian short story in English learning and teaching as well as cultures further? (3 Marks)



G2

The IOC index of The Short Stories Quiz

Items	Questions	Experts			IOC Total	Meaning	Comment
		A	B	C			
1	Is the format of the quiz easy to follow?	1	1	0	0.67	Reserved	N/A
2	Is the quiz appropriate for the learner?	1	1	1	1.00	Reserved	N/A
3	Is the quiz congruent with the content of the short stories?	0	1	1	0.67	Reserved	N/A
4	Is the quiz congruent with the objective of the lesson?	1	1	1	1.00	Reserved	N/A
5	Are quiz items 1 to 5 of lesson 1 appropriate for the learners?	1	1	1	1.00	Reserved	N/A
6	Are quiz items 1 to 5 of lesson 2 appropriate for the learners?	1	0	1	0.67	Reserved	N/A
7	Are quiz items 1 to 5 of lesson 3 appropriate for the learners?	1	1	1	1.00	Reserved	N/A
8	Are quiz items 1 to 5 of lesson 4 appropriate for the learners?	1	1	1	1.00	Reserved	N/A
9	Are quiz items 1 to 5 of lesson 5 appropriate for the learners?	1	1	1	1.00	Reserved	N/A
10	Are the quiz item 1 to 5 of lesson 6 appropriate for the learners?	1	1	1	1.00	Reserved	N/A
11	Are quiz items 1 to 5 of lesson 7 appropriate for the learners?	1	1	1	1.00	Reserved	N/A
12	Are quiz items 1 to 5 of lesson 8 appropriate for the learners?	1	1	1	1.00	Reserved	N/A
13.	Are quiz items 1 to 5 of lesson 9 appropriate for the learners?	1	1	1	1.00	Reserved	N/A

APPENDIX H The Item–Objective Congruence Index of Rubric of Reflective Writing

H1

The Rubrics of reflective writing

Level	Description
<p>Non–Cultural Awareness</p>	<p>1. Students do not write any words about ASEAN cultural.</p> <p>2. Student do not demonstrate a basic understanding of cultural differences and similarities in the ASEAN Community.</p> <p>3. They do not mention any integration of cultural knowledge, intercultural communication skill, and attitudes towards their own culture and other cultures in the ASEAN Community.</p>
<p>Basic Cultural Awareness 1</p>	<p>Low intercultural awareness.</p> <p>1. Students show 1 –3 words of the ASEAN cultural knowledge concerning the way of life, religion, language, belief, value, food, costume, tradition, and art in both their own culture and other cultures.</p> <p>2. They demonstrate a basic understanding of cultural differences and similarities in the ASEAN Community.</p> <p>3. They mention minimal integration of cultural knowledge, intercultural communication skill, and attitudes towards their own culture and other cultures in the ASEAN Community.</p>
<p>Advanced Cultural Awareness 2</p>	<p>Moderate intercultural awareness.</p> <p>1. Students show 4–6 words of the ASEAN cultural knowledge concerning the way of life, religion, language, belief, value, food, costume, tradition, and art in both their own culture and other cultures.</p> <p>2. They become aware of own cultures as well as other cultures and demonstrate a partial understanding of cultural difference and similarity in the ASEAN Community.</p> <p>3. They mention partial integration of cultural knowledge, intercultural communication skill, and attitudes towards their own culture and other cultures in the ASEAN Community.</p>

Level	Description
Intercultural Awareness 3	<p>High intercultural awareness</p> <ol style="list-style-type: none"> 1. Students show more than 7 words of the ASEAN cultural knowledge concerning the way of life, religion, language, belief, value, food, costume, tradition, and art in both their own culture and other cultures. 2. They are well-aware of own cultural rules as well as other cultures and demonstrate a complex understanding of cultural difference and similarity in the ASEAN Community. 3. They mention the good integration of cultural knowledge, intercultural communication skill, and attitudes towards their own culture and other cultures in the ASEAN Community.

Adapted from Baker (2012) Intercultural Awareness Level and Choeichaiyapoom's (2013) the rubrics of Learner Log

Note: This intercultural awareness level was used to measure the students' intercultural awareness level for the pre-test and post-test, which was shown as below:

1. Non-Cultural Awareness: 0–26 scores
2. Basic Cultural Awareness: 27–38 scores
3. Advanced Cultural Awareness: 39–50 scores
4. Intercultural Awareness: 51–60 scores

H2

The IOC Index of Rubric Score of the Reflective Writing

Items	Questions	Experts			IOC	Meaning	Comment
		A	B	C	Total		
1	Are the rubric score of the reflective writing appropriate for this study?	1	1	1	1.00	Reserved	N/A
2	Is each intercultural awareness level clearly described for this study?	1	1	1	1.00	Reserved	N/A
3	Is Non-cultural awareness level appropriate to evaluate the reflective writing for this study?	1	0	1	0.67	Reserved	N/A
4	Is Basic cultural awareness level appropriate to evaluate the reflective writing for this study?	1	1	1	1.00	Reserved	N/A
5	Is Advanced cultural awareness level appropriate to evaluate the reflective writing for this study?	1	1	1	1.00	Reserved	N/A
6	Is Intercultural awareness level appropriate to evaluate the reflective writing for this study?	1	1	1	1.00	Reserved	N/A
7	Is the language of the rubrics appropriate for evaluation reflective writing?	1	1	1	1.00	Reserved	N/A

PPENDIX I Lists of experts validating Lesson Plans and Research instruments

Experts validating lesson plans and research instruments

1. Akkarapon Nuemaihom, Asst.Prof. Dr. Instructor, Linguistics, Department of English, Faculty of Humanities and Social Sciences, Buriram Rajabhat University

2. Chookieat Jarat, Asst.Prof. Dr. Instructor, English Literature Department of English, Faculty of Education, Buriram Rajabhat University

3. Kannika Nakphan Kaewsamut, Asst. Prof. English instructor, Department of English, Faculty of Humanities and Social Sciences, Ubon Rachathani Rajabhat University



APPENDIX J Lesson of 9 ASEAN short stories

Lesson of 9 ASEAN short stories

1. Veasna and Avong (Cambodia): The short story was written by Kim Plnun (2003). The content of the story is about Veasna who is a schoolboy who likes to hunt animals with a slingshot and rocks. He is a bad boy as his mother always spoils him. One day he takes a baby bird (Sarikakeo) from the mango tree and kills the baby bird's mother. The baby bird is held in a nice, small cage. One day someone from a neighborhood mistakes the boy as a thief during his hunting of animals after school. He is arrested and sent to a small jail, like a baby bird. Five days later, a real thief is arrested. This event teaches him how a bird baby feels in a small cage. Finally, Veasna releases the baby bird as he believes in the reaction of Karma from Buddha's teaching. The cultural knowledge is described as the way of countryside life, religion, language, Cambodian society, and Cambodian value through the series of events, and characters' speech, thought, and actions in the story.

2. The Iguana (Philippines): The short story was written by Afed A. Yuson (1992). The content of the story is about the conflict of a poor Philippine family which is located near a river. The bad relationship between mother and father as well as son is explained to the readers. The conflict content always happens between Pa and Ma about husbandry near the river, cropping, and flower in the garden, education, and finance in a family through their son's eyes. Pa gives his son a rifle gun to protect the chickens from the iguana. One day his son shot his father as he mistook him from an iguana coming to eat his chicken in the bamboo thickets. The cultural knowledge has described the way of countryside life, Christian religion, Spanish language and Tagalog language, Philippine society, and Philippine value through the series of events, and characters' speech, thought, and actions in the story.

3. The Buffalo Myna (Lao): The short story was written by Viseth Svengsuksa (2002). The content of the story is about the relationship between Uncle Seekah (farmer) and a water buffalo (Eeleh) as well as a myna bird. New farmers use a tractor instead of a buffalo on the farm, whereas Uncle Seekah still uses Eeleh, the buffalo for his farm. Finally, Eeleh died with some disease as well as the myna bird. Uncle Seekah hopes Eeleh is reborn to be a good new life. The cultural knowledge has described the way of farmer's

life, Buddhism religion, Lao language, Lao society, and Children's songs through the series of events, and characters' speech, thought, and actions in the story.

4. Friends (Malaysia): This short story was written by Anwar Ridhwan (2002). The content of the story is about the relationship between Malaysian students in the United States. They are Anwar (New York University student), Ismail (Columbia University student), and his wife (Nuriah), who face the problem of finance from Malaysian scholarship from the Malaysian Student Department to pay the rent of the building. Yaakob is the owner of the building, who comes from the same village in Malaysia but he does not agree to postpone the payment of the rent. According to this situation, there are only friends to help each other in the story. The events in the story take place in both the United States and Malaysia. Cultural knowledge has described the way of countryside life in Malaysia, the way of student life in the United States, Muslim religion, Malaysian language, Malaysian society through the series of events, and characters' speech, thought, and actions in the story.

5. The Mid road family (Thailand): This short story was written by Sila Khomchai (1993). The content of the story is about a husband and his wife who live in Bangkok. They work hard in their company to move them from the middle class to the upper class in the situation of the traffic jam and the busy city. The wife and husband have no time to make a good relationship in the house, but they can make it in the car to fulfill their family by getting a child. The cultural knowledge has described the way of city life, the way of countryside life, religion, language, Thai society, and Thai value through the series of events, and characters' speech, thought, and actions in the story.

6. The Plank Way (Brunei): This short story was written by Muhammad Abdul Aziz (1995). The content of the story is about the plank way, which Bruneian people use to travel from one house to other houses as well as other places on the Water Village. The plank way is a symbol of the relationship of Bruneian people in the Water Village. One day the plank way collapsed because of children's fight between Liau Bakar's son and Liau Tangah's son. Liau Tangah demolishes the plank way after Liau Bakar's son breaks his son's arms on the plank way. The twenty-meter long plank way connects between the path from neighbors' houses and the major bridge of the Water Village. Later, Liau Tangah's son (Mahari) has an accident and falls in the river and he injured by a sting-fish. Liau Tangah

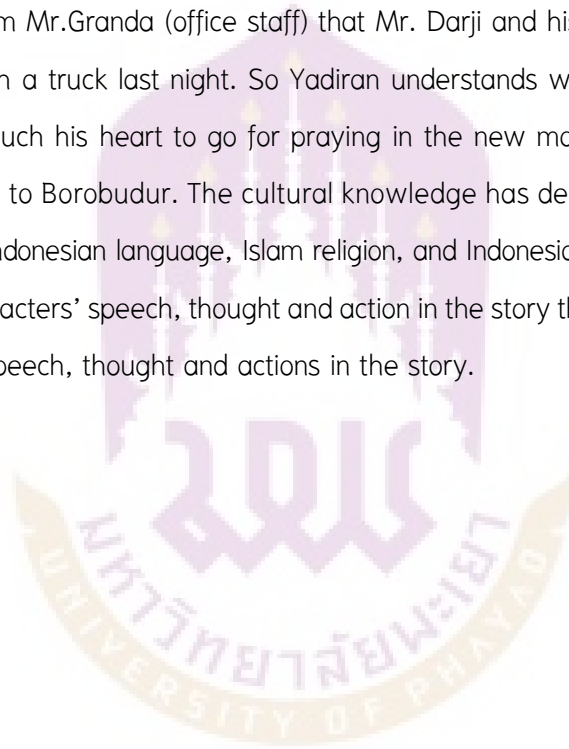
and his wife try to call a water taxi but they cannot find one. Finally, Liau Bakar brings a water taxi to take their son to the hospital. The cultural knowledge has described the way of Bruneian life on the Water Village, Muslim religion, Bruneian language, and Bruneian society as well as the relationship of people who live on the Water villager through using the plank way through the series of events, and characters' speech, thought and actions in the story.

7. The Shore (Vietnam): This short story was written by Ma Van Khang (1998). The content of the story is about Nham's story, which leaves her homeland to stay with her husband in Saigon for seven years. She wants to visit her mother in Midland when her husband died. She begins her journey from Saigon to Hanoi by airplane and takes the train from Hanoi to the small province to cross the river to her native town by ferry. She shares experiences to describe the way of life people who live on the shore that she encountered during her journey to her hometown. She meets her mother who lives with her two brothers (Khamh and Thong) and describes the environment of her hometown. Finally, she returns to Saigon. The cultural knowledge has described the way of life on the shore, the belief about an ominous sign, tradition, Buddhism religion, language, currency, and Communist society in Vietnam through the series of events, and characters' speech, thought and actions in the story.

8. The Child (Singapore): This short story was written by Catherine Lim (1999). The content of the story is about a mother's love for her dead daughter and mysterious child. Ah, Cheng Soh always goes to the Hai Thong Temple to talk with her dead daughter, Ah Lian who died in infancy through a temple medium. Ah, Cheng Soh lost her daughter and husband because of the terrible war of the Japanese soldier. She lives alone in a one-room flat on the old block. One day Ah Cheng goes to talk with fourteenth-year-old Ah Lian and then knows her daughter's need to get a husband. Finally, Ah Cheng Soh finds out a suitable husband to her daughter holding a Chinese marriage ceremony. Later Ah Cheng Soh sees the newborn baby in front of her room and she thinks that the newborn baby is her granddaughter. While her neighbors think that this child is the devil from hell. At the end of the story, a ghost child gives a lucky lottery to some guy and this event changes everyone's mind to talk with Ah Cheng Soh and her granddaughter. The cultural knowledge is described the Chinese belief about life after death, Chinese tradition, Buddhism religion, Chinese language,

Chinese ceremony, and society in Singapore through the series of events, and characters' speech, thought, and actions in the story.

9. Damn!! I Lost My Shoe in Mosque (Indonesia): This short story was written by Suparto Brata (2007). The content of the story is about Lucky Yadiran (Company worker) on Friday. Mr. Darji (Yadiran's boss) asks Yadiran to accompany him to Borobudur by boss's Jeep. Yadiran misses accompanying his boss because of going to get his luggage from the house and losing his shoes for entry to pray in the new mosque on Friday. He thinks that he is an unlucky person on Friday. When he goes to work in the office the next day and he knows the bad news from Mr. Granda (office staff) that Mr. Darji and his whole family died from a Jeep accident with a truck last night. So Yadiran understands why he is still alive because the holy Quran touch his heart to go for praying in the new mosque with losing his shoes and missing to go to Borobudur. The cultural knowledge has described the way of Muslim life in Indonesia, Indonesian language, Islam religion, and Indonesian society through the serial of event, and characters' speech, thought and action in the story through the series of events, and characters' speech, thought and actions in the story.



APPENDIX K Qualitative Data of the Reflective Writing

Lesson 1 VEASNA and AVONG (Cambodia)

1. What cultural knowledge did you learn and gain from the Cambodian short story?

2. What were cultural diversity and similarities between your cultures and Cambodian cultures based on the short story?

3. How did you use cultural knowledge, intercultural communication skills, and attitudes towards cultural similarities and diversities for intercultural communication in the ASEAN community?

Student EDS1: 1. I learned ways of Cambodian life such as bird hunting, using a slingshot, and planting coconut trees for agriculture.

