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นายโชคศรัณต์ จิตรโชคนิมิตร

THE DEVELOPMENT OF A CULTURAL ENRICHMENT

COURSE WITH AN EMPHASIS ON ACADEMIC

CULTURE FOR THAI STUDENTS IN

THE BILINGUAL PROGRAM

Mr. Choksarun Jitchoknimit

**A Dissertation Submitted in Partial Fulfillment of the Requirements
for the Degree of Doctor of Philosophy Program in English as an International
Language (Interdisciplinary Program)
Graduate School
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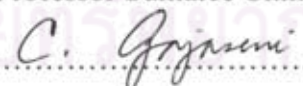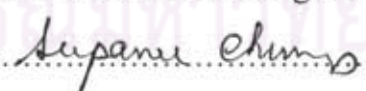|	
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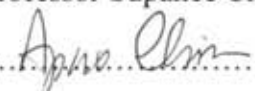
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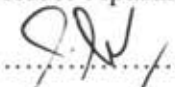
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โชคศรัณต์ จิตรโชคนิมิตร: การพัฒนารายวิชาที่ส่งเสริมการเรียนรู้วัฒนธรรมโดยเน้นวัฒนธรรมการ
เรียนรู้สำหรับนักเรียนไทยในระบบโรงเรียนสองภาษา. (THE DEVELOPMENT OF A CULTURAL
ENRICHMENT COURSE WITH AN EMPHASIS ON ACADEMIC CULTURE FOR THAI
STUDENTS IN THE BILINGUAL PROGRAM) อ. ที่ปรึกษาวิทยานิพนธ์หลัก: ผศ.ดร. จันทร์ทรงกลด
คชเสนี, 242 หน้า.

งานวิจัยนี้มีจุดมุ่งหมายเพื่อ 1) พัฒนารายวิชาที่ส่งเสริมการเรียนรู้วัฒนธรรมโดยเน้นวัฒนธรรมการเรียนรู้
สำหรับนักเรียนไทยในระบบโรงเรียนสองภาษา 2) เพื่อศึกษาผลกระทบของรายวิชาที่มีต่อการตระหนักถึงความแตกต่าง
ระหว่างวัฒนธรรมการเรียนรู้ของตะวันออกและตะวันตก 3) เพื่อศึกษาความพึงพอใจของผู้เรียนต่อวัฒนธรรมการเรียนรู้
ต่างๆ ในขั้นต้นผู้วิจัยได้สำรวจความแตกต่างทางวัฒนธรรมการเรียนรู้ของครูต่างชาติและนักเรียนไทยในโรงเรียนสอง
ภาษา เครื่องมือที่ใช้ประกอบด้วยแบบสอบถาม การสัมภาษณ์ และการเขียนบันทึกของผู้เรียน พบว่าครูต่างชาติและ
นักเรียนไทยมีความแตกต่างทางวัฒนธรรมการเรียนรู้ 6 ด้าน จึงนำมาพัฒนาเป็นหน่วยการเรียนรู้ 6 หน่วย ต่อมาผู้วิจัยได้
พัฒนารูปแบบการสอน AIREE Instructional Model ที่เป็นการบูรณาการ 5 ทฤษฎีการสอน ได้แก่ ทฤษฎีการสอนแบบการ
มีส่วนร่วม ทฤษฎีการสอนโดยการสร้างความรู้ด้วยตนเอง ทฤษฎีการสอนแบบร่วมมือ ทฤษฎีการสอนแบบเน้น
ประสบการณ์ และทฤษฎีการสร้างองค์ความรู้โดยการสร้างสรรค์ชิ้นงาน การจัดกระบวนการเรียนการสอนเริ่มจากการ
เรียนรู้โดยตรงจากครูผู้สอน เพื่อให้ผู้เรียนเข้าใจแนวคิดทางวัฒนธรรมการเรียนรู้ จากนั้นจึงเปลี่ยนกระบวนการเรียนรู้โดย
เน้นผู้เรียนเป็นศูนย์กลางเพื่อเป็นการปลูกฝังผู้เรียนให้เข้าใจวัฒนธรรมการเรียนรู้ การสอนรายวิชานี้ใช้เวลาทั้งสิ้น 16
สัปดาห์ เครื่องมือที่ใช้ในการประเมินผลสัมฤทธิ์ของหน่วยการเรียนรู้ ประกอบด้วยแบบทดสอบวัดผลสัมฤทธิ์ทาง
วัฒนธรรมก่อนและหลังการเรียน แบบสอบถาม บทสัมภาษณ์ก่อนและหลังการเรียน แบบบันทึกของผู้เรียนก่อนและหลัง
การเรียน การรวบรวมข้อมูลประกอบด้วยการเก็บข้อมูลทั้งเชิงปริมาณและเชิงคุณภาพ การวิเคราะห์ข้อมูลเชิงปริมาณใช้ผล
การวิเคราะห์ ร้อยละ ค่าเฉลี่ย ส่วนเบี่ยงเบนมาตรฐาน และค่า t-test การวิเคราะห์ข้อมูลเชิงคุณภาพใช้ผลการวิเคราะห์เชิง
เนื้อหา ผลการวิเคราะห์ทางสถิติพบว่าคะแนนเฉลี่ยผลสัมฤทธิ์ด้านความตระหนักเรื่องความแตกต่างทางวัฒนธรรมการ
เรียนรู้ของตะวันออกของนักเรียนสูงขึ้นอย่างมีนัยสำคัญที่ระดับ .05 ส่วนการวิเคราะห์เชิงคุณภาพพบว่านักเรียนมีความพึง
พอใจต่อการนำวัฒนธรรมการเรียนรู้ตะวันตกมาใช้ในการเรียนหลักสูตรสองภาษา แต่นักเรียนก็ยังตระหนักถึงความสำคัญ
ของวัฒนธรรมการเรียนรู้ตะวันออกเช่นกัน

ผลจากการวิจัยครั้งนี้แสดงให้เห็นว่ารูปแบบการสอน AIREE Instructional Model ทำให้ผู้เรียนเกิดความ
ตระหนักในความแตกต่างทางวัฒนธรรมการเรียนรู้ของตะวันออกและตะวันตก นอกจากนี้ยังสามารถนำไปประยุกต์ใช้ใน
การสอนและอบรมครูต่างชาติและครูไทยเพื่อให้ตระหนักถึงความแตกต่างทางวัฒนธรรมการเรียนรู้

สาขาวิชา ภาษาอังกฤษเป็นภาษานานาชาติ   ลายมือชื่อนิสิต ....

ปีการศึกษา 2552   ลายมือ อ. ที่ปรึกษาวิทยานิพนธ์หลัก ....

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KEY WORDS: COURSE DEVELOPMENT / A CULTURAL ENRICHMENT
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CHOKSARUN JITCHOKNIMIT: THE DEVELOPMENT OF A CULTURAL ENRICHMENT COURSE WITH AN EMPHASIS ON ACADEMIC CULTURE FOR THAI STUDENTS IN THE BILINGUAL PROGRAM. THESIS ADVISOR: ASST. PROF. CHANSONGKLOD GAJASENI, Ph.D., 242 pp.

The objectives of the study were 1) to develop the Cultural Enrichment Course with an emphasis on the academic cultures for Thai students in the bilingual program; 2) to investigate the effects of the course on the students' cultural awareness on the differences of Western and Eastern academic cultures and; 3) to investigate students' learning preference towards academic cultures. At first, the researcher surveyed the differences of academic cultures between foreign teachers and Thai students in a bilingual program. The instruments consisted of questionnaires, interviews, and reflective writing. It was found that there were the cultural disparities between foreign teachers and Thai students in six academic cultures. The cultural disparities were then developed into six modules of learning. Next, the researcher developed AIREE Instructional Model by integrating five teaching theories: Active Learning, Constructivism, Cooperative Learning, Experiential Learning, and Constructionism. The instruction started with explicit learning of basic concepts in academic cultures taught by the teacher. Then, the learning process gradually shifted to the student-centeredness to cultivate students' cultural awareness. This course lasted 16 weeks. The instruments for evaluating the modules of learning were the pre and post cultural awareness tests, pre and post questionnaires, pre and post interview, and pre and post learning logs. Quantitative and qualitative data were collected. Quantitative analysis was presented through percentage, mean, standard deviation, and t-test analysis while qualitative analysis was done through content analysis. The statistical results revealed that students gained higher levels of cultural awareness at a significant level of .05. The qualitative analysis showed that students had positive learning preference towards applying Western academic cultures in the bilingual program. However, students were aware of the importance of the Eastern academic cultures.

The study also showed that AIREE Instructional Model could raise students' cultural awareness towards Western and Eastern academic cultures. In addition, it can be applied in the instruction and training for Thai and foreign teachers to make them aware of the differences of academic cultures.

Field of study: English as an International Language   Student's signature

Academic Year: 2009   Advisor's signature

ACKNOWLEDGEMENTMENTS

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CHAPTER I

INTRODUCTION

1.1 Background of the Study

Graddol (2006) mentions in '*Content and Language Integrated Learning'* that the theory of content and language integrated learning (CLIL) has emerged as a significant curriculum trend in the educational world. Therefore, many schools in Thailand are operating the bilingual program. However, inadequate attention has been paid to the culture of classroom learning which involves both teachers' and students' cultural values, beliefs, roles, expectations, and conceptions of teaching and learning. According to Young (1996), Culture influences people's perceptions, cognition, value systems, and ways of communication. Therefore, the cultural difference, often becomes potential sources of miscommunication because the participants may use different frameworks to interpret the cultural understanding (Austin, 1998; Chang, 1996; Young, 1996).

Between teachers and students, there always exists a cultural boundary which seriously influences teacher-student expectation. Cortazzi (1990) confirms that the cultural proximity of teacher-student expectation plays a significant role in the success or failure of language teaching and learning. Li (1999), in addition, states that cultural variance in role prescription leads to confusion and misunderstanding. Seeing the norms being violated, the students are frustrated and respond negatively to the teachers. Students' failure to appreciate the teachers' classroom behavior can seriously affect learning. This violation can lead to teacher-student tensions because both of teachers and students do not realize that they have violated these class norms.

The mismatches in academic cultures can affect participants' interpretation. According to Cortazzi and Jin (1999), the academic cultures in an EFL context provide a different aspects of academic cultures. It not only mediates the learning of target culture content, it may also lead to the differences of interpretation because the students' and teachers' academic culture may not be consistent with each other. This

can create the cultural barrier that students may expect different academic cultures from the teacher and not seeing evidence of them. Therefore, it is important that each side needs to pay attention to the others' academic cultures. If it works, cultural awareness can be developed. This supports the fact that learning about target culture cannot realistically be separated from either the bilingual education. Foreign language students, therefore, should become aware of different views of cultural frameworks, both their own and those of others; or else they might use their own cultural system to interpret target language culture which is based on different cultural assumptions. This is why intercultural competence is crucial in understanding the context of other cultures. In EFL classroom setting, the cultural barrier between teachers and students is prevalent. In accordance with the idea of Saito and Ebsworth (2004), native English teachers teaching in a country where the EFL context is the mainstream usually confront the cultural conflicts within the classroom when they have to deal with Asian students because of the differences in academic cultures such as teacher-expectations and student participation patterns. The conflict of different academic cultures, as suggested by Li (1998), can be treated if they are combined into a synergetic culture in which both teachers and students from different cultures are engaged in a process of mutual learning to understand each other's cultural values, roles, and expectations. This synergetic culture can encourage students and teachers to assimilate towards each other. This can empower students to draw upon and investigate their own cultural resources and investigate others. (Pennycook, 1994) and challenge their existing beliefs and assumptions derived from their own academic culture. It is obviously significant that understanding the teachers' academic culture will equip the students with different learning options that they can adopt for their own learning. If the cultural conflict still exists, it may not lead to cross- cultural understanding in classroom learning.

There are also empirical evidences to clarify how culture in the classroom plays a significant role in classroom learning. Cummins (1998) suggests the extent to which students' language and culture are incorporated into the school program constitutes a significant predictor of academic success. Li (1999) mentions that there is still a big room for the academic cultures which involve teachers' and students'

cultural values, beliefs, roles, expectations, and conceptions in teaching and learning. The cultural differences often become the potential sources of miscommunication as participants may use different perspective to interpret the information (Austin, 1998).

Therefore, it is important for the students in the bilingual program to understand the culture of teachers. Nelson (2002) mentions that the role of teachers influences the academic culture; For example, Mexican teachers are frequently perceived as relatively authoritarian but loving parents who are personally responsible for the learning of their students. American teachers, on the other hand, are perceived as less personally involved with students but constantly encouraging students' individual responsibility. Learning in the new academic setting can influence both the psychological and sociocultural adjustments. Oatey and Xiong (2006) state that the majority of students have both psychological or sociocultural adjustment difficulties when they have to study in the new social context. The finding is consistent with the research conducted by Gu (2006) in that a range of inter-related personal, cultural, social, psychological factors and the context where teaching and learning take place can have an effect on students' adapting to the new learning environment.

Reeves and Reeves (1997) emphasize that not enough is known about the design of cultural learning resources and that further research is needed. Collis (1996) similarly state that there is little extant research on instructional or activity design for cross academic culture. The lack of culturally relevant materials, varying language proficiency, and working with different styles of learning can be the challenges for students studying in the bilingual program (Yeh, 2002).

The above information highlights the necessity of setting the Cultural Enrichment Course for the Thai students studying in the bilingual program to understand the academic culture of the bilingual context before they study in the program. Since there are many schools operating the bilingual programs, it will be beneficial for the educators or teachers to implement a variety of instructional or activity design to enhance students' cultural awareness in classroom learning. This hopefully can bridge the cultural disparities between foreign teachers and Thai students by using the Cultural Enrichment Course as a tool to narrow the cultural gap.

In this study, I, therefore, trace the design involved in the development of a Cultural Enrichment Course for Thai students to raise the students' cultural awareness and investigate students' learning preference towards Western and Eastern academic cultures.

1.2 Research Questions

1. How can The Cultural Enrichment Course be developed?

2. Will The Cultural Enrichment Course enhance Thai students in the bilingual program to be aware of the academic cultures in the bilingual learning context?

3. Will The Cultural Enrichment Course affect the students' learning preference as far as the academic cultures are concerned?

1.3 Objectives of the Study

1. To develop the Cultural Enrichment Course with an emphasis on the academic cultures for Thai students in the bilingual program.

2. To investigate the students' cultural awareness towards the academic cultures in the bilingual classroom before and after participating in the course.

3. To investigate the students' learning preference towards the academic cultures in the bilingual classroom before and after participating in the course.

1.4 Statements of Hypothesis

Cortazzi (1999) purposes that understanding academic cultures is a key factor in the success and failure of learning in EFL context. In response to Cortazzi's statement, the Cultural Enrichment Course is, therefore, developed with two main hypotheses.

1. The Cultural Enrichment Course has significant effects on Thai students' cultural awareness towards the global academic cultures.

2. The Cultural Enrichment Course has significant effects on Thai students' learning preference towards the academic cultures in the bilingual context.

1.5 Scope of the Study

1. This study deals with academic cultures in the bilingual classroom setting. In this case, the priority was focused on the needs of Thai students and EFL teachers in the bilingual program of St' Gabriel Foundation.

2. A time framework was limited to one semester. This study focuses on both Western and Eastern academic cultures.

1.6 Limitations of the Study

1. The study deals with the cultural content-based instruction. The top priority of this course was the students' in-depth understanding of the Western and Eastern academic cultures. The classroom instruction and all research instruments were, therefore, bilingual.

2. The population is Grade 7 male students in the Bilingual Program at Assumption College Samutprakarn; therefore, the results of they study may not be generalized.

3. All of the research instruments in this study may not be generalized to other types of culture because they only focus on the Western and Eastern academic cultures.

1.7 Definition of Terms

Academic Culture refers to six aspects of academic cultures: Collectivism versus Individualism, Confucian versus Socratic Learning, Discourse of Authority versus Participation, Convergent versus Divergent Learning, Low versus High Self Assertion, and High versus Low Context of Communication which differentiate the Western and Eastern academic cultures on how teachers and students expect, believe,

or value on what kinds of classroom behavior are appropriate in class, how the materials or activities should be used, and how teaching and learning should be managed.

Bilingual Program refers to the educational program which the content subjects are mainly taught in English and Thai. In the context of this study, the educational program is under St'Gabriel Foundation of Thailand in which four main subjects (Mathematics, Science, English, Health) are taught by cooperative teaching between either EFL or ESL foreign teachers and Thai teachers.

Cultural Awareness refers to students' recognition of the differences, significance, and effects of six aspects of academic cultures. Students' cultural awareness was evaluated through the pre-post cross cultural awareness tests, interview, learning log.

Students' learning preference refers to students' learning preference towards six aspects of academic cultures. Students' learning preference was triangulated through three research instruments including the questionnaire, interview, and learning logs.

The Cultural Enrichment Course refers to the culture-based instruction with an emphasis on raising students' cultural awareness and their learning preference towards Western and Eastern academic cultures. The course content focused on six academic cultures: Collectivism versus Individualism, Confucian versus Socratic Learning, Discourse of Authority versus Participation, Convergent versus Divergent Learning, Low versus High Self Assertion, and High versus Low Context of Communication. The students were exposed to six modules with 22 units of learning in one semester based on the multiple-teaching model called AIREE Instructional Model.

Teacher refers to the foreign teachers in 14 schools under St.Gabriel Foundation of Thailand including both English native teachers and ESL teachers.

Students refer to the Grade 7 Thai students studying in the bilingual program at Assumption College Samutprakarn. Their first language is Thai. They learn four main content subjects by the cooperative teaching between the foreign and Thai teachers.

1.8 Overview of the Dissertation

The dissertation consists of five main chapters.

Chapter 1 describes the background of the present study regarding the problem and need for developing the Cultural Enrichment Course for Thai students in the bilingual classroom with objectives of investigating the effects of the course on students' cross cultural awareness and students' learning preference towards Western and Eastern academic cultures in the bilingual classroom.

Chapter 2 reviews the underlying cultural concepts and teaching principles that are considered relevant and necessary for the development of the Cultural Enrichment Course. Six main cultural concepts: Collectivism versus Individualism, Confucian versus Socratic Learning, Discourse of Authority versus Participation, Convergent versus Divergent Learning, Low versus High Self Assertion, High versus Low Context of Communication were investigated to find out the differences of Western and Eastern academic cultures. The course is based on the integrated-learning instruction. Five main teaching theories: Active Learning, Constructivism, Cooperative Learning, Experiential Learning, and Constructionism are studied to derive the course rationale and the development of the multiple- teaching models, called AIREE Instructional Model, for this course.

Chapter 3 covers the research methodology of the study. This includes the research design, research instruments, method of data collection, data analysis.

Chapter 4 presents the results and findings from the study. Information on how the Cultural Enrichment Course has been developed and how the course affects students' cultural awareness and their learning preference has been demonstrated.

Chapter 5 summarizes the study, discusses the findings and suggests implications and recommendations for further study.

CHAPTER II

LITERATURE REVIEW

The review of literature in this research study was covered in the following areas.

1. The Theoretical Background of Bilingual Education

    1.1 Bilingual education

    1.2 Bilingual Education In Thailand

2. Academic Cultures

3. Cultural Differences in the Western and Eastern Academic Cultures

4. The Western and Eastern Academic Cultures

    4.1 Confucian versus Socratic Learning

    4.2 Collectivism versus Individualism

    4.3 Discourse of Authority versus Discourse of Participation

    4.4 Convergent versus Divergent Learning Approaches

    4.5 Low versus High Self Assertion

    4.6 High versus Low Context of Communication

5. Theoretical Background and Pedagogical Models on the Teaching Framework; AIREE Instructional Model

    5.1 Active Learning

    5.2 Constructivist Learning

    5.3 Cooperative Learning

    5.4 Experiential Learning

    5.5 Constructionism

6. The Review of the Principles and Concepts of Course Development

2.1 Theoretical Background on Bilingual Education

2.1.1 Bilingual Education

Graddol (2006) mentions that the bilingual education has become a very popular educational trend in the education world. To support this educational trend, Cummin (1998) mentions the advantages of bilingual education as follows:1) The development of literacy in two languages entails linguistic and cognitive advantages for students studying in the bilingual education; 2) Significant positive relationships exist between the development of academic skills in L1 and L2.

In a broad term, Bilingual education is defined as the educational program that involves the use of two languages of instruction at some point in school. (Nieto, 1992). Brisk (1998) states that there are two types of bilingual education models varying in how much and how many years they use each language for instruction. The first type aims at being fluent in the first and second languages. It has no limitations in the number of years a student can attend. Dual language schools, immersion education, two-way bilingual education are included in this type. However, the other types including transitional bilingual education, submersion with native language and ESL support, bilingual immersion, and integrated bilingual education aim at striving for fluency in the second language. Students attend such programs for limited number of years. According to Brisk (1998), each model share characteristics across three criteria: goals, target population, and language distribution and subject matters. The comparisons of models are shown in Table 2.1.

Table 2.1: The Comparison of Bilingual Education Models

Models	Goals	Target Population	Language Literacy	Distribution Subject Matter
Dual Language	Bilingualism	Majority	L1 and L2	All subjects are taught in L1 and L2
Canadian Immersion	Bilingualism	Majority	L2 first, English later.	All subjects are taught in L2 for 2 years; in English and L2 remaining of schooling.

Models	Goals	Target Population	Language Literacy	Distribution Subject Matter
Two-way	Bilingualism	Majority, minority	L1 first for each group or L1 and L2 for both.	All subjects in L1 and L2 are distributed equally over the grades.
Two-way immersion	Bilingualism	Majority, minority	First in minority's L1 then in English.	All subjects in minority are taught in L1 first, and increase using of English over the grades until it reaches 50%
Maintenance	Bilingualism	Minority	L1 literacy first, then in English	All subjects are taught either in both languages or some subjects in native language others in English.
Transitional	English Language Development	Minority	L1 literacy first, then in English	Most subjects are taught in L1 with ESL instruction; gradually to all subjects in English.
Submersion with L1 support	English Language Development	Minority	English literacy, limited L1 literacy	All subjects are taught in English with tutoring in L1.
Bilingual Immersion	English Language Development	Minority	L1 and English literacy from the beginning	A curriculum is parallel to that used in L1; sheltered English for all subjects.
Integrated Bilingual	Partial bilingualism, and English language development	Minority with majority participation	L1 literacy first, exposure to English from the beginning.	All subjects are taught in L1 and in English, but assignment by student suited to language needs, and particular program structure.

2.1.2 Bilingual Education in Thailand

Education management in accordance with the Basic Education Curriculum B.E. 2544, utilizes a set standard to evaluate the quality of the educational experience for the students. By the virtue of section 74 of the National Education Act B.E. 2542, each basic educational institutions shall be assigned the responsibility to form their own basic curriculum to establish a desirable quality of good members of family, community, society, and the country. Therefore, many Thai schools have formulated the special curriculum to align with the education management of the Basic curriculum B.E. 2544, emphasizing the development of knowledge, ability, and the social and ethical responsibilities of each individual with the ultimate aim of fostering a well-balanced development of each individual as students. In addition, Thai students are encouraged to seek self-learning and development through involvement in practical experiences and applying the skills acquired in class to life's situation in the most satisfying and successful manner. Bilingual programs in Thailand including English Program, Mini English Program, are introduced to many Thai educational institutions. According to the Ministry of Education (2544), the requirements for establishing the bilingual program are represented as follows:

1. The content subjects including English, Mathematics, Science, and Physical Education are mainly taught in English at the primary level. However, all of the content subjects at the secondary level except Thai or Thai history are taught by only in English.

2. Teachers in the bilingual program are from both English-Native speakers or Non-Native speakers. Thai teachers and qualified foreign teachers are supposed to teach through cooperative teaching in the bilingual program.

3. All of the foreign teachers have to undergo the teaching methodology and Thai culture training course.

4. All of the subject contents have to align with the National Education Act, B.E. 2542.

5. The learning environment in the classroom should integrate learning contexts between Thai cultural context and international contexts.

From the above information, it can be stated that many schools in Thailand operate the bilingual education to provide students an opportunity to develop students' fullest potential. Responding to this objective, many schools expect students to fare exceptionally well in English along with other content subjects including Mathematics, Science.

2.2 Academic Cultures

There are definitions of academic cultures provided by scholars in the areas. Some of them are listed as follows:

Li (1998: 2) states that "academic culture is defined as the teachers and students' cultural values, beliefs, expectations, and conceptions in teaching and learning that both teachers and students bring into the class." The key terms in his definition are 'value, belief, expectation, conception' and 'teaching and learning that both teachers and students bring into the class'

Cortazzi and Jin (1996:172) defines the academic culture as "academic cultures that students and teachers bring to the classroom consists of expectations, attitude, values, and beliefs about what constitutes a good learning." The key terms in their definition are 'expectations, attitude, values, and belief' and 'a good learning'

Nunan (1996: 53) describes that "academic cultures were based on the cultural expectations which derive from the social norms, attitudes, and stereotypes judged by teachers and students on the appropriateness of the actions." The key terms in his definition are 'social norms, attitudes, stereotype' and 'appropriateness of the actions"

In summary, academic cultures concern about the expectation, values, and beliefs of the teachers and students on what kinds of classroom behaviors are appropriate in class, how the materials or activities should be used, and how teaching and learning should be managed.

2.3 Cultural Differences in the Western and Eastern Academic Cultures

There are both stereotypes of academic cultures in both Western and Eastern Learning contexts. There are extensive literature reviews providing the overall picture of the characteristics of academic cultures in Western and Eastern learning context. Ryan (2000) suggests that there are three main ways that cultural differ in education.

Table 2.2: Differences in Academic Cultures in Learning Environment, Learning Styles and Learning Approaches, Attitudes to Knowledge and Learning (Adapted from Ryan, 2000)

1. Relationships in the Learning Environment

Western Culture	Eastern Culture
1. Teachers expect students to be independent, to take control of their own learning and to take responsibility for their own success. 2. There is an expectation that student will initiate conversation. 3. Teachers and students have an informal way of relating to each other. 4. Teachers are not always automatically respected. They earn respect from students. 5. Students can question and challenge teachers and their classmates.	1. Teachers take control of the teaching and learning process. 2. Students are used to high levels of personal support and assistance from their teachers, both in class and with assignments. 3. Teachers and students have a formal way of relating to each other. 4. Students show great respect for their teachers. 5. Students do not question or challenge teachers or their classmates.

2. Learning Styles and Approaches to Learning

Western Culture	Eastern Culture
1. Learning is student-centered.	1. Learning is teacher-centered.
2. Students are expected to work independently on assignments.	2. Students tend to rely on teachers to transmit information.
3. Students are expected to engage in critical thinking; students should not reproduce knowledge.	3. Students are used to waiting for the correct answer from teachers.
4. The role of students is to understand, think deeply about and make sense of information.	4. The role of students is to accumulate knowledge.
5. Teacher will not tell students the correct answer. Many different answers might be provided by the teachers and students are expected to reach their own conclusions.	5. Students tend to rely on memorizing information.
6. Many different forms of assessment are used.	6. Students tend to reproduce the information and knowledge that has been passed on to them by their teacher.
7. Being a successful student means being able to think critically about others' ideas and be creative and original in constructing new ways of thinking.	7. Students work collectively in study groups.
8. The approach to learning that is expected of Western students is often called "deep learning".	8. Students believe that they will be successful if they work hard.
	9. Exams and tests usually form a major part of the assessment.
	10. The result or product of learning is often considered more important than the experience of learning.

3. Attitudes to Knowledge and Learning

Western Culture	Eastern Culture
1. Ideas can be owned. This is called "intellectual property".	1. No one can own knowledge because knowledge is owned collectively.
2. The ideas of others need to be acknowledged.	2. Students are free to reproduce.
3. The primary function of learning is considered to be the extension of knowledge.	3. The primary function of learning is considered to be the conservation of knowledge.

In the paper "Seeing English Language Teaching and Learning through The Eyes of Japanese EFL and ESL students " proposed by Saito and Ebsworth (2004), they also propose the differences of academic cultures in both Western and Eastern contexts which can be summarized as follows;

Table 2.3: Different Academic Cultures in Western and Eastern Learning Context (Adapted from Saito and Ebsworth, 2004)

Western Academic Culture	Eastern Academic Culture
1. Direct and assertion is valued.	1. Indirect and low assertion is valued.
2. It is highly valued to question and discuss someone's ideas if it is done properly.	2. Students are not expected to challenge classmates or teachers.
3. Questioning students' answer will generate original opinion and ideas.	3. Students prefer to study in group.
4. It focuses on the active participation.	4. Students are not expected to express their idea freely.
5. Teachers are viewed as facilitators and resource person.	5. Students are perceived the perfectionist in nature.
6. Teachers are questioned by students.	6. Students do not voluntarily answer unless they are save.
7. There is a close physical distance.	7. Students are afraid of making.

Western Academic Culture	Eastern Academic Culture
with the teachers and students.	mistakes in front of other people.
8. Participation is elicited through random calling.	8. Teachers' role is to present information while students are to receive and memorize.
9. It is favorable to provide students with feedback.	9. There is a distance between teachers and students.
10. Teachers give activities that encourage active participation among students.	10. Classroom is static; classes are highly formal.
11. Class activities are dynamic.	11. Students are highly respectful to their teachers.

Cortazzi and Jin (1999) describe how the academic cultures of Eastern and Western learning are different in their paper "Cultural Mirrors and Materials in the EFL Classroom".

Table 2.4: Academic Cultures and Cultural Expectations in Western and Eastern Classroom (Adapted from Cortazzi and Jin, 1999)

Western Classroom	Eastern Classroom
1. Western students approach textbook as resource.	1. Eastern students approach the textbooks as authority uncritically.
2. Western students involve learning in active discussion.	2. Teachers are considered as authoritarian and provider of knowledge.
3. Western learning emphasizes on participation.	3. Students are hesitated to express thinking because they will contribute something new until they are certain.
4. Western learning focuses on the critical evaluation.	4. Students are expected to reflect carefully to be sure that the point is valid and useful.
5. Independent thinking is valued.	
6. Asking and discussing the questions are encouraged during the class.	

Western Classroom	Eastern Classroom
7. A good question is encouraged in order to make further discussion. 8. Learning is based on the practical learning focusing on the process rather than the product. 9. Learning goal is focused on fluency and communication.	5. Students are expected to pay respect for teachers and fellow students. 6. Students are concerned for "face issue", for not "showing off". 7. Students do not ask questions during the class. 8. Students are hardworking but unwilling to express opinions. 9. Students are oriented to exams and memorization.

2.4 Cultural Values that Differentiate the Western and Eastern Academic Cultures

There are six cultural aspects to differentiate the Western and Eastern academic cultures. These cultural values play a significant role in determining how teachers and students believe or behave. These six cultural beliefs are explained as follows:

2.4.1 Confucian versus Socratic Learning

According to Li (1999), the academic cultures in Eastern learning context are originated from the Confucianism. Confucianism concerns that a person should carry out his own duties according to his own responsibility. Therefore, human relationship is defined by the tradition and social order which lead to the culture of hierarchical relationship. According to Tu (1985), the primary relationship is called benefactor and beneficiaries. Those who have resource or knowledge are called benefactors and those who are in need are entitled as beneficiaries. This reflects the Confucian value of respecting the elderly because age is important for Confucianism in the sense that it reminds one of the moral responsibilities. As a result, teachers and

parents play a significant role to determine the knowledge cultivation. The young are expected to conform their teachers' and parents' teaching.

Conford (1972) contends that the academic cultures in Western learning context stem from the Socratic philosophy. Socrates encourages individuals to talk and ask oneself intrinsically (Li, 1999). The knowledge lying within oneself needs to be inspired with curiosity to find out the hidden reality of things in themselves. Therefore, Socratic Learning encourages the individual students to detach themselves from social group which leads to the culture of horizontal relationship. According to Li (1999), Individuals are supposed to seek their own self-preservation, pleasure, and self interest through questioning and arguing; individuals are then supposed to judge whether it is good or right.

Table 2.5 summarizes the effects of Confucian Learning on the differences of academic cultures between students and foreign teachers in Eastern learning context.

Table 2.5: Summary of the Effects of Confucian Learning on Eastern Academic Cultures

Students	Teachers
1. Students gain knowledge by paying attention to what is taught by teacher. 2. Students have to pay respect to teachers. 3. Seniority system plays an important role in knowledge cultivation.	1. Teachers are supposed to be wise and capable of exercising authority properly. 2. Teachers are supposed to transmit information directly to the students. 3. Teachers are role models to answer the questions, and to cultivate the virtue. 4. Teachers are the best source of knowledge.

Table 2.6 summarizes the effects of Socratic Learning on the differences of academic cultures between Thai students and foreign teachers in Western learning context.

Table 2.6: Summary of the Effects of Socratic Learning on Western Academic Cultures

Students	Teachers
1. Students gain knowledge through argumentation. 2. Students gain knowledge through questioning and answering. 3. Students discover the truth through direct experience. 4. Students are supposed to be ready for academic events such as oral defense, interviews, questioning, and soliciting.	1. Teachers are supposed to facilitate learning process. 2. Teachers are supposed to lead students to find the truth by means of discussion, questioning, or arguing. 3. Teachers encourage students to rely on spoken argument to actively participate in classroom activities.

In summary, the philosophies of Confucian and Socratic Learning play a significant role in determining the differences of Western and Eastern academic cultures. That is to say, Confucian Learning focuses on teacher-based centeredness with the hierarchical relationship between teachers and students while Socratic Learning focuses on student-based centeredness with the horizontal relationship between teachers and students.

2.4.2 Collectivism versus Individualism

The concept of Collectivism versus Individualism is another cultural theoretical background that has been widely used to differentiate the Eastern and Western academic cultures. According to Hofstede (1984; 1986; 1991), the origin of

the Collectivism is traced back to Eastern philosophy of Confucianism while the origin of Individualism is traced back to Western philosophy of Individualism.

According to Li (1999), Collectivism originally stems from the concept of Confucianism. It focuses on loyalty to one's group and promotes harmonious living through social role and human relatedness. Hofstede (1984: 51) defines the concept of collectivism as "a society in which people from birth onwards are integrated into strong, cohesive groups, and continue to protect them throughout ones' lifetime." Therefore, collectivism places pressure on individual students to avoid disagreement in order to ensure the security in group solidarity.(Barnlund,1989). To avoid the disagreement, Toomey (1999) states that the Collectivists emphasize the importance of the restraint of personal emotional expressions and the protection of ingroup members.

Kagitcobasi (1996) states that the idea of Individualism is originated from the Socratic philosophy which emphasizes the free expression of individual's wills and interest. Hoftstede (1984:51) defines the concept of Individualism as "a society in which the bound between individuals are loose; everyone is expected to look after himself or herself." Therefore, individual students are cultivated to judge knowledge without withstanding the social pressure. (Traindis,1995). To avoid the conflict, personal opinions are voiced and acknowledged in order to define the problem and draw up the action plan to avoid trouble in the future.

Table 2.7 summarizes the effects of Collectivism on the differences of academic cultures between students and foreign teachers in Eastern learning context

Table 2.7: Summary of the Effects of Collectivism on Eastern Academic Cultures

Students	Teachers
1. Students conform within the group. 2. Students use collaboration to avoid the conflict.	1. Teachers are the center of the classroom. 2. Teachers' role is to transmit knowledge directly to the students.

Students	Teachers
3. Students restrain their personal emotional expression. 4. Students are supposed to be obedient to the teachers.	3. Teachers focus on a process-oriented model which focuses on the importance of the group management.

Table 2.8 summarizes the effects of Individualism on the differences of academic cultures between students and foreign teachers in Western learning context.

Table 2.8: Summary of the Effects of Individualism on Western Academic Cultures

Students	Teachers
1. Students are supposed to express their ideas. 2. Students initiate the classroom discussion. 3. Students are responsible for their own learning. 4. Students express their idea directly.	1. Learning process focuses on the students. 2. Teachers focus on the outcome-oriented model which focuses on the importance of asserting "self" in the conflict management. 3. Teachers design the activities such as discussion, debating, questioning and answering to give students a chance to express their opinion independently.

In summary, Collectivism versus Individualism are used to determine the difference of Western and Eastern academic cultures. In other words, Collectivism is prevalent in Eastern academic culture with an emphasis on self dependence and group conformity while Individualism is prevalent in Western academic culture which emphasizes the independence and students' autonomy.

2.4.3 Discourse of Authority versus Discourse of Participation

The difference in Discourse of Learning is another cultural theoretical background that has been used to differentiate the Eastern and Western academic cultures. According to Li (1998), the Discourse of Learning is defined as the academic environment that is prevalent in the classroom. Li (1998) states that the Discourse of Learning is divided into two types: Discourse of Authority and Discourse of Participation.

The Discourse of Learning in Eastern learning context is based on the authoritative discourse. The Discourse of Authority emphasizes the norm of a hierarchical teacher- student relationship. This is because most of the Eastern society such as Chinese, Japanese, Korean, or Thai comes from hierarchical society. Therefore, the primary role of teachers as authoritarian is to teach while the roles of students are to receive, absorb, and digest knowledge transmitted by the teachers. Teachers are respected for being both authoritarian and a role model. Students are expected to be obedient to teachers.

The Discourse of Learning in Western learning context is based on the Participative Discourse. The discourse of participation focuses on a horizontal teacher-student relationship. Most of the Western society such as European, American are familiar with horizontal society. The teacher role as a facilitator is to facilitate, transplant knowledge through classroom activities such as discussion, brainstorming, debating, questioning and answering while students are expected to be responsible for striving for knowledge.

Table 2.9 summarizes the effects of Discourse of Authority on the differences of academic cultures between students and foreign teachers in Eastern learning context.

Table 2.9: Summary of the Effects of Discourse of Authority on Eastern Academic Cultures

Students	Teachers
1. Students focus on learning from teachers and books. 2. Students learn through memorization. 3. Students are silent most of the time, wait for the teachers' explanation. 4. Students do not much participate in classroom activities such as discussion, brainstorming, questioning and answering. 5. Students are anxious when expressing the ideas. 6. Students are familiar with text-oriented teaching modes and measuring the progress by the coverage of textbook.	1. Teachers usually handle the class through formal classroom environment. 2. Teachers are supposed to transmit knowledge directly to students. 3. Teachers exactly follow the lessons according to the lesson plan. 4. Teachers are the center of the classroom learning. 5. Teachers expect students to study attentively. 6. Teachers expect the classroom environment to be under discipline.

