

**Enhancing Acquisition of Intercultural Nonverbal Competence:  
Thai English as a Foreign Language Learners and the Use of  
Contemporary English Language Films**

Anamai (Andy) Damnet

A thesis submitted in fulfillment of the requirements for the degree of  
Doctor of Philosophy

School of Communication and the Arts  
Faculty of Arts, Education and Human Development, Victoria University  
Melbourne, Victoria,  
Australia

17 November 2008

## Doctor of Philosophy Declaration

“I, Anamai (Andy) Damnet, declare that the PhD thesis entitled *Enhancing Acquisition of Intercultural Nonverbal Competence: Thai English as a Foreign Language Learners and the Use of Contemporary English Language Films* is no more than 100,000 words in length, exclusive of tables, figures, appendices, references and footnotes. This thesis contains no material that has been submitted previously, in whole or in part, for the award of any other academic degree or diploma. Except where otherwise indicated, this thesis is my own work.”

Signature

Date 17 November, 2008

## Publications and Conference Presentations Arising from Thesis

### Journal Publications

Damnet, A. & Borland, H. (2007). Acquiring Nonverbal Competence in English Language Contexts: the Case of Thai Learners of English Viewing American and Australian Films. *Journal of Asian Pacific Communication*, 17 (1), 127-148.

### Conference Presentations

Damnet, A. & Borland, H. (2004). *Developing Students' Intercultural Nonverbal Competence through the Explicit Teaching of Nonverbal Communication in the EFL Classroom*. Presented at the 29<sup>th</sup> Annual Congress of the Applied Linguistics Association of Australia: Applying Applied Linguistics 15-17 July 2004, University of South Australia, Adelaide, Australia.

Damnet, A. & Borland, H. (2003). *The Effectiveness of the Use of Contemporary English Language Films as a Resource in Learning and Teaching Non-verbal Communication*. Presented at the International Conference on Language, Education & Diversity 26-29 November 2003 School of Education, The University of Waikato, Hamilton, New Zealand.

Damnet, A. & Borland, H. (2003). *The Development of Intercultural Non-verbal Competence in the Foreign Language Classroom: Using Contemporary Films*. Presented at Marking Our Difference: Languages in Australia and New Zealand Universities 1<sup>st</sup>-3<sup>rd</sup> October 2003 The School of Languages, The University of Melbourne, Melbourne, Australia.

Damnet, A. & Borland, H. (2003). *Attitudes towards and Learning of Intercultural Non-verbal Competence by Thai University-level EFL Students*. Presented at the 28<sup>th</sup> Applied Linguistics Association of Australia National Congress: Planning for a Multilingual Future 12-14 July 2003, Griffith University, Southbank Campus, Brisbane, Australia.

Damnet, A. & Borland, H. (2003). *Acquisition of Intercultural Non-verbal Competence: Examining the Discourse of EFL Learners*. Presented at the 23<sup>th</sup> Thailand TESOL International Conference: ELT 2003: Culture, Content and Competency, 23 - 25 January 2003, Bangkok, Thailand.

## Abstract

This study investigates aspects of the teaching and learning of intercultural nonverbal competence by university students majoring in English in Thailand and starts from the position that intercultural nonverbal competence is an important, but neglected area within English language teaching for international communication. Five aspects of nonverbal communication where there are pronounced differences between Thai and native English norms are investigated: facial expressions, eye contact and gaze, bodily communication, kinesics (touching), and vocalic communication.

The study employs a range of qualitative and quantitative approaches in conducting classroom research on the learning and teaching of nonverbal communication within university EFL speaking and listening skills classes. Seventy-three second year undergraduate students majoring in English were randomly assigned to and participated in one of two different teaching interventions both of which involved the use of the same four American and Australian contemporary films. The experimental intervention involved explicit teaching of nonverbal communication and the other more traditional one provided exposure to the same native speaker interactions in the same four films, but with classroom activities focused on linguistic and pragmatic features arising from the films.

Adopting a quasi-experimental pre and posttest design the study includes three phases of data collection: (1) pre teaching assessment, (2) teaching phase, and (3) post teaching assessment. The pre and post teaching assessments cover students' attitudes towards, understanding of and ability to employ nonverbal communication when communicating in English in intercultural contexts. The post teaching assessment covers these same areas together with additional qualitative data collection about students' experiences of participation in the study. Data analyses include use of analysis of covariance (ANCOVA) and multivariate analysis of covariance (MANCOVA) and within group t-tests.

The study reveals that in comparison with students from the control group students from the experimental group who had participated in the explicit teaching of nonverbal communication had:

- (a) more positive attitudes towards nonverbal communication of English native speakers,
- (b) a higher level of understanding of nonverbal communication of English native speakers
- (c) a higher level of ability to apply nonverbal channels in communication appropriately in role playing interaction with an English native speaker, and, in addition,
- (d) most students from both groups felt positive about the opportunities that practising role plays and viewing contemporary English language films provided for them to enhance their intercultural acquisition of nonverbal competence in communicating in English with native speakers.