2. The cultural similarity was ways of life, art: folktale telling, the law of Karma, and values, whereas cultural diversity is Cambodian language.

3. I will open my mind to share my culture and other cultures.

Student EDS2:1. I learned Cambodian culture: ways of Cambodian life, Cambodian language, art, and values.

2. The cultural similarity is same Thailand but different only food.

3. I will integrate my cultural knowledge for my future students and an open mind to accept other cultures for intercultural communication.

Student EDS3: 1. Ways of their life isn't as much as different from Thailand, but there is something different. It is how they name or call something.

2. The cultural similarity is ways of Cambodian life and Cambodian belief in Buddhism, whereas cultural diversity is the Cambodian language.

3. I will integrate the Thai language and Cambodian language for communication with Cambodian.

Student EDS4: 1. I had learned Cambodia language appears in the character's name and places.

2. The cultural similarity is ways of Cambodian life but a different language.

3. I think to be open-minded with other cultures to integrate into my life for communication with other people.

Student EDS5: 1. I learned that Cambodians are Buddhist.

2. The cultural similarity is ways of Cambodian life but different language

3. I have no idea.

Student EDS6: 1. I had learned way of Cambodian about animal hunting for cooking.

2. Cambodians have a cultural similarity: animal hunting for cooking whereas different culture is language.

3. I had opened mind to learn about Cambodian culture to adjust in my life.

Student EDS7: 1. I had learned ways of life of children in the countryside they like hunting animals, birds and use life with rice field.

2. The cultural similarity is ways of Cambodian life but a different language.

3. I would like to work in Cambodia after learning this short story.

Student EDS8: 1. Cambodian cultures are ways of life. Including values, beliefs, customs, traditions, language, (name of person and bird), and religion (Buddhism). Cambodian people usually believe in the law of action (karma) like the Buddhism religion in Thailand.

2. Cambodian belief in Buddhism and ways of farmer life like Thailand, but there is different culture only Cambodian language.

3. If we have a chance to visit Cambodia or contact with Cambodian, we will understand Cambodia and reduce the conflicts between us and Cambodian because we understand each other.

Student EDS9: 1. Belief in the law of Karma of Buddhism, ways of Cambodian life, and hunting animals for food.

2. The cultural similarity is ways of Cambodian life but a different language.

3. I will integrate cultural knowledge into my daily life when an encounter with Cambodians.

Student EDS10: 1. I had learned ways of life. It including our values, beliefs, customs, and traditions.

2. The cultural similarity is ways of Cambodian life and religion: Buddhism but using different language.

3. I will integrate cultural knowledge into my daily life.

Student EDS11: 1. In Cambodia the most people are Buddhism.

2. Thai and Cambodians are similar cultures because there is closely border each other but using different languages: Cambodian.

Student EDS12: 1. I had learned a lot of Cambodian cultures including weather, values, language, and religion.

2. I know cultural similarity: ways of life and religion: Buddhism.

3. I focused on what we should do and should not do in Cambodia.

Students EDS13:1. Cambodian believe in the law of the Karma of Buddhism.

2. The cultural similarity is language and cultural difference is language.

3. I understand the culture among us and do not show disrespectful or being rude to each other.

Student EDS14:1. I know Cambodian values and way of life.

2. Thai have spoil children like Cambodians because of love but speak a different language: Thai and Cambodian.

3. I have no idea.

Student EDS15: 1. I have learned the Cambodian language and the law of Karma of Buddhism.

2. There are cultural similarity including ways of Cambodian life and religion: Buddhism, but using different languages: Thai and Cambodian language.

3. I can adapt the knowledge, skill, and attitudes of Cambodian culture to integrate into my intercultural communication in the future.

Student EDS16: 1. I have learned ways of Cambodian life, the law of Karma of Buddhism, and the Cambodian language.

2. The cultural similarity is religion: Buddhism and Hinduism but different culture is language.

3. I have no idea to write about it.

Student EDS17: 1. I have learned the Cambodian language and ways of life.

2. Cambodian culture is similar to Thailand like ways of life, but using different languages.

3. I would use the words when communicating politely.

Student EDS18: 1. I have learned Cambodian cultures including ways of life, language, belief, and religion.

2. Cambodian like animal hunting for food like Thailand but using different language.

3. I would use body language and English when politely communicating with Cambodians.

Student EDS19:1. I have learned Cambodian language: name of places, tradition, and art, ways of children's life in school, values, language, ways of Cambodian life about agriculture and religion.

2. Ways of Cambodian life like Thai people in Thailand but using different languages: Cambodian language.

3. I have no idea to show that.

Student EDS20:1. I have learned about food: Bird hunting by slingshot for cooking, Cambodian Language: name of person and bird, Region: Cambodian people believe in Buddhism and the law of action.

2. They are farmers like Thai people except for different cultures in language.

3. I would use cultural knowledge to communicate with foreigners.

Student EDS21:1. I have learned Cambodian language, religion: Buddhism and Hinduism, the law of Karma.

2. Cambodians believe in Buddhism like Thais but speak Cambodian language.

3. I have no idea.

Student EDS22:1. They speak the Khmer language and belief in Buddhism.

2. They believe in Buddhism like Thais but using Cambodian language.

3. The first thing that we should respect other cultures and their own cultures.

Also, we should follow both sides when we communicate with each other.

Student EDS23:1. I have learned ways of agricultural life and Cambodian language.

2. Cultural diversity is language.

3. I have no idea.

Student EDS24:1. I have learned Cambodian cultures including ways of Cambodian life, Cambodian language, values, Buddhist, beliefs, and foods.

2. The cultural similarity is ways of Cambodian life and their religion is Buddhism.

3. I would use cultural knowledge to understand and respect other cultures to communicate with people from different social groups.

Lesson 2: IGUANA (Philippines)

1. What cultural knowledge did you learn and gain from the Philippines short story?
2. What were cultural diversity and similarities between your cultures and the Philippines' cultures based on the short story?
3. How did you use cultural knowledge, intercultural communication skills, and attitudes towards cultural similarities and diversities for intercultural communication in the ASEAN community?

Student EDS1: 1. I had learned that Filipinos over 90% are Christians and they speak English as an official language.

2. The cultural similarity is ways of life in the countryside and art: home-style. Cultural difference is language, food, and religion.

3. I will use cultural knowledge to positively integrate into our intercultural communication such as do not always frustrated and everything will be good.

Student EDS2: 1. According to the story, I have learned about Philippine culture: ways of Philippine life, Tagalog language, art, and values.

2. The cultural similarity is ways of life in the countryside, but using different language and having a belief in Christianity.

3. I will transfer the knowledge that has been passed on students or those interested in it.

Student EDS3: 1. Most Filipinos believe in God and Most Filipinos are Christian.

2. The cultural similarity is ways of life and Filipinos believe in Christian, whereas cultural diversity is language, food, and religion.

3. I have no idea about it.

Student EDS4: 1. I have learned the life way of Filipino people, art and tradition, the name of the place, language, values, and way of agricultural life.

2. The cultural similarity is ways of life in the countryside but different languages and religions.

3. I won't look down things that they believe.

Student EDS5: 1. I have learned Christian religions and some Filipinos can speak Spanish and the English language is large.

2. The cultural similarity is ways of life in the countryside but different languages and religions.

3. I will always think about what I should do or should not do in the Philippines.

Student EDS6: 1. I had learned ways of life in the countryside in the Philippines.

2. The cultural similarity is agriculture life in the countryside like Thailand.

3. I will build good friendships with Filipino people, exchange cultural knowledge with each other, and respect each other to build effective communication.

Student EDS7: 1. I had learned ways of life, religion, values, and beliefs.

2. The cultural similarity is ways of life but different languages and religions.

3. I would like to integrate cultural knowledge to communicate with other people.

Student EDS8: 1. I had learned about the Tagalog language and traditional cooking methods.

2. I had learned cultural differences in language, food, and religion.

3. I used cultural knowledge for intercultural communication.

Student EDS9: 1. I had learned ways of life, religious belief in God, the language used Spanish, and English.

2. The cultural similarity is ways of the Filipinos' life but different languages and religions.

3. I will integrate cultural knowledge into my daily life when I encounter other people.

Student EDS10: 1. I had learned ways of family life.

2. The cultural similarity is ways of life in the countryside but using different language and belief in Christian.

3. I will integrate cultural knowledge to adapt to my daily life.

Student EDS11: 1. I had learned about local words (Spanish and Tagalog) and religion (Christian).

2. The cultural similarity is ways of the Filipinos' lives but different languages and religions.

3. The cultural knowledge from the Philippines was adapted for my real life and understand of Philippines culture and their ways of life.

Student EDS12: 1. I had learned about ways of life in the Philippines, ways of faith in God, the language used English to communicate, and Tagalog is a local language.

2. I know cultural similarity: ways of life and religion: Buddhism.

3. I use cultural knowledge to adjust to my life.

Students EDS13: 1. The Philippines believes in Christian.

2. The cultural similarity is language and cultural difference is language.

3. I understand the culture among us and do not show disrespectful or being rude to each other.

Student EDS14: 1. I know the Tagalog language.

2. There are different cultures between Thailand and the Philippines including language (Tagalog and Spanish) and religion (Christian). Whereas the similarity culture is ways of agricultural life in the countryside.

3. I will tell everyone do not use violence to threaten anyone.

Student EDS15: 1. I have learned ways of life of the Philippines.

2. I know the different cultures about language and religion but the similarity culture about ways of life.

3. I can adapt the knowledge, skill, and attitudes of Philippine culture for integrating into my intercultural communication in the future.

Student EDS16: 1. I have learned about language Spanish influence to the Philippine, values, ways of life, and religion of Christian.

2. The cultural similarity is religion: ways of life but different cultures are language religion and food.

3. I have to teach the student about ways of life from other country, students can adapt their daily life

Student EDS17:1. I have learned about language, most Filipino speak the language and Spanish language, they mostly are Christian, local vocabulary are Spanish words and they believe in God.

2. Philippines' culture is similar to Thailand like ways of life, but using different languages.

3. I open your mind to get new things and understand the Filipino people's life.

Student EDS18: 1. I have learned about Religion they believe in God and ways of life.

2. The cultural similarity is ways of life, whereas different culture is religion and language.

3. I will bring that new knowledge about the culture of the Philippines to teach my students.

Student EDS19:1. I have learned about most Pilipinos are Christian.

2. Thai believe in Buddhism and speak the Thai language, whereas Filipinos believe in Roman Catholic and speak Tagalog and Spanish.

3. I will use the morals, culture, and knowledge of this story to talk and discuss with friends.

Student EDS20: 1. I have learned about Filipino use Tagalog, Spanish, and the English language.

2. They are agricultural farmers like Thailand, and different culture is about language and religion.
3. I will use the knowledge of the Philippines' local language.

Student EDS21: 1. I have learned about they are Christians.

2. Pilipino believes in Christian but Thai believes in Buddhism.
3. I have no idea.

Student EDS22: 1. I have about ways of life of Filipino.

2. They believe in Christian, but Thais believe in Buddhism. They speak Tagalog, but Thais speak Thai. The cultural similarity is ways of life.
3. I can apply Thai culture and Philippines culture to use in my work.

Student EDS23: 1. I have learned ways of agricultural life in the Philippines.

2. Cultural diversity is language and religion, but the cultural similarity is ways of life.
3. I have no idea.

Student EDS24: 1. I have learned Philippines cultures including ways of agricultural life, Tagalog language, values, and Christian.

2. The cultural similarity is ways of Philippines life in the countryside, but different Tagalog language and Thai language and religion: Christian and Buddhism.
3. I would use cultural knowledge about Philippine to understand and respect other cultures to communicate with people from different social groups.

Lesson 3: The BUFFALO MYNA (Lao)

1. What cultural knowledge did you learn and gain from Lao short story?
2. What were cultural diversity and similarities between your cultures and Lao cultures based on the short story?
3. How did you use cultural knowledge, intercultural communication skills, and attitudes towards cultural similarities and diversities for intercultural communication in the ASEAN community?

- Student EDS1: 1. I have learned Lao cultures such as costumes that strap around his waist clothes, cottages, plow, lullaby, cigarette of Lao, and funeral by embedding (art and tradition).
2. The Lao language is different from Thai in letter and speech.
3. I won't look down things that they believe and faith while I have to communicate and contact with Lao person.
- Student EDS2: 1. I have learned about ways of farmer life.
2. The cultural similarity is he ways of life in the countryside, the same religion, and belief. Cultural diversity is language.
3. If I have a chance to communicate with Lao people, I will apply the knowledge that I have gotten on this story to talk with them.
- Student EDS3: 1. Lao people believe in Buddhism.
2. The cultural similarity is ways of life and Lao believe in Buddhism, whereas cultural diversity is language in speech and letter.
3. I think I can apply the culture and the knowledge from Lao literature in the future easily because Thai culture is quite similar to Laos so I can communicate with them easily, or I can find an interesting topic to talk with Lao people.
- Student EDS4: 1. I have learned the life way of Lao people and tradition, the name of place, language, value and Lao culture about the heritage of Lao people have Heet Sib Song.
2. The cultural similarity is ways of life in the countryside and Buddhism religion, but the language is the difference.
3. I will integrate Thai and Lao culture when communicating with Lao people.
- Student EDS5: 1. I have learned that Lao people are Buddhists.
2. The cultural similarity is very similar to Thai such as the Lao heritage of Heet Sib Song, but the language is different.
3. I will always think about what I should do or should not do in Laos.
- Student EDS6: 1. I learned cultural knowledge about belief, way of life in the countryside, and religion.

2. Ways of life is similar to Thai people such as building pipes, using buffalo for farm, and plant rice.

3. I will integrate Lao cultural knowledge to communicate with other people from different social groups.

Student EDS7: 1. I had learned ways of farmer life.

2. The cultural similarity is ways of farmer life and they are Buddhists like Thai people, but they speak a different language.

3. I have no idea.

Student EDS8: 1. I had learned about ways of farmer life in the countryside,

2. There is a similarity of languages such as the name of people, objects, and places.

3. We should learn to understand the culture of the country and avoid abusing his culture.

Student EDS9: 1. I had learned about ways of agricultural life, religion, and belief about the next life.

2. The cultural similarity is ways of farmer life and religion, but different languages.

3. I will exchange or contact with Laos. I will understand Lao cultures and reduce the conflict about cultures among us and Lao people because we understand each other.

Student EDS10: 1. I had learned about ways of life of people who live in the countryside that they use the buffalo for rice planting.

2. The cultural similarity is ways of life in the countryside and Buddhism religion, but using different language.

3. I can bring new knowledge to develop myself and teach my students in the future.

Student EDS11: 1. I had learned about local words (Esan word) and religion (Buddhism).

2. The cultural similarity is ways of farmer life, beliefs, and Esan language.

3. The cultural knowledge from Lao was adapted for my real life and understand Lao culture.

Student EDS12: 1. I had learned about ways of life in the countryside, Buddhism religion, Lao language used to communicate in their nation.