On the other hand, the Table 2.10 summarizes the effects of Discourse Participation on the differences of academic cultures between Thai students and foreign teachers in Western learning context.

Table 2.10: Summary of the Effects of Discourse of Participation on Western Academic Cultures

Students	Teachers
1. Students are supposed to be autonomous students. 2. Students focus on learning through student-student interaction. 3. Students are expected to be willing to share ideas during the class. 4. Students actively participate the classroom activities. 5. Students have no fear of failure in sharing ideas during the class. 6. Students are familiar with the verbal-teaching modes and measuring their progress by their comprehensibility.	1. Teachers involve students in spontaneous interactions such as group work, discussions, debate, and role play. 2. Teachers' role is to facilitate learning process. 3. Students are the center classroom learning 4. Teachers do not rely much on books. 5. The lesson procedure is flexible. 6. Teachers expect students to participate the classroom actively. 7. Teachers set the relaxing classroom environment.

In summary, the Discourse of Authority and Participation are used to determine the differences of academic environment in Western and Eastern classrooms. That is to say, the Discourse of Authority is prevalent in Eastern academic culture with an emphasis on a hierarchical teacher-student relationship while Discourse of Participation is prevalent in Western academic culture with an emphasis on a horizontal teacher-student relationship.

2.4.4 Convergent versus Divergent Learning

According to Ryan (2000), one of the factors that differs Western and Eastern academic cultures can refer to the way of how the knowledge is approached. The ideas of Convergent versus Divergent Learning are introduced to identify how the Western and Eastern students approach knowledge.

According to Ballard and Clanchy (1997), Eastern academic culture relies on the Convergent Learning, focusing on the process which students tend to reproduce the information and knowledge that has been passed on them by their teachers. It is acceptable for students to reproduce the ideas of their teacher and the ideas found in secondary sources. Therefore, the teachers are exclusive sources of knowledge which focus on the transmission of information and the replication based on the transferring of knowledge and skills from the teachers. Students in Eastern culture focus on memorization, imitation, and correctness.

Western academic culture relies on Divergent Learning, focusing on the analytical and speculative skills. The teachers are considered as facilitator and collaborator. Students are motivated to make a critical analysis and to solve problem leading to the expansion of knowledge. Western academic culture applies the Divergent Learning through classroom activities such as discussion, analysis of information, hypothetical formulation, and collaborative searching, questioning and answering, judging, and making argument.

Table 2.11 summarizes the effects of Convergent Learning on the differences of academic cultures between students and foreign teachers in Eastern learning context.

Table 2.11: Summary of the Effects of Convergent Learning on Eastern Academic Cultures

Students	Teachers
1. Students converge their learning towards the teachers.	1. Teachers are the center of the classroom learning.
2. Students rely on the information and knowledge that has been passed on them by teachers.	2. Teachers are exclusive sources of knowledge.
3. Students rely on learning from books.	3. Teachers' role is guidance.
4. Students gain knowledge through memorization, imitation, and correctness.	4. Teachers are expected to transmit the information directly to the students.
	5. Teachers assess students' academic performance through memorization.

Table 2.12 summarizes the effects of Divergent Learning on the differences of academic cultures between Thai students and foreign teachers in Western learning context.

Table 2.12: Summary of the Effects of Divergent Learning on Western Academic Cultures

Students	Teachers
1 Students are the center of classroom learning.	1. Teachers' role are facilitator and advisor.
2. Students diverge their learning towards inside and outside the class.	2. Teachers designs learning tasks that encourage students to synthesize information critically and creatively.
3. Students approach knowledge through discussion, speculating, and testing hypothesis.	3. Teachers design the learning activities ideas into argument.

Students	Teachers
4. Students are expected to expand knowledge critically and creatively.	4. Teachers are supposed to develop the speculative and critical intelligence. 5. Teachers assess students' academic achievement through their contribution to knowledge.

In summary, Convergent versus Divergent Learning are used to demonstrate the differences of Western and Eastern academic cultures. Convergent Learning is prevalent in Eastern academic culture in which knowledge is converged towards the exclusive sources of knowledge such as teachers and books. On the other hand, Divergent Learning is common in Western academic culture. Knowledge is usually diverged to different sources of knowledge. Students are then expected to synthesize the information critically.

2.4.5 Low versus High Self Assertion

The new direction to deal with a cross-cultural understanding is based on the idea that people in different societies and different communities interact differently in a profound and systematic way. According to Wierzibicka (1991), self assertion is one of the cultural values that influence the cultural differences in Western and Eastern academic cultures.

According to Wierzbicka (1991), the Eastern people are likely to avoid self- assertion because it is unacceptable for Asians to stand out and express what they think, meaning that Asian culture discourages people from saying what they want or express their wishes, preferences. Suzuki (1986) states that Eastern culture is perceived as 'Culture of Anticipatory' and 'Culture of Consideration.' This supports the reason why Eastern people avoid confrontation. According to Lebra (1976), pressure from group conformity results in the self-restraint by refraining from expressing disagreement with whatever appears to be the majority opinion.

According to Toomey (1999), this cultural value reflects the idea of high power distance which Eastern people give priority and respect to people who are in higher-status.

In Western academic culture, people feel free to express their wishes, preferences, and desires. This cultural fact is consistent with what Lebra (1976) explains that high self assertion is based on the personal autonomy. That is to say, everyone is encouraged to say freely – at the right time – what he wants and what he thinks. This cultural value similarly reflects the idea of low power distance in Western culture proposed by Toomey (1999)- stating that either high status or low status focus on the informal interaction.

Table 2.13 summarizes the effects of High Self Assertion on the differences of academic cultures between students and foreign teachers in Eastern learning context.

Table 2.13: Summary of the Effects of High Self Assertion on Eastern Academic Cultures

Students	Teachers
1. Students have a high uncertainty avoidance.	1. Teachers are expert.
2. Students expect structured learning environment.	2. Teachers do not expect the disagreement from the students.
3. Students consider teachers' opinion essential uncontestable.	3. Teachers monitor students' behavior to ensure compliance with teachers' standards.
4. Students are attentive and do not interrupt when they do not understand.	4. Teachers are thought to have better formed and justified opinion than students.
5. Students are reluctant to ask questions, even when they do not understand the teachers.	5. Teachers are supposed to provide clear language for students' comprehension.

Table 2.14 summarizes the effects of Low Self Assertion on the differences of academic cultures between students and foreign teachers in Western learning context.

Table 2.14: Summary of the Effects of Low Self Assertion on Western Academic Cultures

Students	Teachers
1. Students have a low uncertainty avoidance.	1. Teachers' role is facilitator.
2. Students expect unstructured learning environment.	2. Teachers value students' opinion.
3. Students' opinion is important.	3. Teachers expect students' disagreement.
4. Students are expected to raise questions and objections if they disagree with the teachers.	4. Teachers expect students to ask questions when they do not understand.
5. Students learn through discussion.	5. Teachers are supposed to elicit students' opinion.

In summary, Low versus High self assertion are used to demonstrate the differences of Western and Eastern academic cultures. Low Self Assertion is common in Eastern academic culture where focuses on high power distance and high uncertainty avoidance. On the other hand, High Self Assertion is common in Western academic culture where emphasizes low power distance and low uncertainty avoidance.

2.4.6 High versus Low Context of Communication

Another cultural criteria that is used to differentiate between the Eastern and Western cultures is High and Low Context of Communication. According to Hall (1976), he categorizes Eastern culture as High Context of Communication while Low Context of Communication is common in Western academic culture.

According to Toomey (1999), High Context of Communication refers to communicative patterns of indirect verbal mode, ambiguous talk, and interpreter-sensitive value. In other words, High Context of Communication emphasizes how intention or meaning can be best conveyed through context (e.g. social role, position)

and nonverbal channels (e.g. pauses, silence, tone of voice) and nonverbal channels, (e.g. pauses, silence, tone of voice) of the verbal message. Toomey (1999) states that the Easterners usually engage in High Context of Communication because ingroup bound and hierarchical relationship are the central ideas that influence how the Easterners communicate.

However, Low Context of Communication refers to communication patterns of direct verbal mode, straight talk (Toomey, 1999). Low context of Communication puts an emphasis on the explicit verbal language. The speaker is expected to construct the clear message that the listener can decode easily. It is said that Westerners usually approach Low Context of Communication because the autonomy and horizontal relation are the central ideas in determining how the Westerners interact one another.

Table 2.15 summarizes how High Context of Communication affects the differences of academic cultures between students and foreign teachers in Eastern learning context.

Table 2.15: Summary of the Effects of High Context of Communication on Eastern Academic Cultures

Students	Teachers
1. Students express their ideas indirectly.	1. Teachers often interpret the students' message.
2. Student express their feelings through non-verbal communication such as gesture, silence or facial expression.	2. Teachers are supposed to provide a clear explanation.
3. Students often restrain their feeling through ambiguous communication.	3. Teachers attempt to neutralize strong expression to avoid making students embarrassed.
4. Students are reluctant to verbalize feelings in order not to hurt or offend other people.	

Table 2.16 summarizes the effects of Low Context of Communication on the differences of academic cultures between students and foreign teachers in Western learning context.

Table 2.16: Summary of the Effects of Low Context of Communication on Western Academic Cultures

Students	Teachers
1. Students express the ideas directly. 2. Students express the ideas that are decoded easily. 3. Students use explicit verbal messages to convey personal thoughts, opinions, and feelings. 4. Students are not afraid of verbalizing feelings even though they conflict with others.	1. Teachers expect a clear message from students. 2. Teachers accept students' failure. 3. Teachers encourage students to participate classroom activities such as brainstorming, discussion, or debating. 4. Teachers often provide students a straightforward feedback.

In summary, High versus Low Context of Communication are used to demonstrate the differences of Western and Eastern academic cultures. It is generally said that High Context of Communication belongs to Eastern academic culture since it values the culture of indirect and implicit communication. However, Western academic culture relies on Low Context of Communication where puts an emphasis on the direct and explicit communication.

2.5   The Theoretical Background and Pedagogical Models for the Teaching Model: AIREE Instructional Model

Joyce and Weil (1996) stress the importance of adopting a multiple-model approach to teach students with a range of skills and background. Teachers of a class with a wide range of student background and abilities endeavor to incorporate each of the teaching theories and models into their course development.

In this research study, five main teaching theories: Active Learning, Constructivism, Cooperative Learning, Experiential Learning, and Constructionism are studied to derive the concept for each teaching theory which will be later transferred into the course rationale.

2.5.1 Active Learning

2.5.1.1 Theory of Active Learning

In active learning, the students learn best when they engage with course materials and actively participate in their learning (Chickering and Gamson, 1987). Active learning aims at increasing motivation by involving all students to work together cooperatively (Fink, 1999). Many teachers today want to find better ways of engaging students in the learning process since passive involvement generally leads to a limited retention of knowledge by students (Krivickas, 2005).

Fink (1999) presents three components of active learning: getting information and ideas, experiencing through doing and observing, as well as reflecting. All can be done through direct and indirect way of learning. Based on the learning theory, the terminal goal of the active learning is to autonomous students who are self-directed and take responsibility for their own learning processes and make what they have learned as a part of themselves. The concept of is presented in Table 2.17.

Table 2.17: Concept of Active Learning (Fink, 1999)

<table>
<tr><th colspan="5">The Concept of Active Learning</th></tr>
<tr><th rowspan="2"></th><th rowspan="2">Getting information and ideas</th><th colspan="2">Experiencing</th><th rowspan="2">Reflecting</th></tr>
<tr><th>Doing</th><th>Observing</th></tr>
<tr>
<td>**Direct**</td>
<td>- Original data

-Original sources</td>
<td>- Real doing in authentic setting.</td>
<td>-Direct observation</td>
<td>-Classroom discussion.

-Term papers

- In depth reflective writing</td>
</tr>
<tr>
<td>**Indirect**</td>
<td>-Secondary data and sources

-Lectures, textbooks</td>
<td>-Case studies

-Simulation

-Role play</td>
<td>- Stories</td>
<td></td>
</tr>
</table>

From the chart, students can get information and ideas through two modes: direct mode-which is the information from original sources. It is the data and ideas that have not yet been fully analyzed and interpreted by others; and indirect mode- which is the information and ideas that have been organized and interprets by the textbook writer or the lecturer. Secondly, students can have direct experiences such as engaging in real action in authentic setting and also indirect experience, for instance case studies, gaming, simulations and role-playing. Lastly, teachers commonly employ two activities that encourage students to reflect on the subject of the course: participating in classroom discussion, and keeping journals on a learning portfolio.

2.5.1.2 Pedagogical Application

Many scholars propose the pedagogical applications that can be incorporated in the classroom learning.

Discussion is one of the most common strategies to promote active learning. In accordance with McKeachie (1998), the discussion is preferable if

the objectives of a course are to promote long-term retention of information, to motivate students toward further learning, to allow students to apply information in new setting, or to develop higher students' thinking skills. To further assure these goals, the alternative techniques and strategies for questioning and discussion must be taken into consideration (Hyman, 1980) and must create a supportive intellectual and emotional environment that encourages students to take risks (Lowman, 1984).

Bonwell and Eison (1991) also suggest several additional strategies promoting active learning through involving students in doing things and thinking about the things they are doing. Popular instructional strategies are the problem-solving, analysis the case study, debates, drama, role playing and simulation.

Paulson and Faust (2000) introduce various techniques of active learning which are categorized into six groups.

1. Exercises for individual students

To encourage students' exploration of their own attitudes and values, the techniques of affective response and daily journal keeping will be implemented. In addition, the techniques including daily journal keeping, reading, and thinking aloud protocol, are implemented to increase of material presented in lectures and texts.

2. Questions and Answer

To increase students' involvement and comprehension, the simple ways of questioning techniques like the Socratic Method can be implemented.

3. Immediate Feedback

These activities aim to provide formative assessment of students. For each feedback method, the teachers stop at appropriate points to give quick feedback; in this way, the teachers can adjust the teaching mid-course, slowing down to spend more time on the concepts students have difficulty with or moving more quickly to applications of concepts in which students have a good understanding.

4. Critical Thinking Motivators

Discussion of our thinking about course material is presented in classroom learning or to map out the theoretical landscape. These activities include the pre-theoretic intuition quiz or puzzle and paradoxes.

5. Share and Pair

Many learning activities including discussion, sharing, and evaluation of another student's work can be done through grouping students in pairs which allows students to state their own views, to hear from others, and to encourage their argumentative skills. Furthermore, pairs make it virtually impossible for students to avoid participating.

6. Cooperative Learning Exercise

Students work in groups to help each other. The Cooperative groups encourage discussion of problem solving technique and avoid the uncertainty of students who have not yet mastered all of the skills required. The techniques for cooperative learning exercise includes Cooperative Groups in Class, Concept Mapping, Active Review Sessions, Work at the Blackboard, Visual Lists, Jigsaw Group Projects, Role Playing, Panel Discussion, Debates, and Games.

2.5.2 Constructivism

2.5.2.1 Theory of Constructivism

The Constructivism is primarily based on Vygotsky's theory (1978) which says that social interaction acts with a fundamental role in the process of cognitive development. Vygotsky (1978) states every function in the child's cultural development appears twice: first, on the social level, and later, on the individual level; first, between people (interpsychological) and then inside the child (intrapsychological)." Vygotsky's Social Development Theory rests on two main principles: the More Knowledgeable Other (MKO) and the Zone of Proximal Development (ZPD). The MKO refers to anyone who has a better understanding or a higher ability level than the students, with respect to a particular task, process, or concept. The MKO usually refers to the thought of being a teacher, coach, or older

adult; but the MKO could also be peers, a younger person, or even computers or books.

Zone of Proximal Development (ZPD) refers to the distance between the actual development level as determined by independent problem solving and the level of potential development as determined through problem solving under adult guidance or in collaboration with more capable peers. In other words, the adult guidance or the peer collaboration can encourage a student to perform and accomplish the task.

Tharp and Gallimore (1988) have developed a four-stage model describing students' progression through their zones. The first stage begins with complete dependence on the teachers, and then the students moves to the second stage when students begin to perform the task alone. In the third stage, the students can perform the task easily and with complete independence. The final stage allows students repeat the learning again and again for the development of complete task.

2.5.2.2 Pedagogical Application

According to Hausfather (1996), the teacher should collaborate with his/her students in through peer collaboration and guided teacher instruction to access the Zone of Proximal Development. He also proposed the instructional strategies that can be applied in the class First, scaffolding and reciprocal teaching are effective strategies to access ZPD. Scaffolding requires the teacher to provide students the opportunity to extend their current skills and knowledge. The teacher must engage students' interest, simplify tasks so they are manageable, and motivate students to pursue the instructional goal. In addition, cognitive guided instruction is another strategy to implement. This strategy involves the teachers and students to explore the problems and then share their different problem solving strategies in an open dialogue (Hausfather, 1996).

Kauchak and Eggen (1998) assert that Constructivism has important implications for student motivation which are listed as follows:

1. Students are faced with a question that served as a focus for the lesson.

2. Students are active, both in their groups and in the-whole class discussion.

3. Students are given autonomy and control to work on their own.

4. Students develop understanding and make sense to knowledge.

5. Students acquire understanding that can be applied in the everyday world.

To increase motivation in the Constructivist classroom, building lessons around problems and questions can stimulate curiosity because it is one of the characteristics of intrinsically motivating activities (Lepper and Hodell, 1989). In addition, the classroom in constructivism encourages active involvement because active learning is more motivating than being passive, (Zahorik, 1996).

Maddux et al. (1997), indentify the four principles that can be applied in constructivist classroom.

1. Learning and development is a social, collaborative learning.

2. The Zone of Proximal Development can serve as a guide for curriculum and lesson plan.

3. School learning should occur in a meaningful context and not be separated from learning and knowledge that students develop in the real world.

4. Out-of-school experiences should be related to the students' school experience.

2.5.3 Cooperative Learning

2.5.3.1 Theory of Cooperative Learning

Cooperative learning advocates back up on the theoretical work of developmental psychologists Piaget (1976) and Vygotsky (1978), both of whom stress the central role of social interaction in learning.

The key principles of cooperative learning are individual responsibility and accountability to the task and the group (Johnson and Johnson, 1989). These relationships are integrated in accordance with the positive interdependence within which students perform tasks that cannot be completed by a single student.

Lang and McBeath (1995) state that cooperative learning focuses on the positive interdependence, students are responsible not only for their own learning but also for that of everyone else in their group. To reach the goal successfully, each group member must complete the tasks assigned. Therefore, the teachers have to encourage students to help one another by explaining content and process to one another as they are learning, making constructive suggestions, helping one another analyze and do assignments, and giving feedback. The students are also responsible for completing a cooperative learning task. Each student will have to demonstrate mastery of the content or process and of the interpersonal or group skills that he or she needs in order to share that learning with the group.

2.5.3.2 Pedagogical Application

Harel (1992) states that teachers in content-based learning speak less than in teacher-fronted classes. Teachers are supposed to provide broad questions to challenge thinking, prepare students for the tasks they will carry out, assist students with the learning tasks, and give few commands imposing less disciplinary controls. Therefore, the teachers are served as a facilitator of learning (Riachard and Rodger, 2001).

Lang and McBeath (1995) also state that cooperative learning offers students the benefits of working together in groups and supporting one another in the interactive process of learning through doing cooperative tasks. He proposes the planning for cooperative instruction as follows:

Step 1: Organizing Learning Groups

The teachers need to clearly identify the task assigned, the learning goal, and the expected outcomes.

Step 2: Building a Climate of Trust

Lang and McBeath (1995) state that the best way for students to acquire cooperative learning skills is to build a classroom climate of trust by gradually introducing cooperative learning and activities such as games in order to help students acquire knowledge. To maintain such a climate, the teacher should:

1. ensure that the students have the skills to express acceptance, support, and the desire to cooperate.

2. encourage students to contribute openly information, tasks, thoughts, feelings. intuitions, and reactions, to share materials and resources, and to express cooperative intentions, acceptance, and support of one another as they work together.

3. discourage non-supportive behaviors that shut off the future cooperation.

4. periodically ask cooperative groups to evaluate their behavior, check if it is trusting and trustworthy, and determine how they might strengthen their cooperation (Johnson and Johnson, 1975).

.   After preparing the class, Lang and McBeath (1995) propose the procedures on how to teach cooperative class as follows:

Step 1: Teaching Cooperative Planning Skills

Teachers should introduce cooperative planning topic gradually, and have students practice it in a variety of situations before they begin a cooperative learning project. This can be done through the whole-class or small-group discussions to stimulate ideas for carrying out an activity that lends itself to cooperative learning.

Step 2: Explaining Cooperative Procedures

Explain to each group the procedures required for task completion, role expectations, and evaluation criteria.

Step 3: Implementing Cooperative Learning

A number of strategies for implementing cooperative or team learning are applied broadly across the classroom interaction aiming to promote direct interaction and cooperation among members of small teams.

Step 4: Observing and Monitoring

A cooperative learning class provides opportunities to observe, reflect, and intervene supportively, even in a large class to answer what is going on in the classroom. Simultaneously, the teachers need to monitor the students that they are accountable to their group.

Step 5: Intervening Supportively

Teachers must intervene in a supportive way through encouraging, showing patience, and providing the students with opportunities for reflection so that they can work more effectively.

Step 6: Promoting Group Self-Evaluation

To promote cooperative goal achievement, it is important to train groups to evaluate their effectiveness often, perhaps at the end of each work session. Members should assess the processes they use to achieve their tasks and the teacher should train; 1) individuals to evaluate themselves; 2) team members to evaluate constructively one another's use of processes; 3) groups to evaluate their own processes.

Step 7: Obtaining Feedback

The teachers can obtain the feedback from the students on the use of cooperative instruction methods. The teachers evaluate products or processes to consider how well students accomplish their task and how well they help one another. The academic progress can be assessed, through homework, classroom assignments, projects, or papers. The teachers can also prepare a summative profile of individual progress that records each student's mastery knowledge and skills,

communication skills, cooperative social skills, problem-solving techniques, and success in working independently.

Sharan (1980) proposes two main cooperative learning strategies that should be handled in the cooperative classroom: peer tutoring and group investigation which each group member must complete the assigned task. The students are then assigned to be responsible to the group for completing a particular part of a cooperative learning task.

2.5.4 Experiential Learning

2.5.4.1 Theory of Experiential Learning

Experiential instruction facilitates the acquisition of knowledge through experiences and reflection. It is a self-paced and personalized action strategy, focusing on process rather than product, and involving students in self-directed, hands-on experiences that involve the real world of people and things, and affective experiences that shape feelings, attitudes, and values. Hands-on experiences may take the form of projects, games, work situations, field trips, field interviews, simulations, role playing, skits, dramatization, and building models. These experiences move students beyond "knowing about" to "knowing how" and "being able to do".

Lang and McBeath (1995) state that the experiential education shares the characteristics of indirect instruction: it is students-centered, integrated, less structured than direct instruction, and promotes inductive and deductive reasoning. It takes account of individual learning needs and styles, and accommodates different cultural interests and values. Students often work cooperatively, combining cooperative experiences with reflection, which encourages them to construct personal meaning and apply their leanings in new contexts. The Experiential Learning process is considered as a sort of internal "creation" of knowledge. Personal reflection on experience and planning to apply learning in other contexts are integral parts of the process. This type of learning occurs only when students "participate in an activity …… critically look back on the activity to figure out learning and feelings….draw useful insight from analysis, and ….put learning to work in new situations" (Pfeiffer

and Goodstein, 1982: 45). To accomplish this, Experiential students must develop the flexibility to work cooperatively in a holistic way to their social and physical environment.

Figure 2.1: The Experiential Learning Cycle
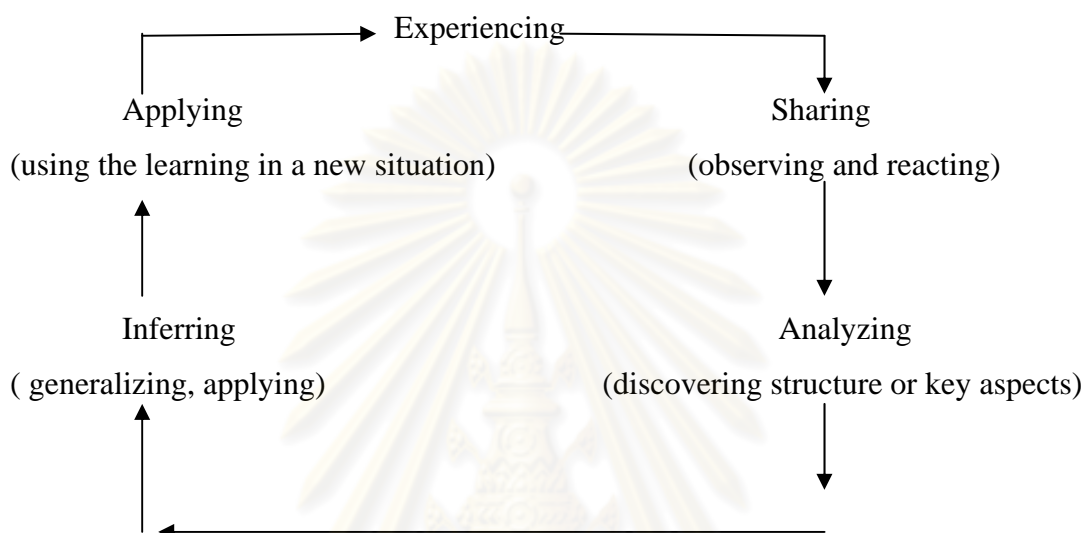
Lang and McBeath (1995) explain that the experiential learning cycle consists of five phases illustrated in Figure 2.1.

1. Experience*:* generating information through activities such playing a game, role playing, field project, field interview, field observation.

2. Sharing: sharing the information with members of their groups or class through oral reports, free discussion, interviews, written reports, and posting points on a bulletin board or chalkboard.

3. Analyzing*:* processing data by systematically "talking through" the shared experiences and feelings. Strategies include classifying experiences, seeking, and identifying patterns of events or behavior. Students try to seek structure, patterns, or key aspects of their experience.

4. Inferring*:* making logical assumptions or drawing logical conclusions based on experience which is presented through rules, or generalizations

that respond to the questions, "What have I learned?" Valid inferences depend on systematic and thorough analysis and careful reflection.

5. Applying: Transferring the principles, rules, or generalizations inferred into new academic contexts and into life.

2.5.4.2 Pedagogical Application

Experiential Instructional strategies can strengthen motivation, heighten students levels of social and personal responsibility, increase their self-esteem, and contribute to creativity and the use of higher-level mental processes (Lang and McBeath,1995). The Experiential Learning strategies can induce students' motivation by using them to teach both subject-specific content also the knowledge, values, skills, and abilities such as communication, critical and creative thinking, and personal and social values.

Experiential instruction can be effectively combined with direct instruction. The teachers might begin by explaining terms and concepts, and then assign an individual or group to experiential learning project. Providing students to learn independently will increase students to practice the use of interpersonal and group skills.

Lang and McBeath (1995) also suggest that the Experiential Instruction can assess students' performance from highly structured experiential methods (e.g. a game with set rules) and gradually work toward completely unstructured method (e.g. improvised role play). In other words, the evaluation process will become less structured as the structure of students' learning experiences decreases. To achieve the learning goal in the experiential learning, students must 1) participate actively in new experiences; 2) use reflective observation to relate their previous experiences to new observation; 3) to form abstract concepts through which they can create theories and generalizations that are logically sound, and to use these new theories in making decision and solving problems.

The Kolb theory of Experiential Learning (1984:4) suggests "ideas are not fixed and immutable elements of thought but are formed and reformed

through experiences". Thus, learning is a process in which concepts are constantly modified by experience. Learning occurs through experiences. Through a cycle of observation, theorizing, and strategizing, students go from one experience to another and move toward mastery of the subject matter at hand.

In this model, the stages occur and in sequence: 1) concrete experience, where students participate in the experience and are engaged on a number of levels - intellectually, physically, emotionally, and spiritually – depending on the nature of the content and the form of experience itself; 2) reflective observation, where, the students pause to reflect on what happened in order to describe what happened, staying with the facts of the experience; 3) abstract conceptualization, where the students are assigned to experience through developing explanations or theories - either the students' own or drawn from other sources; 4) active experimentation, the point at which the students prepare to reenter experience by devising strategies consistent with personal learning goals, the nature of the content, and the form of the experience.

In terms of the stages of the cycle, Moran (2001) clarifies the point that concrete experience becomes participation, where the task is direct or indirect engagement in the culture, with an emphasis on knowing how. Reflective observation becomes description, with a focus on knowing about. Abstract conceptualization becomes interpretation, where the students concentrate on knowing why. Active participation becomes response, with an emphasis on self-awareness or knowing oneself.

2.5.5 Constructionism

2.5.5.1 Theory of Constructionism

Constructionism is the theory of education developed from the other learning theory called Constructivism by Piaget (1972) focusing on the importance of students-center learning. Piaget believes that the students can construct their own knowledge through the accommodation and assimilation process. The students are usually exposed to the new experience and assimilated or accommodated with the existing one.

An approach to learning is developed by Paperts (1980). He calls his approach as "Constructionism." It includes everything associated with Piaget's constructivism, but goes beyond it to assert that Constructivist Learning happens especially well when people are engaged in constructing a product, something external to themselves such as a sand castle, a machine, a computer program or a book. Paperts (1980) states that constructing a product or something concrete and external to students can facilitate the learning process. This can provide the students the object-to-think-with. He also states that a good learning does not only limit to lecturing, rather, giving students a chance to construct their own knowledge.

Constructionist Learning is inspired by Constructivist Theory of learning which proposes that learning is an active process wherein students are actively constructing mental models and theories of the world around them. Constructionism holds that learning can happen most effectively when people are actively making things in the real world. That is to say, students can construct knowledge by letting them actively participate in the learning activities.

Paperts (1980) indicates that the Constructionism is based on two main conditions: 1) students can construct their own knowledge, not juts relying on the inflow information. The knowledge is the result of transferring the new knowledge to accommodate with the existing one; 2) learning process will be effective if the learning context is meaningful to students.

2.5.5.2 Pedagogical Application

Regarding the Constructionism, there are three main principles for pedagogical applications.

1. Learning is originated from the problem-solving process that the students experiment on their own and assimilate or accommodate the new experience with the existing one.

2. The students can implement the constructional tools such as computer, simulation and modeling to help the students construct the knowledge concretely.

3. To successfully make the abstract become more concrete, the constructional tools can help students to recognize and categorize information systematically.

In brief, the Constructionism is the process of learning by doing and making (Paperts, 1980). In other words, learning can be achieved once the students get a chance to actively participate in constructing the concrete and meaningful knowledge.

The teacher, therefore, should activate students to independently construct their knowledge through the learning accommodation process. The teaching-learning method should be shifted to more students-centeredness. Paperts further explains the principle how to implement Constructionism theory in the instructional design as follows; 1) Learning process should be originated from the leaning; 2) Learning process should focus on learning by doing and making process which can be achieved through constructing the concrete products such as project and presentation; 3)Students should transfer and accommodate their new knowledge with the existing one to construct the knowledge.

Figure 2.2 proposed by Kaewsrigham (1996) summarizes how the theory of Constructionism can be implemented in the instructional design.

Figure 2.2: The Implementation of Constructionism in Instructional Design

Stimulus		Constructionism Learning Classroom

Constructionism Learning Theory

1) Provide students with a variety of stimuli as follows:

a) a variety of methods

b) a variety of styles

2) Provide students with a suitable learning environment such as

a) relaxing environment

b) making a good rapport

1) Exploring Stage: to assimilate the new experience

2) Experiment Stage: To accommodate the new experience with the existing one

3) Learning by doing Stage: To independently learn to construct the learning

4) Doing by learning Stage: To concretely construct the new knowledge after the assimilation and accommodation process in order to generate the powerful learning

2.6 The Principles and Concepts of Course Development

There are many scholars who provide the principles and concepts of how the course should be developed.

Carter (1983) states that there are three features common in designing the course. i.e. authentic materials, purpose-related orientation, and self-direction. Authentic materials are usually feasible and highly useful for intermediate and advanced level of the course. Purpose-related orientation is communicative tasks required of the target learning setting. Self-direction is a characteristic of the course which turns students into users. In order for self-direction to occur, Carter (1983) insists that the students must have a certain degree of freedom to decide when, what, and how they will study.

Robinson (1991) suggests that the course design is the product of dynamic interaction between a number of elements, i.e. the results of the needs analysis, the course designer's approach to the course, and methodology and existing materials.

Murcia and Olshtain (2000) indicate that the process-based curriculum may be focused on one or all of the following curriculum: a task-based curriculum, a needs-based curriculum, and a students-based curriculum which gradually shift from an emphasis on product to emphasis on process. In accordance with Nunan (1988), students are viewed as the focus of the curriculum, they are also full of participants in the course development.

Graves (2000) states that the process of course design is a flow chart which is shown in Figure 2.3.
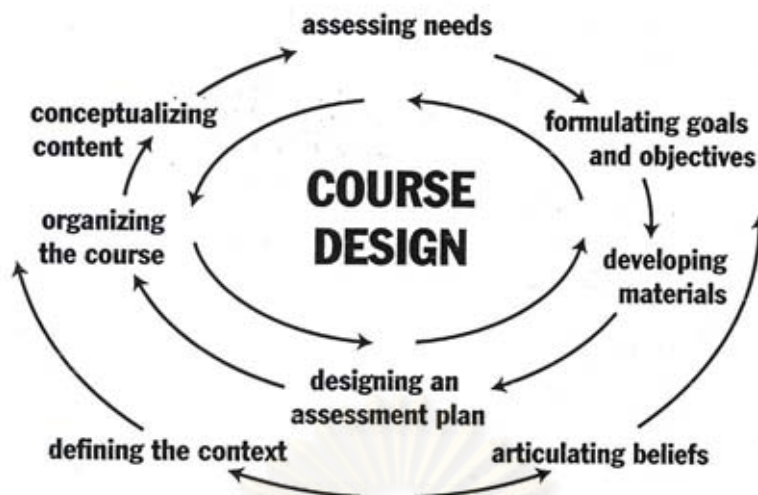
Figure 2.3: A Framework of Course Development Processes

The process of course development begins anywhere in the framework, depending on articulating beliefs and the reality of the context which serve as the foundation for the other processes. For example, if the process begins with formulating the goal and objectives, the content of the course needs to be taken in consideration as well.

Grave (2000) also mentions that course design is a system that planning for one component will contribute to others; changes to one component will influence all the others. For example, the materials are developed appropriately if students' needs are assessed clearly. Therefore, the course design requires course designers to make sound choices about each of the processes in the framework so that they can transfer what they know about teaching and learning into a coherent course plan.

In summary, certain aspects in the above literature are useful to be taken into consideration for the course design of the present study.

2.7 Gap for the Present Study

From the literature in this chapter, several studies as previously mentioned seem to highlight one important aspect that understanding academic cultures is a key factor in the success and failure of learning in EFL context. (Cortazzi,1990). However, inadequate attention has been paid to academic cultures which involves both teachers' and students' cultural values, beliefs, roles,

expectations, and conceptions of teaching and learning. As a result, teacher and students may interpret the cultural understanding differently (Austin, 1998; Chang, 1996; Young, 1996). It is important that each side needs to pay attention to the others' academic culture. If it works, cross cultural awareness can be developed. However, there is little extant research on instructional or activity design for cross academic culture understanding (Collis,1996).

The present study of the researcher them attempts to fill such a critical gap. A multiple-model approach (Joyce and Weil, 1996), five of basic teaching theories including Active learning, Constructivism, Cooperative Learning, Experiential Learning, and Constructionism are synthesized into AIREE Instructional Model for enhancing students' cross cultural awareness and investigating students' attitudes towards six cultures of learning including Individualism versus Collectivism, Socrates versus Confucianism, Discourse of Participation versus Authority, Divergent versus Convergent Learning, High versus Low Self Assertion, and High versus Low Context of Communication.

CHAPTER III

RESEARCH METHODOLOGY

3.1 Introduction

This chapter describes the research methodology of the study. The description covers research design, population and samples, instruments for each stage of the research together with methods of data collection and data analysis.

The main objectives of the present study are 1) to develop the Cultural Enrichment Course with an emphasis on the academic cultures for Thai students in the bilingual program; 2) to investigate the students' cultural awareness towards the academic culture in the bilingual classroom before and after participating in the course; and 3) to investigate the students' learning preference towards the academic cultures in the bilingual classroom before and after participating in the course.

3.2 Research Design

In this research study, the methodology was based on quasi experimental research (One- Group Pretest and Posttest Design). A group of Thai students in the bilingual program participating in the Cultural Enrichment Course were measured and observed for cultural awareness and their learning preference towards academic cultures in the bilingual context before and after being exposed to the course.

O	X 1	O
Pre-cultural test	The Cultural Enrichment	Post-cultural test
Pre-Questionnaire	Course	Post-Questionnaire
Pre-Interview		Post- Interview
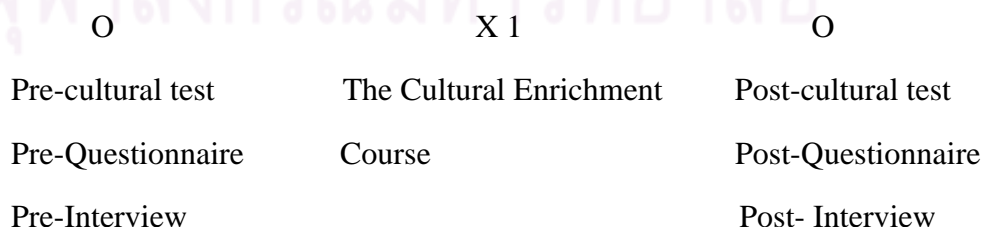
3.3   Context of Study

According to Graves (2000), the information below summarizes the various aspects of context that have been defined in this study.

3.3.1 Participants

Fifty two male students in Grade 7 at Assumption College Samutprakarn had been in the bilingual program for four to six years. They were taught content subjects including English, Mathematics, Science, and Physical Education by using English as a medium of instruction. However, the content subjects such as Thai or Thai history were taught in Thai.

Teachers were both native English speakers or Non-native English speakers. The foreign teachers and Thai teachers used cooperative teaching in their instruction. The teachers had to follow the guideline stated in the National Education Act, B.E. 2542.

3.3.2 Physical Setting

First, the Cultural Enrichment Course was implemented in formal classroom setting. The classroom was air-conditioned with fifty two students' desks. There was a big white board and an overhead projector in class. In addition, the Cultural Enrichment Course was implemented outside the class. Students often studied in the Audio-Visual Room when the activity tasks were conducted through Active Learning Board. Teacher also brought students out of the classroom to study in natural learning environment such as school garden, school playground.

3.3.3 Nature of Course

The Cultural Enrichment Course was mandatory. However, there was no relation to other content subjects. The score of students' works or tests were not included in the grading of their academic performance. The contents of the course focused on raising students' cultural awareness on six academic cultures including Collectivism versus Individualism, Confucian versus Socratic Learning, Discourse of Authority versus Participation, Convergent versus Divergent Learning, Low versus High Self

Assertion, and High versus Low Context of Communication. First, the learning process was focused on the teacher-centeredness in order to raise students' cultural awareness explicitly and then gradually shifted to student-centeredness so as to cultivate students' cultural awareness implicitly.

3.3.4 Teaching Materials

All the materials such as books, movies, advertisements, articles from newspapers and magazines were developed by the researcher with the aim of exposing students to learn in the authentic and meaningful learning context.

3.3.5 Time

From May to September 2009, the researcher had implemented the Cultural Enrichment Course. Students studied the Cultural Enrichment Course two periods a week for four months. Each period lasted for fifty minutes.

3.4 Population and Sample

3.4.1 Population

The population of the study consisted of approximately 950 Thai students and 150 foreign teachers in the bilingual program under St. Gabriel Foundation. Most of them had exposed to the bilingual program since they were in primary level.

3.4.2 Sample

3.4.2.1 Cluster Sampling to Obtain Participants for The Needs Analysis

In this study, cluster sampling was implemented in which six schools among fourteen schools in St. Gabriel Foundation in Thailand that operated the bilingual program were selected. According to Frankel and Wallen (2000), the cluster sampling is ideal when it is impossible or impractical to complete a list of elements composing the population. From cluster sampling, two groups of subjects were selected. 120 students and 60 EFL or ESL foreign teachers from six schools

within St. Gabriel Foundation were obtained to be respondents in the questionnaire survey. 20 samples (10 foreign teachers and 10 Thai students) were interviewed and asked reflective writing for additional information.

3.4.2.2 Purposive Sampling to Obtain Participants for the Course Implementation

A purposive sampling had been used to obtain fifty two students in the bilingual program that met the criteria as participants in the main study.

According to Emory (1976), purposive sampling normally involves an effort to obtain a sample that conforms to some predetermined criteria. In the present study, the criteria for selecting participants for the main study were listed as follows:

1. Participants were currently studying in the bilingual program.

2. Participants were able to attend the class on a regular basis.

From purposive sampling, 52 Grade 7 students studying in the bilingual program at Assumption College Samutprakarn were purposively selected as the participants for the main study. To answer the research questions on students' cultural awareness, all participants in the Cultural Enrichment Course were purposively selected to take the pre – post cultural tests. Qualitatively, ten students were randomized to be interviewed through the systematic sampling technique in which individuals were selected from a list by taking every fifth name of the students' list.

To answer the research questions regarding to the students' learning preference, all participants in the Cultural Enrichment Course were given the pre - post questionnaires to measure their learning preference towards academic cultures in the bilingual contexts. 10 students were randomly interviewed to find out their learning preference towards the academic cultures through the systematic sampling technique by taking every fifth name of the students' list.

3.5 Stages of Research

There were nine main stages in this research study as described in Table 3.1.

Table 3.1: The Phases and Procedures of the Research Study

Phase	Procedures
Phase 1: Needs Analysis	1.1 Studied six academic cultures that differentiate Western and Eastern academic cultures intensively. 1.2 Conducted the needs analysis to investigate the the cultural disparities of Thai students and foreign teachers in the bilingual program. According the triangulation process, the instruments consisted of questionnaire, unstructured interview, and reflective writing.
Phase 2: Conceptualizing the content	2.1 Developed and synthesized information from needs analysis to construct the modules for the Cultural Enrichment Course.
Phase 3: **Course development**	3.1 Integrated five main teaching theories including Active Learning, Constructivism, Experiential Learning, Cooperative Learning, and Constructionism to derive the rationale for the Cultural Enrichment Course. 3.2 Implemented the rationale to develop the multiple teaching model called the AIREE Model.
Phase 4: **Validation Process**	4.1 Prepared the materials and activities for the Cultural Enrichment Course. 4.2 Validated the content and format of lesson plan, materials, and assessment by three experts.

Phase	Procedures
Phase 5: Pilot Study	5.1 Conducted the pilot study on the course with Thai students in the bilingual program in Assumption College Samutprakarn. 5.2 Revised and validated the course materials and activities.
Phase 6: **Pre- Evaluation**	6.1 Provided pre-questionnaire to Thai students who participated in the Cultural Enrichment Course to survey their attitudes towards the academic culture in the bilingual context. 6.2 Conducted the Pre in-depth interview with the students to survey their understanding and attitudes of the academic cultures in the bilingual contexts. 6.3 Provided students the Pre-cultural test with the aims to measure students' level of cultural understanding regarding to academic cultures in the bilingual context.
Phase 7: Main Study	7.1 Implemented the Cultural Enrichment Course
Phase 8: **Post-Evaluation**	8.1 Provided post-questionnaire to Thai students who participated in the Cultural Enrichment Course to survey their attitudes towards the academic cultures in the bilingual context. 8.2 Conducted the Post in-depth interview with the students to survey their understanding and learning preference towards academic cultures. 8.3 Provided students the post-cultural test with the aims to measure students' level of cultural understanding regarding to the culture of learning in the bilingual context.

Phase	Procedures
Phase 9: **Follow-Up Evaluation**	9.1 Conducted the cultural day camp with group-focusing technique.

3.6 Research Instruments

As there were three stages in the study i.e. needs analysis, course development and course evaluation, the instruments designed and used for each stage are described below.

3.6.1 The Instruments for Needs Analysis

The instruments used in needs analysis were composed of three different main instruments; a questionnaire, an unstructured interview, and a reflective writing

3.6.1.1 Questionnaires

Two parallel forms of questionnaire were designed based on this question: ***"What were foreign teachers' and students' cultural attitudes towards different values of academic cultures in the bilingual contexts?"*** The questionnaires as shown in Appendices F and G were divided into four main parts.

3.6.1.1.1 Demographic Information

The first part aimed at gathering background information of the participants i.e. personal background of teachers and students about their gender, ages, years of teaching and learning, teachers' teaching background, and students' cultural background

3.6.1.1.2 The Cultural Attitude towards A Variety of Academic Cultures

The second part of questionnaire aimed at analyzing the cultural disparities between teachers and students. Items in this part were graded

on a Likert Scale of one to five to represent the foreign teachers' and students' attitudes towards the cultural statements.

3.6.1.1.3 The Open-Ended Questions

The last part was developed with the aim of gaining in-depth information. The foreign teachers and Thai students were encouraged to provide additional information to reflect their cultural attitude.

3.6.1.1.4 Specification of the Questionnaire

The items in the questionnaire were based on six academic cultures which can be summarized as follows:

Table 3.2: The Structure of Questionnaire for Needs Analysis.

Academic Cultures	Questions	Academic Cultures	Questions
Collectivism versus Individualism	1, 2, 3, 22	Convergent versus Divergent Learning	11, 12, 13, 14, 16, 17, 18, 19,
Confucian versus Socratic Learning	4, 5, 6, 7, 15,	Low versus High Self Assertion	23, 24, 25, 26, 27
Discourse of Authority versus Participation	8, 9, 10, 20, 21,	High versus Low Context of Communication	26, 27, 28

The researcher requested three experts to validate the content validity of the questionnaire. The experts consisted of one English teacher with doctoral degree, one Thai specialist with at least five years of teaching language and culture courses, and one foreign teacher with at least ten years of teaching overseas. The experts' comments are summarized as follows:

Table 3.3: Summary of the Experts' Comments towards Questionnaire for Needs Analysis

Comments	Solution
1. The translation of the questionnaire between Thai and English should be accurate. 2. There were some technical terms in the questions that might confuse the students. 3. The question should avoid some words that could lead students to show their opinions with bias.	1. The researcher asked Thai English teachers to assure the accuracy of the translation between Thai and English 2. The researcher simplified the questions to make some technical terms were comprehensible. 3. The researcher modified the questions so that the test question could not lead students to bias.

Besides, Cronbach Alpha coefficient was used to measure the instruments' internal consistency reliability. As a result, it was found that the coefficient reliability of the questionnaire for foreign teachers was 0.76 and 0.77 for Thai students. According to Dornyai (2003), the reliability coefficient in excess of 0.70 is acceptable.

3.6.1.2 Unstructured Interview

In order to gain more in-depth information from 10 foreign teachers and 10 Thai students, the unstructured interview was used. The questions for the interview were based on the responses of the participants in the questionnaire. Therefore, the participants were given an opportunity to express their in-depth attitude.

3.6.1.3 Reflective writing

10 teachers and 10 students were asked to write reflective information to provide a direct and in-depth cultural disparities.

3.6.2 The Instruments for Course Development

The Cultural Enrichment Course was developed based on information from the needs analysis. To ensure the course met the cultural needs analysis, the course was validated by two teams of experts. The first three experts were asked to validate the instruments for course materials while the other three experts were asked to validate the instruments for course evaluation. In addition, all learning materials and tasks were piloted for one semester. The experts provided some comments on the lesson plans and learning materials as follows:

Table 3.4: Summary of the Experts' Comments towards Lesson Plans

Items	Comments	Solution
1. Objective	1.1 There was some overlapping of the objectives.	1.1 The researcher integrated the lesson plans that had similar objectives into one.
2. Content	2.1 There were some technical terms in the lesson that possibly confused students' cultural awareness. 2.2 The content of the materials might be too difficult for Grade 7 students. 2.3 The content of each key word might be too difficult for Grade 7 students. 2.4 Students should be given a chance to find the information from a variety of sources.	2.1 The researcher simplified the content of the lesson by using both Thai and English so that the class can be handled effectively. 2.2 The researcher translated the materials into Thai language and explained the concept. 2.3 The researcher designed the worksheet to explain students the terms that they were not familiar.

Items	Comments	Solution
	2.5 It would be more effective to first let students be aware of the theoretical concept first.	2.4 The researcher gave the assignment in advance to let students search for information from different sources such as newspapers, or magazines.
3. Activity	3.1 The time allowance for the activity might not be enough to challenge and construct knowledge independently. 3.2 There should be less worksheets so that the students could have more time for discussion 3.3 Some of the materials were probably too difficult for students. 3.4 The translation between Thai and English texts should be accurate since it might confuse students. 3.5 Students should be encouraged to use either Thai or English to pool out information.	3.1 The researcher adjusted the activities so that students could understand what they were supposed to do. 3.2 The researcher provided more time for each activity and reduced number of worksheets to give students more time for discussion. 3.3 The researcher simplified the language in the materials to make the content comprehensible. 3.4 The researcher asked the Thai English teachers to assure the parallel translation of Thai and English text. 3.5 Students were allowed to share the information and reported the information in either Thai or English.

Items	Comments	Solution
4. Teaching Aids	4.1 The translation between Thai and English texts should be accurate since it might confuse students 4.2 The teaching aids such as movie should be more authentic. 4.3 Because of the difficulty of the content, the lesson should motivate students' interest.	4.1 The researcher asked Thai English teachers to assure the parallel translation of Thai and English text. 4.2 The researcher brought out one movie that was more authentic. 4.3 The researcher delivered the information through power-point presentation, active board presentation and graphical presentation.
5. Assessment	5.1 It would be more effective if students demonstrated their works in different forms. 5.2 The test format should provide students respond to open-end questions. Cloze test should not be used as a means to reflect students' cultural awareness. 5.3 Because of the deep cultural content, there should be the test that students can summarize how a variety of cultures were hidden behind the conversation.	5.1 The researcher asked students to demonstrate the knowledge through reflective writing, self assessment, reflective writing, mind mapping. 5.2 The researcher adjusted the test format into open-ended questions so that the students could provide in-depth information. 5.3 The researcher encouraged students to summarize the key concepts of a variety of academic cultures through discussion.

The results from the evaluation form revealed that the experts all agreed that the lesson plans in terms of topics, objectives, procedures, and evaluations were appropriated. However, there were some comments in details that the experts suggested as shown in Table 3.4. The researcher adjusted the lesson plans according to the experts' suggestions and then asked them to approve the revised version. The final version were approved by the experts.

3.6.3 The Instruments for Course Evaluation

After the main study, the effectiveness of the course was evaluated. The course was expected to enhance students' cultural awareness and to investigate students' learning preference towards six academic cultures. To evaluate the effectiveness of the course, the researcher conducted the triangulation process to evaluate the course. Five main research instruments were: the Pre-Post cultural awareness tests, the attitudinal questionnaire, semi-structured interview, and learning log.

3.6.3.1 The Pre-Post Cultural Test

To correspond with the research question: ***Will The Cultural Enrichment Course enhance Thai students in the bilingual program to be aware of the academic cultures in the bilingual learning environment?*** the Pre-Post parallel forms of cultural tests were the first research instrument in this research study. They were developed to measure the effectiveness of one of the dependent variables, students' cultural awareness, to find out how the course could affect their cultural awareness. Each test was divided into four main parts.

3.6.3.1.1 Cultural Mismatch Identification

This part of the test as shown in Appendix B was a multiple choice format aiming for students to identify the cultural disparities between foreign teachers and Thai students. The test specification is summarized as follows:

Table 3.5: The Structure of Cultural Mismatch Identification Part

Academic Cultures	Questions	Academic Cultures	Questions
Collectivism versus Individualism	1, 3, 4, 5, 6, 9, 10, 13, 14, 15	Convergent versus Divergent Learning	2, 3, 4, 5, 6, 7, 9, 10
Confucian versus Socratic Learning	1, 3, 4, 5, 6, 9, 10, 13, 14, 15	Low versus High Self Assertion	1, 3, 4, 5, 6, 9, 10, 11, 12
Discourse of Authority versus Participation	1, 3, 4, 8, 9, 10	High versus Low Context of Communication	11,12

3.6.3.1.2 Cultural Significance Identification

This part of the test as shown in Appendix B was a true-false format. The test aimed for students to identify the significance of each academic culture. The test specification is summarized as follows:

Table 3.6: The Structure of Cultural Significance Identification Part

Academic Cultures	Questions	Academic Cultures	Questions
Collectivism versus Individualism	6, 7, 9, 20	Convergent versus Divergent Learning	2, 8, 18, 19
Confucian versus Socratic Learning	1, 3, 5, 10, 11, 15	Low versus High Self Assertion	22, 23, 13
Discourse of Authority versus Participation	4, 12, 14	High versus Low Context of Communication	16, 17, 21, 24, 25

3.5.3.1.3 The Effects of Cultural Awareness

This part of the test as shown in Appendix B was a multiple choice format. Based on the data from needs analysis, the test aimed for students to identify the effects of cultural awareness of different academic cultures. The test specification is summarized as follows:

Table 3.7: The Structure of the Effects of Cultural Awareness Part

Academic Cultures	Questions	Academic Cultures	Questions
Collectivism versus Individualism	3, 4, 7, 8	Convergent versus Divergent Learning	2, 4, 8, 9, 10, 11, 12, 17, 18
Confucian versus Socratic Learning	1, 3, 4, 6, 8, 10, 12, 15, 16, 18, 19	Low versus High Self Assertion	3, 13
Discourse of Participation and Authority	5, 12	High versus Low Context of Communication	13,14

3.6.3.1.4 Cultural Identification

The last part of the test as shown in Appendix B was a matching format. Based on the data from needs analysis, the test aimed for students to identify the cultural terms whether they belong to Western or Eastern academic cultures. The test specification is summarized as follows:

Table 3.8: The Structure of Cultural Identification Part

Academic Cultures	Questions	Academic Cultures	Questions
Collectivism versus Individualism	1, 5, 17, 19	Convergent versus Divergent Learning	2, 6, 9, 20

Academic Cultures	Questions	Academic Cultures	Questions
Confucian versus Socratic Learning	4, 6, 7, 10, 11, 12, 20, 24	Low versus High Self Assertion	3, 13, 14, 15, 22
Discourse of Authority versus Participation	18, 21, 23, 25	High versus Low Context of Communication	8, 16

Three experts were asked to evaluate the effectiveness of the pre and post cultural tests. The comments are summarized in Table 3.9.

Table 3.9: Summary of the Experts' Comments towards Cultural Awareness Test

Parts	Comments	Solution
1. Cultural Mismatch Identification	1.1 The translation of the test between Thai and English should be accurate. 1.2 There were some technical terms in the questions that might confuse the students. 1.3 Some questions provided some clues to guide the answer. 1.4 Some questions might be too long.	1.1 The Thai English teachers were asked to assure the correct translation between Thai and English. 1.2 The researcher simplified the questions to make some technical terms comprehensible. 1.3 The researcher modified the questions so that they did not give students clues to answer the questions. 1.4 The researcher revised the questions.

Parts	Comments	Solution
2. Cultural Significance Identification	2.1 The translation of the test between Thai and English should accurate. 2.2 There were some technical terms in the questions that might confuse the students.	2.1 The researcher revised the translation to assure the parallel translation of the test. 2.2 The researcher simplified the question to make some technical terms become comprehensible.
3. The Effects of Cultural Awareness	3.1 The translation of the test between Thai and English should be accurate. 3.2 The question should avoid some words that could lead students to answer the question with bias. 3.3 The content of questions should be more consistent	3.1 The researcher revised the translation to assure the parallel form of the test. 3.2 The researcher modified the questions so that the test question cannot lead students to answer the questions with bias.
4. The Significance of Cultural Awareness	4.1 There were some technical terms in the questions that might confuse the students.	4.1 The researcher simplified the question to make some technical term become comprehensible

The results of pre-post cultural tests were calculated for reliability values by using the method of reliability coefficient (KR 20) which was 0.70. That is to say, there was high reliability coefficient between the pre and post cultural awareness tests.

3.6.3.2 Questionnaire

The questionnaire as shown in Appendix C was another research instrument in this research study. It was developed to measure the effectiveness of another dependent variable: the students' learning preference towards academic cultures in the bilingual context. To respond to the research question: ***Will The Cultural Enrichment Course affect the students' learning preference as far as the academic cultures are concerned?*** The questionnaire was designed to find out how students perceived each academic culture in the bilingual context. The questionnaire was divided into two main parts.

3.6.3.2.1 Demographic Information

The first part aimed at gathering background information of the participants, i.e. personal background of students about their gender, ages, years of studying in the bilingual program, year that they started studying in the bilingual program, students' home language and culture.

3.6.3.2.2 Students' Learning Preference towards Six Academic Cultures

The second part of questionnaire aimed at analyzing the shift of students' learning preference after participating the course. The items in this part were graded on a Likert Scale of 1 to 5 to represent the students' learning preference towards six academic cultures. The structure of items in the questionnaire was based on six academic cultures which can be summarized as follows:

Table 3.10: The Structure of Questionnaire for Students' Learning Preference Assessment

Academic Cultures	Questions	Academic Cultures	Questions
Collectivism versus Individualism	1, 6, 10, 20	Convergent versus Divergent Learning	4, 8, 13, 14, 15, 16, 25, 26, 35,
Confucian versus Socratic Learning	2, 7, 17, 18, 19, 33, 34	Low versus High Self Assertion	9, 21, 22, 23, 24, 27, 28
Discourse of Authority versus Participation	3, 5, 11, 12	High versus Low Context of Communication	28, 30, 31, 32

Three experts were asked to evaluate the effectiveness of the questionnaire. The comments are summarized in the Table 3.11.

Table 3.11: Summary of the Experts' Comments on Questionnaire

Comments	Solution
1. The translation of the questionnaire between Thai and English should be accurate. 2. There were some technical terms in the questions that might confuse the students. 3. The question should avoid some words that could lead to bias.	1. The researcher asked Thai English teachers to assure the parallel translation between Thai and English. 2. The researcher simplified the questions to make some technical terms comprehensible 3. The researcher modified the questions so that the questions could not lead to bias.

Once the questionnaire was revised as suggested by the experts, the reliability was calculated by using Cronbach's Alpha Reliability Estimate which as set at 0.70. The Cronbach's Alpha Reliability obtained from calculation was 0.73. That is to say, the reliability of the questionnaire was higher than the set value 0.70.

3.6.3.3 Semi-Structured Interview

The interview questions a shown in Appendix D were designed based on the questionnaire to elicit students' opinions towards the Cultural Enrichment Course including their cultural awareness and their attitude towards the Eastern and Western academic cultures. To answer the research questions regarding how the course affects the students' cross cultural awareness and learning preference towards the academic cultures, the semi-structured interview was applied in this study. Six sets of questions aimed at exploring students' in depth cultural awareness and learning preference.

Three experts were asked to evaluate the effectiveness of the interview questions. The comments are summarized in Table 3.12.

Table 3.12: Summary of the Experts' Comments on Interview Format

Comments	Solution
1. The translation of the interview questions between Thai and English should be accurate.	1. The researcher asked Thai English teachers to assure the parallel translation between Thai and English.
2. There were some technical terms in the interview questions that might confuse the students.	2. The researcher simplified the questions to make some technical terms comprehensible.

3.6.3.4 Learning Log

The format of the learning log as shown in Appendix E was designed to allow the students to express their opinions towards each of the academic cultures before and after studying each module. The content of the students' log was varied depending on the content of the academic culture they learned in each unit. The learning log aimed at answering the research questions: *2) Will The Cultural Enrichment Course enhance Thai students in the bilingual program to be aware of the academic cultures in the bilingual learning environment?; and 3) Will The Cultural Enrichment Course affect the students' learning preference as far as the academic cultures are concerned?* The content of the learning log was qualitatively and quantitatively analyzed at the end of the course to support the data from the cultural tests and questionnaires. Each learning log was divided into three parts.

3.6.3.4.1 Cultural Awareness and Attitudinal Questions

The first part of learning log was divided into four areas. The specification is shown as follows:

Table 3.13: The Structure of Cultural Awareness and Attitudinal Questions

Question	Format	Objective
1-3	Yes or No question	To assess students' cultural awareness before studying the module.
4-7	Likert scale	To represent students' learning preference towards the cultural statements before studying module.
8- 10	Yes or No question	To assess students' cultural awareness after studying the module.

Question	Format	Objective
11-14	Likert scale	To represent students' learning preference towards the cultural statements after studying module

3.6.3.4.2 Classroom Environment

The second part of the learning log was an open-ended question format with the aim of investigating students' attitude towards the classroom environment.

3.6.3.4.3 Overall Classroom Learning

The last part of the learning log was used the Likert scale of 1 to 5 to represent the students' attitude towards the materials and activities in each module.

Three experts were asked to evaluate the effectiveness of the learning log. The comments are summarized in Table 3.14.

Table 3.14: Summary of the Experts' Comments on the Learning Log

Comments	Solution
1. The translation of the learning log between Thai and English should be accurate.	1. The researcher asked Thai English teachers to assure the parallel translation between Thai and English.
2. There were some technical terms in the learning log questions that might confuse the students.	2. The researcher simplified the question to make some technical terms comprehensible.
3. There should be some open-ended questions to elicit insightful information.	3. The researcher added open-ended questions.

Comments	Solution
4. The questions to elicit students' attitude should be in the Likert scale format.	4. The researcher revised the questions format by using Likert scale.

3.7 Data Collection

3.7.1 Data Collection for Needs Analysis

During May –September 2008, Questionnaire, interviews, reflective writing had been used to gather the cultural background information for this study. 120 copies of questionnaires were given to Thai students while 60 questionnaires were given to foreign teachers in the bilingual program. 10 foreign teachers and 10 Thai students had been interviewed in order to find in-depth information. 10 reflective writing from foreign teachers and Thai students were also collected. All the data at this stage were used to conceptualize the modules of the Cultural Enrichment Course.

3.7.2 Data Collection for the Main Study

Both quantitative and qualitative data have been collected to evaluate the effectiveness of the Cultural Enrichment Course.

Quantitative data were obtained from the cultural awareness test, questionnaire, interview, and learning log.

Procedures used for collecting quantitative data were:

1. The cultural awareness pre and post tests had been administered twice i.e. on the 17 May 2009 and 26 September 2009 respectively.

2. The pre and post questionnaires were administered on the 18 May 2009 and 27 September 2009 respectively.

3. The pre and post semi-structured interviews were conducted on the 19 may 2009 and 28 September 2009 respectively.

4. The quantitative information from the learning log was recorded before and after studying each module.

The qualitatively data had been collected via the learning and interview. Students recorded the logs at the end of each module. Altogether, 6 teaching logs and 312 learning's logs from all students had been collected.

3.8 Data Analysis

3.8.1 Data Analysis for Needs Analysis

The descriptive statistics including the means and standard deviation was used to analyze the findings. The t-test was also implemented to find out the cultural disparities between Thai and foreign teachers' attitudes. The content analysis was also applied to analyze the information of the Semi-structured interview and reflective writing.

3.8.2 Data Analysis for Cultural Awareness

To answer the second research question, the following statistics and qualitative analysis were applied:

1. Descriptive statistics was used in analyzing the means and standard deviation of the data from pre and post cultural tests.

2. Dependent sample t-test was implemented to determine whether the obtained scores from the pre and post cultural tests were significantly different at .05 level.

3. The data from pre and post Semi-structured interviews were analyzed through content analysis.

4. The data from learning log were also analyzed through both descriptive statistics and content analysis.

3.8.3 Data Analysis for Students' Learning Preference

To answer the third research question, the following statistics and qualitative analysis were applied as follows:

1. Descriptive statistics were used in analyzing the means and standard deviation of the data from the pre and post questionnaires given to students.

2. Dependent sample t-test was used to determine whether the obtained scores from pre and post questionnaires were significantly different at .05 level.

3. The data from pre and post semi-structured interview were analyzed through both descriptive statistics and content analysis.

4. The data from learning log were also analyzed through both descriptive statistics and content analysis.

Table 3.15: Summary of Research Instruments

Instruments	Purpose	Timing	Validation	Means of Analysis
Pre-post cultural test	To evaluate the effectiveness of the course in terms of the cross cultural awareness * For quantitative data	Before and after the course	By three experts	Descriptive statistics (means/ SD) , Dependent sample t-test
Questionnaire	To evaluate the effectiveness of the course in terms of the attitude * For quantitative data.	Before and after the course	By three experts	Descriptive statistics (percentage/ means/ SD), Dependent sample t-test

Instruments	Purpose	Timing	Validation	Means of Analysis
Semi-Structured Interview	To evaluate the effectiveness of the course in terms of both the cultural awareness and attitudes *For quantitative and qualitative data	Before and after the course	By three expert	Descriptive statistics (Percentage), Content analysis
Learning Log	To evaluate the progress of the course by recording 1. how students reflected their progress in the cultural awareness and learning preference towards the academic cultures before and after each module ; 2. how the classroom environment is like 3. what the students' attitude towards the materials and activities is like	Before and after studying each module	By three experts	Descriptive statistics (means/ SD) , Dependent sample t-test, Content analysis

3.9 Pilot Study

Having conceptualized the Cultural Enrichment Course, the researcher conducted the pilot study for one semester to validate the research instruments including the lesson plan, learning materials, teaching aids, and course evaluation instruments. During the pilot study, three experts were asked to attend the three

classes to comment the lessons. The results of the pilot study were summarized as follows:

1. The classroom materials should expose students to concrete experience through interview, movies, internet, or magazine.

2. The learning tasks should be authentic. The experts suggested that applying a variety of authentic teaching aids such as newspapers, movies, or magazines could give students an opportunity to see clearer picture on how the Western and Eastern cultures were prevalent in the bilingual classroom. As a result, the students were energetic and curious to discover the cultural facts by themselves.

3. The teacher should teach students to understand the cultural terms first because there were some cultural terms that the students were not familiar.

4. The teacher should facilitate the classroom activities such as discussion, and brainstorming so that they could exchange their ideas with other classmates.

5. The teacher should reduce the worksheets so that the students would have time for discussion.

6. The teacher should set friendly and relaxing classroom environment.

7. The teacher should emphasize on student-centered classroom activities such as discussion, brainstorming, questioning and answering.

8. The teacher should collaborate and facilitate students to demonstrate their understanding through a variety of classroom activities such as problem-solving activity and guided discussion.

9. The teacher should simplify the learning materials and give students longer time for discussion.

3.10 Summary

This chapter describes the research methodology of the present study. The population for needs analysis consisted of approximately 950 Thai students and 150 foreign teachers in the bilingual program in schools under schools of St. Gabriel Foundation. Cluster sampling had been used to obtain 120 Thai students and 60 foreign teachers in six schools among fourteen schools of St.Gabriel foundation to serve as respondents for the needs analysis stage. In addition, the purposive sampling had been used to obtain 52 Thai students in the course implementation stage.

A single group pretest-posttest design was used to measure the students' cultural awareness, their learning preference towards six academic cultures. Students kept record in each log before and after studying each module.

To answer the first research question, "How can the Cultural Enrichment Course be developed?" three main research instruments i.e. the questionnaire, unstructured interview, reflective writing had been employed to find out the cultural disparities of foreign teachers and Thai students. Subsequently, this information was implemented as a starting point to develop the lesson plans, learning materials and tasks for the Cultural Enrichment Course.

To answer the second research question, *"Will The Cultural Enrichment Course enhance Thai students in the bilingual program to be aware of the academic cultures in the bilingual learning environment?"* Instruments including the pre and post cultural tests, semi-structured interview, learning logs were designed and used to measure the effect of the course on students' cultural awareness.

To answer the third research question, *"Will The Cultural Enrichment Course affect the students' learning preference as far as the academic cultures are concerned?"* Instruments including the pre and post questionnaires, semi-structured interview, learning logs were designed and used to measure the effect of the course on students' learning preference. The research results and findings for each research question will be presented in details in Chapter IV.

CHAPTER IV

RESULTS AND FINDINGS

Introduction

This chapter presents the findings from the study according to its research questions as follows:

1. How can The Cultural Enrichment Course be developed?

2. Will The Cultural Enrichment Course enhance Thai students in the bilingual program to be aware of the academic culture in the bilingual learning environment?

3. Will The Cultural Enrichment Course affect the students' learning preference as far as the academic cultures are concerned?

The results and findings from each step have been reported as follows:

Part I reports the results of the process of developing the Cultural Enrichment Course starting from the transformation of needs analysis into the course conceptualization. Then, the process of the development of the Cultural Enrichment Course framework will be reported, starting from the synthesis of five teaching theories into the course rationale to the transformation of the rationale into AIREE Instructional Model. This part is to answer the first research question.

Part II reports the effectiveness of the Cultural Enrichment Course on students' cultural awareness after the course implementation from both quantitative and qualitative aspects. This part is to answer the second research question.

Part III reports the effectiveness of the Cultural Enrichment Course on students' learning preference after the course implementation from both quantitative and qualitative aspects. This part is to answer the third research question.

Part I: The Process of The Cultural Enrichment Course Development

The steps of the development of the Cultural Enrichment Course were:

1. An intensive study of six academic cultures

2. The transformation of needs analysis into course development

3. The synthesis of five teaching theories into the course rationale

4. The transformation of course rationale into AIREE Instructional Model

5. The development of the Cultural Enrichment Course Framework

4.1 An Intensive Study on Six Academic Cultures

In this study, six academic cultures which were Collectivism versus Individualism, Confucian versus Socratic Learning, Discourse of Authority versus Participation, Convergent versus Divergent Learning, Low versus High Self assertion, High versus Low Context of Communication were intensively studied to find out how they differentiate Western and Eastern academic cultures. The detail of each aspect was discussed in Chapter 2.

4.2 The Transformation of Needs Analysis into Course Development

4.2.1 Findings from Needs Analysis

The results of needs analysis were based on three research instruments i.e. questionnaires, unstructured interviews, and reflective writing. The aims here were to find out the cultural disparities of the foreign teachers and Thai students in the bilingual learning context.

4.2.1.1 Findings from Questionnaire

The analyses of the cultural needs analysis are presented in three main parts: demographic information, the cultural disparities between foreign teachers and Thai students.

4.2.1.1.1 Demographic Data

The results in this area demonstrate the teachers' demographic data i.e. nationality, the native culture, years of teaching in Thailand. The results are presented as in Table 4.1 as follows:

Table 4.1: Foreign Teachers' Demographic Data

Demographic Data	Samples	Percentage
Nationality		
American	27	44
British	21	36
Australian	8	12
European (Holland, African)	2	4
Asian (Indian, Chinese)	2	4
Total	60	100
The cultural background that the foreign teachers are grown up with		
Western Culture	56	94
Eastern Culture	4	6
Total	60	100
Years of teaching in Thailand		
Less than one year	14	24
1-3 years	29	48
4-6 years	6	10
Above 6 years	11	18
Total	60	100

Table 4.1 reveals that the majority of foreign teachers in the bilingual program mostly came from the native English speaking countries including America (44%), Britain (36%), and Australia (12%). However, there were some foreign teachers came from the countries that used English as a second language, Europe (4%) and Asia (4%).

It also indicates that 94% of foreign teachers in the Bilingual program grew up in the Western culture and 6% of them grew up in the Eastern culture.

Table 4.1 reveals that the majority of the foreign teachers had been teaching in the bilingual program for less than three years in which 48% of them had taught for one year to three years and 24 % had been teaching in Thailand for less than one year. Besides, 10% had been teaching in Thailand from 4 to 6 years and 18% had been teaching in Thailand for more than 6 years.

In addition, the results are shown through the students' demographic data i.e. language used at home, culture that the students had been brought up, years of studying in the bilingual program as shown in the Table 4.2.

Table 4.2: Students' Demographic Data

Demographic data	Samples	Percentage
Language used at home		
Thai	86	72
Thai and English	34	28
Total	120	100
Cultures that the students have been brought up		
Western	5	4
Eastern	43	36
Western and Eastern	72	60
Total	120	100
Years of studying in the bilingual program		
Less than one year	18	14
1-3 years	38	32
4-6 years	64	53
Total	120	100

Table 4.2 shows that 72% of Thai students came from monolingual family because they solely used Thai as their language at home. However, 28% of them were more familiar with the bilingual setting since they stated that their parents used Thai and English to communicate with them.

It also indicates that 60% of Thai students in the bilingual program were brought up in both the Western and Eastern cultures while 43% of them grew up in the Eastern culture and 5% grew up in Western culture.

Table 4.2 reveals that 53% of Thai students had been studying in the bilingual program for 4-6 years while 32% had been studying in the bilingual program for 1-3 years, and 14% of Thai students had been studying in the bilingual program for less than one year.

4.2.1.1.2 Findings from Questionnaire towards Cultural Disparities between Foreign Teachers and Thai Students

The results in this area demonstrate the findings from the cultural disparities between foreign teachers and Thai students. The results are presented as shown in Table 4.3.

Table 4.3: Means, Standard Deviations, t-values, and the Significance of the Cultural Disparities between Foreign Teachers (N= 60) and Thai Students (N=120)

Cultural Statements	Mean		Mean Difference	S.D.	t
	Foreign teachers	Thai students			
1. Thai students have independence of taking control their own of learning.	2.71	2.96	-0.25	0.87	-1.37
2. Thai students rely on personal support and assistance from teachers.	3.54	2.77	0.77	0.46	4.24*
3. Thai students do not reject or challenge their classmates.	3.03	3.41	-0.38	0.57	-2.17*
4. Group conformity is very important for Thai students.	3.85	2.90	-0.95	0.40	6.27*
5. Seniority plays an important role in how Thai students behave to others.	3.56	3.58	-0.02	0.36	-0.86

*p<.05

Cultural Statements	Mean		Mean Difference	S.D.	t
	Foreign teachers	Thai students			
6. Thai students give respect to their teachers in class.	2.44	3.78	-1.34	0.49	-8.90*
7. Thai students do not question or challenge what their teachers tell them.	3.14	2.87	0.27	0.76	1.56
8. Thai students always question and challenge their teachers.	2.07	3.07	-1.00	0.65	-6.00*
9.Thai students always strive to construct knowledge.	2.39	3.18	-0.79	0.54	-5.00*
10. Thai students will be successful if they work hard.	3.17	3.71	-0.54	0.65	-3.14*
11. Thai students always initiate the discussion in class.	2.25	2.86	-0.61	0.65	-3.67*

*p<.05

Cultural Statements	Mean		Mean Difference	S.D.	t
	Foreign teachers	Thai students			
12. Thai students do not question and challenge their teachers.	3.27	3.30	-0.03	0.55	-0.18
13. Thai students learn well with the student-centered approach.	3.17	3.48	-0.31	0.53	-1.81*
14. Thai students always expect teachers to transmit knowledge.	3.46	3.03	0.43	0.74	2.66*
15. Thai students are always willing to share their ideas in class.	2.63	3.16	-0.53	0.50	-3.36*
16. Thai students always engage in critical thinking.	2.15	3.20	-1.05	0.64	-6.90*
17. Thai students prefer having knowledge transferred.	3.56	3.65	-0.09	0.23	-0.46

*p<.05

Cultural Statements	Mean		Mean Difference	S.D.	t
	Foreign teachers	Thai students			
18. Thai students always accumulate knowledge through memorizing.	3.10	3.07	0.03	0.54	-0.17
19. The students always rely on practical learning.	2.63	3.61	-0.98	0.86	-5.12*
20. Thai students always memorize the theories in textbooks.	3.08	2.53	0.55	0.74	-3.28*
21. Thai students reproduce other people's ideas without giving a citation.	3.76	3.20	0.56	0.65	3.30*
22. Thai students are always punctual when they submit their assignments.	2.20	3.21	-1.01	0.73	-5.12*
23. Thai students do not hesitate to express their ideas.	2.25	2.52	-0.27	0.57	-1.45

*p<.05

Cultural Statements	Mean		Mean Difference	S.D.	t
	Foreign teachers	Thai students			
24. Thai students do not voluntarily answer questions unless they feel confident.	3.95	2.83	1.12	0.77	6.75*
25. Thai students have no fear of failure when expressing their ideas.	2.22	3.28	-1.06	0.65	6.20*
26. Thai students always express their ideas directly.	2.44	3.21	-0.77	0.58	-4.60*
27. Thai students always express what they think through non-verbal language such as eye contact or facial expressions.	2.93	2.73	0.20	0.32	1.99*
28. Thai students always express what they think indirectly.	2.85	2.58	0.27	0.68	1.67

*p<.05

From the Table 4.3, the findings show that the statements 2, 3, 4, 6, 8, 9, 10, 11, 13, 14, 15, 16, 19, 20, 21, 22, 24, 25, 26, 27 were significantly different at .05 level. That is to say, there were cultural disparities between the foreign teachers and Thai students towards those statements.