2. I know the cultural similarity of ways of life and religious similarity is Buddhism.

3. I have no idea.

Student EDS13: 1. Lao believes in the law of the Karma of Buddhism.

2. The cultural similarities are a costume, food, and ways of life because we are the neighborhood. Cultural diversity is the Lao language.

3. I understand the cultures among us to reduce the cultural conflict.

Student EDS14: 1. I know the lifestyle of people in Laos.

2. Cultural difference is Thai and Lao language; Thailand has Esan language. The difference is the alphabet between Thai and Lao languages. The name of the person is still similar.

3. I have no idea.

Student EDS15: 1. I have learned ways of farmer life. They use buffalo for farming.

2. I know the different cultures about language, but the similarity culture is concerning ways of life and Buddhism religion.

3. I want to apply my knowledge in my daily life in order to respect each other.

Student EDS16: 1. I have learned about the art tradition: children's songs and costumes.

2. The cultural similarity is religion. Most Thai and Laos are Buddhists and they showed about the belief of the next life.

3. I have to teach the student about ways of farmer life in Lao, students can adapt it to their daily life

Student EDS17: 1. I have learned about language, religion, beliefs, and way of Farmer life.

2. Lao's cultural similarity is ways of Farmer life, but using different languages.

3. I open my mind to accept a new culture and adjust to my life.

Student EDS18: 1. I learn about a religion that they believe in God and ways of life.

2. The cultural similarity is ways of life, whereas different culture is language.

3. I can use the knowledge, skills, and attitudes of the cultures in Laos to integrate into intercultural communication in the future.

Student EDS19: 1. I learned about cultural knowledge includes religion, beliefs, and language.
2. Thai and Lao believe in Buddhism and Thai speak the Thai language whereas Lao speak the Lao language.
3. I will use I use to adapt to my life.

Student EDS20: 1. I have learned about ways of Famer life, Buddhism religion, and the Lao language.
2. The difference between Thai and Laos just only one is Language.
3. I have no idea.

Student EDS21: 1. I have learned about ways of farmer life in the countryside.
2. Lao and Thai believe in Buddhism but Thai use the Thai language and Lao speak Lao.
3. I will study Lao culture to understand and respect Lao people.

Student EDS22: 1. I have about ways of farmer life by using buffalo for plantation.
2. Lao and Thai believe in Buddhism.
3. I can exchange Thai culture easier by talking and binding good friendships.

Student EDS23: 1. I study Lao cultures such as religion, language, ways of Famer life, and beliefs, etc.
2. Thailand and Laos have cultural similarities such as food or language.
3. I have no idea.

Student EDS24: 1. I have learned Laos cultures including ways of agricultural life, Lao language, values, and Buddhism.
2. The culture of Laos is the same as Thai because Thailand and Laos are neighboring. The first one is ways of life and religion in Thai and Lao are Buddhist
3. We can convey the knowledge that has been passed on to students. Laos culture knowledge can be applied in everyday life.

Lesson 4: FRIEND (Malaysia)

1. What cultural knowledge did you learn and gain from a Malaysian short story?
2. What were cultural diversity and similarities between your cultures and Malaysian cultures based on the short story?
3. How did you use cultural knowledge, intercultural communication skills, and attitudes towards cultural similarities and diversities for intercultural communication in the ASEAN community?

- Student EDS1:
1. I had learned about the Malaysian language that shows in the story like “Assalamualaikum”, “Sepat” or “Keli”, and religion.
 2. The cultural similarity is ways of villager’s life in the countryside like Thailand and cultural diversities in language and religion.
 3. We have to respect other cultures when we communicate with their culture, we should follow on both sides.
- Student EDS2:
1. I have learned a language, art, religion, values, ways of life, and belief through a Malaysian short story.
 2. Thailand and Malaysia have different languages and religions. Thai people usually speak the Thai language, while Malaysian use the Malaysian language and the English language as an official language. In the religion part, Thai believe in Buddhism, whereas Malaysians are Muslim.
 3. I will adapt cultural knowledge to know what I should do and should not do when talking to Malaysian people.
- Student EDS3:
1. Malaysian believe in Muslims.
 2. The cultural similarity is ways of villager’s life, whereas cultural diversity is the Malaysian language and Muslim religion.
 3. I will try to understand another culture.
- Student EDS4:
1. I have learned about the Malaysian language and Muslim religion.
 2. The cultural similarity is ways of life in the countryside, but different culture is language and religion.

3. I will bring cultural knowledge into the classroom appropriately.

Student EDS5: 1. I have learned about ways of villager's life, planting coconut tree and rice, language "Nariah, Assalamualaikum and Sungai Besar" Religion, they believe in god Muhammad.

2. The cultural similarity is the very similar Thai way of life in the countryside, but a different culture is a language and religion.

3. I won't look down things that they believe and faith while I have to communicate and contact with Malaysian person's character and contact with the Malaysian person.

Student EDS6: 1. I had learned Malaysian people are Islam.

2. Ways of agricultural life is similar to Thailand such as planting coconut tree and cultural differences are language and religion.

3. I will study the culture and religion of Malaysia before visiting there and studying what should do or should not do in Malaysia.

Student EDS7: 1. I had learned ways of a farmer's life.

2. The cultural similarity is ways of a farmer's life, and they are Buddhist like Thai people, but they speak a different language.

3. I have no idea.

Student EDS8: 1. I had learned about Malaysia's language, art, Religion: Malaysia people are Muslim, and ways of life.

2. There is a similarity to ways of life.

3. I will use the new culture which I have learned through this story to adapt and integrate my communication with others from this county by using the local word and talking with them about this story.

Student EDS9: 1. I had learned about ways of agricultural life, religion, and language.

2. The cultural similarity is ways of a farmer's life in the countryside, but different languages and religion.

3. I will understand Malaysian cultures, and respect other cultures for successful intercultural communication.

Student EDS10: 1. I had learned about Malaysians are Muslim.

2. The cultural similarity is ways of life in the countryside and Buddhism religion, but using different language.
3. I adjust myself to live with other people in the ASEAN Community.

Student EDS11: 1. I had learned about the Malaysian language Bahasa Malaysia language that appears in the character's name and places and most Malaysian are Islamic.

2. The cultural similarity is ways of farmer's life, and cultural difference is religion, language, and values of Muslim.
3. I will integrate the cultural knowledge of Malaysian culture when interacting with other people in Malaysia.

Student EDS12: 1. I had learned about ways of life in the countryside, Muslim religion, and Bahasa language used to communicate in their nation.

2. I know cultural similarity: ways of life.
3. I will use this short story to integrate with my teaching lesson.

Student EDS13: 1. I have learned ways of life, language, values, religion in Malaysia.

2. The cultural similarity is ways of life. Cultural diversity is language as well as religions between Thailand and Malaysia.
3. I will bring that new knowledge about the cultures of Malaysia to teach my students.

Student EDS14: 1. I know ways of life including Malaysian greeting by hand-shaking, Malay language, Malaysian are Islam, and they don't cook with pork.

2. The cultural similarity is in ways of life, but the cultural difference is language and religion.
3. I will use English and body language to ask other people in Malay. And wear a polite dress because of Malaysian respect Islam.

Student EDS15: 1. I have learned that Malaysians are mainly Muslim.

2. I know the different cultures about language and religion but the similarity culture about ways of life.

3. If I have to communicate with Malaysian, I will respect and understand their cultures.

Student EDS16: 1. I have learned about language, religion, and way of life.

2. The cultural similarity is ways of a farmer's life, but the cultural difference is religion and language.

3. I have no idea.

Student EDS17: 1. I have learned about ways of life of Malaysians.

2. The cultural similarity is ways of a farmer's life in the countryside, but cultural diversities are language, religion, and food.

3. I can use the knowledge, skills, and attitudes of culture in Malaysian in order to integrate into intercultural communication in the future.

Student EDS18: 1. I have learned about Malaysian use the Malaysian language, and Malaysians are Muslim.

2. The cultural similarity is ways of life, whereas different culture is language.

3. I should treat like one of the Thai people and I should learn more about Malaysian culture for understanding Malaysian friends.

Student EDS19: 1. I have learned about they use the Malaysian language.

2. Thai believe in Buddhism whereas Malaysian believe in Muslims. Thai speak the Thai language whereas Malaysian speak the Malaysian and English language.

3. In the future, I can apply cultural knowledge when communicating with other people.

Student EDS20: 1. I have learned about ways of Farmer life, Muslim religion, and the Malaysian language.

2. The cultural difference between Thai and Malaysia is language and religion.

3. I'm sure that I can take the differences of cultures to use in my daily days such as the knowledge of the language, the attitude, or concept from this story shot for guidance ways of life.

Student EDS21: 1. I have learned about ways of a farmer's life in the countryside.

2. Malaysian are Islam, whereas Thai are Buddhists.

3. We can use knowledge of Malaysian culture to integrate into our intercultural communication in the future such as the first thing that we should respect, follow, and accept both of our own culture.

Student EDS22: 1. I have learned about ways of farmer's life, language, and religion.

2. The differences between Thai and Malaysian cultures are religion (Buddhism and Muslim), and language (Greetings, names of people, places, and fish). The similarities between Thai and Malaysian cultures are ways of villager's and agricultural life.

3. I will use the knowledge of Malaysian cultures to integrate into my intercultural communication in the future. If I have a chance to go to Malaysia, I will bring the good things back to Thailand and integrate them for intercultural communication in a better way.

Student EDS23: 1. I have learned the Malaysian language, names of fish, Islam and Buddhism religions, Malaysian food, , and ways of Malaysian lie in the countryside.

2. Thailand and Malaysia have cultural similarities such as ways of villager's life in the countryside, whereas the cultural diversities are language and religion.

3. I will adapt Malaysian cultural knowledge for intercultural communication in the ASEAN Community.

Student EDS24: 1. I have learned Malaysian cultures including ways of agricultural life, Bahasa language, and Islam religion.

2. The cultural similarity is ways of life in the countryside in Malaysia, whereas the cultural differences are religion and language.

3. I will respect and understand other cultures before interacting with people from different social groups.

Lesson 5: MID-ROAD FAMILY (Thailand)

1. What cultural knowledge did you learn and gain from the Thai short story?
2. What were cultural similarities and diversities between Thai cultures and other cultures based on the short story?
3. How did you use cultural knowledge, intercultural communication skills, and attitudes towards cultural similarities and diversities for intercultural communication in the ASEAN community?

- Student EDS1:
1. I have learned about ways of life and values.
 2. The cultural similarity is ways of city life like countries in ASEAN, whereas cultural diversities are language, religion, and food.
 3. I would apply the knowledge from this story and be ready to start a family because the economy in the current day is too bad.
- Student EDS2:
1. I have learned the Thai language as well as the name of person, places, and food.
 2. Thailand and Malaysia have different languages and religions. Thai people usually use Thai language as an official language, while Malaysians use Bahasa Malaysian language as well as English as their official languages. In the aspect of religion, Thai people believe in Buddhism, whereas most of Malaysians are Muslims, but Thais are Buddhism.
 3. We still think about working hard, getting a good job, and making good money before having a family.
- Student EDS3:
1. I have learned about ways of city life in Bangkok.
 2. The cultural similarity is ways of city life in the ASEAN countries, whereas cultural diversities are language, religion, values, and food.
 3. I think people in the capital city should try to live in the countryside to relax and reduce stress.
- Student EDS4:
1. I have learned about ways of life, language, and Buddhism religion.

2. The cultural similarity is ways of life in the city, but differences are language and religion among the ASEAN countries.

3. Although we can understand the individual culture and ways of life of one another, there are still many different parts of Thailand (culture), I have not seen before.

Student EDS5: 1. I have learned about ways of city life in Bangkok.

2. The culture is the very similar to the Thai way of life in the city, but differences are language and religion among other countries.

3. If I have a close friend who lives in another country and he or she wants to know about Thailand's funny short story. I will tell him or her about this short story.

Student EDS6: 1. I have learned about ways of city life in Bangkok with a highly traffic congestion.

2. Ways of city life in Bangkok is similar to big cities in the ASEAN countries, but the cultural differences are language and religion between Thai and other countries in the ASEAN Community.

3. I will adapt to the cultural knowledge of Thailand with other people in the ASEAN Community.

Student EDS7: 1. I have learned ways of life in traffic, way of life in Bangkok, food, religion, and language.

2. The cultural similarities are ways of city life with a highly traffic congestion and Buddhism religion in other ASEAN countries.

3. I will understand what I should do or should not do in other countries when I communicate with them.

Student EDS8: 1. I have learned about ways of Thai lifestyles and values.

2. There is a similarity in ways of city life.

3. Although we are all Thai people, we have different cultures. We can live happily together.

Student EDS9: 1. I have learned about ways of agricultural life, religion, and language.

2. The cultural similarity is ways of a farmer's life in the countryside but differences are languages and religions.

3. I will compare with Thai culture and other cultures in the ASEAN community and respect other cultures for a successful intercultural communication.

Student EDS10: 1. I have learned about Thai food, values, and way of life.

2. The cultural similarities are ways of life in the countryside and Buddhism religion, but the difference is the language.

3. I will use English language and another language that I know of.

Student EDS11: 1. I have learned about ways of life and the values of Thai people.

2. The cultural similarity is ways of city life, and cultural differences are religion and language among other countries.

3. I will integrate cultural knowledge into the Thai cultures when interacting with other people in the ASEAN Community.

Student EDS12: 1. I have learned about ways of life, religion, language, and food.

2. I recognized ways of life being the cultural similarity.

3. I can use the knowledge, skills, and attitudes of culture in Thai to integrate into intercultural communication in the future.

Student EDS13: 1. I have learned ways of life, language, values, religion in Thailand.

2. The cultural similarity is ways of life. The cultural diversities are language and religion between Thailand and Malaysia.

3. I can apply the Thai cultures and other cultures to communicate and learn about different cultures for adjusting.

Student EDS14: 1. I have learned ways of city life in Bangkok, food, and religion in Thailand.

2. Cultural similarity is ways of life, but the cultural differences are language and religion between Thailand and other countries in the ASEAN Community.

3. I will exchange cultures together and respect other religions.

Student EDS15: 1. I have learned food, values, and language in Thailand.

2. The Thai culture is different from other cultures in the aspects of language, ways of life, food, weather, and economy. It has a similarity with other cultures in ways of life in the city.

3. I can adapt the knowledge, skills, and attitudes of Thai culture and integrate them into the intercultural communication in the future.

Student EDS16: 1. I have learned about language, religion, and way of city life in Thailand.
2. The cultural similarity is ways of city life, but the cultural differences are religion and language between Thailand and other countries.
3. I will integrate cultural knowledge in Thailand for intercultural communication in the ASEAN Community.

Student EDS17: 1. I have learned Thai culture and ways of city life in Bangkok.
2. The cultural similarity is ways of farmers' lives in the countryside, but differences are language, religion, and food.
3. I will tell my students that we can make happiness happen easily by starting from yourself.