4.2.1.2 Findings from Unstructured Interview

The findings from the unstructured interview reveals that there were cultural disparities between foreign teachers and Thai students. The results can be summarized through six academic cultures as follows.

4.2.1.2.1 Collectivism versus Individualism

First of all, the foreign teachers stated that Collectivism played an important role in determining how Thai students behaved in classroom. Thai students usually relied on the personal support and assistance from secondary sources of information. Therefore, Thai students did not actually reject or challenge their classmates. However, Thai students responded that they were less dependent on secondary sources of information because they sometimes used the primary source of information such as newspapers, magazines, internet to extend their knowledge.

4.2.1.2.2 Confucian versus Socratic Learning

The foreign teachers responded that Thai students did not question or challenge the teachers because they only preferred accumulating knowledge through listening to the teachers. As a result, Thai students approached knowledge theoretically rather than practically. Thai students, on the other hand, responded that they approached knowledge more practically through questioning or discussing with the teachers in class because the foreign teachers in the bilingual class often encouraged them to share their ideas. As a result, Thai students thought that they were less dependent on the theories. Besides, Thai students stated that they were supposed to pay respect to the teachers because they gained the knowledge from the teachers. Without them, they could not fulfill their future expectations. However,

foreign teachers thought that Thai students did not give much respect to the teachers. Rather, students preferred showing respect to Thai teachers only.

4.2.1.2.3 Discourse of Authority versus Participation

From the foreign teachers' perspective, Thai students were not willing to discuss, question, or challenge the teachers in class. That is to say, they did not engage in class participation. The teachers recommended that the classroom activity should be shifted to the student-centered approach to provide students an opportunity to participate actively. However, Thai students indicated that they were more willing to discuss, question, or challenge the teachers because they were bored to study from the teacher and books only. Thai students also stated that the teachers did not organize the student-centered learning environment. Rather, many of them still depended on the teacher-centered approach.

4.2.1.2.4 Convergent versus Divergent Learning

The foreign teachers responded that Thai students approached knowledge through Convergent Learning. First of all, Thai students did not engage in critical thinking skills to solve the problems because they preferred having knowledge transferred to them directly through secondary source of knowledge such as teachers or books. Therefore, Thai students obtained knowledge through memorization. From the view of foreign teachers, Thai students often reproduced other people's ideas without citing the sources because they did not give much importance to the sources of information. However, the students responded that they used more critical thinking skills to synthesize information. Therefore, they did not need to memorize everything in the book. Rather, Thai students tried to synthesize information from both inside and outside sources of learning such as textbooks, internet, newspapers, or magazines.

4.2.1.2.5 Low versus High Self Assertion

From the teachers' perspective, they stated that Thai students usually hesitated to express their ideas unless they were confident enough. This was because they wanted to avoid confrontation. However, Thai students

indicated that they were more expressive because most of the foreign teachers in the bilingual program often encouraged them to express their ideas in class. They thought that they were more ready to confront the conflicts.

4.2.1.2.6 High and Low Context of Communication

From foreign teachers' opinions, they thought that Thai students usually expressed their ideas indirectly because they usually used non verbal communication such as eye contacts or facial expressions. Therefore, the teachers often needed to interpret what the students wanted to say. However, Thai students responded that they were more willing to express their ideas directly because most of their foreign teachers preferred students to express their ideas directly and clearly.

To summarize, it is quite obvious that there were the cultural disparities between foreign teachers and Thai students towards six main academic cultures. From foreign teachers' perspectives, they stated that Thai students still relied on the Eastern academic culture even though they studied in the bilingual program. However, the students responded that they shifted towards the Western academic culture because they similarly expressed that they had been studying with foreign teachers for many years.

4.2.1.3 Findings from Reflective Writing

The results of needs analysis was also presented through reflective writings from both teachers and students. The content analysis reveals that both the foreign teachers and students needed some training to make them aware of the significance of Western and Eastern classrooms to prepare themselves for the bilingual context. This should be conducted before the program started. The results of the content analysis are summarized as follows

First of all, Thai students valued culture of seniority because it could create the relationship among society. However, the foreign teachers felt that Thai students often showed respect but not sincerely gave the respect. Foreign teachers thought that Thai students did not like to argue if their ideas were contrastive

to others. Nevertheless, Thai students thought that they felt free to argue with others if they were confident enough. Second, regarding the discourse of learning, foreign teachers thought Thai students were less assertive because they did not like to participate in the classroom activities. However, Thai students thought that they were more expressive because they were familiar with studying with foreign teachers. In addition, the foreign teachers thought that Thai students did not think critically and creatively as much as they should. From the teachers' perspective, it is good for students to construct their own knowledge through the process of synthesizing the critical and creative thinking. In contrast to the teachers' view, Thai students thought that they made use of various sources of information to critically construct knowledge. Next, Foreign teachers thought that Thai students were hesitant to express their ideas because of embarrassment. Thai students, on the other hand, responded that they were willing to express their opinion. To improve the quality of the program, the foreign teachers suggested that Thai students must not copy other people's work. They should also give more respect to the foreign teachers by paying attention in class. On the other hand, Thai students thought that foreign teachers should be more prepared for the class, rather than asking them to discuss or participate in class.

4.2.2 Translating Needs Analysis into Module Development

Main findings from the needs analysis on the cultural disparities between foreign teachers and Thai students are classified into six main academic cultures:

a) Collectivism versus Individualism

1.1 Foreign teachers thought that Thai students relied more on personal support and assistance from their teachers while Thai students thought that they were less dependent on the teachers.

1.2 Foreign teachers thought that Thai students did not challenge or reject their classmates while Thai students thought that they did.

1.3 Foreign teachers thought that group conformity was important for Thai students while Thai students thought that they were less conformed to the group.

The content analysis from unstructured interview and reflective writing reveals that there were cultural disparities between foreign teachers and Thai students which are summarized as follows:

1.4 Foreign teacher thought that Thai students relied on the teachers while Thai students thought that they relied more on other sources such as newspapers and internet.

1.5 Foreign teachers thought that Thai students did not express ideas that were contrastive with others while students thought that they did.

b) Confucian versus Socratic Learning

2.1 Foreign teachers thought that Thai students did not give much respect to the teachers while Thai students thought that they always gave respect to the teachers.

2.2 Foreign teachers thought that Thai students did not question and challenged their teachers while Thai students thought that they often questioned an challenged their teachers.

2.3 Foreign teachers thought that Thai students did not strive to construct knowledge while Thai students thought that they did.

2.4 Foreign teachers thought that Thai students might not be successful even though they worked hard while Thai students thought that they would be more successful if they worked hard.

The content analysis from unstructured interview and reflective writing demonstrates that there were cultural disparities between foreign teachers and Thai students which are summarized as follows:

2.5 Foreign teachers thought that Thai students accumulated knowledge through listening to the teachers while Thai students thought that they constructed knowledge through questions and discussion because many foreign teachers in the bilingual program often encouraged them to do so.

2.6 Foreign teachers thought that Thai students did not sincerely give respect to the teachers, but students thought they did. Thai students thought that they gave much respect to the teachers because they owed their knowledge to the teachers.

c) Discourse of Authority versus Participation

3.1 Foreign teachers thought that Thai students did not initiate much discussion in class while Thai students thought that they often did.

3.2 Foreign teachers thought that Thai students did not learn well with the student-centeredness while Thai students thought that they could learn better with the student-centeredness.

3.3 Foreign teachers thought that Thai students expected teachers to transfer them knowledge while Thai students thought that they did not expect teachers to transfer knowledge all the time.

3.4 Foreign teachers thought that Thai student were less willing to share ideas in class while Thai students thought that they were more willing to express their ideas.

The content analysis from unstructured interview and reflective writing reveals that there were cultural disparities between foreign teachers and Thai students which are summarized as follows:

3.5 Foreign teachers thought that the classroom activity should be shifted to the student-centered approach to provide students an opportunity to participate the class actively while Thai students stated that the teachers did not create the student-centered learning environment. Many of them still depended on teaching through the teacher-centered approach.

3.6 Foreign teachers thought that Thai students were less assertive because they were not willing to participate in the classroom activities. However, Thai students thought that they were expressive in class.

d) Convergent versus Divergent Learning

4.1 Foreign teachers thought that Thai students did not engage in critical thinking skills while Thai students thought that they did.

4.2 Foreign teachers thought that Thai students did not rely on practical learning while Thai students thought that they were.

4.3 Foreign teachers thought that Thai students learned more through memorization while Thai students thought that they were less reliant on learning through memorization.

4.4 Foreign teachers thought that Thai students reproduced other people's ideas without giving citation while Thai students thought that they did not always copy other people's ideas.

4.5 Foreign teachers thought that Thai students were not punctual when submitting their works while Thai students think that they were.

The content analysis from unstructured interview and reflective writing reveals that there were cultural disparities between foreign teachers and Thai students which are summarized as follows:

4.6 Foreign teachers thought that Thai students put an emphasis on the theoretical learning while Thai students thought that they were more dependent on practical learning.

4.7 Foreign teachers thought that Thai students usually relied on the secondary source of information while Thai students thought that they relied on both primary and secondary sources of information.

e) Low versus High Self Assertion

5.1 Foreign teachers thought that Thai students did not voluntarily answer the questions unless they felt confident enough while Thai students thought that they voluntarily answered the question more even though they did not feel confident.

5.2 Foreign teachers thought that Thai students had fear of failure when expressing their opinions while Thai students think that they had less fear of failure when expressing ideas.

The content analysis from unstructured interview and reflective writing reveals that there were cultural disparities between foreign teachers and Thai students which are summarized as follows:

5.3 Foreign teachers thought that Thai students usually avoided confrontation while Thai students thought that they were more ready to confront the conflicts.

5.4 Foreign teachers thought that Thai students were reluctant to express their ideas because of embarrassment. Thai students, on the other hand, thought that they were more willing to express their opinions without embarrassment.

f) High versus Low Context of Communication

6.1 Foreign teachers thought that Thai students did not express their ideas directly while Thai students thought that they were direct.

6.2 Foreign teachers thought that Thai students expressed their feelings through non- verbal communication such as eye contact, gesture while Thai students thought they less expressed their feelings through non-verbal communication.

The findings from unstructured interview and reflective writing regarding the cultural disparities between foreign teachers and Thai students were similar to finding from the questionnaire.

The results of needs analysis were used as a means to develop the six modules. To conceptualize the modules of the Cultural Enrichment Course, the content of learning were structured according to the cultural disparities as shown in Table 4.4.

Table 4.4: The Results of Needs Transformation into Module Development

Module I: Individualism and Collectivism				
Unit	**Topic**	**Lesson Objective**	**Cultural Disparities**	**Period/ Week**
1	Being the Independent Students	To enable students to be aware that the value of the independence can benefit their learning process.	1.1, 1.2, 1.4, 1.5	1
2	Individualism	To enable students to understand the basic concept of individualism and how being individualist can be beneficial to their learning.	1.1, 1.2, 1.3, 1.4, 1.5	2
3	Group Conformity	To enable students to understand the basic concept of group conformity and how it affects their learning.	1.1, 1.3	2
4	Dare to Challenge	To enable students to learn how to challenge and how it benefits the knowledge construction.	1.1, 1.2, 1.4, 1.5	1

Module II: In The World of Confucianism versus Socrates				
Unit	**Topic**	**Lesson Objective**	**Cultural Disparities**	**Period/ Week**
5	What is Socrates and Confucianism?	To enable students to be aware of the significance of cultural values under the Socrates and Confucianism.	2.1, 2.2, 2.3, 2.4, 2.5, 2.6	1
6	Are You Socratic or Confucian?	To enable students to recognize the effects of being Socratic or Confucian and adapt them to their learning style.	2.1, 2.2, 2.3, 2.4, 2.5, 2.6	1
7	How Do I Approach the Knowledge through the Socrates and Confucianism?	To enable students to adapt the Socratic or Confucian ways of learning and assessment method in classroom learning.	2.2, 2.3, 2.5	1
Module III: Discourse of Learning				
Unit	**Topic**	**Lesson Objective**	**Cultural Disparities**	**Period/ Week**
8	Western and Eastern Classroom	To enable students to be aware of the differences between the discourse of learning in Western and Eastern contexts.	3.1, 3.2, 3.3, 3.4, 3.5, 3.6	1
9	The Significance of Discourse of Participation	To enable students to be aware of the significance and effects of the cultural values such as spontaneity, active learning, flexibility, student-centered learning in the discourse of participation.	3.1, 3.2, 3.3, 3.4, 3.5, 3.6	1

Module III: Discourse of Learning				
Unit	Topic	Lesson Objective	Cultural Disparities	Period/ Week
10	Learning through Discussion	To enable students to construct the knowledge or concept through discussion and sharing ideas.	3.1, 3.4, 3.5, 3.6	1
11	Learning through Questioning and Answering	To enable students to construct the knowledge or concept through asking and answering questions from their teachers or classmates.	3.1, 3.4, 3.5, 3.6	1
Module IV: How Do I Conserve or Diverge My Knowledge?				
Unit	Topic	Lesson Objective	Cultural Disparities	Period/ Week
12	Learning through Memorization and Arguing	Enabling students to be aware of the differences between learning through memorization and argumentative learning.	4.1, 4.2, 4.3, 4.4, 4.5, 4.6, 4.7	1
13	How do I Approach the Knowledge?	To enable students to adapt the different learning approaches such as memorization or argumentative discourse to construct the knowledge.	4.3, 4.4, 4.6	1
14	What Do I Gain?	To enable students to be aware of the effects of using memorization and argumentative discourse in their learning.	4.3, 4.4, 4.6	1

Module IV: How Do I Conserve or Diverge My Knowledge?				
Unit	Topic	Lesson Objective	Cultural Disparities	Period/ Week
15	Learning through Debating	To enable students to construct the knowledge from controversial issues through the process of debating and arguing.	4.1, 4.6, 4.7	1
16	Punctuality	To enable students to be aware of the significance and effects of adapting concept of the punctuality.	4.5	1
17	How Can I Think Critically?	To enable students to conceptualize ideas through critical thinking process.	4.1, 4.4, 4.7	2
Module V: East Meets West				
18	East Meets West	To enable students to be aware of the differences between self assertion in the Western and Eastern contexts.	5.1, 5.2, 5.3, 5.4	1
19	How do I Assert Myself?	Enabling students to learn how to creatively assert themselves with confidence.	5.1, 5.2, 5.3, 5.4	1
20	What Will Happen If I Love Assertion?	To enable students to recognize the effects of self-assertion in classroom learning.	5.1, 5.2, 5.3, 5.4	1

Module VI: Contexts of Communication				
Unit	Topic	Lesson Objective	Cultural Disparities	Period/ Week
21	High and Low Context of Communication	To enable students to be aware of the differences between high and low contexts of communication.	6.1, 6.2	1
22	What Do I Gain from High and Low Context of Communication?	To enable students to recognize the significance and effects of the high contexts of communication and to adapt them to their classroom interaction.	6.1, 6.2	1

4.3 The Synthesis of Five Teaching Theories into the Course Rationale

The rationale for the Cultural Enrichment Course was derived from the integration of five teaching theories which were Active Learning, Constructivism, Experiential Learning, Cooperative Learning, and Constructionism. Based on the theoretical and pedagogical principles discussed in Chapter 2, the results from the study were analyzed and synthesized. The results for each learning theory are presented from Figures 4.1-4.5.

Figure 4.1: The Synthesis of the Key Concepts of Active Learning

Learning Theories	Scholars	Theoretical and Pedagogical Principles		Key Concepts
Active Learning	Chickering and Gamson (1987)	Students learn best when they engage with course materials and actively participate in their learning	→	Active participation
	Fink (1999)	Active Learning Concept is composed of three main stages; getting information, experiencing by doing and observing, and reflecting.		Getting information
				Experiencing by doing and observing
	Krivickas (2005)	Active Learning allows students to receive, participate, discuss and doing		Reflecting
	McKeachie (1998)	Discussion is learning strategy to promote active learning		Learning through discussion
	Hyman (1980)	Active learning encourages student to learning through questioning.		Learning through questioning and answering
	Bonwell and Eison (1991)	Active learning encourgaes students to involve students in doing things and thinking about the things they are doing through different activities such as debates, drama, role playing.		Learning through debate, drama, role playing
				Warm-up activity
	Baldwin and William (1988)	There are six stages in active learning; a warm-up activity, a group-forming system, cooperative learning, transformation, reflection, winding down.		Learning through cooperative learning
				Learning in group
	Lowman (1984)	In active learning, The classroom emvironment should be supportive environment.		Supportive Environment

Figure 4.2: The Synthesis of the Key Concepts of Constructivism

Learning Theories	Scholars	Theoretical and Pedagogical Principles	Key Concepts
Constructivism	Vygotsky (1978, 1986)	1) The constructivism focuses on the social interaction 2) The problem-solving process under adult guidance or the peer collaboration can narrowed down students' ZPD.	Social Interaction
	Tharp and Gallimore (1988)	Students' ZPD can be narrowed down by the guided-instruction.	guided-learning instruction
	Hausfather (1996)	1)The teacher collaborate with his/her students in order to create and construct knowledge. 2) The individual participation in peer collaboration or guided teacher instruction can access the Zone of Proximal Development. 3) The teacher must engage students' interest, and simplify the task so they are manageable, and motivate students to pursue the learning goals. 4) Students are encouraged to explore the problems and share problem solving strategies in an open and relaxing environment.	peer collaboration
			collaborative learning
			active participation
	Kauchak and Eggen (1998)	1) Students were active, both in their groups and in the-whole class discussion. 3) Students were given autonomy and control to work on their own. 3) The teacher is supposed to explain and answers to problems and questions 4) Social interaction plays an important role in explanations and answer derivation	students' motivation
			problem-solving
	Lepper and Hodell (1989)	Lessons are built around problems and questions can stimulate curiosity.	open and relaxing environment
	Zahorik (1996)	Active involvement in learning activity can motivate students.	Learning through group and whole class discussion
	Maddux et al.,(1997)	1) Learning and development is a social, collaborative learning. 2) Learning should take place in a meaningful context. 3) Students are exposed to both inside and outside source of learning..	Autonomous learning
			Learning in meaningful context
			Gaining knowledge from inside and outside sources of knowledge.

Figure 4.3: The Synthesis of the Key Concepts of Cooperative Learning

Learning Theories	Scholars	Theoretical and Pedagogical Principles		Key Concepts
Cooperative Learning	Piaget (1972)	The social interaction is the central role of classroom learning		Social Interaction
	Vygotsky (1978)	The social interaction is the central role of classroom learning		Individual accountability and positive interdependence
	Johnson and Johnson (1989)	Individual accountability and positive interdependence play a significant role in classroom learning		Classroom environment of trust
	Lang and Mcbeath (1995)	1) Each group member must recognize that they are responsible not only for their own learning but also for that of everyone else in their group. 2) The best way to acquire knowledge is to build a classroom environment of trust 3) Students should be encouraged to share opinion 4) It is important to periodically evaluate the students' progressiveness . 5) Students should be exposed to the topic gradually, and practice them in a variety of situations. 6) The classroom interaction should be implemented to promote direct interaction and cooperation. 7) Students should be provided opportunity to reflect supportively. 8) Students record their mastery knowledge and skills and success in working.		Learning through sharing
				Students' progressiveness evaluation
				Situation-based learning
				Learning through interaction
	Richard and Rodger (2001)	1) Students are required to participate the activities actively. 2) The teacher 's role is a facilitator of learning.		Reflection
				Portfolio
	Harel (1992)	The teachers are supposed to provide broad questions to challenge students to cooperatively work on them.		Active participation
	Sharan (1980)	The Cooperative learning strategies falls into two main strategies; peer tutoring and group investigation		Teacher's role as a facilitator

Figure 4.4: The Synthesis of the Key Concepts of Experiential Learning

Learning Theories	Scholars	Theoretical and Pedagogical Principles		Key Concepts
Experiential Learning	Kolb (1984)	1) Knowledge is created through the transformation of experiences 2) Students are exposed to concrete experience through game, situation, anecdote, movie, interview. 3) Knowledge is acquired through experiencing and reflection 4) Students are supposed to conceptualize the abstract. 6) Students participate the activities actively.		The transformation of experience
				Learning through concrete experience such as game, situation, anecdote, movie, interview
				Reflection
	Lang and McBeath (1995)	1) Learning is based on student-centeredness. 2) Students are supposed to learn through cooperative learning. 3) Reflection is the integral part of the learning process. 4) Students' performance is assessed from highly structured methods to unstructured method. 5) Students are expected to participate actively to acquire new experience. 6) Students are required to use reflective thinking.		Knowledge conceptualization
				Active participation
				Student-centeredness
	Pfeiffer and Goodstein (1982)	Students are required to actively participate in an acitivity in oder to draw useful insight from the analysis.		Learning through cooperation
				Unstructured to structured assessment

Figure 4.5: The Synthesis of the Key Concepts of Constructionism

Learning Theories	Scholars	Theoretical and Pedagogical Principles	Key Concepts
Constructionism	Paperts (1980)	1) Students actively participate the activities 2) A good learning does not only limit to lecturing, rather, giving a chance to conconceptualize their own knowledge. 3) Learning is originated from the problem-solving process , discussion, brainstorming, 4) The diversity of learning environment can motivate students to learn happily. 5) Learning process will be effective if the learning context is meaninful 6) Students are required to initiate learning process. 7) Students construct the knowledge by doing and making. 8) Knowledge is concretely demostrated through the project-work instruction. 9) The learning process is the student-centered instruction.	Active participation; Knowledge conceptualization; Problem –solving activity; Learning through discussion and brainstorming; The diversity of learning environment; Learning in meaningful context; Knowledge initiation; Learning through doing and making; Learning through project work; Student-centeredness
	Kaewsrigham (1996)	1) Teacher provides students a variety of stimuli; a variety of methods and styles. 2) Teacher provides students a suitable and meaniful learning context.	Learning though a variety of methods and styles

Based on the key concepts obtained from the study, analysis and synthesis of the theoretical and pedagogical principles of five teaching theories, the rationale for the Cultural Enrichment Course were developed as shown in Table 4.5.

Table 4.5: The Synthesis of Concepts of Five Main Teaching Theories

Active Learning	Constructivism	Cooperative Learning	Experiential Learning	Constructionism
1.1. Students engage in course materials. 1.2. Students actively participate in the activities. 1.3. Students get information through experiencing by doing, observing, and reflecting. 1.4. Students acquire knowledge through discussion and questioning. 1.5. Students learn through activities such as a, role playing. 1.6. Students are exposed to warm-up activities. 1.7. Students are required to study in groups. 1.8. Students are required to reflect what they learned. 1.9. Classroom environment is supportive.	2.1. Learning is based on social interaction. 2.2. ZPD is narrowed down by guided-learning instruction. 2.3. Learning is based on collaboration learning. 2.4. Students participate in the activities actively. 2.5. Students' motivation is important. 2.6. Students learn in relaxing environment. 2.7. The focus is on autonomous learning. 2.8. Students learn in a meaningful context. 2.9. Students are exposed to both inside and outside sources of learning.	3.1. Learning is based on social interaction. 3.2. Learning is based on peer tutoring and group investigation techniques. 3.3. The focus is on the environment of trust. 3.4 Students learn through sharing and discussion. 3.5. Students are evaluated progressively. 3.6. Learning is based on situation-based instruction. 3.7. Students are required to reflect what they have learned. 3.8. Students are required to record what they learned in the portfolio. 3.9. Students actively participate in the activities. 3.10. Teacher's role is a facilitator.	4.1. Learning focuses on knowledge transformation. 4.2. Students learn through concrete experience such as games, situations, anecdotes, movies, interviews. 4.3. Students are required to reflect what they have learned. 4.4. Students are required to conceptualize the knowledge. 4.5. Students actively participate in the activities 4.6. Learning is student-centeredness. 4.7. Learning focuses on cooperative learning. 4.8. Students are evaluated progressively from structured to unstructured assessment.	5.1. Students actively participate in the activities. 5.2. Students conceptualize knowledge. 5.3. Learning focuses on problem-solving. 5.4. Learning is focused on discussion and brainstorming. 5.5. Learning focuses on knowledge initiation. 5.6. Learning focuses on doing and making. 5.7. Students are required to construct knowledge through project work. 5.8. Learning is student-centeredness. 5.9. Students learn through a variety of methods.

The concepts from five teaching theories were then used to derive the rationale of the Cultural Enrichment Course as shown in Table 4.6

Table 4.6: The Derivation of the Rationale for the Cultural Enrichment Course

Rationale for The Cultural Enrichment Course	Theoretical and Pedagogical Background
1. Teaching is student-centeredness	1. Learning is student-centeredness. (4.6, 5.8)*
2. Teaching is based on individual and group work.	1. Students are required to study in groups. (1.7)* 2. The focus is on autonomous learning. (2.7)*
3. Learning focuses on students' active participation.	1. Students participate in the activities actively. (1.2, 2.4, 3.9, 4.5, 5.1)* 2. Students engage in learning materials. (1.1)*
4. Learning is based on social interaction.	1. Learning is based on social interaction. (2.1, 3.1)*
5. Students are exposed to warm-up activities.	1. Students are exposed to warm up activities. (1.6)*
6. Students are exposed to a variety of classroom activities such as experiencing, discussion, sharing, brainstorming, problem-solving, questioning and answering, role playing, dramatization, peer tutoring, and group investigation techniques.	1. Students learn through activities such as dramas, role plays. (4.2)* 2. Students acquire knowledge through discussion and questioning. (1.4)* 3. Students learn through sharing and discussion. (3.4)* 4. Students learn through problem-solving activity. (5.3)* 5. Students learn through discussion and brainstorming. (5.4)* 6. Students learn through peer-tutoring and group investigation activity. (3.2)*
7. Students are supposed to observe and reflect the ideas.	1. Students reflect their ideas on what they have learned. (1.3, 1.8, 3.7, 4.3)*
8. Students learn through different teaching methods such as guided-learning instruction, collaborative learning, situation-based instruction, and cooperative learning.	1. Students' ZPD can be narrowed down through guided-learning instruction and collaborative learning. (2.2, 2.3)* 2. Students learn through cooperative learning. (4.7)* 3. Students learn through situation-based learning. (3.6)* 4. Students learn in the environment of trust. (3.3)*

Rationale for The Cultural Enrichment Course	Theoretical and pedagogical background
9. Students are required to demonstrate their own knowledge in different forms such as project work and portfolio.	1. Students are required to record what they learned in the portfolio. (3.8)* 2. Students construct knowledge through project work. (5.7)*
10. Students are exposed to concrete experience such as games, situations, anecdotes, movies, interviews.	1. Students learn through concrete experiences such as games, situations, anecdotes, movies, interviews. (4. 2)*
11. Students' motivation is encouraged through studying in the supportive, relaxing, and trustful environment.	1. Student's motivation is important. (2.5)* 2. Classroom environment is supportive. (1.9)* 3. Classroom environment is relaxing. (2.6)* 4. Students learn in the environment of trust. (3.3)*
12. Students are required to initiate, transform and conceptualize knowledge.	1. Learning focuses on knowledge transformation. (4.1)* 2. Learning focuses on knowledge conceptualization. (4.4, 5.2, 5.5)*
13. Students are required to obtain knowledge from inside and outside sources of knowledge in a meaningful context.	1. Students learn in a meaningful context. (2.8)* 2. Students are exposed to both inside and outside sources of learning. (2.9)*
14. Students are progressively assessed from structured to unstructured assessment.	1. Students are evaluated progressively. (3.5)* 2. Students are assessed from structured to unstructured assessment. (4.8)*
15. Teacher's role is a facilitator.	1. Teacher's role is a facilitator. (3.10)*

 Remark: (*Number indicating the theoretical and pedagogical background from Table 4.5)

4.4 The Transformation of Course Rationale into AIREE Instructional Model

The rationale for the Cultural Enrichment Course was then implemented to develop the instructional model called the AIREE Instructional Model. It is described as follow:

Figure 4.6: The Transformation of Course Rationale into AIREE Instructional Model

Rationale for the course	The AIREE Model Steps
1. Teaching is student-centeredness	**AWARENESS**
2. Teaching is based on individual and group work.	1.1 Guide Instruction
3. Learning focuses on students' active participation.	1.2 Assisted Teaching 1.3 Learning through situation-based learning
4. Learning is based on social interaction.	1.4 Learning through concrete experience
5. Students are exposed to warm-up activities.	1.5 Knowledge conceptualization
6. Students are exposed to a variety of classroom activities such as experiencing, discussion, sharing, brainstorming, problem-solving, questioning and answering, role playing, dramatization, peer tutoring, and group investigation techniques	**INTERACTION** 2.1 Brainstorming 2.2 Discussion and sharing 2.3 Questioning and Answering 2.4 Role playing and dramatization 2.5 Learning through cooperative learning such as group investigation 2.6 Learning through problem-solving
7. Students are supposed to observe and reflect the ideas.	
8. Students learn through different teaching methods such as guided-learning instruction, collaborative learning, situation-based instruction, and cooperative learning.	**REFLECTION** 3.1 Concept monitoring 3.2 Reflective Thinking
9. Students are required to demonstrate their own knowledge in different forms such as project work and portfolio.	**EVALUATION** 4.1 Structured to unstructured assessment 4.2 Progressive evaluation
10. Students are exposed to concrete experience such as games, situations, anecdotes, movies, interviews.	**EXHIBITION** 5.1 Project work-based learning
11. Students' motivation is encouraged through studying in the supportive ,relaxing, and trustful environment.	5.2 Knowledge exhibition through portfolio
12. Students are required to initiate, transform and conceptualize knowledge.	
13. Students are required to obtain knowledge from inside and outside sources of knowledge in a meaningful context.	
14. Students are progressively assessed from structured to unstructured assessment.	
15. Teacher's role is a facilitator.	

Note : shows the influence on all steps of the model

 shows the influence on each steps of the model

After the AIREE Instructional Model steps had been developed, the description for designing the cultural lesson plan based on the AIREE Instructional Model was set up and presented in Table 4.7.

Table 4.7: The Description for Designing the Course based on the AIREE Instructional Model

Stages	Description
Awareness	The teaching stage aimed at explicitly raising students' cultural awareness. To raise the cross cultural awareness, the students assimilated and accommodated their new experience with the existing knowledge through the process of assisted learning or scaffolding within the authentic and concrete context. As a result, the students were expected to be aware of the knowledge.
Interaction	The teaching stage aimed at enabling students to apply social interactions from inside and outside classroom through indirect instructional strategies such as discussion, brainstorming, problem-solving technique, and group investigation. The students were expected to build their own knowledge and apply the cultural understanding to the authentic context of the situation which would be achieved through the interaction between teacher and students, and interaction among students.
Reflection	The teaching stage aimed at enabling student to reflect and monitor their cultural awareness. The students needed to reflect their cultural awareness and attitudes either their acceptance or rejection towards each academic culture. The students were expected to recall their experience, report personal perception and share this information with others. Reflection by means of social interaction, graphic organization were used as a method to activate students to reflect their cultural awareness and attitudes.
Evaluation	The teaching stage aimed at exposing students to unstructured to structured test to assess their cross cultural awareness. The students were expected to undertake a variety of assessment such as self assessment, objective test, portfolio and project assessments.
Exhibition	The teaching stage aimed at enabling students to concretely demonstrate their cross cultural awareness. The students applied their cultural knowledge to do the works such as mind mapping, project, drawing, or reflective writing. Throughout the course, the students exhibited their cultural awareness through project and portfolio.

4.5 The Development of the Cultural Enrichment Course Framework

To summarize, the Cultural Enrichment Course covers the steps in translating the cultural needs analysis into a course development which includes:

1. Exploring cultural background of the six academic cultures that differentiate Western and Eastern academic culture.

2. Conducting needs analysis to find the cultural disparities between foreign teachers and Thai students.

3. Specifying important findings from needs analysis.

4. Conceptualizing the course module.

5. Exploring five theoretical and pedagogical principles for course development.

6. Deriving the key concepts from each learning theory.

7. Synthesizing the key concepts into the course rationale.

8. Transferring the course rationale into AIREE Instructional Model

The framework for the course has been illustrated in Figure 4.6.

Figure 4.7: A Framework for The Cultural Enrichment Course

The Theoretical and Pedagogical Backgrounds

1. Active learning

2. Constructivism

3. Experiential Learning

4. Cooperative learning

5. Constructionism

The Cultural Background

1. Collectivism versus Individualism
2. Confucian versus Socratic Learning
3. Discourse of Authority versus Participation
4. Convergent versus Divergent Learning
5. Low versus High Self Assertion
6. High versus Low Contexts of Communication

Needs Transferring

Cultural disparities between foreign teachers and Thai students

Module Development

Rationales for AIREE models

1. Teaching is student-centeredness.
2. Teaching is based on individual and group work.
3. Learning focuses on students' active participation.
4. Learning is based on social interaction.
5. Students are exposed to warm-up activity.
6. Students are exposed to a variety of classroom activities such as experiencing, discussion, sharing brainstorming, problem-solving, questioning and answering, role playing, dramatization, peer tutoring, and group investigation techniques.
7. Students are supposed to observe and reflect the ideas.
8. Students learn through different teaching methods such as guided-learning instruction, collaborative learning, situation-based instruction, and cooperative learning.
9. Students are required to demonstrate their own knowledge in different forms such as project work, portfolio.
10. Students are exposed to concrete experience such as game, situation, anecdote, movie, interview.
11. Students' motivation is encouraged through studying in the supportive, relaxing, and trustful environment.
12. Students are required to initiate, transform and conceptualize knowledge.
13. Students are required to obtain knowledge from inside and outside sources of knowledge in a meaningful context.
14. Students are progressively assessed from structured to unstructured assessment.
15. Teacher's role is a facilitator.

AIREE Model

The Cultural Enrichment Course

Teaching Goal: To raise students' cultural awareness and attitudes towards a variety of academic cultures in the bilingual context

Teaching Process: Learning process is conducted through the AIREE model: Awareness, Interaction, Reflection, Evaluation, and Exhibition

Learning Outcomes: 1) Students are expected to be aware of the cultural difference, significance, and effects of academic cultures; 2) Students are expected to show their cultural preference towards a variety of the academic cultures in the bilingual contexts.

Part II: The Effects of The Cultural Enrichment Course on Students' Cultural Awareness

This section describes the course evaluation concerning about the effects of the Cultural Enrichment Course towards students' cultural awareness. In response to the second research question: ***Will The Cultural Enrichment Course enhance Thai students in the bilingual program to be aware of the academic cultures in the bilingual learning environment?*** , information including both quantitative data and qualitative data from three research instruments; the cultural awareness test, semi-structured interview, and learning logs is demonstrated accordingly.

4.6 Findings from The Cultural Awareness Test

The objective of the cultural awareness test was to answer the second research question. ***1) Will the Cultural Enrichment Course enhance Thai students in the bilingual program to be aware of the academic cultures of classroom learning in the bilingual context?*** The cultural awareness test, therefore, aimed at assessing Thai students' cross cultural awareness towards a variety of academic cultures in the bilingual context before and after participating the Cultural Enrichment Course. The cultural test analysis was organized into two main parts: the descriptive statistics of the pre and post cross cultural tests, and the degree of variance through t-test analysis of pre and post tests.

Table 4.8: Means, Standard Deviations, t-values, and the Significance of the Pre-Cultural Awareness Test and the Post- Cultural Awareness Test (N=52)

	Mean	N	SD	t
Level of Cross Cultural Awareness- Before the Course	52.67	52	8.61	10.49*
Level of Cross Cultural Awareness- After the Course	65.98	52	10.17	

p< .05

From Table 4.8, the findings from the Cross Cultural Awareness Test show that the level of the students' cross cultural awareness was significantly

different at .05 level. That is to say, the students' cultural awareness before and after participating the Cultural Enrichment Course was significantly different. Therefore, the hypothesis was accepted.

It is, therefore, apparent that the Cultural Enrichment Course had a significant effect on the students' cross cultural awareness. This means that, on average, the students had lower level of cultural awareness before the class began. After exposing to the course, students' cultural awareness towards a variety of academic cultures in the bilingual classroom had increased.

4.7 Findings from Semi-Structured Interview

The objective of the semi-structured interview was to provide both quantitative and qualitative information to provide in-depth information in response to the second research question *Will the Cultural Enrichment Course enhance Thai students in the bilingual program to be aware of the academic cultures of classroom learning in the bilingual context?*

4.7.1 Students' Demographic Data

Ten students from the class were purposively selected for the Semi-structured interview before and after participating the course. The duration of each interview was approximately 45 minutes to one hour. The interview took place between May to June of the 2009 academic year for the Pre Semi-structured interview and September to October for the Post-semi-structured interview.

Table 4.9: Students' Demographic Data in Frequency

Characteristics	Categories	Frequency
Informant's gender	Male	10
Informant's age	11-13 years old	10
The number of years studying in the Bilingual Program	Less than 1 year	1
	1-3 years	2
	4-6 years	7
Students' Home Language (L1)	Thai	10
Students' Home Culture	Western Culture	-
	Eastern Culture	6
	Both Eastern and Western Cultures	4

According to Table 4.9, the participants consisted of 10 male students ranged from 11-13 years old. The majority had been studying in the bilingual program between 4-6 years (7 students). All of the students used Thai as their first native language. Out of ten students, 6 students grew up in Eastern culture while the rest were familiar with both Western and Eastern cultures.

4.7.2 Findings from Students' Interview on Cultural Awareness

In order to obtain in-depth information, the interview aimed at exploring students' cultural awareness before and after the course. The findings from semi-structured interview were demonstrated through six main academic cultures that differentiate the Western and Eastern academic cultures.

4.7.2.1 Collectivism versus Individualism

Table 4.10: Findings from Interview on the Cultural Awareness towards Collectivism versus Individualism

Interview Results on Collectivism versus Individualism					
Pre-semistructured Interview			Post-semistructured Interview		
1. What is Collectivism like?					
	Frequency	**Percentage**		**Frequency**	**Percentage**
1. I didn't know.	10	100	1. It focused on the group interrelation.	9	90
			2. It focused on the conflict avoidance.	7	70
			3. It valued the group conformity.	9	90
			4. Students were dependent.	8	80
2. What is Individualism like?					
	Frequency	**Percentage**		**Frequency**	**Percentage**
1. I didn't know.	10	100	1. It focused on free expression of individual opinion.	8	80
			2. It emphasized on the independence.	7	70
			3. It valued learning through argument and discussion.	8	80
			4. It stressed using high self assertion.	8	80

From the findings, 100% of the interviewee indicated that they had no idea what the value of Individualism was like before the class. After the course, most of the students identified four main characteristics of Collectivism and Individualism as shown in Table 4.10.

When asked if the course could significantly raise the cultural awareness, one student made an interesting remark, *" In my opinion, I think that I have known this kind of culture already since I was young but this course has activated me to be more aware of what this cultural value really means and how it affects my life."*

It is apparent that one student had acquired some of the cultural background before taking the course. However, the course significantly raised their cultural awareness towards Individualism and Collectivism. This cultural background was mostly originated from the influence of the parents as one student responded that *" I have experienced the culture of Individualism....because my parents always teach me to rely on myself....."*

To conclude, the findings from interview support the fact that the Cultural Enrichment Course significantly raised students' cultural awareness on Collectivism versus Individualism.

4.7.2.2 Confucian versus Socratic Learning

Table 4.11: Findings from Interview on the Cultural Awareness towards Confucian and Socratic Learning

Interview Results on Confucian versus Socratic Learning					
Pre-semistructured Interview			**Post-semistructured Interview**		
1. What is Confucian Learning like?					
	Frequency	**Percentage**		**Frequency**	**Percentage**
1. I didn't know.	10	100	1. It gave an emphasis on human relatedness.	7	70
			2. Textbook and teacher were the main sources of learning.	9	90
			3. Students were mostly cultivated from teachers.	6	60

2. What is Socratic Learning like?					
	Frequency	**Percentage**		**Frequency**	**Percentage**
1. I didn't know.	10	100	1. It focused on individual learning	8	80
			2. It stressed learning through questioning	7	70
			3. It heavily relied on learning through arguments.	9	90

From Table 4.11, 100% of the students stated that they had no idea what the value of Socratic and Confucian Learning was like before the class. After the course, three main characteristics of Collectivism and Individualism were identified by the students.

From the in-depth interview, before the course, the students were able to indentify the concept of Confucian versus Socratic Learning simply by the sound of the terms. (ie. Confucianism sounded Asian while Socrates sounded Western). However, the course had raise their cultural awareness as shown from one of the students' remark: *"Before studying this course,……… the Socratic Learning seems to belong to the Western culture because of its name. However, I have discovered many facts and now I can understand why many foreign teachers always encourage me to question and to discuss."*

To conclude, the findings from interview support the fact that the Cultural Enrichment Course significantly raised students' cultural awareness on Confucian versus Socratic Learning.

4.7.2.3 Discourse of Authority versus Participation

Table 4.12: Findings from Interview on the Cultural Awareness towards Discourse of Authority versus Participation

Interview Results on Discourse of Authority versus Participation					
Pre-semistructured Interview			Post-semistructured Interview		
1. What is the Discourse of Authority like?					
	Frequency	Percentage		Frequency	Percentage
1. I didn't know.	10	100	1. It focused on learning through teacher and textbooks.	10	100
			2. It emphasized the teacher-centeredness.	8	80
			3. The classroom activities were usually done through memorization and testing.	8	80
2. What is the Discourse of Participation like?					
	Frequency	Percentage		Frequency	Percentage
1. I didn't know.	10	100	1. It focused on active participation.	9	90
			2. It focused on student-centeredness.	6	60
			3. Classroom activities usually focused on the discussion.	8	80

From Table 4.12, 100% of the students mentioned that they had no idea what the Discourse of Authority versus Participation were like before the class. After the course, they were able to identify the concept of the Discourse of Authority versus Participation.

According to the in-depth interview, it is obvious that the students were able to differentiate the Discourse of Authority versus Participation.

One student said that *"Having studied this course, I recognized that my Thai teacher usually uses the Classroom of Authority while most of my foreign teachers usually use classroom of Participation."*

To conclude, the findings from interview support the fact that the Cultural Enrichment Course significantly raised students' cultural awareness on Discourse of Authority versus Participation.

4.7.2.4 Convergent versus Divergent Learning

Table 4.13: Findings from Interview on the Cultural Awareness towards Convergent versus Divergent Learning

Interview Results on Convergent versus Divergent Learning					
Pre-semistructured Interview			**Post-semistructured Interview**		
1. What is Convergent Learning like?					
	Frequency	**Percentage**		**Frequency**	**Percentage**
1. I didn't know.	10	100	1. It focused on learning through teachers and textbooks.	9	90
			2. It stressed on learning through memorization.	8	80
			3. It emphasized learning through group.	9	90
Interview Results on Convergent versus Divergent Learning					
Pre-semistructured Interview			**Post-semistructured Interview**		
2. What is Divergent Learning like?					
	Frequency	**Percentage**		**Frequency**	**Percentage**
1. I didn't know.	10	100	1. It focused on learning from inside and outside the classroom.	7	70

Interview Results on Convergent versus Divergent Learning					
Pre-semistructured Interview			Post-semistructured Interview		
2. What is Divergent Learning like?					
	Frequency	Percentage		Frequency	Percentage
			2. It placed an emphasis on the critical and creative thinking	9	90

From Table 4.13, 100% of the students had no idea what the Convergent and Divergent learning were like before the class. After the course, the students were able to characterize the main factors of Convergent versus Divergent Learning.

To conclude, the findings from interview support the fact that the Cultural Enrichment Course significantly raised students' cultural awareness on Convergent versus Divergent Learning.

4.7.2.5 Low versus High Self Assertion

Table 4.14: Findings from Interview on the Cultural Awareness towards Low versus High Self Assertion

Interview Results on Low versus High Self Assertion					
Pre-semistructured Interview			Post-semistructured Interview		
1. What is Low Self Assertion like?					
	Frequency	Percentage		Frequency	Percentage
1. Students did not share idea much.	3	30	1. It focused on indirect expression.	10	100
2. I didn't know.	7	70	2. The students hid their opinion.	10	100

Interview Results on Low versus High Self Assertion					
Pre-semistructured Interview			Post-semistructured Interview		
2. What is High Self Assertion like?					
	Frequency	Percentage		Frequency	Percentage
1. Students shared the idea in class.	3	30	1. It focused on direct expression.	10	100
2. I didn't know.	7	70	2. It focused on low conflict avoidance.	7	70
			3. It focused on the clear message.	8	80
			4. The students usually hid their opinion.	10	100

Before the class, 70% of the students stated that they had no idea towards the culture of Low versus High self assertion, while 30% of them identified the concepts of Low versus High self assertion as shown in Table 4.14. After the course, the students could identify the concept of the High versus Low Self Assertion.

From the in-depth interview information, it is apparent that the students raised an interesting point to highlight the interview findings that the culture of face management strongly influenced the value of High Self Assertion. One student gave a remark that, *"……..I always see my friends not being brave enough to say what he want…what he does is just being silent….when I asked my friend….what I got in reply was that my friends did not want to humiliate himself…"*

To conclude, the findings from interview support the fact that the Cultural Enrichment Course significantly raised students' cultural awareness on Low versus High Self Assertion.

4.7.2.6 High versus Low Context of Communication

Table 4.15: Findings from Interview on the Cultural Awareness towards High versus Low Context of Communication

Interview Results on High versus Low Context of Communication					
Pre-semistructured Interview			Post-semistructured Interview		
1. What is High Context of Communication like?					
	Frequency	Percentage		Frequency	Percentage
1. Students expressed their ideas indirectly.	1	10	1. It focused on the indirect expression.	8	80
2. I didn't know.	9	90			
2. What is Low Context of Communication like?					
	Frequency	Percentage		Frequency	Percentage
1. Students expressed their idea directly.	1	10	1. It focused on direct and clear expression.	8	80
2. I didn't know.	9	90	2. It focused on high assertion.	6	60

Before the course, 90% of the students stated that they had no idea what the High versus Low Context of Communication meant. After the course implementation, the majority of the students could identify the characteristics of High versus Low Context of Communication.

To conclude, the findings from interview support the fact that the Cultural Enrichment Course significantly raised students' cultural awareness on High versus Low Context of Communication.

4.8 Findings from Learning Logs

The objective of the learning log was to provide both quantitative and qualitative information to provide in-depth information in response to the second research question *Will the Cultural Enrichment Course enhance Thai students in the bilingual program to be aware of the academic cultures of classroom learning in the bilingual context?* The findings from learning log were demonstrated through six main academic cultures that differentiate the Western and Eastern ways of learning.

4.8.1 Collectivism versus Individualism

Table 4.16: Findings from the Learning Log Indicating the Students' Cultural Awareness (N=52)

Questions	Frequency	
	Yes	No
Before studying the module, do you know what the culture of Collectivism versus Individualism mean?	2	50
After studying the module, do you know what the culture of Collectivism versus Individualism mean?	50	2

Table 4.17: Findings from the Learning Log Indicating the Students' Cultural Awareness in Collectivism versus Individualism Before and After Module Implementation (N=52)

Questions	Before the Module			After the module		
	Western Culture	Eastern Culture	I do not know	Western Culture	Eastern Culture	I do not know
1. Which culture does Collectivism belong to?	2	3	47	1	50	1
2. Which culture does Individualism belong to?	3	2	47	50	1	1

From Table 4.16, 50 participants responded that they did not know the culture of Collectivism versus Individualism before studying the module meant. However, after the module, 50 participants responded that they were aware of the basic concepts of Collectivism versus Individualism.

From Table 4.17, it shows that before studying the module, 47 students were not able to identify the culture of Collectivism versus Individualism. However, after studying the module, 50 students responded that the culture of Collectivism versus Individualism belonged to Eastern culture and Western culture respectively.

From learning log, the students provided the in-depth information as summarized in Table 4.18.

Table 4.18: Summary of In-Depth Data from the Learning Log towards Collectivism versus Individualism

My cross cultural awareness before the module	My cross cultural awareness after the module
1. I had never learned anything like this before. 2. I didn't know what the Individualism and Collectivism mean. 3. I had never learned about the culture explicitly. 4. I didn't know what the culture of Individualism and Collectivism belonged to.	**Collectivism** 1. Collectivism belonged to Eastern culture. because the Easterners were afraid of uncertainty. 2. Collectivism focused on the group interrelation. 3. Collectivism focused on the value of seniority. 4. Collectivism focused on teachers. **Individualism** 1. Individualism belonged to Western culture. because the Westerners preferred learning through arguing. 2. Students had more freedom to express their learning. 3. Students participated more in the classroom.

In summary, the findings from the learning log show that the module had raised the students' cultural awareness towards the Collectivism versus Individualism.

4.8.2 Confucian versus Socratic Learning

Table 4.19: Findings from the Learning Log Indicating the Students' Cultural Awareness (N=52)

Questions	Frequency	
	Yes	No
Before studying the module, do you know what the culture of Confucian versus Socratic Learning mean?	2	50
After studying the module, do you know what the culture of Confucian versus Socratic Learning mean?	50	2

Table 4.20: Findings from the Learning Log Indicating the Students' Cultural Awareness in Confucian versus Socratic Learning Before and After Module Implementation (N=52)

Questions	Before the Module			After the module		
	Western Culture	Eastern Culture	I do not know	Western Culture	Eastern Culture	I do not know
1. Which culture does Confucian Learning belong to?	1	3	48	1	48	3
2. Which culture does Socratic Learning belong to?	3	1	48	48	1	3

From Table 4.19, 50 participants responded that they did not know what the culture of Confucian versus Socratic Learning meant before the module, while 50 students responded that they were aware of the meaning of Confucian versus Socratic Learning after module.

From Table 4.20, it indicates that before studying the module, 48 students were not able to identify the culture of Confucian versus Socratic Learning. However, 48 students responded that the culture of Confucian versus Socratic Learning belonged to Eastern culture and Western culture respectively after the module.

From learning log, the students provided the in-depth information as shown in Table 4.21.

Table 4.21: Summary of In-Depth Data from the Learning Log towards Confucian versus Socratic Learning

My cross cultural awareness before the module	My cross cultural awareness after the module
1. I didn't know what the term "Learning through Socrates and Confucianism" means. 2. I just guessed the concept of Learning through Socrates and Confucianism by looking at Thai translation but I did not its concept in detail. 3. I didn't know Learning through Socrates and Confucianism means because I had never learned before. 4. Socratic learning seemed to belong to Western culture. 5. Confucius learning seemed to belong to Eastern culture. 6. It focused on uncertainty avoidance.	**Confucius Learning** 1. It focused on learning through group. 2. It focused on the seniority culture. 3. It focused on the teacher-centeredness. 4. It focused on low self assertion. 5. It focused on dependent learning. 6. It focused on uncertainty avoidance. **Socratic Learning** 1. Westerners were assertive and not afraid of uncertainty. 2. It focused on high self assertion with confidence. 3. It focused on learning and sharing. 4. It focused on the equality in learning. 5. It focused on student-centeredness. 6. It focused on learning through problem-solving technique. 7. It focused on independent learning.

In summary, the findings from the learning log show that the module had raised the students' cultural awareness towards the Confucian versus Socratic Learning.

4.8.3   Discourse of Authority versus Participation

Table 4.22: Findings from the Learning Log Indicating the Students' Cultural Awareness (N=52)

Questions	Frequency	
	Yes	No
Before studying the module, do the students know what the culture of Discourse of Authority versus Participation mean?	3	49
After studying the module, do the students know what the culture of discourse of Authority versus Participation mean?	49	3

Table 4.23: Findings from the Learning Log Indicating the Students' Cultural Awareness in Discourse of Authority versus Participation Before and After Module Implementation (N=52)

Questions	Before the Module			After the module		
	Western Culture	Eastern Culture	I do not know	Western Culture	Eastern Culture	I do not know
1. Which culture does Discourse of Authority belong to?	1	4	47	1	50	1
2. Which culture does Discourse of Participation belong to?	4	1	47	50	1	1

From Table 4.22, 47 students responded that they did not know what the culture of Discourse of Authority versus Participation meant before the course. However, after participating the module, 50 students responded that they were aware of the meaning of the culture of Discourse of Authority versus Participation.

From Table 4.23, it indicates that before studying the module, 47 students were not able to identify the culture of Discourse of Learning. After studying the module, 50 students responded that the culture of Discourse of Authority versus Participation belonged to Eastern culture and Western culture respectively.

From learning log, the students provided the in-depth information as presented in Table 4.24.

Table 4.24: Summary of In-Depth Data from the Learning Log towards Discourse of Authority versus Participation

My cross cultural awareness before the module	My cross cultural awareness after the module
1. I didn't know what the term "Discourse of participation and authority mean. 2. I just guessed the concept of the discourse of participation and authority by looking at Thai translation but I did not its concept in detail. 3. I didn't know what the discourse of participation and authority meant because I had never learned before.	**Discourse of Authority** 1. It referred to learning through the teacher and textbooks. 2. The students did not favor to assert their opinion independently. 3. Easterners usually converged the knowledge to the powerful source of knowledge. 4. It focused on the teacher-centeredness. 5. Because of Low Self Assertion, the teacher was the center of classroom. **Discourse of Participation** 1. It referred to learning through the independent sharing and discussion. 2. The students asserted their opinion directly. 3. The teacher and students' relationship was close. 4. Westerners usually diverged the knowledge towards different sources. 5. It focused on the student-centered learning.

In summary, the findings from the learning log show that the module had raised the students' cultural awareness towards the Discourse of Authority versus Participation.

4.8.4 Convergent versus Divergent Learning

Table 4.25: Findings from the Learning Log Indicating the Students' Cultural Awareness (N=52)

Questions	Frequency	
	Yes	No
Before studying the module, do you know what the Convergent versus Divergent Learning mean?	1	51
After studying the module, do you know what Convergent versus Divergent Learning mean?	52	0

Table 4.26: Findings from the Learning Log Indicating the Students' Cultural Awareness in Convergent versus Divergent Learning Before and After Module Implementation (N=52)

Questions	Before the Module			After the module		
	Western Culture	Eastern Culture	I do not know	Western Culture	Eastern Culture	I do not know
1. Which culture does Convergent Learning belong to?	1	2	49	2	50	0
2. Which culture does Divergent Learning belong to?	2	1	49	50	2	0

From Table 4.25, 51 participants responded that they did not know what the culture of Convergent versus Divergent Learning meant before the studying module. After participating the module, 52 participants responded that they were aware of the meaning of the culture of Convergent versus Divergent Learning.

From Table 4.26, it indicates that before studying the module "Divergent versus Convergent Learning", 49 students were not able to identify the culture of Convergent versus Divergent Learning. After studying the module, 50

participants responded that the culture of Convergent versus Divergent Learning belonged to Eastern culture and Western culture respectively.

From learning log, the students provided the in-depth information as shown in Table 4.27.

Table 4.27: Summary of In-Depth Data from the Learning Log towards Convergent versus Divergent Learning

My cross cultural awareness before the module	My cross cultural awareness after the module
1. I never learned before. 2. I never came across these terms before. 3. It focused on learning through memorizing the content from books and teachers. 4. It strongly related to the Confucianism. 5. It focused on learning only inside the classroom. 6. It focused on dependent learning.	**Convergent Learning** 1. It belonged to Eastern culture. 2. It focused on uncertainty avoidance. 3. It focused on the teacher centeredness. 4. It focused on learning through memorizing the content from books and teachers. 5. It strongly related to the Confucianism. 6. It focused on learning only inside the classroom. 7. It focused on dependent learning. **Divergent Learning** 1. It belonged to Western culture. 2. It focused on learning through arguments and sharing. 3. It focused on student-centeredness. 4. It focused on self assertion. 5. It strongly related to Socratic learning. 6. The classroom activity was various. 7. It focused on learning from inside and outside the classroom. 8. It focused on independent learning. 9. It focused on active participation.

In summary, the findings from the learning log show that the module had raised the students' cultural awareness towards Convergent versus Divergent Learning.

4.8.5 Low versus High Self Assertion

Table 4.28: Findings from the Learning Log Indicating the Students' Cultural Awareness (N=52)

Questions	Frequency	
	Yes	No
Before studying the module, do you know what the culture of Low versus High Self Assertion mean?	3	49
After studying the module, do you know what the culture of Low versus High Self Assertion mean?	51	1

Table 4.29: Findings from the Learning Log Indicating the Students' Cultural Awareness in Low versus High Self Assertions Before and After Module Implementation (N=52)

Questions	Before the Module			After the module		
	Western Culture	Eastern Culture	I do not know	Western Culture	Eastern Culture	I do not know
1. Which culture does Low Self Assertion belong to?	2	5	45	1	51	0
2. Which culture does High Self Assertion belong to?	5	2	45	51	1	0

From Table 4.28, 49 students responded that they did not know what the culture of Low versus High Self Assertion mean before the module while 50 participants responded that they were aware of the meaning of the culture of Low versus High Self Assertion after the module.

From Table 4.29, before studying the module "East Meets West", 45 students were not able to identify the culture of Low versus High Self Assertion. After studying the module, 51 students responded that the culture of Low versus High Self Assertion belonged to Eastern culture and Western culture respectively.

From learning log, the students provided the in-depth information as summarized in Table 4.30.

Table 4.30: Summary of In-Depth Data from the Learning Log towards Low versus High Self Assertion

My cross cultural awareness before the module	My cross cultural awareness after the module
1. I had never learned before. 2. High self assertion seemed to belong to Western culture. 3. Low self assertion seemed to belong to Eastern culture. 4. I thought that the high self assertion seemed to belong to Western culture because I ever saw it in the Western movie. 5. I thought that the low self assertion seemed to belong to Eastern culture because Thai people did not assert their opinion much. 6. The low self assertion seemed to belong to Eastern culture because I observed from the Chinese soap opera that the Chinese did not assert their opinion. 7. It was typical for the Westerners to assert their opinion while Easterners were less likely to assert themselves.	**Low Self Assertion** 1. It focused on hiding emotion. 2. It belonged to Eastern culture. 3. It belonged to Confucius learning. 4. It focused on the indirect expression . 5. It focused on the teacher-centeredness. 6. It focused on learning from the teacher. Therefore, the students were not brave enough to argue with the elder. **High Self Assertion** 1. It focused on arguing and sharing opinion 2. It focused on active participation. 3. It focused on self confidence. 4. It was a kind of Socratic learning. 5. It belonged to Western culture. 6. It focused on the competitive classroom. 7. It focused on the straightforward expression. 8. It focused on the student-centeredness.

In summary, the findings from the learning log show that the module had raised the students' cultural awareness towards Low versus High Self Assertion.

4.8.6 High versus Low Context of Communication

Table 4.31: Findings from the Learning Log Indicating the Students' Cultural Awareness (N=52)

Questions	Frequency	
	Yes	No
Before studying the module, do you know what the High versus Low Context of Communication mean?	1	51
After studying the module, do you know what the High versus Low Context of Communication mean?	51	1

Table 4.32: Findings from the Learning Log Indicating the Students' Cultural Awareness in High versus Low Context of Communication Before and After Module Implementation (N=52)

Questions	Before the Module			After the module		
	Western Culture	Eastern Culture	I do not know	Western Culture	Eastern Culture	I do not know
1. Which culture does Low Context of Communication belong to?	2	1	49	49	2	1
2. Which culture does High Context of Communication belong to?	1	2	49	2	49	1

From Table 4.31, 51 students responded that they did not know what the culture of High versus Low Context of Communication meant before the course while 51 students responded that they were aware of the meaning of the culture of High versus Low Context of Communication after participating the course.

From Table 4.32, it indicates that, before studying the module, 49 students were not able to identify the culture of Contexts of Communication. After studying the module, 49 participants responded that the culture of High versus Low

Context of Communication belonged to Eastern culture and Western culture respectively.

From learning log, the students provided the in-depth information as shown in Table 4.33.

Table 4.33: Summary of In-Depth Data from the Learning Log towards High versus Low Context of Communication

My cross cultural awareness before the module	My cross cultural awareness after the module
1. I had no idea what these terms referred to. 2. I had never learned before.	**High Context of Communication** 1. It focused on the indirect expression. 2. It was prevalent in the Eastern culture. 3. It focused on high conflict avoidance. **Low Context of Communication** 1. It focused on the straightforward expression. 2. It was prevalent in the Western culture. 3. It focused on low conflict avoidance.

In summary, the findings from the learning log show that the module had raised the students' cultural awareness towards High versus Low Context of Communication.

Part III: The Effects of The Cultural Enrichment Course on Students' Learning Preference

This section describes the course evaluation concerning about the effects of the Cultural Enrichment Course towards students' learning preference. In response to the third research question: ***Will The Cultural Enrichment Course affect the students' learning preference as far as the academic cultures are concerned?*** The information including both quantitative data and qualitative data from three research instruments; the questionnaire, semi-structured interview, and learning logs is demonstrated accordingly.

4.9 Findings from Questionnaire

The objective of the questionnaire was to answer the third research question: ***Will The Cultural Enrichment Course affect the students' learning preference as far as the academic cultures are concerned?*** The questionnaire, therefore, aimed at eliciting the students' opinions about their learning preference before and after participating the Cultural Enrichment Course. The questionnaire was organized into two main parts: demographic information and the students' learning preference towards the cultural statements; namely, Collectivism versus Individualism, Confucian versus Socratic Learning, Discourse of Authority versus Participation, Convergent versus Divergent Learning , Low versus High Self Assertion, and High versus Low Context of Communication.

4.9.1   Students' Demographic Information

Table 4.34: Summary of Demographic Information

Demographic data	Samples	Percentage
Respondents' number of year studying in the Bilingual program		
Less than one year	3	6
One to three years	2	4
Four to six years	47	90
Total	52	100
Respondents' year that they started studying in the Bilingual Program		
Primary 1	44	85
Primary 2	-	-
Primary 3	1	2
Primary 4	2	4
Primary 5	-	-
Primary 6	5	9
Total	52	100
Respondents' language that they communicate with the parents		
Thai	42	81
Thai and English	10	19
Others	-	-
Total	52	100
Respondents' culture that they are brought up		
Western culture	5	10
Eastern culture	22	42
Western and Eastern culture	25	48
Total	52	100

52 Thai male students ranged from 11 to 13 years of age in the Bilingual program of Assumption College Samutprakarn were purposively selected to participate the Cultural Enrichment Course for four months. The demographic information is presented as follows:

From the Table 4.34, 90 % of the respondents had been exposing to the bilingual program for 4 to 6 years. In addition, the rest of the students had only exposed to the bilingual program less than three years.

As shown in Table, 85% percent of the respondents learned in the bilingual program while the rest of the respondents had less exposure to the bilingual classroom

In addition, it indicates that 81% of the students were monolingual because they solely used Thai as their language at home. However, the rest of them were more familiar to communicate bilingually since their parents used both Thai and English as means of communication.

Last of all, it shows that 25% of the students were familiar with the bilingually cultural setting since their parents had cultivated them with both Western and Eastern cultures. 5% of the students were brought up in the Western culture while 22 % of the students in the class merely grew up with the Eastern cultures.

4.9.2 Findings From Attitudinal Questionnaire towards Academic Cultures

Table 4.35: Means, Standard Deviations, t-values, and the Significance of the Pre- Questionnaire and the Post- Questionnaire (N= 52)

Cultural Statements	Mean		Mean Difference	S.D.	t
	Before	After			
1. I like taking control of my learning.	2.56	3.94	-1.38	0.60	-16.67 *

p< .05

Cultural Statements	Mean		Mean Difference	S.D.	t
	Before	After			
2. I want to have assistance and support from the teacher.	3.65	2.21	1.44	0.64	16.20*
3. I like participating actively in class.	2.81	3.85	-1.04	0.56	13.40*
4. I like waiting for the teacher's explanation	3.60	2.58	1.02	0.64	11.46*
5. I like initiating the discussion in class.	2.60	3.38	-0.79	0.50	-11.41*
6. I like listening to the discussion in class.	3.38	2.58	0.81	0.40	14.64 *
7. I don't like showing respect to the teacher.	1.83	1.73	0.10	0.30	2.32*
8. I like showing respect to the teacher.	4.17	4.21	0.04	0.28	-1.00
9. I like questioning the teacher immediately during the class when I don't understand the lesson.	2.27	3.73	-1.46	0.64	-16.45*

p< .05

Cultural Statements	Mean		Mean Difference	S.D.	t
	Before	After			
10. I don't like questioning the teacher immediately in class.	3.48	2.48	1.00	0.49	14.87*
11. I like studying through student-centeredness.	2.83	3.50	-0.67	0.51	9.46*
12. I like studying through the teacher-centeredness.	3.27	2.67	0.60	0.50	8.68*
13. I like studying through memorization.	3.27	2.52	0.75	0.44	12.37*
14. I like applying the critical thinking to synthesize the information from the lesson.	2.83	3.60	-0.77	0.43	8.68*
15. I like relying on the textbooks and teacher.	3.65	2.69	0.96	0.52	13.27*

p< .05

Cultural Statements	Mean		Mean Difference	S.D.	t
	Before	After			
16. I like relying on the sources of knowledge both inside and outside the class.	2.73	3.60	-0.87	0.49	12.83*
17. I like paying attention to lessons and studying hard.	3.37	2.88	0.48	0.50	6.87
18. I like studying through discussion and argument.	2.77	3.52	-0.75	0.44	-12.37*
19. I want to be successful in my study to fulfill my parents' expectations.	3.90	3.95	-0.05	0.49	1.06
20. I want to be successful to fulfill my needs.	3.67	4.75	1.08	2.19	3.55*
21. I don't like expressing opinions which might be in conflict with others.	3.52	2.48	1.04	0.52	14.33*

$p < .05$

Cultural Statements	Mean		Mean Difference	S.D.	t
	Before	After			
22. I like sharing opinions even though they might be conflicting with others.	2.69	3.52	-0.83	0.47	12.59*
23. I don't like sharing opinions if I am not confident enough.	3.50	2.83	0.67	0.51	9.45*
24. I like sharing information even though I am not confident about it.	2.71	3.46	-0.75	0.48	11.27*
25. I like citing the sources of information when doing report.	2.85	3.67	-0.83	0.55	10.84*
26. I like copying or reproducing ideas without citing the sources.	3.56	2.56	1.00	0.49	14.89*

p< .05

Cultural Statements	Mean		Mean Difference	S.D.	t
	Before	After			
27. I don't like sharing opinions in class.	3.37	2.50	0.87	0.40	15.70*
28. I like sharing opinions because of having no fear of failure.	2.44	3.48	-1.04	0.59	12.63*
29. I like expressing ideas directly.	2.77	3.54	-0.77	0.51	10.89*
30. I like expressing ideas indirectly.	3.40	2.60	0.81	0.44	13.10*
31. I like expressing myself with clear and direct verbal language that I can understand the message easily.	2.83	3.38	-0.56	0.50	8.02*
32. I like expressing opinions through non-verbal language such as gestures, eye-contact, or facial expressions.	3.38	2.77	0.62	0.49	9.03*

$p < .05$

Cultural Statements	Mean		Mean Difference	S.D.	t
	Before	After			
33. I like being punctual whenever I do anything.	3.60	3.69	0.09	0.30	-2.33*
34. I do not like being when I do anything.	2.37	2.42	0.05	0.24	1.77
35. I like relying on practical learning rather than theoretical learning.	2.60	3.44	-0.85	0.46	-13.27*
36. I like relying on theoretical learning rather than practical learning.	3.62	2.75	0.87	0.53	11.89*

*$p < .05$

From Table 4.35, the findings show that all the statements except 8, 19, 34 were significantly different at .05 level. That is to say, students' learning preference before participating the Cultural Enrichment Course was significantly different after participating the course.

The findings also show that the cultural statements 8, 19, 34 were not significantly different at .05 level. In other words, the students' learning preference towards those statements before participating the Cultural Enrichment Course was more or less the same after participating the course.

In summary, the findings from the questionnaire are relevant to the fact that the Cultural Enrichment Course had a significant effect on the students' learning preference towards six aspects of academic cultures. After participating the course, it

is obvious that, overall, students had a positive attitude towards applying most of the Western academic cultures in the bilingual classroom. Nonetheless, students' perception towards some of the Eastern academic cultures was still positive for learning in the bilingual classroom in Thai context.

4.10 Findings from Semi-Structured Interview

The objective of the semi-structured interview was to provide both quantitative and qualitative information to provide in-depth information in response to the third research question : ***Will The Cultural Enrichment Course affect the students' learning preference as far as the academic cultures are concerned?*** The demographic information from the semi-structured interview was demonstrated on page 122. In order to obtain in-depth information, the interview aimed at exploring students' learning preference towards a variety of academic cultures before and after the course. The findings from interview were presented through six main academic cultures that differentiate the Western and Eastern ways of learning.

4.10.1 Collectivism versus Individualism

Table 4.36: Findings from Interview on the Students' Learning Preference towards Collectivism versus Individualism

Interview Results on Collectivism versus Individualism					
Pre-Semistructured Interview			Post-Semistructured Interview		
The reasons why the students prefer either Collectivism versus Individualism					
Collectivism			Collectivism		
	Frequency	Percentage		Frequency	Percentage
1. I didn't know.	10	100	1. I liked being dependent on my teacher.	8	80
			2. I liked relying on the group interrelation.	8	80
			3. I liked avoiding the conflict.	3	30
			4. I liked conforming to the group.		
Individualism			Individualism		
	Frequency	Percentage		Frequency	Percentage
1. I didn't know.	10	100	1. I liked asserting myself.	4	40
			2. I liked learning independently.	6	60
			3. I liked arguing or discussing with my teachers.	5	50
			4. I liked expressing my feeling freely.	5	50

Before participating in the Cultural Enrichment Course, none of the students responded that they had no any preference towards Collectivism versus Individualism because they did not know what they were.

After completing the course, students were asked which aspect of academic cultures they preferred. From the findings, most of the students preferred Individualism while some of them still preferred Collectivism as shown in Table 4.36. Some still placed value on the Collectivism in Thai classroom. One student commented that " .....*Even though our teacher encourages the students to rely on ourselves, I think that Collectivism works well in Thai classroom.....*"

To conclude, it is obvious that the course affected the students to be positive preference on applying the culture of Individualism in the bilingual classroom.

4.10.2 Confucian versus Socratic Learning

Table 4.37: Findings from Interview on the Students' Learning Preference towards Confucian versus Socratic Learning

Interview Results on Confucian versus Socratic Learning					
Pre-semistructured Interview			Post-semistructured Interview		
The Reason why the students prefer either Confucian versus Socratic Learning					
Confucian Learning			Confucian Learning		
	Frequency	Percentage		Frequency	Percentage
1. I didn't know.	10	100	1. I liked learning in group.	2	20
			2. I liked the teacher-centeredness.	2	20
			3. I didn't have to assert myself.	1	10
Socratic Learning			Socratic Learning		
	Frequency	Percentage		Frequency	Percentage
1. I don't know.	10	100	1. It was good for the bilingual classroom.	4	40
			2. I liked asserting more.	3	30

Interview Results on Confucian versus Socratic Learning					
Pre-semistructured Interview			Post-semistructured Interview		
The Reason why the students prefer either Confucian versus Socratic Learning					
Socratic Learning			Socratic Learning		
	Frequency	Percentage		Frequency	Percentage
			3. I liked studying in the challenging classroom.	2	20
			4. I liked arguing and discuss with the teachers.	6	60
			5. I liked learning through student-centeredness.	5	50

Before participating the Cultural Enrichment Course, the students had no preference towards both Confucian versus Socratic Learning. From Table 4.37, it was found that the course affected the students' attitude. There were some who were positive learning preference towards Socratic Learning while others favored the Confucian Learning.

After completing the course, students' opinions were elicited to find out which aspects of academic cultures they preferred. From the findings, most of the students preferred Socratic Learning while some still preferred the cultural aspects of Confucian Learning.

Overall, the interview findings are also relevant to the questionnaire in that the Cultural Enrichment Course had positively affected most of the students. That is, they were willing to adapt the culture of arguing, active participation, and confidence in the bilingual classroom.

4.10.3 Discourse of Authority versus Participation

Table 4.38: Findings from Interview on the Students' Learning Preference towards Discourse of Authority versus Participation

Interview Results on Discourse of Authority versus Participation					
Pre-semistructured Interview			Post-semistructured Interview		
The Reason why the students prefer either the Discourse of Authority versus Participation					
Discourse of Authority			Discourse of Authority		
	Frequency	Percentage		Frequency	Percentage
1. I liked learning through teachers and textbooks.	3	30	1. I liked learning through teachers and textbook.	3	30
2. I liked gaining knowledge from teacher directly.	1	10	2. I liked teacher-centeredness.	3	30
3. I liked the classroom was discipline.	1	10	3. I did not like to assert myself.	2	20
4. I didn't know.	5	50			
The Reason why the students prefer either the Discourse of Authority versus Participation					
Discourse of Participation			Discourse of Participation		
	Frequency	Percentage		Frequency	Percentage
1. I was relaxed.	1	10	1. I liked active participation.	7	70
2. I liked active participation.	2	20	2. I liked discussing.	4	40
3. I didn't know.	7	70	3. I liked student-centeredness.	5	50

Before participating the Cultural Enrichment Course, 50% of the students responded that they had no preference towards the Discourse of Authority versus Participation. However, 20% of the students favored the Discourse of Participation while the rest favored the Discourse of Authority.

After completing the course, the students were asked which aspects of academic cultures they preferred. From the findings, most of the students preferred the discourse of participation while some of them still preferred the cultural aspects of the Discourse of Authority.

In brief, the interview findings affirm that the Cultural Enrichment Course had affected most of the students' learning preference. That is, their learning preference was positive towards the cultural aspects of Discourse of Participation.

4.10.1.4 Convergent versus Divergent Learning

Table 4.39: Findings from Interview on the Students' Learning Preference towards Convergent versus Divergent Learning

Interview Results on Convergent and Divergent Learning					
Pre-semistructured Interview			**Post-semistructured Interview**		
The Reason why the students prefer either Convergent or Divergent Learning					
Convergent Learning			**Convergent Learning**		
	Frequency	**Percentage**		**Frequency**	**Percentage**
1. I didn't know.	10	100	1. I could acquire knowledge directly from teacher and books.	1	10
			2. I liked learning in group.	2	20
			3. I liked learning through memorization.	1	10
Divergent Learning			**Divergent Learning**		
	Frequency	**Percentage**		**Frequency**	**Percentage**
1. I didn't know.	10	100	1. I could acquire knowledge critically.	8	80
			2. I liked getting knowledge from both inside and outside the class.	7	70

Before completing the course, the students had no preference towards Convergent versus Divergent Learning. From the post- interview findings, the course had affected the students' attitude. They could clarify their reasons why they preferred either Convergent or Divergent learning as shown in Table 4.39.

In summary, the course had positively affected the students' learning preference on the culture of Divergent Learning.

4.10.1.5 Low versus High Self Assertion

Table 4.40: Findings from Interview on the Students' Learning Preference towards Low versus High Self Assertion

Interview Results on Low versus High Self Assertion					
Pre-semistructured Interview			**Post-semistructured Interview**		
The Reason why the students prefer either Low versus High Self Assertion					
Low Self Assertion			**Low Self Assertion**		
	Frequency	**Percentage**		**Frequency**	**Percentage**
1. I liked waiting for teacher's explanation.	2	20	1. I liked learning from the teachers.	3	30
2. I liked avoiding the free expression.	1	10	2. I liked avoiding the uncertainty.	1	10
3. I didn't know.	7	70	3. I did not like to sharing.	2	20
High Self Assertion			**High Self Assertion**		
	Frequency	**Percentage**		**Frequency**	**Percentage**
1. I liked sharing the ideas independently.	2	20	1. I liked expressing my opinion directly.	6	60
2. I liked sharing the ideas with friends.	1	10	2. I liked obtaining the clear message that is easy to decode.	7	70

Interview Results on Low versus High Self Assertion					
Pre-semistructured Interview			Post-semistructured Interview		
The Reason why the students prefer either Low versus High Self Assertion					
High Self Assertion			High Self Assertion		
	Frequency	Percentage		Frequency	Percentage
3. I didn't know.	7	70	3. I liked the active participation.	5	50
			4. I like discussing independently.	5	50

70% of the interviewees responded that they had no preference towards the classroom of high and low self assertion. 30% of them, however, showed their preference towards either the value of high or low self assertion.