Student EDS18: 1. I have learned about Thai people's lives in the city with a high traffic congestion.
2. The cultural similarity is ways of life, whereas different culture is the language.
3. We can use the knowledge of ways of positive thinking to integrate into our intercultural communication in the future such as not always being frustrated and everything will be better.

Student EDS19: 1. I have learned about rural society, temples, and religion.
2. Cultural differences are religion, food, language, and tradition, but cultural similarity is ways of city life among the ASEAN countries.
3. We can teach and pass on the knowledge to students or those who are interested so that they have a better understanding of the differences in cultures and accept them .

Student EDS20: 1. I have learned about ways of city life, and the Thai values.
2. The cultural differences are language and religion between Thailand and other ASEAN countries.
3. Based on ways of life, language, knowledge, attitudes, and concepts learned from this story, I can adapt these cultural diversities to my everyday life.

- Student EDS21: 1. I have learned about ways of city life in Bangkok.
2. The cultural similarity is ways of life in a big city, but cultural differences are religion, language, and values.
 3. We can use the knowledge of Malaysian cultures to integrate into our intercultural communication in the future. The first thing is that we should respect, follow, and accept both our own and other cultures.
- Student EDS22: 1. I have learned ways of city life in Thailand, the Thai language as well as names of people, places, roads, tradition, Thai food, and other religions such as Buddhism, Islam, and Christianity.
2. Thai and other cultures are different in language, religion, and ways of life. However, there is a cultural similarity in ways of life in a big city like Bangkok with high traffic congestion.
 3. I will not look down things that they believe and have faith in, while communicating and contacting with others.
- Student EDS23: 1. I have learned the Thai language, Buddhism religion, Thai food, and ways of city life in Bangkok.
2. Thailand and Laos have cultural similarities to Malaysia such as ways of city life. On the other hand, the cultural differences are language (Malaysians speak Malaysian or Bahasa language. Thai people speak Thai) and religion (Islam and Buddhism).
 3. I will adapt Thai cultural knowledge for intercultural communication in the ASEAN Community.
- Student EDS24: 1. I have learned Thai cultures including ways of city life in Bangkok, Thai language, and Buddhism religion.
2. The cultural similarity is ways of city life in Bangkok compared to Malaysia with high traffic congestion. On the other hand, the cultural differences are religion and language.
 3. I will respect and understand other cultures before interacting with people from the ASEAN Community.

Lesson 6: THE PLANK WAY (Brunei)

1. What cultural knowledge did you learn and gain from the Bruneian short story?
2. What were cultural diversity and similarities between your cultures and Bruneian cultures based on the short story?
3. How did you use cultural knowledge, intercultural communication skills, and attitudes towards cultural similarities and diversities for intercultural communication in the ASEAN community?

- Student EDS1:
1. This literature has appropriately covered Bruneian cultures such as school uniform (clothes), Kulim papa (the name of the plant), Ambuyat (the name of food), Liam Baker (the name of character), language, and people's lifestyle in a water village (ways of life).
 2. Religion is different from Thailand because most Bruneians believes in Islam, whereas Thai people are Buddhists.
 3. I would apply cultural knowledge from Brunei to communicate with people from Brunei and different social groups.
- Student EDS2:
1. I have learned the Bruneian cultures such as costume, language, religions, and ways of life.
 2. Most Thai people are Buddhists, whereas Bruneian people are Muslims. Bruneian uses Malay language whereas Thai people speak Thai language.
 3. I will adapt and integrate this knowledge into teaching and communication with others for successful intercultural communication.
- Student EDS3:
1. I have learned about Brunei is an Islamic country so they do not eat pig.
 2. The cultural similarity is ways of water village life like Thailand, whereas cultural diversities are language, religion, values, and food..
 3. I will adapt cultural knowledge for intercultural communication.
- Student EDS4:
1. I have learned about ways of life, Bahasa language, and Islam religion.

2. The cultural similarity is ways of life in the water village like Thailand, but differences are language (i.e. Bahasa) and religion (Muslim with the ASEAN countries).

3. I will adapt to my daily life for intercultural communication.

Student EDS5: 1. The cultures and traditions of Brunei have a very close relationship with Malaysia and Indonesia with a lot of cultural traditions such as language and costume.

2. They have a cultural similarity to Thailand. However, in Thailand, we use boats to sell food, drink, or anything.

3. In the future, I can apply cultural knowledge when I go to Brunei. I learn about what I should do and should not do in Brunei.

Student EDS6: 1. I have learned about ways of water village life in Brunei and Bruneians believe in Islam.

2. Ways of water village life in Brunei is similar to people who live in the southern region of Thailand, but the cultural differences are language and religion.

3. We must use the knowledge for communicating in the ASEAN Community.

Student EDS7: 1. I have learned ways of life as how Bruneian people carry their children to school with a basket of food. Their religion is Islam.

2. The cultural similarity is ways of water village life like Thailand, but most Bruneians are Muslims whereas most Thai are Buddhists.

3. I will identify things that I should do or should not do in other countries when communicating with them.

Student EDS8: 1. I have learned about ways of Bruneian life and values.

2. The differences between Thailand and Brunei are language and costume.

3. We should learn the Bruneian cultures for adapting in real life.

Student EDS9: 1. I have learned about the way people live in a water village and their own local cultures.

2. The local culture of Brunei is different from Thailand in terms of the values.

3. I can bring new knowledge to develop myself and teach my students in the future.

Student EDS10: 1. I have learned about food, traditions, religion as well as the country's patriarchal society.

2. The cultural similarities are ways of life in the countryside and Buddhism religion, but the difference is the language.

3. We have to live happily with other people and. In addition, you should know and understand other cultures.

Student EDS11: 1. I have learned ways of life in the city and the countryside. We have to live on our own.

2. The cultural similarity is the way people live in a water village life and cultural differences are the religion and language.

3. Based on ways of life, language, knowledge, attitudes, and concepts learned from this story, I can adapt these cultural diversities to my everyday life.

Student EDS12: 1. there are so many interesting things such as food, language, and living cultures.

2. I have recognized a cultural similarity such as ways of water village life while differences are religion and language.

3. I can use the knowledge, skills, and attitudes of culture to integrate for intercultural communication in the future.

Student EDS13: 1. I have learned about people's values and the Muslim community in a water village. Bureians also speak Bahasa language like Malaysians.

2. The cultural similarity is ways of water village life. Cultural diversities are language and religion between Thailand and Brunei.

3. I can use and integrate the knowledge, skills, and attitudes of culture in Brunei into intercultural communication in the future because I will be an English teacher.

- Student EDS14: 1. I have learned how to greet Bruneian people. I should say “Selamat Datang”. Bruneian people are Muslims. They cannot eat pork, so we should not bring food with pork to them.
2. The cultural similarity is ways of water village life, but the cultural differences are language, food, and religion between Thailand and Brunei.
3. It makes me easier to communicate with foreigners and it is a good thing to know about the information of other countries.
- Student EDS15: 1. The cultures that I learned from the short story of Brunei are ways of water village life, religion, language, and values.
2. The cultural differences between Thailand and Brunei are language (e.g. name of people and food) and religion (Islam).
3. In the future, if I have a friend from Brunei, I will not disturb him/her by bringing food with pork. Because he/she is a Muslim. I will use the knowledge from this short story to treat him/her well.
- Student EDS16: 1. I have learned about language, religion, and way of water village life in Brunei.
2. The cultural similarity is ways of water village life compared to the southern region of Thailand. However, the cultural differences are religion and language.
3. So, when I travel to Brunei, I will wear a dress to be polite.
- Student EDS17: 1. I have learned about Brunei people use Malay language to communicate with.
2. The cultural similarity is ways of farmer’s life in the countryside. But the differences are language, religion, and food.
3. I will use my knowledge, skills, and attitudes learned to adapt to their cultures in order to respect and build a good friendship with Bruneian people because my cultures and their cultures are different.
- Student EDS18: 1. I have learned about language, food and ways of life of the people who live in a water village.

2. The cultural difference between Thailand and Brunei is that they carry their children on the back. In Thailand, however, we do not do as such. In addition, the official Language in Brunei is Malay.
3. We should respect other cultures and follow their cultures.

Student EDS19: 1. I have learned about food like Ambuyat, and the way people live in a water village.

2. The cultural differences are religion, food, language, and tradition, but the cultural similarity is ways of water village life.
3. I will use and integrate the knowledge, skills, and attitudes of the Bruneian cultures into my intercultural communication in the future.

Student EDS20: 1. I have learned about the Bruneians values, that is, men have more power over women in the Muslim community.

2. The cultural differences are language and religion between Thailand and Brunei.
3. We can convey the knowledge and teach my future students about how the Bruneian cultures look like, and what cultural differences are between Thailand and Brunei as to enable students to communicate with other people and know what they should do and should not do when talking to Bruneian people.

Student EDS21: 1. I have learned about ways of water village life in Brunei.

2. The cultural similarity is ways of water village life compared to the southern region of Thailand, but the differences are religion, language, and values.
3. We can use and integrate the knowledge of Bruneian cultures into our intercultural communication in the future.

Student EDS22: 1. I have learned Bruneian language such as name of people, places and food) and ways of water village life. Bruneian people are Muslims.

2. The different cultures are language and religion. The cultural similarities between Brunei and Thailand are religion, language, and food.
3. I will not look down things that they believe or have faith in while communicating and contacting with others.

Student EDS23: 1. I have learned Bruneian language, Islam religion, Bruneian food, and ways of water village life in Brunei.

2. Brunei and Thailand have cultural similarities such as ways of water village life in Brunei compared to the southern region of Thailand, whereas the cultural differences are language (Bruneian and Thai) and religion (Islam and Buddhism).

3. I will adapt this cultural knowledge to enhance intercultural communication in the ASEAN Community.

Student EDS24: 1. I have learned the Bruneian cultures including ways of water village life in Brunei, Bruneian language, and Islam religion.

2. The cultural similarity is ways of water village life, whereas the cultural differences are religion, food, and language.

3. I will be open-minded, respectful, and thoughtful to people in the Bruneian cultures before interacting with them as to avoid any cultural misunderstandings.

Lesson 7: THE SHORE (Vietnam)

1. What cultural knowledge did you learn and gain from the Vietnamese short story?
2. What were cultural similarities and diversities between your culture and Vietnamese cultures based on the short story?
3. How did you use cultural knowledge, intercultural communication skills, and attitudes towards cultural similarities and diversities for intercultural communication in the ASEAN community?

Student EDS1: 1. I have gained knowledge about ways of life, beliefs, language, and the currency used in Vietnam.

2. The cultural similarities are religion, food, Chinese tradition, and ways of seashore life, whereas cultural diversities are language and currency.

3. I will teach students about ways of life from other countries, so the student can adapt to their everyday lives.

- Student EDS2: 1. I have learned ways of life, Buddhism religion, and beliefs in the after life.
2. The cultural differences between Thailand and Vietnam are language, religion (i.e. Mahayana and Buddhism), and regime (Communism), whereas Thai people believe in Theravada Buddhism and speak Thai language. Thailand is governed under a democratic regime.
3. It will be easy to successfully communicate if we know how to integrate the knowledge of the story when we encounter with people from overseas.
- Student EDS3: 1. I have learned about beliefs, religious ceremony, and ways of life.
2. The cultural similarity is the way Vietnamese people spend their lives on the shore like Thai people, whereas cultural diversity is the language.
3. I will integrate the cultural knowledge into intercultural communication.
- Student EDS4: 1. I have learned about ways of life, language, religion, and the Chinese ceremony.
2. The cultural similarities are Buddhism religion and the way people live on the shore like Thailand. However, the cultural differences are language and food.
3. We can teach the knowledge to students as to learn how the Vietnamese cultures can affect the way people communicate with each other, and to learn the acceptable social norms when interacting with Vietnamese people.
- Student EDS5: 1. The cultures and traditions of Vietnamese are very closely related to the Chinese culture.
2. They have a similar culture like Thailand such as religion and Chinese tradition, but cultural differences are food, language, and currency.
3. I would like to understand their culture and tell other people such as my family and other friends about what the Vietnamese culture is, and explain the similarities and the differences between the Thai and Vietnamese cultures.
- Student EDS6: 1. I have learned about lifestyles, religion of Buddhism and Taoism (Chinese religious tradition), and language.

2. The cultural similarity between Vietnam and Thailand is ways of how people live on the shore in Vietnam compared to people in the southern region of Thailand. but the cultural difference is language and food.

3. The lifestyle of the neighboring countries has urged me to be aware of many cultures and lifestyles.

Student EDS7: 1. I have learned ways of life, Vietnamese cultures, palm-leaf food, the Communist regime, beliefs, ghost, Taoism, and values.

2. The cultural similarity is ways of village life on the shore and Buddhism religion like Thailand, but the cultural differences are language and beliefs.

3. I am going to teach students about Vietnamese culture and adjustment in other countries. As a normal person, I will not look down on the things that they believe and respect, while I have to communicate and contact with Vietnamese person.

Student EDS8: 1. I have learned about ways of life and people who live on the shore.

2. The different cultures between Thailand and Vietnam are language and costume.

3. I will exchange a good culture with Vietnamese people and choose to receive good culture from them. To respect each other. We should easily understand each other because they have similar cultures.

Student EDS9: 1. I have learned about ways of life and people who live in a water village and local culture.

2. The local culture of Brunei is different from Thailand in terms of values.

3. I can bring new knowledge to develop myself and teach my students in the future.

Student EDS10: 1. I had learned about the food and religion as well as traditional dresses and the power of man.

2. The cultural similarity is ways of life in the countryside and Buddhism religion, but using different language.

3. We have to live with other people happy, and you should know and understand other cultures.

- Student EDS11: 1. I have learned about beliefs, language, name of a person, and places.
2. The cultural similarity is ways of life in the countryside and Buddhism religion, but using different language.
3. I would apply the knowledge from this story to look after my family.
- Student EDS12: 1. I have learned about the religion of Buddhism.
2. I know cultural similarity: ways of water village life and cultural difference is religion and language.
3. Although they are Vietnamese, we should learn about their culture to adapt to real life and understand the culture and ways of life of each other.
- Student EDS13: 1. I have learned about religion, beliefs, values, and language.
2. The cultural similarity is ways of life on the shore like Thailand. Cultural diversity is language.
3. I will use cultural knowledge to integrate into my future life and adapt them to my daily life.
- Student EDS14: 1. I know cultural knowledge concerning religion, beliefs, and language.
2. Cultural differences are language, values, and food, whereas cultural similarity is the Buddhism religion.
3. We can adapt cultural knowledge to interact with other people.
- Student EDS15: 1. I learned about religion, language, and values.
2. The cultural similarity is Buddhism and cultural difference is the Vietnamese language.
3. I will integrate all cultural knowledge about Vietnamese to understand cultural similarities and differences.
- Student EDS16: 1. I have learned about Buddhism and ways of life.
2. The cultural similarity is ways of life on the shore like the south of Thailand, but the cultural difference is language.
3. I will integrate all cultural knowledge for intercultural communication with others from different social groups.
- Student EDS17: 1 The cultures that I learned from the short story are ways of life, religion, language, art, beliefs, and values.