From Table 4.40, it highlights the interview findings that the students who were positive towards high self assertion and those who were favorable of the low self assertion could specify their reasons why they preferred either High or Low Self Assertion.

In general, the course obviously affected the students' learning preference. That is, they were positive towards the culture of High Self Assertion.

4.10.1.6 High versus Low Context of Communication

Table 4.41: Findings from Interview on the Students' Learning Preference towards High versus Low Context of Communication

Interview Results on High versus Low Context of Communication					
Pre-semistructured Interview			**Post-semistructured Interview**		
The Reason why the students prefer either High versus Low Contexts of Communication					
High Context of Communication			**High Context of Communication**		
	Frequency	**Percentage**		**Frequency**	**Percentage**
1. I didn't know.	10	100	1. I liked expressing the idea indirectly to avoid the conflict.	1	10
			2. I did not want to offend the senior.	1	10
			3. I liked paying attention to the teacher.	1	10
Low Context of Communication			**Low Context of Communication**		
	Frequency	**Percentage**		**Frequency**	**Percentage**
1. I didn't know.	10	100	1. I liked expressing ideas straightforwardly and clearly which is easy to be decoded.	9	90
			2. I liked high self assertion.	7	70

In accordance with the findings, the students had no preference towards both High versus Low Context of Communication before the course. From the post interview findings, the course had affected the students' attitude in that the interviewees had preference towards either High or Low Context of Communication.

In summary, the interview data confirm that the course had affected the students' overall learning preference. That is, they were positive to the culture of Low Context of Communication.

4.11 Findings from Learning Logs

The objective of the learning log was to provide both quantitative and qualitative information to provide in-depth information in response to the third research question *Will The Cultural Enrichment Course affect the students' learning preference as far as the academic cultures are concerned?* To derive the immediate feedback, the logs for six main modules were given to students before and after participating in each module. The findings from learning log were demonstrated through six main academic cultures that differentiate the Western and Eastern academic cultures.

4.11.1 Students' Learning Preference towards Collectivism versus Individualism

Table 4.42: Means, Standard Deviations, t-values, and the Significance of the Pre- Learning Log and the Post-Learning Log (N= 52)

Cultural statements	Mean		Mean Difference	S.D.	t.
	Before	After			
1. I like the culture of Collectivism.	3.81	2.09	1.72	0.17	13.45*
2. I like the culture of Individualism.	2.83	3.58	-0.75	0.44	12.37*

*p < .05

Cultural statements	Mean		Mean Difference	S.D.	t.
	Before	After			
3. I like applying the culture of Collectivism for my study.	3.08	2.79	0.29	0.54	3.87*
4. I like applying the culture of Individualism for my study	3.12	3.40	-0.28	0.50	4.1

*p < .05

From Table 4.42, the findings show that all the statements were significantly different at .05 level. That is to say, students' learning preference before participating in the module of "Individualism and Collectivism" was significantly different after participating in the module.

The in-depth information that was presented in the open-ended questions is shown in Table 4.43.

Table 4.43: Summary of In-Depth Data from the Learning Log towards Collectivism versus Individualism

My attitude towards the culture before the module	My attitude towards the culture after the module
1. I had no idea. **Collectivism** 1. I preferred working in group. 2. I preferred learning with teachers.	**Collectivism** 1. I preferred giving respect to the teacher. 2. I preferred studying from teachers because the teacher is powerful source of knowledge. 3. I preferred working in group.

My attitude towards the culture before the module	My attitude towards the culture after the module
Individualism 3. I preferred studying with the foreign teachers. 4. Foreign teachers always asked students to discuss and argue.	4. I preferred low self assertion. **Individualism** 1. I preferred learning through discussion and arguing. 2. I preferred learning through competition. 3. I preferred learning through sharing. 4. Because of learning with many foreigners, it was suitable for the bilingual classroom. 5. I preferred having more freedom in learning. 6. I preferred active participation in the classroom.

In summary, it shows that overall students had a positive attitude towards applying the culture of Individualism in the bilingual classroom.

4.11.2 Students' Learning Preference towards Confucian versus Socratic Learning

Table 4.44: Means, Standard Deviations, t-values, and the Significance of the Pre- Learning Log and the Post-Learning Log (N= 52)

Cultural Statements	Mean	Mean	S.D.	t
		Difference		
	Before	After		
1. I think that the culture of Confucius Learning is good for bilingual classroom.	2.77	2.15	0.62	0.53	8.38*

*p < .05

Cultural Statements	Mean		Mean Difference	S.D.	t
	Before	After			
2. I think that the culture of Socratic Learning is good for bilingual classroom.	2.98	3.87	-0.89	0,42	14.93*
3. I like applying the culture of Confucius Learning in my study.	2.98	2.38	0.60	0.60	7.13*
4. I like applying the culture of Socratic Learning in my study.	2.85	3.85	-1.00	0.52	13.76*

*p < .05

From Table 4.44, the findings show that all statements were significantly different at .05 level. That is to say, students' learning preference before participating in the module of "In the World of Socrates and Confucianism" was significantly different after participating the module.

The in-depth information that was presented in the open-ended questions is summarized as shown in Table 4.45.

Table 4.45: Summary of In-Depth Data from the Learning Log towards Confucian versus Socratic Learning

My attitude towards the culture before the module	My attitude towards the culture after the module
1. I had no idea which one is better. **Confucius Learning** 1. It seemed that it is suitable for Eastern culture. **Socratic Learning** 1. It seemed that the foreign teachers prefer this teaching method.	**Confucius Learning** 1. Arguing and asking slowed down learning. 2. I liked learning from teachers because they are resourceful. 3. Knowledge from teachers was reliable. **Socratic Learning** 1. It was suitable for the bilingual classroom because foreign teachers were familiar with. 2. I liked learning through discussion and arguing 3. It was boring to study from teacher. 4. I liked participate in class. 5. I liked independent thinking. 6. I liked learning from outside the class.

In summary, it reveals that overall students had a positive learning preference towards applying the culture of Socratic Learning in the bilingual classroom.

4.11.3 Students' Learning Preference towards Discourse of Authority versus Participation

Table 4.46: Means, Standard Deviations, t-values, and the Significance of the Pre- Learning Log and the Post-Learning Log (N= 52)

Cultural Statements	Mean		Mean Difference	S.D.	t
	Before	After			
1. I think that the culture of Discourse of Authority is good for bilingual classroom.	3.23	2.69	0.54	0.50	7.71*
2. I think that the culture of Discourse of Participation is good for bilingual classroom.	2.77	3.25	-0.48	0.50	6.87*
3. I like applying the culture of Discourse of Authority in my study.	3.40	2.73	0.67	0.47	10.24*
4. I like applying the culture of Discourse of Participation for my study.	2.87	3.40	-0.53	0.50	7.71*

*p < .05

From Table 4.46, the findings show that all the statements were significantly different at .05 level. In other words, the cultural attitudes before

participating the module of "The Discourse of Learning" were significantly different after participating the module.

The in-depth information that was presented in the open-ended questions is summarized as shown Table 4.47.

Table 4.47: Summary of In-Depth Data from the Learning Log towards Discourse of Authority versus Participation

My attitude towards the culture before the module	My attitude towards the culture after the module
1. I had no idea which one is better. 2. I was not sure what the discourse of learning was. **Discourse of Authority** 1. The teacher seemed to be the center of classroom. 2. I was not brave enough to share idea. 3. Thai students usually only listened to the teacher vocabulary. 4. The classroom activity was not boring. **Discourse of Participation** 1. I preferred participating the classroom activates. 2. I preferred sharing and discussing in the class.	**Discourse of Authority** 1. Thai students were not able to communicate with foreign teachers in English. 2. I was safe to learn with the teacher. 3. I liked the culture of seniority. 4. It was impolite to argue with the teacher. 5. I was familiar with this kind of learning. 6. Learning through participation did not give much respect to the teacher. **Discourse of Participation** 1. It served well with the bilingual curriculum. 2. I liked learning through active participation. 3. I liked expressing opinion independently. 4. Learning through authoritarian could obtain the knowledge from only one source of knowledge. 5. I liked cooperatively learning with my classmates. 6. I preferred through discussion. 7. It was suitable for my classroom because most of my teachers are foreigners. 8. The students were able to learn by themselves. without reproducing the knowledge. 9. I could apply this way to learn other subject taught by foreigners.

In summary, it shows that overall students had a positive learning preference towards applying the culture of Discourse of Participation in the bilingual classroom.

4.11.4 Students' Learning Preference towards Convergent versus Divergent Learning

Table 4.48: Means, Standard Deviations, t-values, and the Significance of the Pre- Learning Log and the Post-Learning Log (N= 52)

Cultural Statements	Mean		Mean Difference	S.D.	t
	Before	After			
1. I think that Convergent way of learning is good for bilingual classroom.	3.43	2.54	0.89	0.50	8.71*
2. I think that Divergent way of learning is good for bilingual classroom.	2.57	3.45	-0.88	0.50	7.97*
3. I like applying the Convergent way of learning in my study.	3.45	2.63	0.82	0.47	11.24*
4. I like applying the Divergent way of learning for my study.	2.67	3.57	-0.53	0.90	9.61*

*p < .05

From Table 4.48, the findings show that all the statements were significantly different at .05 level. That is to say, the learning preference before participating the module of "Divergent and Convergent Learning" was significantly different after participating the module.

The in-depth information that was presented in the open-ended questions is summarized as shown in Table 4.49.

Table 4.49: Summary of In-Depth Data from the Learning Log towards Convergent versus Divergent Learning

My attitude towards the culture before the module	My attitude towards the culture after the module
1. I had no idea which one was better.	**Convergent Learning** 1. I preferred studying from teachers. 2. I preferred not learning through sharing and discussing. 3. Because of language limitation, I preferred learning from teachers in my bilingual classroom. **Divergent Learning** 1. I did not like studying alone. 2. I like getting knowledge from sharing with others. 3. Learning through argument was suitable for the bilingual classroom. 4. I preferred not learning only from memorization. 5. I preferred learning from a variety of activities.

In summary, it reveals that overall students had a positive learning preference towards applying the culture of Divergent Learning in the bilingual classroom.

4.11.5 Students' Learning Preference towards Low versus High Self Assertion

Table 4.50: Means, Standard Deviations, t-values, and the Significance of the Pre- Learning Log and the Post-Learning Log (N= 52)

Cultural Statements	Mean		Mean Difference	S.D.	t
	Before	After			
1. I think that the culture of Low Self Assertion is good for bilingual classroom.	3.00	1.94	1.06	0.50	15.20*
2. I think that the culture of High Self Assertion is good for bilingual classroom.	3.12	4.50	-1.38	0.60	16.67*
3. I like applying the culture of Low Self Assertion in my study.	3.69	2.08	1.61	0.49	23.71*
4. I like applying the culture of High Self Assertion in my study.	2.42	3.62	-1.2	0.56	15.31*

*p < .05

From the Table 4.50, the findings show that all the statements were significantly different at .05 level. That is to say, the cultural attitude before participating the module of "East Meets West" was significantly different after participating the module.

The in-depth information that was presented in the open-ended questions is summarized as shown Table 4.51.

Table 4.51: Summary of In-Depth Data from the Learning Log towards Low versus High Self Assertion

My attitude towards the culture before the module	My attitude towards the culture after the module
1. I didn't know which one was better. **Low Self Assertion** 1. It seemed to be suitable for Thai classroom. **High Self Assertion** 1. It seemed to be suitable for the bilingual classroom.	**Low Self Assertion** 1. I preferred waiting the answer from the teacher. 2. I preferred not arguing with others. 3. Learning through low assertion could speed up learning process because the teacher was the only person to transfer the knowledge. 4. My parents kept telling me to pay respect and not argue with the elder. 5. I was afraid of making a mistake. **High Self Assertion** 1. I preferred having opportunity to obtain knowledge equally. 2. I preferred sharing the information. 3. It was suitable for learning in the bilingual classroom. 4. Learning became more challenging. 5. Assertion could help me to construct the knowledge. 6. The knowledge could be extended . 7. I was able to practice the leadership skill 8. I preferred to be independent to share opinion. 9. It gave students the opportunity to find the knowledge by themselves. 10. The students were able to gain the knowledge from a variety of sources of knowledge. 11. There were many foreign teachers in the English program.

My attitude towards the culture before the module	My attitude towards the culture after the module
	12. With high self assertion, it gave students opportunity to gain the new knowledge from others. 13. With the low self assertion, I would not get what I want to know. 14. With the high self assertion, the students were able to monitor their understanding through asking and sharing. 15. It was suitable for language learning. 16. With low self assertion, the students would become less active. **Low Self Assertion** 1. I preferred waiting the answer from the teacher. 2. I preferred not arguing with others. 3. Learning through low assertion could speed up learning process because the teacher was the only person to transfer the knowledge. 4. My parents kept telling me to pay respect and not argue with the elder. 5. I was afraid of making a mistake.

In summary, it reveals that overall students had a positive attitude towards applying the culture of High Self Assertion in the bilingual classroom.

4.11.6 Students' Learning Preference towards High versus Low Context of Communication

Table 4.52 : Means, Standard Deviations, t-values, and the Significance of the Pre- Learning Log and the Post-Learning Log (N= 52)

Cultural Statements	Mean		Mean Difference	S.D.	t
	Before	After			
1. I think that the culture of High Context of Communication is good.	3.45	2.56	0.89	0.60	8.76*
2. I think that the culture of Low Context of Communication is good.	2.65	3.75	-1.1	0.56	8.75*
3. I like applying the culture of High Context of Communication in my study.	3.58	2.78	0.80	0.61	9.67*
4. I like applying the culture of Low Context of Communication in my study.	2.76	3.35	-0.59	0.57	8.56*

*p < .05

From Table 4.52, the findings show that all the statements were significantly different at .05 level. That is to say, the cultural learning preference before participating the module of "High and Low Contexts of Communication" was significantly different after participating the module.

The in-depth information that was presented in the open-ended questions is summarized as presented in Table 4.53.

Table 4.53: Summary of In-Depth Data from the Learning Log towards High versus Low Context of Communication

My attitude towards the culture before the module	My attitude towards the culture after the module
1. I did not know which one was better.	**High Context of Communication** 1. It took longer time to understand the context. 2. It was polite not to express the idea straightforwardly and directly to others. 3. It was likely to generate the conflict to communicate through the low context if communication. 4. I was not brave enough to communicate straightforwardly with the more senior. 5. I liked low self assertion. **Low Context of Communication** 1. Foreigners preferred students to express the opinion straightforwardly and clearly. 2. It took short time to understand the content. 3. I could reach the knowledge faster and clearer. 4. I preferred high self assertion. 5. It was suitable for the bilingual classroom. 6. The students may misunderstand through high context of communication.

In summary, it indicates that overall students had a positive attitude towards applying the culture of Low Context of Communication in the bilingual classroom.

4.12 Summary

This chapter presents the results and findings in response to the research questions. Information from the needs analysis via the use of questionnaire, unstructured interview, and reflective writing had been reported. The information points out that there were the cultural disparities between foreign teachers and Thai students towards six academic cultures.

To fill the disparities, the Cultural Enrichment Course had been developed. The process of the Cultural Enrichment Course development had been presented in the following steps:

1. An intensive study on six academic cultures

2. The transformation of needs analysis into course development

3. The synthesis of five teaching theories into the course rationale

4. The transformation of course rationale into AIREE Instructional Model

5. The development of the Cultural Enrichment Course Framework

In response to second research question, the findings from all research instruments which were the cultural awareness test, semi-structured interview, learning logs consistently confirm that, in general, the Cultural Enrichment Course had significantly raised students' cultural awareness towards six academic cultures in the bilingual context.

In response to third research question, the findings from all research instruments which were questionnaire, semi-structured interview, and learning logs similarly confirm that, in general, the Cultural Enrichment Course had significantly raised students' learning preference towards both Western and Eastern academic cultures.

CHAPTER V

SUMMARY AND DISCUSSION

This chapter consists of three parts. The first part begins with a brief summary of the study. It reviews the research objectives, the research hypotheses, the research design, the research procedure, and the research findings. The second part relates to the conclusion that discusses the interpretation of the findings. The third part provides the pedagogical implication derived from the study. The last part presents recommendations for further research.

5.1 Summary of the Study

1. The Research Objectives

The objectives of this study were:

1.1 To develop the Cultural Enrichment Course with an emphasis on the academic cultures for Thai students in the bilingual program

1.2 To investigate the students' cultural awareness towards the academic culture in the bilingual classroom before and after participating in the course.

1.3 To investigate the students' learning preference towards the academic culture in the bilingual classroom before and after participating in the course.

2. Research Hypotheses

Two hypotheses were proposed in this study :

2.1 The Cultural Enrichment Course has significant effects on Thai students' cultural awareness towards the academic cultures in the bilingual context.

2.2 The Cultural Enrichment Course has significant effects on Thai students' learning preference towards the academic culture in the bilingual context.

3. Research Procedure

The procedure of this research consisted of three phases:

Phase 1: The Transformation of Needs Analysis into the Course Conceptualization

120 Thai students and 60 foreign teachers in the bilingual program from six schools within St. Gabriel Foundation participated in the needs analysis. The main focus of the needs analysis was to find out the cultural disparities between foreign teachers and Thai students towards six academic cultures through three research instruments: questionnaire, interviews, and reflective. As a result, the findings of the cultural disparities were conceptualized into six modules of the Cultural Enrichment Course.

Phase 2: Course Framework Development

The Course framework development phase was composed of four main stages: 1) study the academic cultures that differentiate Western and Eastern academic cultures; 2) study, analyze, and synthesize to derive the key concepts from five main teaching theories including Active Learning, Constructivism, Cooperative Learning, Experiential Learning, and Constructionism; 3) synthesize the key concepts to derive the course rationale for the Cultural Enrichment Course; 4) transfer the course rationale into AIREE Instructional Model.

Phase 3: Course Implementation and Evaluation

The instruments for the course development including the lesson plans, learning materials, teaching aids were validated by three experts using IOC. They also gave additional comments and suggestions. The instruments for the course effectiveness evaluation including the cross cultural awareness test, the attitudinal questionnaire, the interview format, the learning log format were validated by the other three experts.

All lessons were piloted with fifty two students having similar characteristics with the participants in the main study. The information obtained from the pilot study was used to adjust the research instruments.

The course was implemented for four months totaling of 18 weeks through six modules with 23 units of learning. The cultural awareness pretest and pre-questionnaire were given to the students before participating in the course. Then, ten students were randomized for pre-Semi-structured interview. The students were then exposed to six modules covering with 23 units of learning. Each class lasted for 50-60 minutes. By the end of each module, the students were asked to complete the learning log to express their cultural awareness, their learning preference towards each academic culture After finishing the course, the data from post-cultural awareness test, questionnaire, post Semi- structured interview were once again collected.

To analyze the data, both quantitative and qualitative approaches were applied. T-test and descriptive statistics were employed to quantitatively analyze the scores of students' cultural awareness, learning preference towards a variety of cultural values before and after the course implementation. The data from the interviews were analyzed by content analysis and percentage. The data from the students' learning log was analyzed by the descriptive statistics, t-test, and content analysis.

5.2 Findings

The findings were presented in three parts. The first one was the finding from the Cultural Enrichment Course development. Another was the findings from the effect of the Cultural Enrichment Course on students' cultural awareness. The other was the findings from the effect of the Cultural Enrichment Course on students' learning preference.

In response to the first research question: *How can The Cultural Enrichment Course be developed?* The development of the Cultural Enrichment Course in this study consisted of five steps. First, six academic cultures which were Collectivism versus Individualism, Confucian versus Socratic Learning, Discourse of Authority versus Participation, Convergent versus Divergent Learning, Low versus High Self

Assertion, High versus Low High Context of Communication were intensively studied to find out how they differentiated Western and Eastern academic cultures. Second, the needs analysis was conducted to find out the cultural disparities between foreign teachers and Thai students towards six academic cultures. The similar findings from all needs instruments similarly show that there were the cultural disparities towards six academic cultures. These cultural disparities were then conceptualized into six modules in the Cultural Enrichment Course. Third, five teaching theories which were Active Learning, Constructivism, Experiential Learning, Cooperative Learning, and Constructionism were studied, integrated, and synthesized to derive the rationale for the Cultural Enrichment Course. Fourth, the rationale for the Cultural Enrichment Course was then implemented to develop the multiple- instructional model called the AIREE Model. Fifth, all the components of the course including studying on the cultural background on six academic cultures, findings from needs analysis, the derivation of course rationale, the transformation of the course rationale into AIREE instructional model were used to construct the framework for the Cultural Enrichment Course.

In response to the second research questions, *Will The Cultural Enrichment Course enhance Thai students in the bilingual program to be aware of the academic cultures in the bilingual learning environment?* The information from the cultural awareness test, semi-structured interview, learning log had been collected and analyzed. The results indicate that the Cultural Enrichment Course successfully raised the students' cultural awareness towards the academic cultures in the Western and Eastern academic cultures.

In response to the third research question: *Will The Cultural Enrichment Course affect the students' learning preference as far as the academic cultures are concerned?* The information from the questionnaire, semi-structured interview, learning log had been collected and analyzed.

Both quantitative and qualitative findings from all the research instruments consistently indicate that the students had positive learning preference towards both Western academic cultures: Individualism, Socratic Learning, Discourse of

Participation, Divergent Learning, High Assertion, and Low Context of Communication. However, students still valued the Eastern Academic cultures: the seniority, hard working, learning for future achievement to fulfill parents' expectations.

5.3 Discussions

This study demonstrates how the Cultural Enrichment Course had been developed tailoring to the cultural disparities between the foreign teachers and Thai students. The findings of this research study are discussed on three main aspects: the development of the Cultural Enrichment Course, the distinguishing features of the course that have contributed to the students' improvement in their cultural awareness ,and their learning preference towards Western and Eastern academic cultures.

5.3.1 The Development of Cultural Enrichment Course

5.3.1.1. An Overall Picture of the Cultural Enrichment Course

According to Tubtimtong (1994), many courses today hardly utilize the concept of needs analysis to design the course. However, the present study had completely covered the whole process of course development ranging from a thorough needs analysis to course development, course implementation and course evaluation. Referring to Figure 4.6 "Framework for Course Development' mentioned in Chapter IV, the study started from needs analysis with relevant theories of six academic cultures. The study then moved to the process of the Cultural Enrichment Course development. The validation process had been conducted through experts and pilot study.

5.3.1.2 The Effectiveness of Course Design

There are features of the Cultural Enrichment Course that lead to the effectiveness of the course design.

One of the most important reasons leading to the effective course design is that the course had been tailor-made based on the needs analysis of the cultural disparities between foreign teachers and Thai students towards six

academic cultures. According to Dudley-Evans and St. John (1998), needs analysis is the core of the course development process that leads to a very focused course. Results from this present study confirm that needs analysis which specified the cultural disparities between foreign teachers and Thai students, was the key and crucial step for a successful the Cultural Enrichment Course design.

Another feature is the course framework development. According to Murcia and Olshtain (2000), the process-based curriculum gradually shifts from product to an emphasis on process. The framework for the Cultural Enrichment Course was developed to encourage students to learn systematically. Therefore, the course framework started from the study on five main teaching theories: Active Learning, Constructivism, Experiential Learning, Cooperative Learning, and Constructionism. After the intensive study of five teaching theories, the key concepts from each theory were synthesized to derive the rationale for the Cultural Enrichment Course. The rationale was then implemented to develop the multiple-teaching model called the AIREE Instructional Model. All the teaching stages in the AIREE Model encouraged students to gradually and systematically grasp the cultural awareness through five main teaching stages.

An important feature of the Cultural Enrichment Course that leads to the effective course design is AIREE Instruction Model itself. Researchers (Cronbach and Snow, 1997; Glaser, 1968; Miller, Wilkes, and Cheetham,1993) have noted that no single teaching approach or course structure is optimal for all students. Students diversity in terms of cognitive styles, personality, individual preference for teaching styles, achievement, motivation, and other variables suggests that attention to the course structure and its influence on learning and students' satisfaction is critical to successful implementation of teaching strategies (Miller et al, 1993). Therefore, an eclectic approach, selecting principles and techniques from many theoretical perspectives, plays a primary role in analyzing and synthesizing various instructional theories and principles that result in the creation of AIREE Instructional Model.

The AIREE Instructional Model was composed of five main steps: Awareness, Interaction, Reflection, Evaluation, and Exhibition. Each of main steps of the AIREE Model is discussed as follows:

The *'Awareness'* teaching stage was the first teaching stage which aimed at assisting students to explicitly understand the terms through teacher-centered instruction because there were many cultural terms that they were not familiar with. Once the students understood the terms, the learning-teaching method was then gradually shifted to students-centeredness aiming at implicit cultivation of students' cultural awareness. Students were exposed to concrete experience from a variety of sources such as movies, newspapers, anecdotes, and magazines because they could help students see clearer differences between of Western and Eastern academic cultures. From one of the learning logs, one student gave an interesting remark as follows:

> S4: Once listening to the teacher's explanation, I could
> understand the cultural terms 'Discourse of Participation
> versus Authority'. However, I can see a clearer picture
> on Discourse of Participation and Authority once
> I watched movie.

During *'Interaction'* teaching stage, the students then gradually grasped the in-depth cultural understanding through the indirect instructional strategies that focused on students' interaction such as group and whole class discussion, brainstorming, problem solving, and group investigation. These activities could help students acquire in-depth cultural understanding through sharing ideas with other classmates. Extracts from learning logs show how students could grasp the cultural understanding through the '*Interaction*' teaching stage.

S10: Through brainstorming activity, I could understand

the concept more once I exchanged my ideas with other friends.

S28: I enjoyed the lesson 'Being Independent Students and Dare

to Challenge' because I and my friends worked together

very well to compete with other groups.

To extend students' cultural awareness into their own perception, the *'Reflection'* teaching stage aimed at encouraging students to reflect their cultural perception towards academic cultures through classroom activities such as oral presentation, reflective writing, and peer discussion. An extract from one learning log shows that some activities in the reflection could elicit students' perception.

S42: When I was asked to reflect my learning preference

towards Individualism and Collectivism, I was very happy to

share ideas with my friend.

Students were then exposed to '*Evaluation*' teaching stage to self evaluated their cultural awareness and cultural perception through a variety of classroom activities such as self assessment, group and whole class discussion, questioning and answering, and testing. Students were then asked to extend their cultural awareness into different students' works. One of the students wrote:

S26: Once asked to evaluate my cultural awareness and

learning preference in group discussion, could get

clearer information on how Discourse of Participation

is beneficial in the bilingual classroom.

The '*Exhibition*' teaching stage was to encourage students to transfer their cultural awareness and cultural perception into different forms of students' work such as drawings, writing anecdotes, doing mind mapping, and doing

project works. These works were collected in their cultural portfolio so that the students could see their progress of their cultural awareness and perception. One of the students wrote:

S35: I thought that drawing picture to demonstrate the

differences between Classroom of Authority versus Participation

was good for me and my friends to understand the concept

of Discourse of Learning in Western and Eastern

academic cultures.

5.3.2 Students' Cultural Awareness

Many factors of the Cultural Enrichment Course had increased students' cross cultural awareness which will be discussed as follows:

5.3.2.1 Explicit Instruction

The explicit instructions were applied to raise the students' cultural awareness through guiding students to learn the terms that they were not familiar with. In accordance with Hausfather (1996), Kauchak D.P. and Eggen P.D. (1998), the guided-instruction can narrow down the zone of proximal development because the teacher helps students construct knowledge. The students in the course were, therefore, explicitly taught the cultural terms and concepts that they were not familiar with. At the beginning of each module, the cultural terms that students were not familiar with such as Individualism, Collectivism, Convergent and Divergent learning were introduced to students first. Extracts from learning logs similarly show the effects of explicit instruction:

S8: After learning with the teacher, I was more aware of the

cultural concepts such as Individualism or Collectivism that

I had never learned before.

S12: From the course, I had learned many cultural vocabularies that I
did not know.

5.3.2.2 Implicit Instruction

Implicit instruction also attributed to the effectiveness of the course to raise students' cross cultural awareness. Many features of the Cultural Enrichment Course had implicitly cultivated their cultural awareness on both Western and Eastern academic cultures.

5.3.2.2.1 The Authenticity of the Cultural Enrichment Course

According to the Constructivism theory developed by Vygotsky (1978), the students' zone of proximal development can be narrowed down through learning within the authentic context of learning because it can lead the students to move to their highest potential development. In this study, the Cultural Enrichment Course applied the authentic learning instruction through the authentic learning materials such as movies, magazines, newspapers, or internet. These materials could motivate students to learn how they could apply either Western and Eastern academic cultures to the authentic context of the situation. Extracts from learning log are presented as follows:

S5: The classroom activity like watching movie made it easy
to understand the differences of Western and Eastern
academic culture.

S13: I had opportunity to discover the cultural facts such as
the significance of punctuality from field interview
with foreigners.

S2: After listening to my friends' anecdotes, I could learn how
Western and Eastern academic cultures affected their study.

S37: I critically discovered the cultural facts when I learned from

the reliable sources of information like newspapers, magazines,

or internet.

5.3.2.2.2 Active Participation

In accordance with McKeachie (1998), discussion
and sharing are the learning strategies promoting students' active participation. In
consistence with the constructivist learning, the students were, therefore, supposed to
be given an equal opportunity to verbal their thinking and refine their understanding
by comparing the ideas with others. Therefore, the activities in the Cultural
Enrichment Course were designed to allow students to investigate and discover the
cultural fact through open discussion and share their critical and creative thinking
from activities such as brainstorming, cultural mind mapping, propaganda analysis.
The students in the Cultural Enrichment Course were also required to analyze the
differences and similarities of their cultural understandings with other classmates.
Extracts from learning logs are presented as follows:

S4: Both teachers and students were equal in this class, so I felt free
to discuss with the teacher.

S9: From the course, I had freedom to question my teacher
whenever I wanted to.

5.3.2.2.3 Learning through Cooperative Instruction

According to Johnson and Johnson (1994), and Slavin
(1995), the Cooperative Instruction aim at helping students meet specific learning and
interpersonal goal. In this study, the students in the Cultural Enrichment Course were
exposed to different activities and were required to work cooperatively to derive the
cross cultural understanding. For example, students in each group were assigned to
interview the foreign teachers on the significance of punctuality. They were supposed

to gather, synthesize, and contribute the cultural data to other classmates in conceptualizing the cultural concept of 'Punctuality'. In addition, students were asked to work cooperatively to create their work. The activity "Cultural Wall Exhibition" could activate students in each group to actively cooperated to create their cultural wall chart. Extracts from classroom observation are presented as follows:

> S22: The activities on the cultural day camp such as Cultural Wall
>
> Exhibition, Cultural Jeopardy, Cultural Riddle,
>
> Cultural Treasure Hunt, Picking a Chair gave me a chance
>
> to cooperatively learn about the relationship among
>
> six academic cultures.

5.3.2.2.4 Learning through Concrete Experience

Last but not least, providing students the concrete experience obviously played an important role in raising students' cross cultural awareness. According to the intellectual development theory developed by Piaget (1972), the teachers need to activate the students' background knowledge and the new experience simultaneously so that students can assimilate and accommodate the old and new information. In this study, the Cultural Enrichment Course simultaneously exposed students to see clearer picture on the differences and similarities of their cultural background knowledge and the new one through the primary source of information such as movies, newspapers, people, the Internet etc. In accordance with the idea of Experiential Learning proposed by Kolb (1984), the concrete experience needs to be provided to the students first because they have an opportunity to participate in the experience and are engaged on number of levels, intellectually, physically, emotionally, and spiritually. After exposing students to the concrete experience, the students should be given an opportunity to concretely construct their own work so that they can recognize their understanding concretely. As mentioned by Paperts (1999), doing so can strengthen students' understanding towards their topic of learning. This kind of knowledge, in turn, will become durable source of knowledge that is implicitly cultivated within students. As a result, the Cultural Enrichment

Course required students to exhibit their cultural understanding through exhibiting the works in their cultural portfolio, reflective writing, mind mapping cultural understanding, writing the cultural anecdote, drawing pictures. According to Guzdial (1998), this can help the students to link what they have experienced or learned from the class with the real situation. Extracts from learning and teaching logs together with a number of informal conversations with the students during the course are presented as follows:

> S28: I could understand the cultural differences easily after I watched the movie.
>
> S35: I had opportunity to discover how punctuality was significant when I interviewed my foreign teacher.
>
> S40: After watching the movie, I could recognize how I could apply Western or Eastern academic cultures for my bilingual classroom.
>
> S50: I could see clearer picture on the cultural differences when I listened to my friends' cultural anecdotes.

In summary, the features of the Cultural Enrichment Course could increase students' cultural awareness. The results of all research instruments confirm that the students were aware of the prevalence of academic cultures that corresponded with experts' perspectives. It is apparent that Individualism (Cortazzi, 1990), Discourse of Participation (Li, 1999), Socratic Learning (Scollon, 1999), Divergent learning (Ryan, 2000), High Self Assertion (Wierzbicka, 1991), Low Context of Communication (Toomey, 1999) belonged to Western academic cultures. On the other hand, the Eastern academic cultures were constituted by Collectivism (Cortazzi, 1990), Discourse of Authority (Li, 1999), Confucian Learning (Scollon, 1999), Convergent Learning (Ryan, 2000), Low Self Assertion (Wierzbicka, 1991), High Context of Communication (Toomey, 1999).

5.3.3 Students' Learning Preference

In response to third research question, many features of the Cultural Enrichment Course could elicit students' learning preference towards aspects of Western and Eastern academic cultures.

5.3.3.1 Social Interaction

According to Vygotsky (1978), it is said that the social interaction plays a significant role in the process of cognitive development which can be achieved through collaborating with others. Therefore, different learning activities such as discussion and sharing, brainstorming in the Cultural Enrichment Course put students in active role in showing their cultural perception towards Western and Eastern cultures. Once implemented effectively, these activities could increase students' involvement in expressing their learning preference. The materials and activities were, therefore, designed to allow students to share and interact with one another. For example, learning activity in 'How to Think Critically.' asked students to discuss on the reliability of propaganda and superstitious belief through brainstorming and whole class discussion. With an insightful information, the simplified and managerial materials and activities in Cultural Enrichment Course were, therefore, developed to stimulate students to actively participate in either group or whole class discussion and to ensure that the were willing to contribute their cultural perception. From the lesson ' Being Independent Students and Dare to Challenge' it is apparent that the learning activity called "Group Investigation Activity' could stimulate students to construct knowledge through Western academic cultures. In an informal conversation with one student, he responded that:

> S9: I felt good to learn independently because this was the first time
> that I could get knowledge from other sources, not just from
> teachers and books.

Providing challenging tasks also activated students to share their cultural learning preference towards academic cultures in the bilingual context. From the lessons 'Learning through Discussion and Learning through Questioning and

Answering', the students preferred approaching knowledge through discussion and Q&A techniques. One extract from learning log shows that:

> S15: After competing in the game 'Cultural Riddle Activity' with other groups, I thought that my friends and I preferred being challenged to complete the learning task.

The classroom activities like group and whole class discussion could sometimes elicit students' interesting remarks. From the lesson 'What are Socrates and Confucianism?,' one student raised one interesting point and stated that:

> S26: I was aware that Socratic Learning was suitable for the bilingual classroom. However, I liked the Confucian Learning because I always trusted what the teachers and books explained.

Another classroom activity that could elicit students' cultural learning preference was done through exposing students to discuss and reflect their learning preference towards different cultural scenarios. From unit of learning "What will Happen if I Love Self Assertion?", one student responded during the whole class discussion activity as follows:

> S39: After analyzing my friends' anecdote, I thought that the I preferred learning through High Self Assertion in the bilingual classroom because foreign teachers wanted me to be more assertive.

5.3.3.2 Classroom Environment

Another feature of the Cultural Enrichment Course that influenced on students' learning preference elicitation resulted from the classroom environment. According to the Instructional Model based on Affective Domain by

Krathwohl, Bloom, and Masia, cited in Kaemanee, 2007 , the relaxing classroom environment was supposed to set to open a chance for students to be willing to reflect the information. The learning process in Cultural Enrichment Course was mainly developed to devoid students from the classroom pressure. For example, the teacher often organized the lessons outside the classroom and gave them independence to learn with the groups that they formed by themselves. Extracts from learning logs together with a number of informal conversations with the students during the course are presented as follows;

> S8: I was less tense to learn and willing to share ideas towards
>
>   the lessons if I did not have to formally study in the
>
>   class. Especially, I liked it when my friends and I were given
>
>   the freedom to discuss the materials independently.
>
> S46: I liked studying outside the classroom because I felt relaxed to
>
>   express my ideas.
>
> S48: Without the pressure from the formal class, I liked studying
>
>   outside the classroom.
>
> S50: I was willing to discuss if I was grouped with my close friends.

To further develop the positive learning environment, students were exposed to a variety of classroom environments. As stated by Paperts (1980), the diversity of learning environment can motivate students to learn happily. The stimulus of in learning, therefore, comes from exposing the students to a suitable learning situation. For example, students' learning preference towards 'Divergent and Convergent Learning' was elicited once the students were exposed to experience two reading lesson plans that applied Convergent and Divergent Learning in designing reading activities . In addition, students were energetic to share their opinion once they studied in the competitive environment. Many cultural games on the cultural day camp such as Cultural Riddles, Cultural Jeopardy, Cultural Treasure Hunt, Cultural Habitat, and Picking a chair encouraged students to competitively share their ideas on

how they could apply Western and Eastern academic cultures in the bilingual classroom. One student responded as follows:

> S26: All activities on the Cultural Day Camp were very
>
> challenging my friends and I were willing to participate
>
> and share our opinions towards the lessons because
>
> we were excited and had fun with all activities.