2. The cultural similarity is ways of life on the shore. But cultural differences are language, food, costume, and some traditions.

3. I will use my knowledge, skills, and attitudes to adapt to culture for building good friendships with Vietnamese people.

Student EDS18: 1. I have learned about language, food, values, and ways of life of people who live on the shore.

2. Cultural differences between Thailand and Vietnam are food, house style, tradition, and values.

3. We should respect other cultures and follow their cultures.

Student EDS19: 1. I have learned about language, ways of life, food, religion, and beliefs in the supernatural.

2. Cultural differences are religion, food, language, and tradition but the cultural similarity is ways of water village life.

3. I will use all the cultural knowledge of Vietnam to communicate and appreciate their culture.

Student EDS20: 1. I have learned about art and tradition, beliefs, values, language, religion in Vietnam.

2. Most Thai people are Buddhists branched from Theravada Buddhism, whereas Vietnam people believe in Mahayana and Taosim Buddhism. Besides, Vietnam uses the Vietnamese language whereas Thai people speak the Thai language.

3. I will use knowledge skills and attitudes learned in Vietnamese culture to integrate into intercultural communication in the future. I will be an English teacher in the future, I will use cultural knowledge from the short story to adapt teaching materials on the subject for intercultural communication in each country.

Student EDS21: 1. I can apply Thai culture and Vietnam cultures to use in my work and learn different Vietnamese cultures for adjusting.

2. The cultural similarity is religion, whereas different culture is language and values.

3. We can use knowledge of Vietnamese culture to integrate into our intercultural communication in the future.

Student EDS22: 1. I have learned ways of people who live on the shore. I have also learned the Vietnamese language e.g. names of people, places, food, and Buddhism religion.

2. The difference in Thai cultures and other cultures is language. On the other hand, the cultural similarities are religion and Chinese traditions such as food in Thailand's China Town.

3. There is something different, but we have to be open-minded for new things.

Student EDS23: 1. I have learned the Vietnamese language, Buddhism religion, Vietnamese food, and, ways of people's lives who live on the shore.

2. Thailand and Vietnam have cultural similarities in religion, whereas the cultural difference is the Vietnamese language

3. I will adapt this cultural knowledge for intercultural communication in the ASEAN Community.

Student EDS24: 1. I learned Vietnamese culture including ways of life on a shore, Vietnamese language, and Buddhism religion.

2. The cultural similarity is Buddhism religion, whereas the cultural differences are food, values, and language.

3. I will open my mind to learn cultural knowledge and adapt them for intercultural communication in the ASEAN community.

Lesson 8: CHILD (Singapore)

1. What cultural knowledge did you learn and gain from the Singaporean short story?

2. What were cultural similarities and diversities between your cultures and Singaporean cultures based on the short story?

3. How did you use cultural knowledge, intercultural communication skills, and attitudes towards cultural similarities and diversities for intercultural communication in the ASEAN community?

- Student EDS1: 1. I have learned about Chinese tradition, beliefs, language, and religion.
2. The cultural similarities are religion, food, Chinese tradition, and beliefs, whereas cultural diversity is language.
3. I have no idea.
- Student EDS2: 1. I have learned about religion, language, artistic culture, beliefs in the supernatural, and way of life in Singapore.
– 2. The cultural difference is language, whereas cultural similarities are religion, food, and beliefs.
3. I can use the knowledge, skills, and attitudes learned from Singapore culture to integrate into intercultural communication in the future.
- Student EDS3: 1. I have learned about beliefs, religious ceremony, way of life, and language.
2. The cultural similarities are religion, beliefs in the supernatural, temple medium, whereas cultural diversity is language.
3. I will adapt cultural knowledge for intercultural communication.
- Student EDS4: 1. I have learned about ways of life, language, religion, and the Chinese ceremony.
2. The cultural similarities are Buddhism, temple medium, and Chinese tradition.
3. We adapt cultural knowledge to communicate with other people in the ASEAN Community.
- Student EDS5: 1. Singapore culture is about beliefs in the supernatural, temple medium, and religion.
2. They have a similar culture like Thailand in terms of religion and Chinese tradition, but cultural differences are language and costume.
3. I understand their culture and can talk to other people such as my family and other friends to exchange cultural knowledge in the ASEAN community.
- Student EDS6: 1. I have learned about ways of life in Singapore, the English language, Buddhism, Islam, Christianity, Confucius, and Taoism.
2. Ways of life in Singapore is similar to Thai people who live in China town, but the cultural differences are language and religion.

3. I will use body language and English to communicate with Singaporean people.

Student EDS7: 1. I have learned ways of life, language, and religion.

2. The cultural similarities are beliefs in supernatural and religion. But most Singaporeans speak Chinese and English, whereas Thai speak the Thai language.

3. I will adapt the cultural knowledge such as beliefs in the supernatural and use it to integrate into intercultural communication when communicating with other people.

Student EDS8: 1. I have learned about ways of life, language, Chinese tradition, and religion.

2. The difference in the two cultures between Thailand and Singapore is language.

3. It is easy to adjust when I live in Singapore.

Student EDS9: 1. I have learned about religion, Buddhism, language, and symbolic role.

2. There are some cultural similarities such as food and religion, whereas the cultural difference is language.

3. The knowledge of Singapore culture to integrate into my intercultural communication in the future is language and culture. Culture is very simple to understand if you are an open-minded person.

Student EDS10: 1. I have learned about religion, Buddhism, and Christianity.

2. The cultural similarities are Chinese tradition and Buddhism religion, but different culture is the language.

3. We can understand the culture and ways of life in Singapore for intercultural communication.

Student EDS11: 1. I have learned about beliefs in supernatural, language, ways of life, and naming on a person.

2. The cultural similarity is ways of life in the countryside and Buddhism religion, but using different language.

3. I have no idea.

- Student EDS12: 1. I have learned about the religion of Theravada Buddhism, the Chinese language, and ways of life.
2. I recognize the cultural similarity in Buddhism religion.
3. I have become open-minded after learning from the story to understand their culture.
- Student EDS13: 1. I have learned about some beliefs in the supernatural.
2. Cultural similarity is religion. Cultural diversity is language.
3. I accept their beliefs in the supernatural.
- Student EDS14: 1. I have learned about ghost, supernatural, language, religion, and temple medium
2. A cultural difference is a language, but the cultural difference is religion as well as beliefs in the supernatural.
3. I don't judge Singaporeans if I don't know them.
- Student EDS15: 1. I have learned about religion, language, and values in their culture.
2. The difference in culture between Thailand and Singapore is language (names of people and food).
3. We can apply cultural knowledge to my daily life.
- Student EDS16: 1. I have learned about Buddhism and ways of life.
2. The cultural similarities are Buddhism religion and Chinese tradition, but the cultural difference is language.
3. When I travel to Singapore, I will understand cultural diversity.
- Student EDS17: 1. The cultures that I learned are the history of war, religion, language, and Chinese family.
2. The cultural similarities are religion and beliefs in the supernatural. But the differences in culture are language, food, and costume.
3. I will not judge other people without knowing them.
- Student EDS18: 1. I have learned about language, religion, beliefs, and Chinese belief.
2. They believe in Buddhism like Thai people and some Chinese traditions are carried out the same way as Thai people who live in Chinatown.

3. I will teach students to understand and be respectful to Singaporean culture.

Student EDS19: 1. I have learned about language, ways of life, food, religion, life after death, and beliefs in the supernatural.

2. Cultural differences are food and language, but the cultural similarity is about Buddhism religion as well as beliefs in the supernatural.

3. I will use the knowledge, skills, and attitudes of Brunei culture to integrate into my intercultural communication in the future.

Student EDS20: 1. I have learned about Chinese tradition, beliefs, values, language, and religion.

2. Most of Thai people are Buddhists like most Singaporean people, whereas the cultural difference is language.

3. I will use knowledge skills and attitudes about Singaporean culture for intercultural communication in the ASEAN Community.

Student EDS21: 1. I have learned about Chinese traditions as well as a beliefs in the supernatural.

2. The cultural similarities are religion and Chinese tradition, whereas the differences in culture are language and values.

3. We can use knowledge of Singaporean culture to integrate into intercultural communication in the ASEAN Community and other countries.

Student EDS22: 1. I have learned the region and beliefs in the supernatural.

2. Whereas the cultural similarities are religion and some beliefs in the supernatural, the cultural difference is language.

3. We have to be an open mind to learn new cultural knowledge for communicating with other people around the world.

Student EDS23: 1. I have learned about language, Buddhism religion, and Singaporean food.

2. Thailand and Singapore have a cultural similarity such as religion and a beliefs in the supernatural, whereas the cultural difference is language.

3. I will understand the similarities and differences in culture in Singapore.

- Student EDS24: 1. I have learned about cultural knowledge such as religion, mother's love, and beliefs in the supernatural.
2. The cultural similarity is the Buddhism religion, whereas the cultural differences are values and language.
3. I will have an open mind to learn cultural knowledge and accept the similarity and differences in culture to adjust them into my daily life.

Lesson 9: Dam!! I Lost My Shoes (Indonesia)

1. What cultural knowledge did you learn and gain from the Indonesian short story?
2. What were cultural similarities and diversities between your cultures and Indonesian cultures based on the short story?
3. How did you use cultural knowledge, intercultural communication skills, and attitudes towards cultural similarities and diversities for intercultural communication in the ASEAN community?

- Student EDS1: 1. This story is about religion, fate, and beliefs.
2. The cultural similarity is ways of life, whereas cultural diversities are language and religion. Muslim people will take off shoes before getting in a holy place like a mosque.
3. When I go to Indonesia or communicate with an Indonesian person, I will not insult and make a bad decision about the cultures.

- Student EDS2: 1. I have learned about religion, language, name of person, places, and religion.
2. The differences between Thai and Indonesian cultures are religion and language.
3. I will adapt this knowledge for teaching students and identify what acceptable and unacceptable norms are.

- Student EDS3: 1. I have learned about beliefs, religious ceremonies, ways of life, and language.

2. Cultural differences are religion, language, and beliefs, whereas cultural similarity is ways of life.

3. If I know any Indonesians, I will adjust to them for better communication with Indonesian people.

Student EDS4: 1. I have learned about the Indonesian language, which appears in the character's name and places.

2. The cultural similarity is ways of life, whereas the cultural differences are language, religion, and beliefs.

3. We adapt cultural knowledge to communicate with other people in the ASEAN Community.

Student EDS5: 1. The culture is about the Islam religion, which people pray and respect to Allah.

2. The cultural similarity is ways of life and cultural difference is language and religion.

3. We can apply cultural knowledge about the Islam religion when we have the opportunity to teach Muslim students.

Student EDS6: 1. I have learned about the Muslim culture and the Quran.

2. The cultural similarity is ways of life, whereas cultural diversities are religion and language.

3. I have an open mind to understand their culture and to adjust their cultural knowledge when visiting Indonesia.

Student EDS7: 1. I have learned about beliefs, the Indonesia language, and the Islam religion.

2. The cultural similarities are ways of life, the Islam religion, and attitudes. Cultural differences are language and religion.

3. We are aware of cultural differences and similarities and understand other cultures.

Student EDS8: 1. I have learned about the Islam religion.

2. The differences in cultures between Thailand and Indonesia are language and the Islam religion. The cultural similarities are the Islam religion and ways of life in Indonesia.

3. I will integrate cultural knowledge to adapt to communication in daily life.

Student EDS9: 1. I have learned about the Islam religion, language, and ways of Muslim life.

Besides, they pray 5 times per day.

2. The differences in cultures are language and the Islam religion. The cultural similarity is ways of Muslim life in Thailand.

3. We will adapt to teaching in the future.

Student EDS10: 1. I have learned about religion and the Indonesian language as well as the name of people and places.

2. Most Indonesians believe in Islam, similar to Thai people who live in the southern region of Thailand.

3. I can understand the similarity and differences of Indonesian culture for intercultural communication.

Student EDS11: 1. I have learned about the Islam religion, language, and ways of Muslim life.

Also, Muslim women cover their heads with Hijab.

2. The cultural similarity is ways of Muslim life in the southern region of Thailand, except for the use of different languages.

3. I will apply cultural knowledge to know what I should do or should not do in Indonesia.

Student EDS12: 1. I have learned about the Islam religion and Muslim people pray for Allah every Friday.

2. I recognize the cultural similarities in religion and language, but they have the same way of Muslim life in the southern Thailand.

3. I will integrate Indonesian cultural knowledge when I teach Muslim students.

Student EDS13: 1. I have learned about Indonesian culture, art, the lifestyle of Indonesia, and the local language of Indonesia.

2. The cultural similarity is ways of Muslim life in the southern region of Thailand and cultural diversities are language and the Islam religion.

3. I think I will become open-minded to other cultures for integration in my daily life.

- Student EDS14: 1. I have learned the way Muslim people live in Indonesia including language, religion, and tradition.
2. Cultural difference is language, but the cultural similarity is a religion, which is similar to people in the southern region of Thailand.
3. I will use Indonesian cultural knowledge to communicate with other people from different social groups.
- Student EDS15: 1. I learn about the Islam religion and language.
2. The cultural similarity is religion and cultural difference is language.
3. We can apply cultural knowledge for intercultural communication.
- Student EDS16: 1. I have learned about the Islam religion and ways of Muslim life. They go to pray in a mosque every Friday.
2. The cultural similarity is ways of Muslim life in the South of Thailand, but the cultural difference is language.
3. I apply cultural knowledge for my future classes when I teach students about Indonesian cultures.
- Student EDS17: 1. The cultures that I have learned are the Islam religion and Bahasa language.
2. The cultural similarity is religion and cultural differences are language, food, and costume.
3. I will teach different cultures as well as the traditional culture to students and adapt to my daily life.
- Student EDS18: 1. I have learned about language, religion, beliefs, and Chinese belief.
2. Cultural differences between Thailand and Indonesia are language and values, whereas cultural similarity is the religion of Islam.
3. I will integrate all cultural knowledge into intercultural communication as well as learning and teaching in the future.
- Student EDS19: 1. I have learned about language, ways of life, food, religion, language, life after death, and beliefs in the supernatural.
2. Cultural diversities are food and language, but the cultural similarity is religion about Muslims.

3. If I go to Indonesia, I will use cultural knowledge for Intercultural communication.

Student EDS20: 1. I have learned about language and religion.

2. Most of Thai people are Buddhists, whereas the cultural difference is language.

3. I will use knowledge, skills, and attitudes towards Indonesian culture for communicating with other people.

Student EDS21: 1. I learn about Chinese tradition and beliefs in the supernatural.

2. The cultural similarity is ways of Muslim life like in the southern region of Thailand, whereas the cultural differences are language and religion.

3. We integrate cultural knowledge for teaching and communication with people in the ASEAN Community.

Student EDS22: 1. I have learned about religion, language, and ways of Muslim life in Indonesia.

2. Cultural differences are language and religion, whereas the cultural similarities are religion and ways of life like Thai people who live in the South of Thailand.

3. We can apply cultural knowledge in teaching and communication with other people in the ASEAN Community.

Student EDS23: 1. I have learned about the Indonesian language and religion.

2. Thailand and Indonesia have a cultural similarity about ways of Muslim life, whereas the cultural differences are language and costume.

3. I will accept and understand the cultural similarities and differences in Indonesia.

Student EDS24: 1. I have learned cultural knowledge in religion and values of going to a mosque every Friday.

2. The cultural similarity is the Islam religion like the Thai Muslims in the South of Thailand, whereas the cultural differences are language and costume.

3. I will be an open minded to accept and understand Indonesian culture for teaching and intercultural communication with people in the ASEAN Countries.

APPENDIX L Knowledge of Intercultural Awareness

Semi-structured Interview

Q1. Have you heard about the term “intercultural awareness” before participating in the class?

No.	Agree	Disagree	Students' Opinions
EDS 1	/		I've actually heard about this term since middle school. There were people who started talking about the word 'ASIAN' but there wasn't anyone mentioned it in the deeper point to imply awareness to everyone.
EDS 2		/	I have never heard of that.
EDS 3		/	I have never heard of that.
EDS 4		/	I have never heard of that.
EDS 5	/		Yes, I have. But the format is not formal as well. We often meet foreigners. It seems like we know about it by ourselves that it must be awareness of a culture because we are not the same.
EDS 6	/		Yes, because intercultural awareness is important if we have a chance to interact in aboard, we can automatically derive it.
EDS 7	/		Yes, but I have heard in the surface image. I did not focus on it.
EDS 8	/		I have heard about intercultural awareness on YouTube and the internet before, However, I was not interested in it at that time.
EDS 9		/	No, I haven't heard about that before.
EDS 10		/	No, I've never heard of that.
EDS 11		/	No, I've never heard of that.
EDS 12		/	I have heard about learning a foreign culture, but I do not know whether it's the same as ours.

Q2. Does Buriram Rajabhat University present the knowledge of intercultural awareness in the ASEAN context? How? Please explain?

No.	Agree	Disagree	Students' Opinions
EDS 1		/	Since entering the university, I have studied various subjects, no one has talked about ASEAN or other ASEAN matters. There is no particular ASEAN course.
EDS 2		/	Since I have been studying here, the university hasn't done anything about intercultural awareness.
EDS 3		/	It has not been presented. It intends to be a student exchanging and we have a chance to talk about it.
EDS 4	/		Yes, it does. The Buriram Rajabhat Conference and Cultural Festival festival (BRICC) at our university is the example. There are performances of each country in ASEAN that shows their history. It makes me understand their history.
EDS 5	/		Yes, it does. The BRICC festival at our university and the exchange students from Vietnam and Cambodia. I think it's quite well.
EDS 6	/		At Buriram Rajabhat University, it organizes the BRICC Festival. Its purpose is for the public to learn the diversity of culture through presentation made by students from many countries.
EDS 7	/		Our university hasn't provided much information about the ASEAN culture to students. It has given us only a fact, not an insight.
EDS 8	/		The university presents it via the BRICC festival. It shows many cultures from many countries.
EDS 9	/		Yes. At the BRICC festival, there are many delightful cultural performances.

No.	Agree	Disagree	Students' Opinions
EDS 10	/		There are some events about culture, for example, the Bricc festival. However, the BRICC festival emphasizes artistic culture.
EDS 11	/		Yes, it covers at the BRICC festival, which presents artistic culture about ASEAN. I have learned some cultures from that.
EDS 12	/		Firstly, the BRICC festival brings about many cultures from ASEAN and present them at our university. It's a good activity for me, but the students don't pay much attention. Secondly, they are Vietnamese exchange students from the internship program.
		Other	Our university brings those Vietnamese students to teach other majors that are not involved in the English language. I want them to teach us in the English major instead of other major which is not related about English at all. According to my Vietnamese friends, they only teach in the Faculty of Industrial technology and the Faculty of Agriculture. They better teach us who use English in the major and we are much familiar with this purpose.

Q3. Do you want University to promote intercultural awareness? Please explain.

No.	Agree	Disagree	Students' Opinions
EDS 1	/		Yes, of course. I would like it to be promoted because some people may think it is not important. Right now, we may not see its significance, but in the future, it will be important for sure. It would be great if you didn't have to go to study elsewhere because the university would provide and support it. I will use cultural knowledge to teach children in the future as a teacher and to use in intercultural communication that may cause problems in communication.
EDS 2	/		Promoting intercultural awareness would be good or whatever
EDS 3	/		I want to support intercultural awareness because our world is open now. We have to adjust ourselves to other cultures and spread our cultures to others.
EDS 4	/		Yes, I do. It should have been included in a conference about exchanging cultures between Thai and students from the ASEAN countries, or it should establish a special room about that.
EDS 5	/		Yes, I do because it would be good if I knew it better rather than not knowing it. I want them to promote it.
EDS 6	/		I think students should be more engaged about intercultural awareness because there are exchange students from many countries such as Vietnam. We will have a chance to share experience and knowledge.
EDS 7	/		Culture is a sensitive issue. It is an abstract. If we go abroad without knowing the culture, we will definitely rude people.

No.	Agree	Disagree	Students' Opinions
EDS 8	/		Yes, it's because the university has exchange students from Cambodia and Vietnam. Also, I think we should have learned about their cultures.
EDS 9	/		Yes, I do because it's like we can exchange our notions, leading to acquiring a new attitude and learning more about each country's culture.
EDS 10	/		Yes, I agree because there are so many foreign students here.
EDS 11	/		Yes, I want our university to present the knowledge of intercultural awareness because it is the way to raise awareness for students. Moreover, we are studying in the university that offers a wide range of courses for oversea students. Consequently, learning their cultures makes us adjusting and be able to explain what they can do in our culture.
EDS 12	/		I want our university to raise awareness. It's only been set up in activities or exchanging programe with foreign students. Honestly, I want our university to promote more activities, where Thai students and foreign students can do things together.

Q4. What do you see as barriers to the development of intercultural awareness in this class? Please explain?

No.	Agree	Disagree	Students' Opinions
EDS 1	/		For me, the obstacle is prejudice because we've never known about the development of intercultural awareness before and we don't accept the cultures. It is a huge hurdle because denying the culture is not an open mind. If we can overcome this point, it will be a good thing. The problem is to have the difficulty of vocabulary because some friends have unequal knowledge in the levels of learning.
EDS 2	/		The barrier is that I can't concentrate during in class. I rarely participate the class. In the part of vocabulary, it's hard to understand it. Because there will be some words that I translate but I'm still confused. I have inadequate words in my mind.
EDS 3	/		I have issues with my classmates who are being irresponsible. For example, they did not study at home before coming to class or they decided to quickly skim through the textbook in class. This caused our group had insufficient information. Vocabulary is also my problem. I can't find technical term of some countries because they are specific words. I sometimes search for the meaning of the word in Bahasa Indonesian, but it turns out that it is the Bulgarian language.
EDS 4	/		Yes, it is. My great obstacle is there are too many words such as the word 'Bro Kadir', 'bacak driver' in a short story that isn't somewhat balanced.
EDS 5	/		In this matter, we are not being open-hearted enough. Some people still think that we accept other people's cultures, but we still think that our culture is better than

No.	Agree	Disagree	Students' Opinions
			them so we are not fully open-minded. We have our old unique culture, we have never been colonized by any country, we still preserve our tradition strongly.
EDS 6	/		If we don't open our mind to accept other countries' cultures, it will be a problem.
EDS 7	/		My obstacle is a vocabulary understanding because I need to interpret the meaning of vocabulary during reading a short story. Moreover, the short story often used splendid words.
EDS 8		Other	I think it is the vocabulary because it's difficult to search on the internet and I couldn't find the meaning of the word sometimes.
EDS 9	/		I mostly have a problem with interpretation. It sometimes implies culture. In my opinion, it's not very clear.
EDS 10	/		They have a vocabulary problem. Each of us doesn't know a lot of vocabulary. When we read the story that contains a lot of unknown words, we don't want to continue reading.
EDS 11	/		There is an obstacle to my real experience. It's a vocabulary problem, which is involved with idioms and dialects. Some of them are too hard to understand.
EDS 12	/		Firstly, some vocabulary and sentences are hard to understand, even though I use Google Translation as well. Secondly, it's about each one's responsibility because there is a big problem in my group. Some members did not care about their own roles. Consequently, we needed to find a way to encourage those irresponsible people to do best in their roles.

No.	Agree	Disagree	Students' Opinions
		other	Another thing that “I wanted to propose the presentation should have only two or three groups in each week. Too many groups in a week are too monotonous”.



APPENDIX M The Literature Instructional Model

Semi-Structure Interview

Q5. How do you use knowledge, skills, and attitudes in intercultural communication in the ASEAN community?

No.	Agree	Disagree	Students' Opinions
EDS 1	/		I will use it to build relationship. In the past, we used to resist other cultures. We don't know who they are or what they say. After we study it, there won't be any misunderstanding and we can understand each other better.
EDS 2		/	I don't change my attitude.
EDS 3	/		I will adapt the knowledge to be more vigilant about religion and belief. Sometimes, we may do something that raise conflicts in religions and beliefs. So, I will use it to avoid such a thing.
EDS 4	/		It's a language problem that happens somewhat to Lao people because they speak Laos. Presumably, we learn about the differences among the neighboring countries. Sometimes, we go to Laos and we should have been aware of the Lao culture, and we should adapt it to our country appropriately.
EDS 5	/		If we knew the origin or background of the people, we would avoid doing or saying things disrespectfully related to their culture.
EDS 6	/		If we have a chance to talk to foreigners, we should share our cultures by communicating about ones' cultures. Especially, we should not compare because culture is incomparable.

No.	Agree	Disagree	Students' Opinions
EDS 7	/		I gain abroad knowledge about cultures. If we live in that country, I will apply the cultural knowledge to continue living.
EDS 8	/		In the aspect of attitudes, I accept and reduce my bias, and understand that we have a different background.
EDS 9	/		It's about an attitude that some people or some countries might have different religions from us. We should open our minds and exchange our notions.
EDS 10	/		I will follow each country's rules and traditions, for example, Indonesians take off their shoes before getting into a maque. Therefore, I should follow their rules. I don't look down on what they worship.
EDS 11	/		Using the cultures learned, I will apply to Intercultural communication. In the aspect of attitude, I will be an open mind to accept a new culture. The communication skill is focusing on practical skills.
	/		Using the learned culture applies to communication. Attitude is opening my mind to get a new culture. The skill is focusing on practical skills.
EDS 12	/		The skill that I acquire talking about various topics with foreign friends. Frankly, I am a person who is ethnocentric and being overly biased. To my mind, Thai culture is the top-tier culture in the world. Having foreign friends, especially friends from lower-tier countries, I don't even want to make friends with them. On the other hand, learning this subject has opened my biased mind just a little bit. At least it opens my mind.

Q6. How do you share and learn about your own culture and others from different cultures among the ASEAN community?

No.	Agree	Disagree	Students' Opinions
EDS 1	/		In the case that someone is interested to learn our convention. I will try to have an opportunity to communicate with them. So, we can share the culture. We can use the online chat application as a channel to talk and exchange cultures.
EDS 2		/	I have no idea about that.
EDS 3	/		I tend to discuss with others. Sometimes, we do something wrong, they will tell us what we should do or when others are doing something that contradict our cultures. We should let them know and not just only accept other cultures.
EDS 4	/		I can talk/chat to exchange my cultures with new friends from neighboring countries in the ASEAN community. I can learn from the ASEAN short stories or information about other cultures through the internet or social media.
EDS 5	/		Talking and chatting is the way for people who desperately want to exchange their cultures. In the event that they have a chance to cross the bound to come by our home, we will introduce them in regards to our culture. However, we will come by their home so long as we have a chance. We may exchange or learn about their culture, and exchange our culture and their culture by talking.”
EDS 6	/		We may ask them about their acceptable way of life, then we can tell them what ours is by learning through communication such as using social media.
EDS 7	/		Exchanging information through discussion.
EDS 8		other	I use the knowledge of cultural learning to apply and tell people from another culture what one should do or not and share about each culture.

No.	Agree	Disagree	Students' Opinions
EDS 9	/		Supposedly International students visit our country. I will take them to see our important places in Thailand and teach them the Thai culture by using communication skills.
EDS 10	/		It improves face-to-face communication skills, opens more topics to talk as well as getting acquainted faster because of cultural understanding.
EDS 11	/		I have Vietnamese friends who receive an internship at BRU. We exchanged so many things by reading Vietnam's short story, and then we discussed that through social media. The culture from that book reflected exactly on Vietnam's culture. Especially, my Vietnamese friends told me about the facts in the books were true.
EDS 12	/		I start talking about their culture, and then I exchange my culture with them.

Q7. Do you feel this model class has changed your attitude about intercultural awareness in the ASEAN community? Please explain?

No.	Agree	Disagree	Students' Opinions
EDS 1	/		It is very useful to me. The first thing is attitude. In the class, we don't just read but we have to analyze what vocabulary, language, and everything we get after reading. It makes us develop cultural exchanges about ASEAN.
EDS 2		/	If it is an attitude, I do not change it. I just gain more knowledge about other cultures.
EDS 3	/		I felt like I changed my attitude because I thought that Thai culture was the best at first. Now that I know more about other cultures such as in the short story of Laos, it shows that Lao people are conservative and have environmental concerns as opposed to the Thai culture, which becomes less conservative and tends to be more modernized. Lao people use more technology. It makes me feel that other cultures also have many good things that we can't bring to adapt it.
EDS 4	/		I have changed a little. Because each country in the ASEAN community has many cultural differences, it changes my attitude to accept that there are many differences in various ways. So we have to be open minded and see things more broadly.
EDS 5	/		I think it has changed me. Based on the story learned in class, many people have different opinions from us. It makes us see that there are people who think differently.
EDS 6	/		I think it is great for me because opening our minds to accept other cultures is accepting them and exchanging cultures together.

No.	Agree	Disagree	Students' Opinions
EDS 7	/		I've changed in two ways. It makes me accept other cultures and become a generous person. It also gives me more perspectives of life.
EDS 8	/		Yes, it makes me become more open-minded.
EDS 9	/		It changes me in two ways. For example, discussion engages us to see more others' perspectives and see cultural aspects from the short story.
EDS 10	/		My attitude is changed. I feel more optimistic about other cultures and understand others better.
EDS 11	/		This model has changed my attitude on a large scale. I used to judge people in other countries based on my own opinion. But when I learn the culture through the short story, it makes me realize what facts or fictions of the culture really are. Some information that I hear is not always true.
EDS 12	/		Yes, I do. As mentioned previously, I was overly biaed. It has somewhat changed my attitude but not changed completely. There is something that I can't bear it. If I look backat my culture, there are some traditions that I can't even accept them. Accordingly, I apply the culture from each country that is good for me.