5.3.3.3 Teacher Role

Dornyei (2001), states that teacher behaviors are motivational condition in eliciting students' learning preference. The teacher in this course facilitated the learning process. For example, after introducing students the new cultural terms, the teacher often provided students with insightful information to facilitate students' discussion and brainstorming for deep cultural understanding. To elicit the students' cross cultural learning preference, the teacher was not supposed to intervene how students perceived a variety academic cultures. Rather, the teacher usually came up with classroom activities such as, whole class discussion, debating, cultural self-assessment, reflective writing, brainstorming to motivate students to reflect their ideas towards various academic cultures. The teacher frequently provided questions to challenge thinking, prepared them for the cultural tasks, assisted with the learning tasks, and gave less command with imposing less disciplinary control. Without the classroom pressure from the teacher, the students were more willing to share their cultural perspectives. Students responded in the learning log as follows:

> S14: The class was not stressful so I felt relaxed.

> S22: I was willing to share ideas because I felt free to express
>
> my opinions.

> S35: The teacher always guided me to understand lessons when
>
> I had questions.

5.3.3.4 Intrinsic Motivation

According to Bruner (1961) and Piaget (1976), learning through discovering process can encourage students to actively explore the world. To let students discover the cultural fact, the Cultural Enrichment Course mostly allowed students to explore and discover the culture through hands-on experiences such as movies, anecdotes, projects, games, situations, field interviews, simulations, role plays, and dramatization. From the learning log, students similarly stated that they were curious to explore and discover the cultural truth hidden behind the given hands-on experience. Their curiosity was mainly activated because the content that students learned from the course was unique and new. Many extracts from the learning logs express such statements as follows:

S18: I was excited to learn something new in this course.

S26: My friends from other classes should be taught the same way.

S36: I was delighted and excited to learn the lesson because I

never learned something like this before.

Another teaching strategy that was used to arouse students' curiosity came from the aspects of the inquiry training proposed by Joyce and Weil (1996), which says that giving puzzling situations can intrinsically motivate students to gather, verify, organize, and analyze the situation. The Cultural Enrichment Course often provided the students with the puzzling cultural scenarios from movies, anecdotes, newspapers, and magazines. From learning log, it is obvious that they students were eager to verify and analyze the situation. For example, the students used critical thinking skills to justify the reliability of propagandas or superstitions. As a result, they could explain their reasons and opinions how they could apply the culture of critical thinking skill in the bilingual classroom. Through the informal conversations, the students responded that:

S42: Once listening to my friends' anecdote, I was curious to

discuss how the problem could be solved.

S51: I was curious to look for the reliable information hidden behind

the propaganda or superstition so that I could decide

whether it is logical or not.

According to Lang and McBeath (1995), learning through competitive environment such as game can motivate students to participate in the class In the Cultural Enrichment Course, competitive classroom environment was, therefore, organized to stimulate students' motivation to participate in the class. For example, students were exposed to different cultural games such as cultural riddles, cultural bingo. It was apparent that the students' motivation was high. As a result, they were willing to share their ideas towards academic cultures in the bilingual classroom.

5.3.3.5 Course Materials and Activities

According to Hausfather (1996), the learning tasks should be simplified and manageable so that they can motivate students to pursue their learning. In this study, the course materials and activities had significant effects on the students' learning preference towards the Cultural Enrichment Course. From the learning logs, it is obvious that the students had positive learning preference towards the materials and activities in all six modules of the Cultural Enrichment Course. That is to say, lesson plans, learning materials like handouts, and teaching aids such as movies, anecdotes, newspapers were useful, easy, interesting, authentic, and appropriate. Because of these features, students were energetic to reflect their cultural perception towards a variety of academic cultures. Extracts from learning logs similarly show that

S4: The classroom activities such as watching movies,

field interview, cultural bingo were interesting and fun.

S8: On the Cultural Day Camp, the activities such as

cultural riddles, cultural jeopardy were very challenging

and exciting.

S14: The materials were useful in real life because I could adapt the

cultural concepts such as Individualism , Low

Context of Communication to deal with foreign teachers.

S26: The materials from the course enabled me to understand how

I should behave appropriately.

Due to the features of the Cultural Enrichment Course, it is evident that the students' cultural perception was successfully elicited. The results of all research instruments confirm that students who preferred the Western academic cultures enjoyed participating actively in the classroom. The classroom learning process, therefore, should focus on the student-centeredness. Students were more willing to critically and creatively argue and question in order to gain the knowledge. To obtain the academic achievement, the students valued being independent to express their opinion straightforwardly and clearly with their self confidence. As a result, the students considered the High Self Assertion as a significant element in bilingual classroom context. With the value of high self assertion, the students were more willing to confront the conflict with the low avoidance certainty. In other words, the individual students liked having an equal opportunity to acquire the knowledge in the class.

However, the students placed low value on the Eastern academic cultures in the bilingual classroom. The students did not like the dependent learning because the students should not rely merely on the teacher and textbook. In other words, the students considered passive learning since this way of learning was a way to encourage students to reproduce the knowledge through memorizing the theory from the teachers and textbooks. In addition, the students were less favorable to communicate indirectly through non verbal communication. However, the findings also indicate that some students still valued showing and giving respect, learning to fulfill parents' expectations, and the value of hard working.

5.4 Pedagogical Implication

The present study provides a clear picture of how the Cultural Enrichment Course has been developed to investigate the effect on the students' cultural awareness and learning preference. The researcher, therefore, encourages scholars and other researchers in this field to further develop the cultural course that explicitly raise the students' cross cultural awareness by using English as a means to bridge the cultural disparities. Several implications were drawn from the findings.

The teacher should apply both explicit and implicit instructions to raise the students' cultural awareness. First, the students were explicitly taught characteristics of Eastern and Western Academic cultures that differentiated between the two. With the insightful information, the guided-instruction could activate students understand the cultural terms that they were not familiar with.

After that, the students should be gradually encouraged to implicitly grasp the insightful information and identify the importance of aspects of the Western and Eastern academic cultures. Consequently, the Cultural Enrichment Course exposed students to concrete experience through various classroom activities such as the field interview, watching movies, cultural anecdotes, searching information from internet Furthermore, the authenticity of the learning tasks should encourage students to be aware of various academic cultures. Applying a variety of authentic teaching aids such as newspapers, internets, magazines, and audio visual materials like Active-Board Learning could give students an opportunity to see clearer picture on how the Western and Eastern cultures were prevalent in the bilingual classroom. As a result, the students were energetic and curious to discover the cultural facts by themselves. Their cultural awareness was then implicitly cultivated in their mind. Last of all, facilitative learning strategies should be applied to implicitly raise the students' cross cultural awareness. In accordance with Paperts (1980), the course content does not limit only to lecturing from the teacher. Rather, the teacher are supposed to facilitate the students to implicitly construct their own knowledge through a variety of classroom activities such as problem-solving, discussion, brainstorming.

There were three implication in eliciting students' opinion. First, the teacher should set the relaxing classroom environment. Students were willing to express their learning preference if they studied in the friendly and relaxing classroom environment. With the unstructured-classroom environment, students did not get much pressure to reflect their learning preference towards various aspects of academic cultures. Second, the teacher was supposed to give students an opportunity to express their learning preference. The students were more expressive once they were equally given an opportunity to express their opinions. With an emphasis on learning through student-centered learning, the classroom activities such as discussion, brainstorming, questioning and answering, reflective writing made students confident to express their learning preference. Last, the teacher should facilitate the learning process. The teacher role has a significant effect on eliciting the students' cross cultural learning preference. The Cultural Enrichment Course considered the teacher as collaborator or facilitator. The teacher usually collaborates and facilitates students to create and construct knowledge through a variety of teaching methods such as problem-solving activity and guided discussion. With a role of facilitator, the students were more willing to reflect their perception towards a variety of academic cultures.

In conclusion, this study provides insightful information and cultural understanding for Thai students towards the academic cultures in the bilingual context. It also helps both the foreign teachers and the Thai students to understand their cultural expectations which play a significant role in the success and failure of academic achievement. As a result, the cross cultural difference between the students and foreign teachers can be narrowed down. In addition, the culturally relevant materials such as lesson plans, materials, teaching aids, the cultural awareness test can be implemented by both EFL or ESL language teachers. Hence, they can create the cultural activity-based instruction for the students.

It is believed that all the students from both Western and Eastern sides of the world should find this course beneficial for them to at least raising their cultural awareness and be aware of the effects of adapting different academic cultures not only for their study but their daily life as well. Hopefully, this course enables students not to depend merely on either Western or Eastern culture of learning. Rather, the course

aims to encourage students to apply the positive side of both Western and Eastern academic cultures to derive the global learning culture that should be applied in the bilingual classroom. Therefore, this can decrease the cultural disparities.

5.5 Recommendation for Further Research

Based on the results and findings from the study, the following are a number of areas that could be investigated in the future studies:

First of all, longitudinal studies are needed to confirm the effects of the Cultural Enrichment Course. As being shown in the introduction, the Cultural Enrichment Course is primarily developed to explore the students' cultural awareness and students' learning preference towards a variety of academic cultures in the bilingual context. To further support the effectiveness of the course, the instruction should be extended for a longer period and continuous period in order to provide the information whether the course can really encourage students to suitably adapt their behavior in the bilingual learning classroom.

Secondly, this study can be extended in order to conduct with such older groups of participants who could also affirm the effects of the Cultural Course Enrichment for a different age. Furthermore, the study should be replicated with female students to provide more distinctive insights to this field of study because this study only focuses on the male students with the age of eleven to thirteen years old.

The same study, furthermore, can be done with the group of foreign teachers to familiarize them with understanding the academic cultures in the bilingual learning context. Hopefully, it will reduce the cultural disparities between the foreign teachers and the students. This can confirm the effectiveness of the Cultural Enrichment Course for raising students' cross cultural awareness in a variety of groups of study.

Students' cultural awareness in this study was raised through exposing students to explicit instruction and gradually grasp cultural awareness through implicit instruction. However, it is recommended that the cultural awareness can be raised by exposing students to implicit instruction first and later to the explicit instruction.

Lastly, it is highly recommended that this developed Cultural Enrichment Course be implemented in both Western and Eastern countries to activate the students to be aware of the significance of both Western and Eastern academic cultures and become reliant on the global learning culture.

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APPENDICES

APPENDIX A

Sample Lesson Plan and Learning Materials

Lesson Plan

Subject : Cultural Enrichment Course

Level : Mattayom 1

Title : Western and Eastern Classroom

Timing : 60 minutes

………………………………………………………………………………………………

Enabling Objectives

By the end of the lesson students should be able to:

a) Identify the difference between the discourse of participation and

discourse of authority.

b) Indicate how participation and authority classrooms are prevalent in

Western and Eastern classroom learning.

Teaching Procedures

Step	Procedures	Teaching Aids	Interaction
1) Awareness	1.1) Teacher explains the general concept on *a) What is the classroom of participation or authority ?* *b) How is it prevalent in Western or Eastern classroom?* 1.2) Teacher distributes Worksheet 1 to activate students the background concept of Classroom of Participation and Authority.	DVD player Worksheet 1 Movies	T--- S

Step	Procedures	Teaching Aids	Interaction
	1.3) Teacher lets students see the Western and Eastern movies displaying the different classroom environments and ask students to observe now the learning environment differs.		
2) Interaction	After watching movies, the teacher asks students to discuss them with their friends and complete the table to identify the differences between classroom environments in Western and Eastern contexts.	Worksheet 2	T----S S----S
3) Reflection	After completing worksheet 2, students are asked to discuss and make a reflection on worksheet 3.	Worksheet3	**S---S**
4) Evaluation	Students are asked to evaluate the concept of the participation classroom and the authority classroom to check their understanding.	Worksheet 4	**T---S** **S---S**
5) Exhibition	Teacher asks students to exhibit and reflect on their own ideas in Worksheet 5 and Worksheet 6.	Worksheet 5,6 Portfolio	**S---S**

Suggestion

……………………………………………………………………………………………………

…………………………………………………………………………………………………….

Day ………………………..Month………………………Year

The Cultural Enrichment Course

TOPIC : DISCOURSE OF LEARNING

Name _____ Class _____ No _____

Direction: After being coached from the teacher, Match the idea that reflects the cultural questions on the left side

Questions	Ideas
What is the discourse of learning?	Teacher mainly handle the classroom learning
What is classroom of participation like?	The learning environment that the students and teacher bring into classroom
What is classroom of authority like?	Western Culture
Does classroom of participation belong to Western or Eastern?	Students actively participate in the classroom activities
Does classroom of authority belong to Western or Eastern	Eastern Culture

Discourse of Participation versus Discourse of Authority

Name _____ **Class** _____ **No** _____

Direction: Look at the information below and identify its discourse of learning

Statements	Eastern Classroom	Western Classroom
1) Students are always waiting to share their opinions with their classmates. นักเรียนมักจะแสดงความคิดเห็นและแบ่งปันความคิดเห็นกับเพื่อนร่วมชั้นเรียน		
2) Students can immediately express their opinions and/or disagree with classmates if they believe their ideas are correct. นักเรียนแสดงความคิดเห็นหรือข้อโต้แย้งในทันทีที่นักเรียนเชื่อว่าความคิดเห็นของพวกเขานั้นถูกต้อง		
3) Students hesitate to express their opinions. นักเรียนมักจะลังเลที่จะแสดงความคิดเห็น		
4) Students mostly rely on textbooks and teachers. นักเรียนมักจะเชื่อมั่นความรู้จากหนังสือและครูผู้สอนแต่เพียงอย่างเดียว		
5) Students need to obey the teacher because teachers give them knowledge. นักเรียนจำเป็นที่จะต้องเชื่อฟังคำอธิบายจากครูเพราะว่าครูเป็นผู้ที่ให้ความรู้		
6) Teacher always asks students to do discuss the topic. ครูมักจะถามปัญหาให้นักเรียนได้ถกเถียงในสิ่งที่เรียน		
7) Students are always quiet during the class if teacher is asking questions. นักเรียนมักจะนั่งเงียบในระหว่างเรียนถ้าครูถามคำถามใดๆ		
8) Students have to memorize the concepts from the books. นักเรียนจำเป็นที่จะต้องจำเนื้อหาจากหนังสือแต่เพียงอย่างเดียว		
9) Teacher prefers students to ask questions in the class. ครูชอบที่จะให้นักเรียนถามคำถามในระหว่างเรียน		
10) Students are afraid to ask questions if they do not understand the lesson. นักเรียนไม่กล้าที่จะถามถ้านักเรียนไม่เข้าใจเนื้อหา		

Discourse of Participation versus Discourse of Authority

Name _____ **Class** _____ **No** _____

Direction: Reflect on what you have learned, then formulate opinions and discuss them.

1) Is the participation classroom generally characteristic of the Western or Eastern classroom? Why? ห้องเรียนที่เน้นการมีส่วนร่วมของผู้เรียนมักจะพบในห้องเรียนตะวันตกหรือตะวันออก เพราะเหตุใด

…………………………………………………………………………………………………

…………………………………………………………………………………………………

…………………………………………………………………………………………………

2) Is the authority classroom generally characteristic of the Western or Eastern Classroom? Why? ห้องเรียนที่เน้นการรวมศูนย์การเรียนรู้ไว้ที่ครูผู้สอนมักจะพบในห้องเรียนตะวันตกหรือตะวันออก เพราะเหตุใด

…………………………………………………………………………………………………

…………………………………………………………………………………………………

…………………………………………………………………………………………………

3) What kind of the classroom learning is generally used in the Bilingual Program? Why? ห้องเรียนลักษณะใดที่ควรจะนำมาใช้ในการเรียนหลักสูตรสองภาษา เพราะเหตุใด

…………………………………………………………………………………………………

…………………………………………………………………………………………………

…………………………………………………………………………………………………
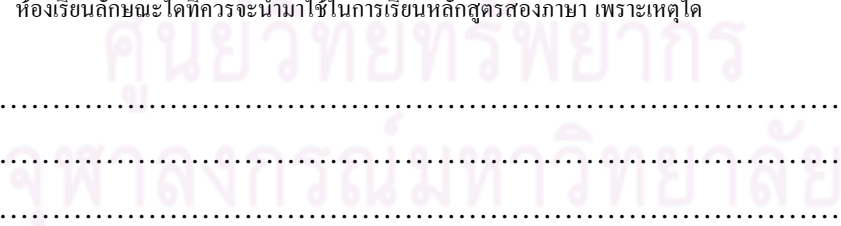
Discourse of Participation versus Discourse of Authority

Name _____ **Class** _____ **No** _____

Objective : To express you ideas about the Classroom of Authority versus Participation

Direction: Discuss what behaviors are appropriate in the English Program

Statements	Should	Should not
1) Students are willing to participate in classroom activities especially discussion. นักเรียนมักจะอาสาที่จะให้ความร่วมมือในกิจกรรมการเรียนรู้ที่เกิดขึ้นในห้องเรียน		
2) Students just wait for their teacher's explanation. นักเรียนจะนั่งรอคำอธิบายจากครูผู้สอนแต่เพียงอย่างเดียว		
3) Students express their opinions without fear of failure or criticism. นักเรียนแสดงความคิดเห็นโดยมิได้กลัวความผิดพลาดหรือคำวิจารณ์		
4) Students express what they want to their teachers directly. นักเรียนแสดงความต้องการกับครูผู้สอนโดยตรง		
5) Students express their opinions publicly. นักเรียนแสดงความคิดเห็นอย่างเปิดเผยต่อหน้าสาธารณชน		
6) Students only rely on textbooks and teachers for their learning. นักเรียนจะอาศัยความรู้จากหนังสือและครูผู้สอนแต่เพียงอย่างเดียว		
7) Students only remember the concepts from the books. นักเรียนมักจะจำทฤษฎีจากหนังสือแต่เพียงอย่างเดียว		
8) Students are always quiet during class. นักเรียนมักจะนั่งเงียบในระหว่างเรียน		
9) Students are always alert during class. นักเรียนมีความตื่นตัวในระหว่างเรียน		

Discourse of Participation versus Discourse of Authority

Name _____ **Class** _____ **No** _____

Direction: Complete the graphic information to describe what students. Teachers, and classroom environment are like from classroom of participation and authority

Students

Classroom Environment

Classroom of Participation

Teacher

Students

Classroom Environment

Classroom of Authority

Teacher
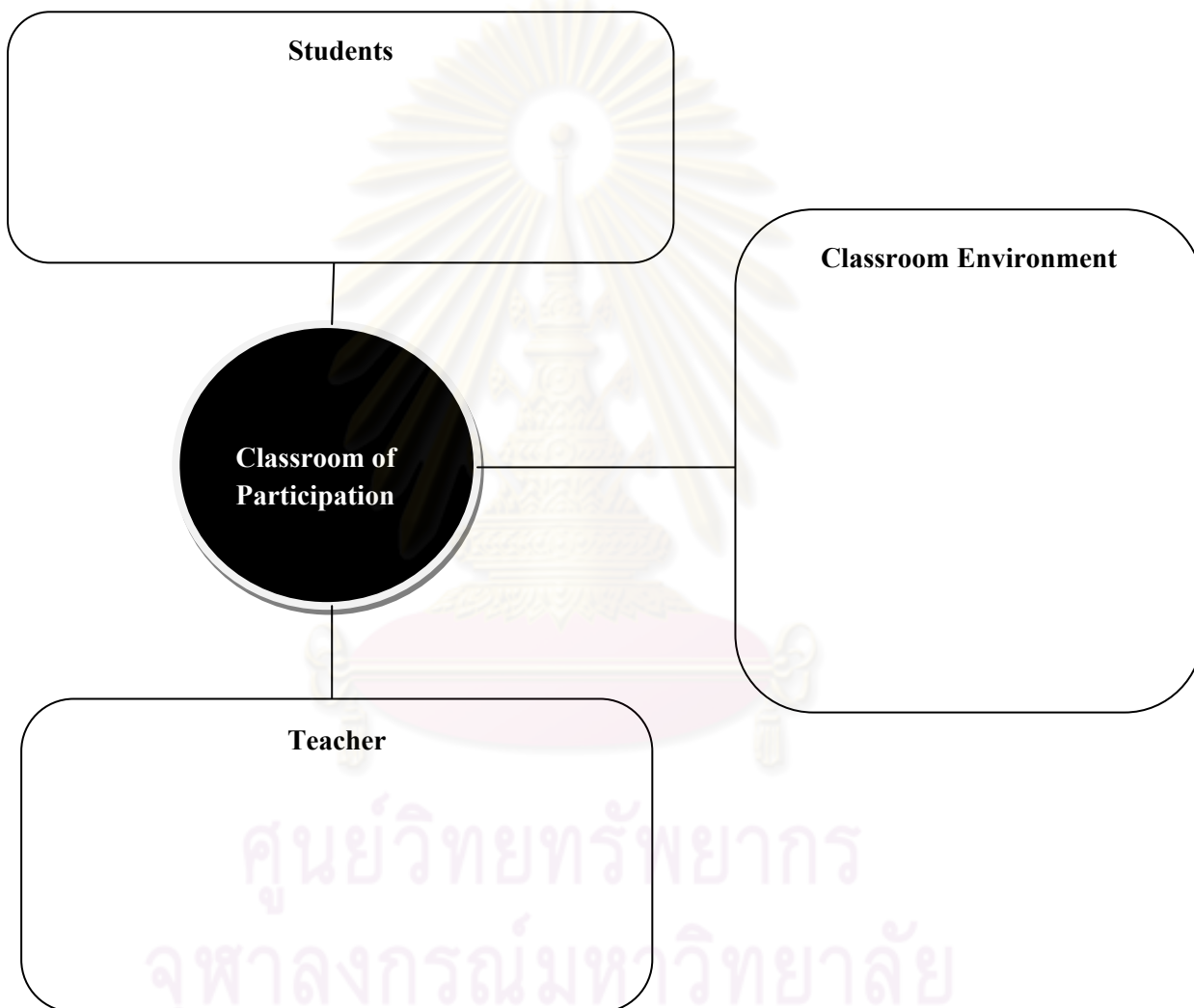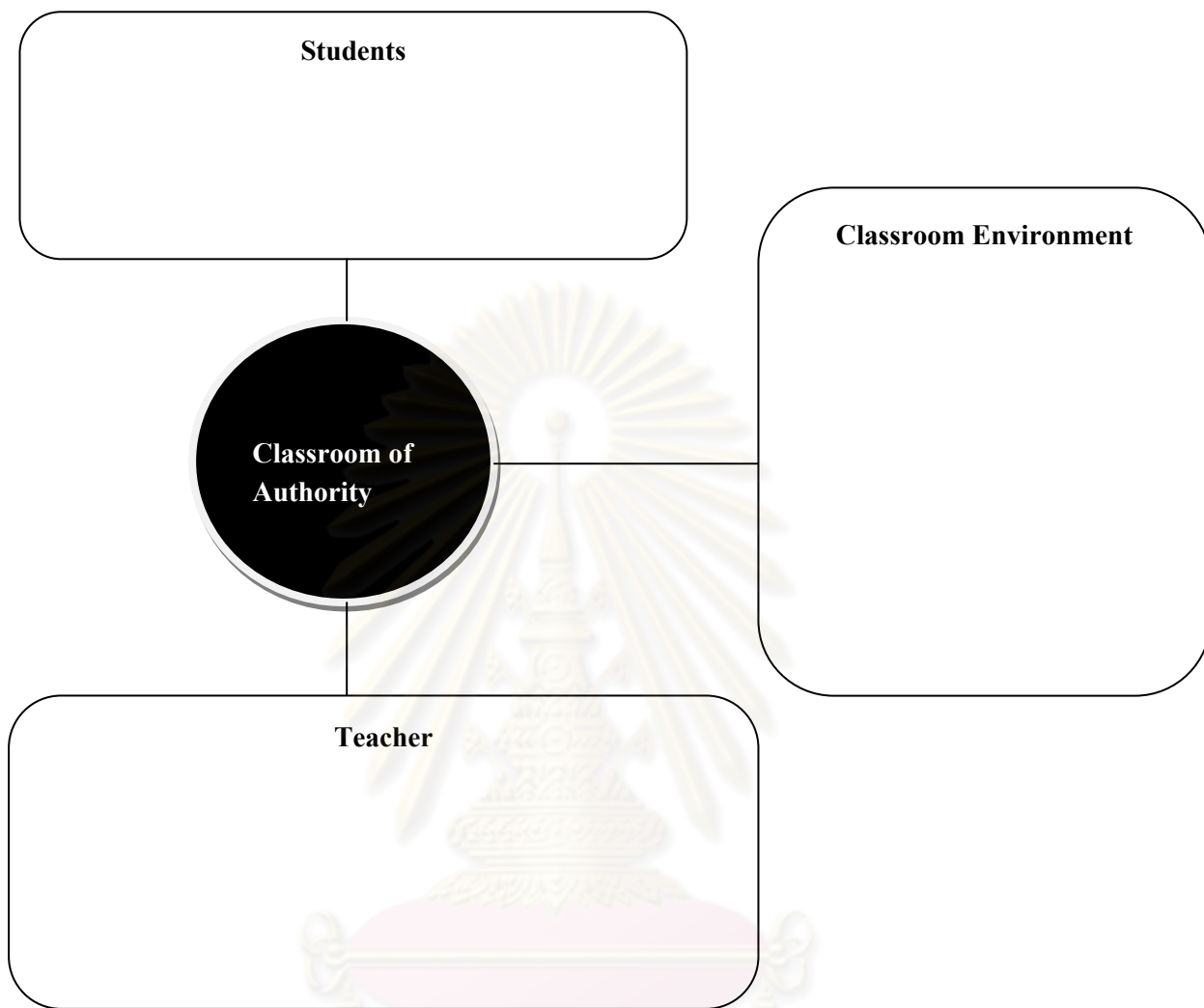
ศูนย์วิทยทรัพยากร
จุฬาลงกรณ์มหาวิทยาลัย

APPENDIX B

Sample Cultural Awareness Test

Part 1: Cultural Mismatch Identification

Direction: Read the following scenario and identify the cultural mismatch in each situation.

1) Somchai studies in the bilingual program in Thailand. Tom, Somchai's teacher, has been frustrated with Somchai because Somchai never responds to what the teacher asks for his opinion. However, Somchai thinks that he prefers only listening to the teacher because the teacher is the best source of knowledge. Why does this cultural mismatch happen? สมชายกำลัง ศึกษาในโรงเรียนระบบสองภาษาในประเทศไทย ทอมซึ่งเป็นครูของสมชายรู้สึกขัดใจกับสมชายเพราะว่าเมื่อใดก็ตามที่ทอมต้องการ ความคิดเห็นสมชายไม่เคยที่จะแสดงความคิดเห็นเนื่องจากสมชายคิดว่าเขาชอบฟังทอมสอนแต่เพียงอย่างเดียว   เพราะเป็นครูผู้สอน สมชายคิดว่าทอมคือแหล่งการเรียนรู้ที่ดีที่สุด นักเรียนคิดว่าสาเหตุของปัญหาด้านวัฒนธรรมนี้เกิดจากอะไร

   a) Tom, as a Western teacher, prefers Somchai to be brave enough to express what he thinks directly, but Somchai thinks that he can learn well if he just listens to the teacher. ทอมซึ่งเป็นครูที่มาจากวัฒนธรรมตะวันตกชอบให้สมชายมี ความกล้าพอที่จะแสดงความคิดเห็นอย่างตรงไปตรงมาแต่สมชายนั้นคิดว่าเขาสามารถเรียนได้ดีเพียงแต่ เขาฟังครูผู้สอนแต่เพียงผู้เดียว

   b) Although Somchai does not respond to the teacher, he can perform well in class because the Western teachers always design an easy test. ถึงแม้ว่า สมชายมักจะไม่แสดงความคิดเห็นแก่ครูผู้สอนแต่สมชายก็ยังสามารถที่จะประสบความสำเร็จในการ เรียนเพราะว่าครูต่างชาติมักจะออกข้อสอบที่ไม่ค่อยซับซ้อน

   c) Somchai can perform well in class even he does not talk to the teacher because he can learn the lesson with their friends or parents. สมชายสามารถ ประสบความสำเร็จในการเรียนถึงแม้ว่าสมชายมักจะไม่แสดงความคิดเห็นเพราะว่าสมชายสามารถเรียน เนื้อหาในบทเรียนจากนอกห้องเรียน

Part 2: Cultural Significance Identification

Direction: Identify whether these sentences are culturally true. Write True if the statements are culturally correct and False if the statements are not culturally correct

_____1) In Western Culture, it is acceptable for earners to argue with the teacher

วัฒนธรรมตะวันตกยอมรับได้ถ้าผู้เรียนถกเถียงเนื้อหาที่เรียนกับครูผู้สอน

_____2) In Eastern Culture, it is acceptable for Thai students to bring the information from the internet to put in their report.

วัฒนธรรมตะวันออกยอมรับได้ถ้านักเรียนไทยนำข้อมูลทั้งหมดจากอินเทอร์เนตมาลอกใส่ในรายงาน

_____3) In Bilingual classroom, the foreign teacher thinks that students should always pay respect to the foreign teacher in the same way they show respect to Thai teachers.

ในห้องเรียนสองภาษาครูต่างชาติคิดว่านักเรียนควรจะต้องให้ความเคารพแก่ครูผู้สอนให้เหมือนกับการที่นักเรียน

ให้ความเคารพครูไทย

_____4) For Western teachers, it is acceptable for students to ask any questions directly during the class.

ครูชาวตะวันตกยอมรับได้ที่นักเรียนจะถามคำถามครูผู้สอนโดยตรงในระหว่างเรียน

_____5) Western teachers think that Thai students usually study hard for their future.

ครูชาวตะวันตกคิดว่านักเรียนไทยมักจะเรียนอย่างหนักเพื่ออนาคตที่ดี

Part 3: The Effects of Cultural Awareness

Direction : Identify the effect of each given cultural statement on how the result should be

ให้อ่านข้อความทางวัฒนธรรมต่อไปนี้และเลือกตัวเลือกที่เป็นผลของเหตุการณ์นั้นๆ

1) While studying in the bilingual classroom, you submit the work late even though you can do very well on the report. In this situation, the foreign teacher is likely to be ……………

ในขณะที่เรียนในห้องเรียนสองภาษานักเรียนส่งงานสายถึงแม้ว่าจะสามารถทำรายงานได้อย่างถูกต้อง ในสถานการณ์นี้ครูต่างชาติมี

แนวโน้มที่จะ

    a) frustrated even your work is very well done. รู้สึกขัดใจถึงแม้ว่ารายงานจะสมบูรณ์

    b) happy because your work is well done. รู้สึกดีเพราะว่ารายงานสมบูรณ์

2) If Thai students in the bilingual classroom copy everything from the Internet to put in their report, the foreign teacher is likely to ……………………

ถ้านักเรียนไทยนำข้อมูลทั้งหมดจากอินเทอร์เนตมาใส่ในรายงาน ครูต่างชาติมีแนวโน้มที่จะ

a) deduct the students' points because the teacher wants the students to
   synthesize information หักคะแนนนักเรียนเพราะว่าครูต้องการให้นักเรียนสังเคราะห์ข้อมูล

b) accept the students' report because the teacher thinks that Internet is the
   best source of knowledge. ยอมรับรายงานของนักเรียนเพราะว่าครูคิดว่าอินเทอร์เนตคือแหล่งของข้อมูล
   ที่ดีที่สุด

3) If Thai students in the bilingual class disagree with what the teacher said and raise the

hand to ask the teacher to clarify the point, the foreign teacher is likely to ……… ถ้านักเรียน

ไทยไม่เห็นด้วยกับครูผู้สอนและยกมือถามในห้องเรียนเพื่อให้ครูชี้แจงประเด็น   ครูต่างชาติมีแนวโน้มที่จะ

a) dislike the students because the students should wait to ask the question after the
   class.
   ไม่พอใจนักเรียนเพราะว่านักเรียนควรที่จะรอถามคำถามหลังจากเลิกเรียน

b) be happy because it shows that students actively participate in the class
   พอใจเพราะแสดงให้เห็นว่านักเรียนมีส่วนร่วมในการเรียนอย่างกระตือรือร้น

Part 4: Cultural Identification

Direction: Identify these cultural terms whether they belong to Western or Eastern
Cultures

Cultural Terms	Western Culture	Eastern Culture
Independent Learning การเรียนรู้แบบอิสระ		
Critical Thinking การคิดวิเคราะห์		
High Self- Assertion การกล้าแสดงความคิดเห็น		
Seniority System การให้ความเคารพผู้ที่อาวุโสกว่า		
Dependent Learning การเรียนแบบพึ่งพาผู้อื่น		

APPENDIX C

Attitudinal Questionnaire

Title : The attitude of Thai students in the bilingual program toward learning cultures

เรื่อง : ทัศนคติของนักเรียนไทยที่ศึกษาในระบบสองภาษาต่อวัฒนธรรมการเรียนรู้

_____

<u>Instruction</u>

1)   The objective of the attitudinal questionnaire is to find out how Thai students in the bilingual program perceive the academic culture in the bilingual context. Before and after entering the Cultural Enrichment Course, the results of attitudinal questionnaire will be used to evaluate the cultural attitude of Thai students before and after entering the Cultural Enrichment Course.

   แบบสอบถามฉบับนี้มีวัตถุประสงค์เพื่อการศึกษาทัศนคติของนักเรียนไทยที่ศึกษาในหลักสูตรสองภาษาเกี่ยวกับ วัฒนธรรมการเรียนรู้ต่างๆ ก่อนและหลังจากการเรียนรายวิชาการส่งเสริมการเรียนรู้ทางวัฒนธรรมผลจากการตอบ แบบสอบถามจะถูกนำไปใช้เปรียบเทียบเพื่อหระเมินของทัศนคติของผู้เรียนต่อวัฒนธรรมการเรียนรู้

2) There are three main parts of the attitudinal questionnaire

   Part A: The students' personal background

   Part B: The students will be given a variety of cultural statements. They are required to rate their attitudes towards each of them on the 5 scale. Six of academic cultures are used to construct the attitudinal questions.

   1) Collectivism versus Individualism

   2) Confucian versus Socratic Learning

   3) Discourse of Authority versus Participation

   4) Convergent versus Divergent Learning

   5) Low versus High Self Assertion

   6) High versus Low Context of Communication

แบบสอบถามนี้แบ่งออกเป็น 2 ตอนคือ

ตอนที่ 1 เป็นแบบสอบถามเกี่ยวกับสถานภาพส่วนตัวของนักเรียน

ตอนที่ 2 เป็นแบบสอบถามทัศนคติของนักเรียนต่อวัฒนธรรมการเรียนรู้ต่างๆ โดยมีข้อคำถามที่เกี่ยวกับวัฒนธรรมการเรียนรู้โดยให้นักเรียนแสดงความคิดเห็นว่าเห็นด้วยกับข้อความมากน้อยเพียงใด แต่ละข้อคำถามมีคำตอบให้เลือก 5 ระดับ โดยคำถามที่ใช้ในการถามความคิดเห็นจากนักเรียนแบ่งออกตามวัฒนธรรมการเรียนรู้ต่างๆดังนี้

ด้านที่ 1 รูปแบบการเรียนรู้ภายในห้องเรียน

ด้านที่ 2 การเรียนแบบปัจเจกนิยมและการเรียนเป็นกลุ่ม

ด้านที่ 3 การเรียนโดยอาศัยหลักปรัชญาแบบขงจื๊อและโซคราติส

ด้านที่ 4 รูปแบบการสื่อสารในห้องเรียน

ด้านที่ 5 วัฒนธรรมการแสดงความคิดเห็น

ด้านที่ 6 วัฒนธรรมกระบวนการสร้างองค์ความรู้

3) To each of the cultural questions, there is no right or wrong answer.

Students, therefore, are expected to answer then using their own opinion.

ในการตอบแบบสอบถาม ไม่มีคำตอบที่ถูกหรือผิดเพราะนักเรียนแต่ละคนย่อมมีความคิดเห็นที่ไม่

เหมือนกันดังนั้นโปรดตอบคำถามให้ตรงกับความคิดเห็นของนักเรียนมากที่สุด

ขอขอบคุณในความร่วมมือในการตอบแบบสอบถามนี้ด้วยดี

Questionnaire

แบบสอบถามเพื่อการวิจัย

Title : The Attitude of Thai students in the Bilingual Program toward the

Academic Culture

เรื่อง : ทัศนคติของนักเรียนไทยที่ศึกษาในระบบสองภาษาต่อวัฒนธรรมการเรียนรู้

Part 1: The Respondents' Personal Background (การสอบถามสถานภาพส่วนตัวของนักเรียน**)**

1) Sex เพศ ☐ Male ☐ Female

2) Age อายุ ☐ 10 years old or below 10 ปีและน้อยกว่า

☐ 11-13 years old 11-13 ปี

☐ 13-15 years old 14-15 ปี

☐ Above 15 years old มากกว่า 15 ปี

3) Nationality เชื้อชาติ: _____

4) The number of years studying in the Bilingual Program จำนวนปีที่เรียนในหลักสูตรสองภาษา

☐ Less than 1 year น้อยกว่า 1 ปี

☐ 1-3 years 1-3 ปี

☐ 4-6 years 4-6 ปี

5) When did you start studying in the Bilingual Program? นักเรียนเริ่มเรียนหลักสูตรสองภาษาตั้งแต่เมื่อไหร่

☐ Primary 1 ☐ Primary 2 ☐ Primary 3

☐ Primary 4 ☐ Primary 5 ☐ Primary 6

6) What is/are the language(S) that you communicate with your parents at home?

นักเรียนใช้ภาษาอะไรในการสื่อสารกับผู้ปกครองขณะที่อยู่ที่บ้าน

☐ Thai ภาษาไทย ☐ English ภาษาอังกฤษ

☐ Thai and English ภาษาไทยและภาษาอังกฤษ

☐ Others (Please specify) อื่นๆระบุ_____

7) What kind of culture are you brought up?