APPENDIX N The skill of Intercultural Communication

Semi-Structure Interview

Q8. Does the model engage you in classroom participation?

No.	Agree	Disagree	Students' opinion
EDS 1	/		It engages me because it is a group discussion. There will be no one that just sits and reads alone, everyone will have to read and analyze each culture, language, and so on. It makes everyone participate, engage themselves, and be more eager to learn.
EDS 2	/		Definitely yes. It's because there is a presentation in every class. So, we will have an interaction with others as usual.
EDS 3	/		It helps me because we have our duties to share knowledge. We have to prepare ourselves before beginning each lesson.
EDS 4	/		Yes, it does. It engages us to know the responsibility. Each of us has different roles. One searches and collects information from the story for making a presentation in class. If our information collected from the story lacks something, it will be fulfilled by other members in the group.
EDS 5		other	I think 50%. Because it's a group assignment, we were supposed to share our duties and be responsible for the work. However, some people did not contribute enough. Some neglected in their duties.
EDS 6	/		This class engages us to make some contributions in a classroom activity. Work is clearly assigned to everyone and can be checked. Everyone participates in the group work.
EDS 5		other	I think 50%. Because It's an assignment in which we have to be responsible for our duties. But some people do not have enough reinforcements, they may be neglected in their duties.

No.	Agree	Disagree	Students' opinion
EDS 6	/		This pattern engages us to have a participant in a classroom activity. Everyone shares duties clearly and can be checkable. Everyone participates in work group.
EDS 7	/		Everyone has responsibility. We focus on it to create the best work ever. It's like we can rely on each other.
EDS 8	/		Yes, the model has fixed the role for students. Every role has linked each other and everybody has their responsibilities and duties.
EDS 9	/		It highly engages me because I am not a talkative person, and I rarely discuss with others. However, this activity engages me to contribute ideas.
EDS 10	/		All of us are involved because it is a work group.
EDS 11	/		Yes, of course. Learning through this method stimulates me by being involved in many types of work (from the leader to the collector). I was involved in every duty and every activity along with my friends. These make me happy.
EDS 12	/		Yes, I do. As mentioned previously, I was overly biased. It has somewhat changed my attitude, but not changed completely. There is something that I can't bear it. If I look back at my culture, there are some traditions that I can't even accept them. Accordingly, I apply the culture from each country that is good for me.

Q9. Do you think this model helps you enhance intercultural awareness and change your attitude of intercultural awareness in the ASEAN community?

No.	Agree	Disagree	Text
EDS 1	/		My attitude has changed from the deepest prejudice to being an open-minded one.
EDS 2	/		It helped me gain more knowledge but didn't change my attitude.
EDS 3	/		It urges me to learn about similarities and differences in culture as well as how to react or interact appropriately. It also changed my attitude, for example, I used to believe solely in one single fact but I changed to accept other facts by using the criteria to decide which one is more proper.
EDS 4	/		Yes, I do. It depends on how much information we get about the intercultural awareness in the ASEAN community. It has changed my attitude. In my opinion, there is some superstitious belief of mine, but now that I see so many things differently.
EDS 5	/		I think it's certainly increased. I don't even know if they have a culture like as such in their countries until I learn more through the presentation. Some groups may not be able to present the work clearly but was later compensated by other groups. The attitude towards the intercultural awareness has always been the same for me because I am open to learn them anyway.
EDS 6	/		It has changed our perceptions. At first, we thought and judged what other cultures in the ASEAN community should be or look like. However, sometimes we have seen that it might not be the same as what we thought at first. It has changed our attitude because we learn to accept and respect their cultures.

No.	Agree	Disagree	Text
EDS 7	/		My aspect has somewhat changed. Honestly, I used to dislike Muslim people. However, after I learned this in class, I've finally realized that their culture motivates them to act in such a way. Learning this subject makes me see so many facts and it can be used in my life as well because it motivates me to read and analyze more.
EDS 8	/		The model has enhanced the intercultural awareness and helped me to realize the differences in culture. After reading a short story, it helped me learn more about cultural similarities and diversities in each country such as food and animals. Also, my attitude has changed positively.
EDS 9	/		It has helped me a lot. It made me learn about the fact that I never knew of. Some aspects of my attitudes have changed. I can definitely understand countries that are similar to Thailand. My attitude has also changed a lot towards the Muslim countries.
EDS 10	/		It has helped me a lot because having the awareness of cultural similarities and differences helps understand the background in each country. As a result, I have gained a good positive attitude.
EDS 11	/		Yes. The model has increased my awareness. It has an important function, which motivates us to do every assignment and makes us learn broadly. Those implant the various dimensions of awareness and make me fully understand.
EDS 12	/		Everybody knows their roles and knows what to do. It has changed me a lot. At first, I was overly bias, so I didn't even want to know about their culture. In contrast to this moment, I now want to learn more about them,

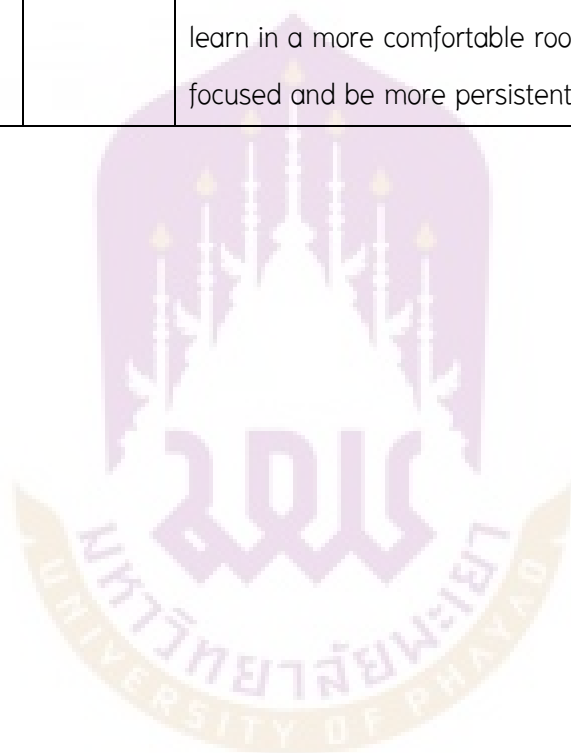
No.	Agree	Disagree	Text
			and I have so many ASEAN friends such as Vietnamese and Indonesian. I also learn more about their history that I haven't ever given any attention to them. Now, I have just bought a Vietnamese history book.



Q10. Do you think the activities in each lesson are suitable?

No.	Agree	Disagree	Text
EDS 1	/		This model is suitable for everyone in the group. They have duties and they have to help each other.
EDS 2	/		It's suitable but it's quite repetitive.
EDS 3		/	It's not suitable because some chapters are too long and have complex content.
		other	Some activities should be more concise.
EDS 4		other	If you ask me "is it appropriate or not?". It would be just 50/50 for me because of the various lengths of content covered in each story. Some of them are too short, while some of them are too long.
EDS 5		/	I think it takes too much time for the presentation. We should shorten the time, or if any issues are too long, we must discuss together to summarize each topic. Those issues were raised in topics of culture and relationship.
EDS 6	/		Yes. However, some short stories were too long and had too many local words that we didn't exactly know what they meant, even though we searched them through the internet.
EDS 7	/		Because we live in Thailand, we should learn about our neighboring countries as they are close to our home. And also, we are part of the ASEAN community.
EDS 8		/	I think some contents are too long and some are too short. But all the contents are useful and they should be taught in class.
EDS 9	/		It is very suitable for me because we share our roles and no one is burdened alone.

No.	Agree	Disagree	Text
EDS 10	/		It's an applicable stimulated method because everyone has to use their ideas to prepare their presentation.
EDS 11	/		It's very appropriate because we have been taught step by step concerning a short story from ASEAN, from the easiest to the hardest, which urges learners' attention.
EDS 12	/		Although the subject's content is somewhat interesting, there is still a problem with time and place. We should learn in a more comfortable room. This may help us stay focused and be more persistent for a long period of time.



APPENDIX O The skill of Intercultural Communication

Semi-Structure Interview

Q11. Do you think this model helps you understand more the similarities and the differences of own and other cultures among the ASEAN community?

No.	Agree	Disagree	Text
EDS 1	/		Yes, it helps me because, in a group, we have 6 duties and there is one person who is a cultural collector that must find the differences and similarities between the Thai culture and other cultures. Everyone helps each other to find the answers.
EDS 2	/		It helps me to understand other people in other country live.
EDS 3	/		It helps me. Our members in the group helped each other to search and exchange information from each chapter. Sometimes, we could not find all the information, but we would always discuss it. Ultimately, we were able to find the exact information in relation to the cultural differences and similarities.
EDS 4	/		Yes. The model engages me to understand better. Each country has many cultural differences, so we must open our minds.
EDS 5	/		Yes. It helped a lot because we were able to exchange ideas among friends in class. It also allowed us to see other people's thoughts as well. In the class, we learned the ideas through the story of each country. the idea that they think about the story and our country.
EDS 6	/		I think this model helps us understand the similarities and differences so that we can learn new things.

No.	Agree	Disagree	Text
EDS 7	/		<p>At first, I think we have just a little bit of differences. However, after I learn, I find out that there are so many differences because my friends compare the culture in their presentation and shows more ideas that I do not take notice of. Consequently, we share and exchange our ideas.</p>
EDS 8	/		<p>I think that it helps me understand more about vocabulary, culture, and others.</p>
EDS 9	/		<p>Yes. Some countries' cultural perspectives are similar to us while some are very different from us. It helps me see and understand other cultures.</p>
EDS 10	/		<p>It helps me a lot because there are a bunch of differences in each culture. However, there are several similarities in the same country.</p>
EDS 11	/		<p>I could understand the difference or similarity of culture. What we see as acceptable manners in our culture may not be appropriate in other cultures. I also understand that each country has its own good culture.</p>
EDS 12	/		<p>I couldn't agree less because we were brought up through similar and different backgrounds. Intercultural awareness has just risen after taking part of the study. We will open our mind broader when we face foreigners. This model is brilliant. This process highly gives us critical thinking skills. It seems like nothing is outstanding about the short story but, as I look deeply into it, I become more interested in searching for details as well as analyzing them. For example, it shows ways of cremation in the Vietnam's short story. This makes me promptly search for more information about it. Consequently, I find out that, for cremation, the Vietnamese people prefer to be buried rather than having the body burned, especially in Hue, which is the city of graveyard.</p>

Q12. Do you think your cultural background may affect your attitude about intercultural awareness issues? If yes, how do you deal with that?

No.	Agree	Disagree	Text
EDS 1	/		It affects me because we have never encountered anything like this before. We have been living in our culture. When we face something new, we tend to refuse it and be prejudiced against it. After learning these cultural differences, it makes me understand and learn to accept the differences in culture.
EDS 2		/	It does not affect me because every country is different.
EDS 3	/		I have a problem with that. For example, I believe differently from others and I don't understand why others believe in such a way. So, I have to learn about it and be open minded to it.
EDS 4	/		Yes, I do. Through generations of my family, we have been brought up with beliefs in superstition, supernatural and reincarnation. I now have many friends that have cultural differences and they change my attitude. It opens my heart to accept other cultures and personalities.
EDS 5	/		I think my background certainly affects my attitude because of what I see and believe in certain ways. But it's not exactly the case for some issues. I am still biased but try to be more open to accept it.
EDS 6	/		Yes I do. At first, I didn't be open to accept some issues. I think that our culture is better than others. We should accept and respect their culture.
EDS 7	/		I have my own belief, but something is changing it. Honestly, I used to follow a religion but later changed to follow other religion. In my opinion, changing religion has many impacts on ones' beliefs.

No.	Agree	Disagree	Text
EDS 8	/		It made me realize that we couldn't judge on other cultures whether they are good or not.
EDS 9		/	Probably not. if it had had an effect, I would have been more an open-minded person. if there would, I'll be more open to accepting.
EDS 10	/		I think so because I can't bear some tradition, especially manner stuff.
		other	Some countries don't care about manners . In contrast, my family has brought me up with tradition and manners. Anyway, in order to assimilate myself into different practices about manners, I need to be an open-minded person and be a problem solver.
EDS 11	/		In my opinion, the background has a huge effect on our attitude. Someone comes from a background that never wants to change. People who deeply believe in something can hardly change their attitudes. I think intervention is a solution to the problem.
		other	If he has a mindset that he doesn't want to learn, he will never gain anything eventually. The problem is having an open mindset. Either you have it or you don't.
EDS 12	/		I have no problems with that and still live my normal life. I learn it through meeting foreigners. My mind does opens widely.

APPENDIX P Classroom Observation from the Literature Instructional Model Activities

1. The qualitative data from classroom observation from the literature instructional model activities in VEASNA and AVONG (Cambodian)

Lesson Activities	The Model Activities	Content of Classroom Observation and analysis/comments
<p><u>Pre-reading:</u> Watching music video clip of a Cambodian folk song: Lea Snai Tam Touratuos (Chann Kanika)</p> <p>During the model activities</p>	<p>Students participated in the following procedure of the model activities.</p>	<ol style="list-style-type: none"> 1. Students had an interest in watching Cambodian folk songs. 2. The researcher asked students about cultural knowledge from the music video clip they watched. 3. Some students could answer the warm-up questions before beginning the model activity. 4. Students were asked to form in 4 groups of 6 members. In this model, each member has a role to perform. They were interested in taking on the role from the model activities. During classroom activities, some students used their cellphone to search for more Cambodia's cultural information to support their role, and share ideas, feeling, experience, and information with group members. For <u>intercultural awareness</u>, some students applied their cultural background knowledge to compare cultural similarities and differences between their own and other cultures to support their role and share them with group members. For the

Lesson Activities	The Model Activities	Content of Classroom Observation and analysis/comments
Post-reading Discussion		<p><u>literature instructional model</u>, students of each group fully participated in the model activities. They were happy to share their information based on the model role to group members. The model activities motivated students to learn and explore new information using the learner-centered-classroom approach as they usually were familiar with the teacher-centered-classroom approach.</p> <p>5. The researcher asked each group to present cultural knowledge from the short story after a group discussion. They showed their understanding of <u>intercultural awareness</u> through the presentation. and learned to be open-minded, and accept cultural similarities and diversities of their own and Cambodian cultures. For <u>the attitudes towards intercultural communication</u>, they showed some changes in their attitude as they delivered a presentation in front of the classroom. Students became open-minded and accepted other cultures for intercultural communication. For <u>skill for intercultural communication</u>, students in each group expressed views on their acceptance of other cultures after participating in the</p>

Lesson Activities	The Model Activities	Content of Classroom Observation and analysis/comments
		<p>model activity for successful intercultural communication.</p> <p>6. Besides, some students asked the presenter when they hesitated about cultural knowledge to support their new information. Some groups presented cultural knowledge through short plays in front of the class. After the presentation, students could understand, be open-minded, and accept their own culture and the Cambodian culture.</p>