นักเรียนถูกเลี้ยงดูตามแบบวัฒนธรรมอะไร

☐ Western Culture วัฒนธรรมตะวันตก

☐ Eastern Culture วัฒนธรรมตะวันออก

☐ Western and Eastern Cultures วัฒนธรรมตะวันตกและตะวันออก

Part 2: The Students' Attitude Toward The Culture of Learning (ทัศนคติของผู้เรียนต่อวัฒนธรรมการเรียนรู้)

Directions: Mark ✓ in the blank based on your personal opinion. Each of the cultural statements consists of five attitudinal scales ranking from ตอบคำถามต่อไปนี้ตามความคิดเห็นของนักเรียนโดยทำเครื่องหมาย ✓ ลงในช่องว่างทางขวามือที่ตรงกับกับความคิดเห็นของนักเรียนให้มากที่สุด

Strongly agree means that you strongly agree with the cultural statement with the value of 5 เห็นด้วยอย่างยิ่ง หมายถึงข้อความนั้นสอดคล้องกับความคิดเห็นของนักเรียนมากที่สุด โดยมีค่าทางสถิติประมาณ 5

Agree means that you agree with the cultural statement with the value of 4.00-4.99 เห็นด้วย หมายถึงข้อความนั้นสอดคล้องกับความคิดเห็นของนักเรียนมาก โดยมีค่าทางสถิติประมาณ 4.00-4.99

Agree somewhat means that you somewhat agree with the cultural statement with the value of 3.00-3.99 ค่อนข้างเห็นด้วย หมายถึงข้อความนั้นสอดคล้องกับความคิดเห็นของนักเรียนปานกลาง โดยมีค่าทางสถิติประมาณ 3.00-3.99

Disagree means that you disagree with the cultural statement with the value of 2.00-2.99 ไม่เห็นด้วย หมายถึงข้อความนั้นสอดคล้องกับความคิดเห็นของนักเรียนน้อย โดยมีค่าทางสถิติประมาณ 2.00-2.99

Strongly disagree means that you strongly disagree with the cultural statement with the value of 1.00-1.99 ไม่เห็นด้วยอย่างยิ่ง หมายถึงข้อความนั้นสอดคล้องกับความคิดเห็นของนักเรียนน้อยที่สุด โดยมีค่าทางสถิติประมาณ 2.00-2.99

Sample

Cultural Statements ข้อความ	Strongly Agree เห็นด้วยอย่างยิ่ง	Agree เห็นด้วย	Agree Somewhat ค่อนข้างเห็นด้วย	Disagree ไม่เห็นด้วย	Strongly Disagree ไม่เห็นด้วยอย่างยิ่ง
0) I prefer being independent and take control of my learning ข้าพเจ้าชอบการเรียนรู้แบบพึ่งพาตนเอง โดยไม่ต้องพึ่งพาครูผู้สอนแต่เพียงอย่างเดียว			✓		
00) I prefer having assistance and support from the teacher. ข้าพเจ้าชอบการเรียนรู้แบบมีครูเป็นผู้ช่วยเหลือและถ่ายทอดความรู้ในการเรียนรู้		✓			

Regarding to 0), a student marks ✓ on the block of "Agree somewhat". It means

that he somewhat agrees that he prefer being independent and

take control of his own learning. นักเรียนทำเครื่องหมาย ✓ ในช่อง

"**ค่อนข้างเห็นด้วย**"หมายความว่านักเรียนค่อนข้าง

เห็นด้วยว่านักเรียนชอบการเรียนรู้แบบอิสระแบบพึ่งพาด้วยตัวของนักเรียนเอง

Regarding to 00), a student marks ✓ on the block of "Agree". It means that

he agrees that he prefer having assistance and support from

the teacher. นักเรียนทำเครื่องหมาย ✓ ในช่อง "**เห็นด้วย**"หมายความว่านักเรียน

เห็นด้วยว่านักเรียนชอบการเรียนรู้แบบมีครูผู้สอนเป็นผู้ช่วยเหลือในการเรียนรู้

No	Statements ข้อความ	Strongly Agreeอ เห็นด้วยอย่าง ยิ่ง	Agree เห็นด้วย	Somewhat Agree ค่อนข้างเห็นด้วย	Disagree ไม่เห็นด้วย	Strongly Disagree ไม่เห็นด้วยอย่างยิ่ง
1.	I prefer being independent and taking control of my learning. ข้าพเจ้าชอบการเรียนรู้แบบพึ่งพาตนเอง					
2.	I prefer having assistance and support from the teacher. ข้าพเจ้าชอบการเรียนรู้แบบมีครูเป็นผู้ช่วยเหลือการเรียนรู้					
3.	I prefer participating actively in classroom learning. ข้าพเจ้าชอบการมีส่วนร่วมในการเรียนภายในห้องเรียนเสมอ					
4.	I prefer waiting for the teacher's explanation because the teacher is the center of the classroom learning. ข้าพเจ้าชอบฟังคำอธิบายจากครูผู้สอนเพราะว่าครูถือว่าเป็นศูนย์กลางในการเรียน					
5.	I prefer initiating the discussion in the classroom. ข้าพเจ้าชอบเริ่มประเด็นการอภิปรายปัญหาที่เกี่ยวกับบทเรียนภายในห้องเรียน					
6.	I prefer listening to the discussion from the classmate during the classroom.ข้าพเจ้าชอบการนั่งฟังการถกปัญหาจากเพื่อน					

No	Statements ข้อความ	Strongly Agreeอ เห็นด้วยอย่างยิ่ง	Agree เห็นด้วย	Somewhat Agree ค่อนข้างเห็นด้วย	Disagree ไม่เห็นด้วย	Strongly Disagree ไม่เห็นด้วยอย่างยิ่ง
7.	I prefer not giving much respect to the teacher in the classroom because the teacher and students are equal. ข้าพเจ้าชอบการไม่ต้องให้ความเคารพครูผู้สอนเพราะครูและนักเรียนมีสิทธิที่เท่าเทียมกัน					
8.	I prefer giving respect to the teacher both inside and outside the classroom because the teacher is more senior. ข้าพเจ้าชอบการแสดงความเคารพครูผู้สอนทั้งในและนอกห้องเรียนเพราะว่าครูเป็นผู้ที่มีความอาวุโสกว่านักเรียน					
9.	I prefer asking the teacher questions immediately during the class when I don't understand the lesson. ข้าพเจ้าชอบการถามครูผู้สอนโดยทันทีในระหว่างเรียนเมื่อข้าพเจ้าไม่เข้าใจบทเรียน					
10.	I prefer not asking the teacher question immediately during the class. Rather, I would ask the teacher after the class. ข้าพเจ้าไม่ชอบถามครูผู้สอนโดยทันทีในระหว่างเรียนเมื่อข้าพเจ้าไม่เข้าใจเนื้อหา ข้าพเจ้าเลือกที่จะถามครูผู้สอนเป็นการส่วนตัว					

No	Statements ข้อความ	Strongly Agreeอ เห็นด้วยอย่าง ยิ่ง	Agree เห็นด้วย	Somewhat Agree ค่อนข้างเห็นด้วย	Disagree ไม่เห็นด้วย	Strongly Disagree ไม่เห็นด้วยอย่างยิ่ง
11	I prefer studying through student-centered learning by giving students a chance to discuss or argue with the classmates and the teacher during the class. ข้าพเจ้าชอบการเรียนรู้แบบผู้เรียนเป็นศูนย์กลางที่เปิดโอกาสให้ผู้เรียนได้ถกเถียงปัญหาหรือโต้แย้งกับเพื่อร่วมชั้นและครูผู้สอนได้อย่างเสรี					
12.	I prefer studying through teacher-centered learning giving attention to what the teacher said in the class. ข้าพเจ้าชอบการเรียนรู้แบบครูเป็นศูนย์กลางที่เน้นการใส่ใจและตั้งใจฟังคำอธิบายของครูผู้สอนแต่เพียงอย่างเดียว					
13.	I prefer studying through memorization because it makes me understand the lesson clearer. ข้าพเจ้าชอบการเรียนรู้แบบท่องจำเพราะทำให้ข้าพเจ้าเข้าใจบทเรียนได้ดีและชัดเจน					
14.	I prefer applying the critical thinking to synthesize the information from the lesson. ข้าพเจ้าชอบการนำกระบวนการคิดวิเคราะห์มาประยุกต์ในการสังเคราะห์ข้อมูลในบทเรียน					

No	Statements ข้อความ	Strongly Agreeอ เห็นด้วยอย่างยิ่ง	Agree เห็นด้วย	Somewhat Agree ค่อนข้างเห็นด้วย	Disagree ไม่เห็นด้วย	Strongly Disagree ไม่เห็นด้วยอย่างยิ่ง
15.	I prefer relying only on the textbook and teacher because the textbook and the teacher are the most powerful sources of knowledge. ข้าพเจ้าชอบใช้ข้อมูลจากตำราเรียนและครูผู้สอน เพราะว่าตำราเรียนและครูผู้สอนถือว่าเป็นแหล่งความรู้ที่ดีที่สุด					
16	I prefer relying on both inside and outside sources of knowledge because learning is not only limited in the classroom. ข้าพเจ้าชอบอาศัยข้อมูลจากภายในและภายนอกห้องเรียนเพราะว่าการเรียนรู้ไม่ได้เกิดขึ้นภายในห้องเรียนแต่เพียงอย่างเดียว					
17.	I prefer studying hard in the classroom because it can bring me success. ข้าพเจ้าชอบตั้งใจและขยันเรียนภายในห้องเรียนเพราะว่าจะทำให้ข้าพเจ้าประสบความสำเร็จในการเรียน					
18.	I prefer studying the lesson through discussion and arguing because it can bring me success. ข้าพเจ้าชอบถกปัญหาและอภิปรายเพราะว่าเป็นวิธีที่จะให้ข้าพเจ้าประสบความสำเร็จในการเรียน					

No	Statements ข้อความ	Strongly Agree เห็นด้วยอย่างยิ่ง	Agree เห็นด้วย	Somewhat Agree ค่อนข้างเห็นด้วย	Disagree ไม่เห็นด้วย	Strongly Disagree ไม่เห็นด้วยอย่างยิ่ง
19	I prefer success in learning because it can fulfill my parent's expectation. ข้าพเจ้าชอบความสำเร็จด้านการเรียนเพราะว่าข้าพเจ้าจะทำให้พ่อแม่สมหวัง					
20	I prefer success in learning because it can fulfill my own potentiality ข้าพเจ้าชอบความสำเร็จด้านการเรียนเพราะว่าข้าพเจ้าสามารถพัฒนาความสามารถของข้าพเจ้าได้อย่างเต็มที่					
21	I prefer not giving opinion that might be in conflict with others. ข้าพเจ้าไม่ชอบการแสดงความคิดเห็นที่อาจจะขัดแย้งกับความคิดเห็นของผู้อื่นในกลุ่ม					
22	I prefer giving opinion without any hesitation even though it might be in conflict with others. ข้าพเข้าชอบการแสดงความคิดเห็นโดยมิได้ลังเลถึงแม้ว่าความคิดเห็นนั้นอาจจะขัดแย้งกับความคิดเห็นของผู้อื่นในกลุ่ม					
23	I prefer not sharing any opinion if I am not confident enough what I am going to share. ข้าพเจ้าไม่ชอบที่จะแลกเปลี่ยนหรือแสดงความคิดเห็นถ้าข้าพเจ้าไม่มั่นใจพอ					

No	Statements ข้อความ	Strongly Agree เห็นด้วยอย่างยิ่ง	Agree เห็นด้วย	Somewhat Agree ค่อนข้างเห็นด้วย	Disagree ไม่เห็นด้วย	Strongly Disagree ไม่เห็นด้วยอย่างยิ่ง
24	I prefer sharing opinion even though I am not confident enough what I am going to share. ข้าพเจ้าชอบแลกเปลี่ยนแบ่งปันความคิดเห็นถึงแม้ว่าข้าพเจ้าไม่มั่นใจพอ					
25	I prefer acknowledging the source of information when I do the report. ข้าพเจ้าชอบอ้างอิงแหล่งที่มาของข้อมูลเมื่อเวลาที่ข้าพเจ้าทำรายงาน					
26	I prefer copying or reproducing other ideas without any acknowledgement. ข้าพเจ้าชอบลอกเลียนหรือนำข้อมูลของผู้อื่นมาใส่ในรายงานโดยไม่ได้อ้างถึงแหล่งของข้อมูล					
27	I prefer not sharing opinion in the class because of fear of failure. ข้าพเจ้าชอบที่จะไม่แสดงความคิดเห็นในห้องเรียนเนื่องจากกลัวความผิดพลาด					
28	I prefer sharing opinion in the class because I have no fear of failure. ข้าพเจ้าชอบแลกเปลี่ยนความคิดเห็นในห้องเรียนเพราะข้าพเจ้าไม่กลัวทำผิดพลาด					

No	Statements ข้อความ	Strongly Agree เห็นด้วยอย่าง ยิ่ง	Agree เห็นด้วย	Somewhat Agree ค่อนข้างเห็นด้วย	Disagree ไม่เห็นด้วย	Strongly Disagree ไม่เห็นด้วยอย่างยิ่ง
29	I prefer expressing the idea straightforwardly and explicitly. ข้าพเจ้าชอบแสดงความคิดเห็นอย่างตรงไปตรงมาและชัดเจน					
30	I prefer expressing the idea indirectly and implicitly. ข้าพเจ้าชอบการแสดงความคิดเห็นแบบอ้อมๆและไม่ชัดเจน					
31	I prefer expressing with the clear verbal language that the listener can understand what I mean easily. ข้าพเจ้าชอบแสดงความคิดเห็นโดยใช้คำพูดที่ชัดเจนที่ผู้ฟังจะเข้าใจ					
32	I prefer expressing what I think through non-verbal language such as gestures, eye contact, or facial expression. ข้าพเจ้าชอบสื่อสารความคิดโดยใช้ภาษาสายตาหรือการแสดงออกทางสีหน้า					
33	I prefer being on time whenever I am supposed to do anything. ข้าพเจ้าชอบตรงต่อเวลาเมื่อข้าพเจ้าได้รับมอบหมายให้ทำงาน					

No	Statements ข้อความ	Strongly Agree เห็นด้วยอย่างยิ่ง	Agree เห็นด้วย	Somewhat Agree ค่อนข้างเห็นด้วย	Disagree ไม่เห็นด้วย	Strongly Disagree ไม่เห็นด้วยอย่างยิ่ง
34	I prefer not being on time whenever I am supposed to do anything. ข้าพเจ้าไม่ชอบตรงต่อเวลาที่ข้าพเจ้าที่ได้รับมอบหมายให้ทำงาน					
35	I prefer relying on practical learning rather than theoretical learning. ข้าพเจ้าชอบการเรียนแบบเน้นการปฏิบัติมากกว่าการเรียนแบบเน้นทฤษฎี					
36	I prefer relying on theoretical learning rather than practical learning. ข้าพเจ้าชอบการเรียนแบบเน้นทฤษฎีมากกว่าการเรียนแบบเน้นการปฏิบัติ					

Thank you for your cooperation

ขอบคุณที่ให้ความร่วมมือในการตอบแบบสอบถาม

ศูนย์วิทยทรัพยากร

จุฬาลงกรณ์มหาวิทยาลัย

APPENDIX D

Sample Semi-Structured Interview

Academic Culture: Discourse of Learning (หัวข้อวัฒนธรรมการเรียนรู้: วัฒนธรรมรูปแบบการเรียนรู้)

วันเวลา_____ชื่อของผู้ให้สัมภาษณ์ _____

คำถาม (Structured Questions)

1)   นักเรียนคิดว่ารูปแบบการเรียนรู้แบบอาศัยแบบรวมอำนาจมีรูปแบบอย่างไร What is the learning though the Discourse of Authority like?

2)   นักเรียนคิดว่ารูปแบบการเรียนรู้แบบเน้นการร่วมมือในชั้นเรียนมีรูปแบบอย่างไร What is the learning through the Discourse of Participation like?

3)   นักเรียนคิดว่าการเรียนรู้แบบรวมอำนาจเป็นวัฒนธรรมตะวันตกหรือตะวันออก ทำไม Does the Discourse of Authority belong to the Western or Eastern learning culture? Why?

4)   นักเรียนคิดว่าแนวความคิดแบบเน้นการร่วมมือเป็นรูปแบบการเรียนรู้ของวัฒนธรรมตะวันตกหรือตะวันออก ทำไม Does the Discourse of Participation belong to the Western or Eastern learning culture? Why?

5)   ถ้าจะต้องเลือกกระหว่างการเรียนรู้แบบรวมอำนาจหรือการเรียรรู้แบบเน้นการร่วมมือ นักเรียนคิดว่านักเรียนชอบที่จะเรียนผ่านการเรียนรู้แบบใด ทำไม Which culture of learning – *Learning through the Discourse of Authority or Learning through the Discourse of Participation* – do you prefer? Why?

6)   นักเรียนคิดว่าการเรียนรู้ผ่านระบบโรงเรียนสองภาษา (Bilingual Program) เราควรจะเรียนรู้ผ่านวัฒนธรรมการเรียนรู้แบบใดทำไมนักเรียนจึงคิดเช่นนั้น Which culture of learning should you apply in the bilingual classroom?

7)   จากหลักรูปแบบวัฒนธรรมการเรียนรู้ นักเรียนคิดว่านักเรียนควรจะปฏิบัตตนอย่างไร ถ้านักเรียนจะต้องเรียนผ่านระบบการเรียนรู้แบบสองภาษา Regarding the concept of Discourse of Authority versus Participation, how should you behave if you study in the bilingual context?

APPENDIX E

Sample Learning Log

Learning Log

Module III: Discourse of Learning

Topic : 1) Western and Eastern Classroom

2) The Significance of Discourse of Participation

3) Learning Through Discussion

4) Learning through questioning and answering

Date : ………/…………/……….

Part A: Cultural Awareness and Attitude Questions

Direction: Reflect your opinion toward each question

1) Before studying this module, Do you know what the cultures of classroom of participation and classroom of authority mean? (ก่อนที่จะเรียนเนื้อหาในหน่วยการเรียนนี้ นักเรียนรู้จัก ความหมายของคำว่าวัฒนธรรมการเรียนแบบมีส่วนร่วมและวัฒนธรรมการเรียนแบบรวมอำนาจหรือไม่ เพราะเหตุใด)

☐ Yes : Reason _____

☐ No : Reason _____

2) Before studying this module, Does the culture of participation belong to Western or Eastern Culture? Why? (ก่อนที่จะเรียนเนื้อหาในหน่วยการเรียนนี้ นักเรียนคิดว่าวัฒนธรรมการเรียนแบบมีส่วน ร่วมเป็นวัฒนธรรมของตะวันตกหรือตะวันออก เพราะเหตุใด)

☐ Western Culture: Reason _____

☐ Eastern Culture: Reason _____

☐ I do not know: Reason _____

3) Before studying this module, Does the culture of authority belong to Western or Eastern Culture? Why? (ก่อนที่จะเรียนเนื้อหาในหน่วยการเรียนนี้ นักเรียนคิดว่าวัฒนธรรมการเรียนแบบรวมอำนาจ เป็นวัฒนธรรมของตะวันตกหรือตะวันออก เพราะเหตุใด)

☐ Western Culture: Reason _____

☐ Eastern Culture: Reason _____

☐ I do not know: Reason _____

4) Before studying this module, do you agree that the culture of classroom of participation is good for learning in the bilingual context? Why? (ก่อนที่จะเรียนเนื้อหาในหน่วยการเรียนนี้ นักเรียนคิดว่าวัฒนธรรมการเรียนแบบการมีส่วนร่วมเหมาะกับการเรียนในหลักสูตรสองภาษาหรือไม่ เพราะเหตุใด)

Strongly Agree เห็นด้วยอย่างยิ่ง	Agree เห็นด้วย	Somewhat agree ค่อนข้างเห็นด้วย	Disagree ไม่เห็นด้วย	Strongly Disagree ไม่เห็นด้วยอย่างยิ่ง

Why : _____

5) Before studying this module, do you agree that the culture of classroom of authority is good for learning in the bilingual context? Why? (ก่อนที่จะเรียนเนื้อหาในหน่วยการเรียนนี้ นักเรียนคิดว่าวัฒนธรรมการเรียนแบบรวมอำนาจเหมาะกับการเรียนในหลักสูตรสองภาษาหรือไม่ เพราะเหตุใด)

Strongly Agree เห็นด้วยอย่างยิ่ง	Agree เห็นด้วย	Somewhat agree ค่อนข้างเห็นด้วย	Disagree ไม่เห็นด้วย	Strongly Disagree ไม่เห็นด้วยอย่างยิ่ง

Why : _____

6) Before studying this module, I prefer applying the culture of classroom of participation in my study? Why? (ก่อนที่จะเรียนเนื้อหาในหน่วยการเรียนนี้ ข้าพเจ้าชอบที่จะนำวัฒนธรรมการเรียนแบบมีส่วนร่วมไปเป็นหลักในการเรียน เพราะเหตุใด)

Strongly Agree เห็นด้วยอย่างยิ่ง	Agree เห็นด้วย	Somewhat agree ค่อนข้างเห็นด้วย	Disagree ไม่เห็นด้วย	Strongly Disagree ไม่เห็นด้วยอย่างยิ่ง

Why : _____

7) Before studying this module, I prefer applying the culture of authority in my study? Why? (ก่อนที่จะเรียนเนื้อหาในหน่วยการเรียนนี้ ข้าพเจ้าชอบที่จะนำวัฒนธรรมการเรียนแบบรวมอำนาจไปเป็นหลัก ในการเรียน เพราะเหตุใด)

Strongly Agree เห็นด้วยอย่างยิ่ง	Agree เห็นด้วย	Somewhat agree ค่อนข้างเห็นด้วย	Disagree ไม่เห็นด้วย	Strongly Disagree ไม่เห็นด้วยอย่างยิ่ง

Why : _____

8) After studying this module, Do you know what the cultures of Participation and Authority mean? (หลังที่เรียนเนื้อหาในหน่วยการเรียนนี้ นักเรียนรู้จักความหมายของคำว่าวัฒนธรรมการเรียนแบบมีส่วน ร่วมและวัฒนธรรมการเรียนแบบรวมอำนาจหรือไม่ เพราะเหตุใด)

☐ Yes : Reason _____

☐ No : Reason _____

9) After studying this module, does the culture of participation belong to Western or Eastern Culture? Why? (หลังจากที่เรียนเนื้อหาในหน่วยการเรียนนี้ นักเรียนคิดว่าวัฒนธรรมการเรียนแบบมีส่วนร่วม เป็นวัฒนธรรมของตะวันตกหรือตะวันออก เพราะเหตุใด)

☐ Western Culture: Reason _____

☐ Eastern Culture: Reason _____

☐ I do not know: Reason _____

10) After studying this module, does the culture of authority belong to Western or Eastern Culture? Why? (หลังจากที่เรียนเนื้อหาในหน่วยการเรียนนี้ นักเรียนคิดว่าวัฒนธรรมการเรียนแบบรวมอำนาจ เป็นวัฒนธรรมของตะวันตกหรือตะวันออก เพราะเหตุใด)

☐ Western Culture: Reason _____

☐ Eastern Culture: Reason _____

☐ I do not know: Reason _____

11) After studying this module, do you agree that the culture of classroom of participation is good for learning in the bilingual context? Why? (หลังจากที่เรียนเนื้อหาใน หน่วยการเรียนนี้ นักเรียนคิดว่าวัฒนธรรมการเรียนแบบการมีส่วนร่วมเหมาะกับการเรียนในหลักสูตรสองภาษาหรือไม่ เพราะเหตุ ใด)

Strongly Agree เห็นด้วยอย่างยิ่ง	Agree เห็นด้วย	Somewhat agree ค่อนข้างเห็นด้วย	Disagree ไม่เห็นด้วย	Strongly Disagree ไม่เห็นด้วยอย่างยิ่ง

Why : _____

12) After studying this module, do you agree that the culture of classroom of authority is good for learning in the bilingual context? Why? (หลังจากที่เรียนเนื้อหาในหน่วยการ เรียนนี้ นักเรียนคิดว่าวัฒนธรรมการเรียนแบบรวมอำนาจเหมาะกับการเรียนในหลักสูตรสองภาษาหรือไม่ เพราะเหตุใด)

Strongly Agree เห็นด้วยอย่างยิ่ง	Agree เห็นด้วย	Somewhat agree ค่อนข้างเห็นด้วย	Disagree ไม่เห็นด้วย	Strongly Disagree ไม่เห็นด้วยอย่างยิ่ง

Why : _____

13) After studying this module, I prefer applying the culture of classroom of participation in my study. Why? (หลังจากที่เรียนเนื้อหาในหน่วยการเรียนนี้ ข้าพเจ้าชอบที่จะนำวัฒนธรรมการ เรียนแบบมีส่วนร่วมไปเป็นหลักในการเรียน เพราะเหตุใด)

Strongly Agree เห็นด้วยอย่างยิ่ง	Agree เห็นด้วย	Somewhat agree ค่อนข้างเห็นด้วย	Disagree ไม่เห็นด้วย	Strongly Disagree ไม่เห็นด้วยอย่างยิ่ง

Why : _____

14) After studying this module, I prefer applying the culture of authority in my study. Why? (หลังจากที่เรียนเนื้อหาในหน่วยการเรียนนี้ ข้าพเจ้าชอบที่จะนำวัฒนธรรมการเรียนแบบรวมอำนาจไปเป็นหลักในการเรียน เพราะเหตุใด)

Strongly Agree เห็นด้วยอย่างยิ่ง	Agree เห็นด้วย	Somewhat agree ค่อนข้างเห็นด้วย	Disagree ไม่เห็นด้วย	Strongly Disagree ไม่เห็นด้วยอย่างยิ่ง

Why : _____

Part 2) Classroom Environments

1) What do you like about the module " *Discourse of Learning*"? นักเรียนชอบอะไรบ้างเกี่ยวกับการเรียนหน่วยการเรียนเรื่อง **"วัฒนธรรมรูปแบบการเรียนรู้"**

_____

2) What don't you like about the module " *Discourse of Learning*"? นักเรียนไม่ชอบอะไรบ้างเกี่ยวกับการเรียนหน่วยการเรียนเรื่อง **"วัฒนธรรมรูปแบบการเรียนรู้"**

_____

3) What do you think about the activities in this module? นักเรียนมีความคิดเห็นอย่างไรกับกิจกรรมการเรียนในหน่วยการเรียนนี้

_____

4) What do you think about the learning environment in this module? นักเรียนมีความคิดเห็นอย่างไรกับสภาพการเรียนรู้ในหน่วยการเรียนนี้

_____

5) What are your impressions of this module? นักเรียนมีความประทับใจอะไรในหน่วยการเรียนนี้

_____

6) What are your suggestions or comments for this module? นักเรียนมีคำแนะนำอะไรหลังจากที่เรียนหน่วยการเรียนนี้

Part 3) Overall Classroom Learning

Statements	5	4	3	2	1
1) The materials and activities in the module *"Discourse of Authority and Discourse of Participation"* are useful to enrich my cultural awareness. ข้าพเจ้าคิดว่าเนื้อหาและกิจกรรมการเรียนรู้ในหน่วยการเรียน "Discourse of Authority and Discourse of Participation" มีประโยชน์ต่อการเรียนรู้ทางด้านวัฒนธรรม					
2) The materials and activities in the module *"Discourse of Authority and Discourse of Participation"* are useful to increase my positive attitude towards learning through Discourse of Authority ข้าพเจ้าคิดว่าเนื้อหาและกิจกรรมการเรียนรู้ในหน่วยการเรียน *"Discourse of Authority and Discourse of Participation"* มีประโยชน์ต่อการสร้างทัศนคติที่ดีของข้าพเจ้าต่อการเรียนรู้ผ่าน แบบรวมอำนาจ (Discourse of Authority					
3) The materials and activities in the module *"Discourse of Authority and Discourse of Participation"* are useful to increase my positive attitude towards learning through discourse of participation. ข้าพเจ้าคิดว่าเนื้อหาและกิจกรรมการเรียนรู้ในหน่วยการเรียน "Discourse of Authority and Discourse of Participation" มีประโยชน์ต่อการสร้างทัศนคติที่ดีของข้าพเจ้าต่อการเรียนรู้ผ่าน การมีส่วนร่วม (Discourse of Participation					
4) The materials and activities in the module a *"Discourse of Authority and Discourse of Participation"* are easy to understand เนื้อหาและกิจกรรมที่ใช้ในหน่วยการเรียน "Discourse of Authority and Discourse of Participation" ง่ายที่จะทำความเข้าใจ					

Statements	5	4	3	2	1
5) The a materials and activities in the module *"Discourse of Authority and Discourse of Participation"* is fun and interesting เนื้อหาและกิจกรรมที่ใช้ในหน่วยการเรียน "Discourse of Authority and Discourse of Participation"สนุกสนานและมีความน่าสนใจ					
6) The time allotted for the materials and activities in the module *"Discourse of Authority and Discourse of Participation"* is appropriate การแบ่งเวลาของเนื้อหาและกิจกรรมที่ใช้ในหน่วยการเรียน "Discourse of Authority and Discourse of Participation"นั้นมีความเหมาะสม					
7) The sequence of the materials and activities in the module *"Discourse of Authority and Discourse of Participation"* is appropriate. ลำดับของเนื้อหาและกิจกรรมที่ใช้ในหน่วยการเรียน "Discourse of Authority and Discourse of Participation"นั้นมีความเหมาะสม					
9) The pace of the materials and activities in the module *Discourse of Authority and Discourse of Participation"* is appropriate.จังหวะความเร็วของเนื้อหาและกิจกรรมที่ใช้ในหน่วยการเรียน Discourse of Authority and Discourse of Participation" นั้นมีความเหมาะสม					
10) In overall, I like today the materials and activities in the module *Discourse of Authority and Discourse of Participation"* โดยรวมแล้วข้าพเจ้าชอบเนื้อหาและกิจกรรมในหน่วยการเรียน Discourse of Authority and Discourse of Participation					

APPENDIX F

Needs Instrument for Foreign Teacher

_____

Questionnaire

Name
…………………………………………………………………………………………

Personal Background

Nationality
………………………………………………………………………………………

Sex   O Male   O Female

Level of Education :   O Below Bachelor Degree

                       O Bachelor Degree

                       O Above Bachelor Degree

Major field of study : ……………………………………………………………

Minor field of study : ……………………………………………………………

Which culture have you been raised in?

                       O Western Culture   O Eastern Culture

Teaching Background

Number of years teaching experience in your home country:

                                 O less than one year

                                 O   1-3 years

                                 O   4-6 years

                                 O   Above 6 years

Level of teaching   O   Elementary level   O   Secondary

Number of teaching experience in Thailand :

                O less than one year

                O   1-3 years

                O   4-6 years

                O   Above 6 years

Level of teaching   O Elementary level   O Secondary
level

Have you ever taught in the English program before?

                O YES   O NO

If yes? Please specify where you have taught: …………………………………

Subjects taught : …………………………………………………………………..

1) What is your opinion of the following statement?

- ➤ 5 --- Strongly agree
- ➤ 4 --- agree
- ➤ 3 --- agree somewhat
- ➤ 2--- disagree
- ➤ 1--- strongly disagree

Statements	5	4	3	2	1
1. Thai students have the independence of taking control of their own learning.					
2. Thai students rely on personal support and assistance from teachers.					
3. Thai students do not reject or challenge their classmates.					
4. Group conformity is very important for Thai students.					
5. Seniority plays an important role in how Thai students behave to others.					
6. Thai students give respects to their teachers in class.					
7. Thai students do not question or challenge what their teacher tells them.					
8. Thai students always question and challenge their teachers.					
9. Thai students always strive to construct knowledge.					

Statements	5	4	3	2	1
10. Thai students will be successful if they work hard.					
11. Thai students always initiate the discussion in class.					
12. Thai students do not question and challenge their teachers.					
13. Thai students learn well with student-centered approach.					
14. Thai students always expect teachers to transmit knowledge.					
15. Thai students are always willing to share their ideas in class.					
16. Thai students always engage in critical thinking.					
17. Thai students prefer having knowledge transferred to them.					
18. Thai students always accumulate knowledge through memorizing.					
19. Thai students always rely on practical learning.					
20. Thai students always memorize the theory in books.					
21. Thai students feel free to reproduce ideas without citation.					

Statements	5	4	3	2	1
22. Thai students are always punctual when they submit their assignment.					
23. Thai students do not hesitate to express their ideas.					
24. Thai students do not voluntarily answer unless they feel confident.					
25. Thai students have no fear of failure when expressing ideas.					
26. Thai students always express their ideas directly.					
27. Thai students always express what they think through non verbal languages such as eye contact, or facial expressions.					
28. Thai students always ideas indirectly.					

APPENDIX G

Needs Instrument for Thai Students

_____

แบบสอบถาม

ชื่อ _____

อายุ _____ เพศ _____

เชื้อชาติ _____

โรงเรียน _____

ระดับชั้น _____

จำนวนปีที่เรียนในหลักสูตร Bilingual Program

               O น้อยกว่า 1 ปี

               O 1-3 ปี

               O 4-6 ปี

นักเรียนเริ่มเรียนหลักสูตร Bilingual Program ตั้งแต่ระดับชั้น

O ประถมศึกษาปีที่ 1   O ประถมศึกษาปีที่ 2   O ประถมศึกษาปีที่ 3

O ประถมศึกษาปีที่ 4   O ประถมศึกษาปีที่ 5   O ประถมศึกษาปีที่ 6

ภาษาที่นักเรียนสื่อสารกับผู้ปกครองที่บ้านคือ

O ภาษาไทย   O ภาษาอังกฤษ   O ภาษาไทยและภาษาอังกฤษ

O อื่นๆ ....

นักเรียนเติบโตขึ้นมาภายใต้การเลี้ยงดูแบบ

O วัฒนธรรมตะวันตก   O วัฒนธรรมตะวันออก

O วัฒนธรรมตะวันตกและตะวันออก

นักเรียนมีความคิดเห็นอย่างไรกับประโยคต่อไปนี้

5 -- เห็นด้วยมากที่สุด   4 -- เห็นด้วยมาก   3 – เห็นด้วย   2 – เห็นด้วยน้อย   1 – ไม่เห็นด้วย

ข้อความ	5	4	3	2	1
1. นักเรียนไทยมีอิสระในการเรียนรู้แบบพึ่งพาตนเอง					
2. นักเรียนไทยชอบที่จะเรียนรู้โดยผ่านการช่วยเหลือและสนับสนุนจากครูผู้สอนแต่เพียงอย่างเดียว					
3. นักเรียนไทยมักจะไม่ถกปัญหาที่เกี่ยวกับบทเรียนกับเพื่อนร่วมชั้น					
4. นักเรียนไทยการเรียนผ่านกลุ่ม					
5. ความอาวุโสเป็นสิ่งสำคัญในสังคมไทยที่กำหนดรูปแบบการสื่อสารระหว่างครูกับนักเรียน					
6. นักเรียนไทยมักจะให้ความเคารพต่อครูผู้สอนทั้งในและนอกห้องเรียน					
7. นักเรียนไทยมักจะถามคำถามครูผู้สอนโดยทันทีเมื่อข้าพเจ้าไม่เข้าใจเนื้อหา					
8. นักเรียนไทยมักจะรอถามคำถามแก่ครูผู้สอนเป็นการส่วนตัวหลังจากการเรียนการสอน					
9. นักเรียนไทยมีความกระตือรือร้นในการสร้างองค์ความรู้					
10. นักเรียนไทยจะประสบความสำเร็จถ้ามีความตั้งใจในการเรียน					
11. นักเรียนมักจะริเริ่มการถกปัญหาในห้องเรียน					
12. นักเรียนไทยมักจะไม่ถกปัญหาที่เกี่ยวกับบทเรียนกับครูผู้สอน					
13. นักเรียนคาดหวังว่าครูจะต้องเป็นผู้ถ่ายทอดแก่นักเรียนแต่เพียงอย่างเดียว					
14. นักเรียนไทยมักจะอาสาที่จะแสดงและแบ่งปันความคิดเห็นภายในห้องเรียน					

ข้อความ	5	4	3	2	1
15. นักเรียนไทยมักจะเรียนรู้ผ่านกระบวนการคิดวิเคราะห์					
16. นักเรียนไทยชอบที่จะเรียนรู้ผ่านกระบวนการถ่ายทอดความรู้โดยตรงจากครูผู้สอน					
17. นักเรียนไทยชอบที่จะเรียนรู้ผ่านการท่องจำเพราะทำให้ข้าพเจ้าเข้าใจเนื้อหาในบทเรียนมายิ่งขึ้น					
18. นักเรียนไทยชอบการเรียนรู้แบบนำไปประยุกต์ใช้ (Practical Learning)					
19. นักเรียนไทยชอบการเรียนรู้ทฤษฎีต่างๆจากหนังสือผ่านการท่องจำ					
20. นักเรียนไทยมักจะนำความรู้มาใช้โดยมิได้อ้างถึงแหล่งที่มาของแหล่งข้อมูล					
21. นักเรียนไทยมักจะตรงต่อเวลาเมื่อส่งงานต่างๆ					
22. นักเรียนไทยมักจะไม่ลังเลเมื่อแสดงความคิดเห็น					
23. นักเรียนมักจะไม่กล้าที่จะแสดงความคิดเห็นถ้าไม่มั่นใจในสิ่งที่จะนำเสนอ					
24. นักเรียนไทยมักจะไม่กลัวความผิดพลาดเมื่อต้องแสดงความคิดเห็น					
25. ข้าพเจ้ามักจะพูดอ้อมๆ กับเพื่อหรือครูผู้สอนเมื่อข้าพเจ้าต้องการแสดงความต้องการหรือความติดเห็น					
26. ข้าพเจ้ามักจะนิยมใช้ท่าทาง สายตา หรือการแสดงออกทางสีหน้าในการสื่อสารกับครูผู้สอนมากกว่าการพูดตรงๆกับครู					
27. ข้าพเจ้ามักจะใช้ภาษาที่ไม่อ้อมค้อมและชัดเจนในการแสดงความคิดเห็นของข้าพเจ้า					
28. นักเรียนไทยมักจะสร้างองค์ความรู้ผ่านการท่องจำ					

BIOGRAPHY

Choksarun Jitchoknimit graduated from the Faculty of Arts, majoring in Business English from Assumption University in 2001. He got his Master Degree from Faculty of Arts in Teaching as a Foreign Language from Thammasat University in 2003.