2. The qualitative data from classroom observation from the literature instructional model activities in IGUANA (Philippines)

Lesson Activities	The Model Activities	Content of Classroom Observation and analysis/comments
<p><u>Pre-reading:</u> Watching music video clip of a Philippines folk song: Anak: A song from Philippine by Freddie Aguilar</p>	<p>Students participated in the following procedure of the model activities.</p>	<ol style="list-style-type: none"> 1. Students had an interest in watching Philippines folk songs. 2. The researcher asked students about cultural knowledge from the music video clip they watched. 3. Some students could answer the warm-up questions before beginning the model activities. 4. Students were asked to take turns and switch roles among them. 5. During the model activities, some students were excited to switch their roles

Lesson Activities	The Model Activities	Content of Classroom Observation and analysis/comments
<p data-bbox="296 416 512 501">During the model activities</p> <p data-bbox="296 1384 456 1469">Post-reading Discussion</p>		<p data-bbox="865 416 1378 1075">in the model activities. Some students used a cellphone to search for cultural knowledge to share ideas, feeling, experience, and information with group members. The students of each group fully participated in the model activities and they were happy to share their information based on the model role to group members. The researcher as a facilitator helped students when they had a problem with vocabulary in the Philippine short story.</p> <p data-bbox="865 1102 1394 1989">6. The researcher asked each group to present cultural knowledge from the short story after a group discussion. They showed their understanding of intercultural awareness through the presentation, in which they learn acceptance of cultural similarities and diversities of their own and the Philippines cultures. For <u>the attitudes towards intercultural communication</u>, they showed some changes in their attitude as they delivered a presentation in front of the classroom. Students became open-minded and accepted the Philippines' cultures for intercultural communication. For <u>skill for intercultural communication</u>, students in each group expressed views</p>

Lesson Activities	The Model Activities	Content of Classroom Observation and analysis/comments
		<p>on their acceptance of the Philippines cultures after participating in the model activity for successful intercultural communication.</p> <p>7. After the presentation of each group, students asked some group members when they hesitated about the Philippines' cultural knowledge to support their new information. Some groups presented cultural knowledge through role-play with a news reporter. After the presentation of each group, students could understand, be open-minded, and accept their own culture and the Philippines culture.</p>



3. The qualitative data from classroom observation from the literature instructional model activities in BUFFALO MYNA (Lao)

Lesson Activities	The Model Activities	Content of Classroom Observation and analysis/comments
<p><u>Pre-reading:</u> Watching music video clip of Lao folk song: Sawan Muang Lao by Jew Amornrat</p> <p>During the model activities</p> <p>Post-reading Discussion</p>	<p>Students participated in the following procedure of the model activities.</p>	<ol style="list-style-type: none"> 1. Students had an interest in watching Lao folk songs. 2. The researcher asked students about cultural knowledge from the music video clip they watched. 3. Some students could answer the warm-up questions before beginning the model activities. 4. Students were asked to take turns and switch roles among them. 5. During the model activities, Some students used a cellphone to search for cultural knowledge to share ideas, feeling, experience, and information with group members. The students of each group fully participated in the model activities as Lao short story is familiar to the Thai culture in the northeast of Thailand. 6. The researcher asked each group to present cultural knowledge from the short story after a group discussion. They showed their understanding of intercultural awareness through the presentation, in which they learn acceptance of cultural similarities and diversities of their own and the Laos' cultures. For <u>the attitudes</u>

Lesson Activities	The Model Activities	Content of Classroom Observation and analysis/comments
		<p><u>towards intercultural communication</u>, they showed some changes in their attitude as they delivered a presentation in front of the classroom. Students became open-minded and accepted the Laos' cultures for intercultural communication. For <u>skill for intercultural communication</u>, students in each group expressed views on their acceptance of the Lao cultures after participating in the model activity for successful intercultural communication.</p> <p>7. After the presentation of each group, some students asked some group members when they hesitated about Laos' cultural knowledge to support their new information. After the presentation of each group, students could understand, be open-minded, and accept their own culture and the Lao culture.</p>

4. The qualitative data from classroom observation from the literature instructional model activities in FRIEND (Malaysia)

Lesson Activities	The Model Activities	Content of Classroom Observation and analysis/comments
<p>Pre-reading: Watching music video clip of a Malaysian folk song: Rasa Sayang: Malaysian Traditional song</p> <p>During the model activities</p> <p>Post-reading Discussion</p>	<p>Students participated in the following procedure of the model activities.</p>	<ol style="list-style-type: none"> 1. Students had an interest in watching Malaysian folk songs. 2. The researcher asked students about cultural knowledge from the music video clip they watched. 3. Some students could answer the warm-up questions before beginning the model activities. 4. Students were asked to take turns and switch roles among them. 5. During the model activities, Some students used a cellphone to search for cultural knowledge to share ideas, feeling, experience, and information with group members. The students of each group fully participated in the model activities. <p>The researcher asked each group to present cultural knowledge from the short story after a group discussion.</p> <p>They showed an understanding of <u>intercultural awareness</u> through doing the presentation, in which they learned to accept the cultural similarities and diversities of their own and the Malaysian cultures. For <u>the attitudes towards intercultural communication</u>, they showed</p>

Lesson Activities	The Model Activities	Content of Classroom Observation and analysis/comments
		<p>some changes in their attitude as they delivered a presentation in front of the classroom. Students became open-minded and accepted Malaysian cultures for intercultural communication. For <u>skill for intercultural communication</u>, students in each group expressed views on their acceptance of Malaysian cultures after participating in the model activity for successful intercultural communication. Some groups presented cultural knowledge through role-playing as a visitor to Malaysia.</p> <p>6. After the presentation of each group, some students asked some group members when they hesitated about Malaysia's cultural knowledge to support their new information. After the presentation of each group, students could understand, be open-minded, and accept their own culture and the Malaysian culture.</p>

5. The qualitative data from classroom observation from the literature instructional model activities in MID-ROAD FAMILY (Thailand)

Lesson Activities	The Model Activities	Content of Classroom Observation and analysis/comments
<p><u>Pre-reading:</u> Watching music video clip of Thai folk song: Nee Rod Tid by Nui Cheryim</p> <p>During the model activities</p> <p>Post-reading Discussion</p>	<p>Students participated in the following procedure of the model activities.</p>	<ol style="list-style-type: none"> 1. Students had an interest in watching Thai folk songs. 2. The researcher asked students about cultural knowledge from the music video clip they watched. 3. Some students could answer the warm-up questions before beginning the model activities. 4. Students were asked to take turns and switch roles among them. 5. During the model activities, Students discussed cultural knowledge to share ideas, feeling, experiences, and information with group members. The students of each group fully participated in the model activities. 6. The researcher asked each group to present cultural knowledge from the short story after a group discussion. They showed an understanding of <u>intercultural awareness</u> through doing the presentation, in which they learn to accept the cultural similarities and diversities between the Thai culture and other cultures in the ASEAN community. For <u>the attitudes towards intercultural communication</u>, they showed some changes in their attitude as students became

Lesson Activities	The Model Activities	Content of Classroom Observation and analysis/comments
		<p>open-minded and accepted other cultures and Thai culture for intercultural communication through the presentation in front of the classroom. For <u>skill for intercultural communication</u>, each group expressed views on acceptance of their own cultures and other cultures in the ASEAN community after participating in the model activity for successful intercultural communication. Some groups presented cultural knowledge through short plays.</p> <p>7. After the presentation of each group, some students asked some group members when they hesitated about Thai and other cultural knowledge to support their new information. After the model activities, students could understand, be open-minded, and accept the Thai culture and other cultures in the ASEAN community.</p>

6. The qualitative data from classroom observation from the literature instructional model activities in THE PLANK WAY (Brunei)

Lesson Activities	The Model Activities	Content of Classroom Observation and analysis/comments
<p><u>Pre-reading:</u> Watching music video clip of Bruneian folk song: Adai-Adai by Fauziah Gambus</p> <p>During the model activities</p> <p>Post-reading Discussion</p>	<p>Students participated in the following procedure of the model activities.</p>	<ol style="list-style-type: none"> 1. Students had an interest in watching Bruneian folk songs. 2. The researcher asked students about cultural knowledge from the music video clip they watched. 3. Some students could answer the question for warm-up before beginning the model activities. 4. Students were asked to take turns and switch roles among them. 5. During the model activities, Students discussed cultural knowledge to share ideas, feeling, experiences, and information with group members. The students of each group fully participated in the model activities. 6. The researcher asked each group to present cultural knowledge from the short story after a group discussion. They showed <u>intercultural awareness</u> through the presentation of understanding and acceptance of cultural similarities and diversities of Thai culture and Bruneian cultures in the ASEAN Community. For <u>the attitudes towards intercultural communication</u>, they showed changing

Lesson Activities	The Model Activities	Content of Classroom Observation and analysis/comments
		<p>their attitude to open-minded and accept their own culture and Bruneian culture for intercultural communication through the presentation in front of the classroom. For <u>skill for intercultural communication</u>, each group displayed their opening minded and acceptance of their own cultures and Bruneian culture after participating in the model activity for successful intercultural communication. Some groups presented cultural knowledge through the situation role play.</p> <p>7. After the presentation of each group, some students asked some group when they hesitated about their own culture and other cultural knowledge to support their new information. After the model activities, students could understand, open-minded, and accepted their own culture and Bruneian culture.</p>

7. The qualitative data from classroom observation from the literature instructional model activities in THE SHORE (Vietnam)

Lesson Activities	The Model Activities	Content of Classroom Observation and analysis/comments
<p><u>Pre-reading:</u> Watching music video clip of a Vietnamese folk song: Hue Thuong by Van Khanh</p> <p>During the model activities</p>	<p>Students participated in the following procedure of the model activities.</p>	<ol style="list-style-type: none"> 1. Students had an interest in watching a Vietnamese folk songs. 2. The researcher asked students about cultural knowledge from the music video clip they watched. 3. Some students could answer the warm-up questions before beginning the model activities. 4. Students were asked to take turns and switch roles among them. 5. During the model activities, Students discussed cultural knowledge to share ideas, feeling, experience, and information with group members. The students of each group fully participated in the model activities. The researcher asked each group to present cultural knowledge from the short story after a group discussion. They showed an understanding of <u>intercultural awareness</u> through doing the presentation, in which they learn to accept cultural similarities and diversities between Thai and Vietnamese culture in the ASEAN community. For <u>the attitudes towards intercultural communication</u>, students showed some changes in their

Lesson Activities	The Model Activities	Content of Classroom Observation and analysis/comments
<p>Post-reading Discussion</p>		<p>attitude as they delivered the presentation in front of the classroom. They also became open-minded and accepted their own and Vietnamese culture for intercultural communication. For <u>skill for intercultural communication</u>, students in each group expressed views on acceptance of their own culture and Vietnamese culture after participating in the model activity for successful intercultural communication. Some groups presented cultural knowledge through a role-play situation.</p> <p>6. After the presentation of each group, some students asked other group members when they were hesitated about their own culture and other cultural knowledge to support their new information. After the model activities, students could understand, be open-minded, and accept their own culture and the Vietnamese culture.</p>

8. The qualitative data from classroom observation from the literature instructional model activities in *The Child* (Singapore)

Lesson Activities	The Model Activities	Content of Classroom Observation and analysis/comments
<p><u>Pre-reading:</u> Watching music video clip of a Singaporean folk song: Our Singapore</p> <p>During the model activities</p> <p>Post-reading Discussion</p>	<p>Students participated in the following procedure of the model activities.</p>	<ol style="list-style-type: none"> 1. Students had an interest in watching a Singaporean folk songs. 2. The researcher asked students about cultural knowledge from the music video clip they watched. 3. Some students could answer the warm-up questions before beginning the model activities. 4. Students were asked to take turns and switch roles among them. 5. During the model activities, Students discussed cultural knowledge to share ideas, feeling, experience, and information with group members. The students of each group fully participated in the model activities. 6. The researcher asked each group to present cultural knowledge from the short story after a group discussion. They showed an understanding of <u>intercultural awareness</u> through doing the presentation, in which they learned to accept cultural similarities and diversities between Thai and Singaporean culture in the ASEAN community. For <u>the attitudes towards intercultural communication</u>,

Lesson Activities	The Model Activities	Content of Classroom Observation and analysis/comments
		<p>students showed some changes in their attitude as they delivered the presentation in front of the classroom. They also became open-minded and accepted their own and Singaporean culture for intercultural communication. For <u>skill for intercultural communication</u>, students in each group expressed views on acceptance of their own culture and Singaporean culture after participating in the model activity for successful intercultural communication. Some groups presented cultural knowledge through a role-play situation.</p> <p>7. After the presentation of each group, some students asked other group members when they were hesitated about their own culture and other cultural knowledge to support their new information. After the model activities, students could understand, be open-minded, and accept their own culture and the Singaporean culture.</p>

9. The qualitative data from classroom observation from the literature instructional model activities in Damn !! I Lost My Shoes (Indonesia)

Lesson Activities	The Model Activities	Content of Classroom Observation and analysis/comments
<p>Pre-reading: Watching music video clip of a Indonesian folk song: Indonesian Folk Song Medley – Belcanto Choir</p> <p>During the model activities</p> <p>Post-reading Discussion</p>	<p>Students participated in the following procedure of the model activities.</p>	<ol style="list-style-type: none"> 1. Students had an interest in watching a Indonesian folk songs. 2. The researcher asked students about cultural knowledge from the music video clip they watched. 3. Some students could answer the warm-up questions before beginning the model activities. 4. Students were asked to take turns and switch roles among them. 5. During the model activities, Students discussed cultural knowledge to share ideas, feeling, experience, and information with group members. The students of each group fully participated in the model activities. 6. The researcher asked each group to present cultural knowledge from the short story after a group discussion. They showed an understanding of <u>intercultural awareness</u> through doing the presentation, in which they learned to accept cultural similarities and diversities between Thai and Indonesian culture in the ASEAN community. For <u>the attitudes towards intercultural communication</u>, students

Lesson Activities	The Model Activities	Content of Classroom Observation and analysis/comments
		<p>showed some changes in their attitude as they delivered the presentation in front of the classroom. They also became open-minded and accepted their own and Indonesian culture for intercultural communication. For <u>skill for intercultural communication</u>, students in each group expressed views on acceptance of their own culture and Singaporean culture after participating in the model activity for successful intercultural communication. Some groups presented cultural knowledge through a role-play situation with reporting the news.</p> <p>7. After the presentation of each group, some students asked other group members when they were hesitated about their own culture and other cultural knowledge to support their new information. After the model activities, students could understand, be open-minded, and accept their own culture and the Indonesian culture.</p>

BIOGRAPHY



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Publications	
Article	
	Pengloon, P. and Kaowiwatanakut, S. (2020). The Literature Instructional Model in Promoting Intercultural Awareness of Third-Year English Major Students at the Faculty of Education, Buriram Rajabhat University. Panya Journal of MBU Lanna , 27(1) (January–June, 2020).
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Other	–