Qualitative data supported the quantitative findings and also indicated that students in the experimental group had achieved a deeper and more explicit understanding of the role of nonverbal communication in interactions in English, whilst also demonstrating a strong sense of what might be acceptable in an English language context with English native speakers and what is acceptable with fellow Thais. Furthermore, the results highlight that it is not essential for nonnative speakers to stay/study abroad in English as native language speaking countries in order to improve their communicative and intercultural nonverbal competences to levels approximating that of native speakers. Films and role play, when used appropriately, may provide effective native speaker modeling and opportunities for practice.

## Acknowledgements

English Next: Why global English may mean the end of “English as a foreign language” (Graddol, 2006, p. 1).

Several people have contributed to this productive thesis. To those I do not have space to mention, I give my gratitude. Others have to be individually thanked for their support.

I wish to sincerely thank my supervisor Professor Helen Borland for her professionalism, encouragement, belief in my ability, and willingness to involve me in other aspects of research and scholarship. Further, I also appreciate her enormous amount of patience that she has shown me during nearly six years of supervision. Her positive attitudes towards the performance of supervision have been invaluable in facilitating and assisting me to enhance and establish a direction for my research skills. Without her extensive knowledge and ongoing efforts, I would not have completed my study.

I am also very grateful to Dr. Wally Karnilowicz (Department of Psychology at Victoria University), Assistant Professor Sirichai Sriphrom (Faculty of Education Kamphaengsaen at Kasetsart University), and Dr. Cadeyrn James Gaskin (Deakin University), consultants in statistics, who have assisted me to increase such knowledge of statistics and techniques.

I would also like to acknowledge a number of organizations: the Thai Government, Victoria University, Kasetsart University; School of Communication and the Arts at Victoria University, Faculty of Arts, Education, and Human Development at Victoria University; Student Village at Victoria University, as well as the following persons: Jurairat and Paul Brewer, Tassana Phuksapaisalsilp and his family, Nilawan Kanokworakarn and her family, Orasa Theerawirod and her family, Thanyanuch Kusolkarn and her family, Associate Professor Athikiat and Assistant Professor Orwan Thongperm, Police Lieutenant Colonel Vrapong Vangtal and his family, Police Lieutenant Colonel Surasith Yeiamsamorn and his family, Sakchai Utthayarnmanee and his family, Charat Traiboon and teachers of Kanchananuhroh

School, whose generous support through the grant of full/partial scholarships and funding for national/international conference presentations throughout my study enabled me to reach the point of completing the thesis.

I am indebted to Emeritus Professor Surai Pongthongcharoen at Srinakharinwirot University, Associate Professor Chaleosri Pibulchol (Dean of Faculty of Humanities at Srinakharinwirot University and the President of Thailand TESOL), and Assistant Professor Daranee Phumawan (Associate Vice-chancellor in charge of Academic at Burapha University), who supported me as referees. I have them as role models of teaching since I was their student until now.

I very much appreciate the assistance provided to me by Michael Jones (student at Melbourne University), Mathew Elith (student at Melbourne University), Jendrek Hagedorn (student at Melbourne University), Shannon Russell McAlpine (student at Victoria University), and Ashley Rafati (student at Melbourne University), who helped me with aspects of data analysis, taught me Australian language and culture, spent some good times over lunch/dinner/films/football/basketball as well as being good friends both at university and church. I also thank three American students: Isabella, Sara, and Delia who assisted me during data collection in Thailand.

I would particularly like to thank the following academic and administrative staff in the Faculty of Arts, Education and Human Development: Dr. Donna Dywer, Vicki Kapetanacos, Jane Trewin, Jennie Hooke, Joyce Mckenzie; staff from the Postgraduate Research Unit - Lesley Birch, Natalie Scibberas, Professor Elaine Martin; staff from the ITS Helpdesk - Christopher Perera and Patricia Riedl, Liza Lopez, and Luke; VU English Language Institute - Cheryl Wake and Harvey Broadstock, and international ELICOS students; VU library staff - Mark Armstrong-roper, Emily Wark, and Trang Nguyen; VU staff at the Student Village - Mary Mackinnon and Tania Perez; VU staff at the International Office - Esther Newcastle.

I am immensely appreciative of Associate Professor Khanapol Juutamanee (Dean of Faculty of Liberal Arts and Sciences) who formally gave me a permission to study as well as implicitly and explicitly supporting me in terms of scholarship and funding, Assistant Professor Oraphan Sangkhachantranon, who has managed and organized my personal business while I have been living abroad, Mrs. Wanwimon Sriprasertsak (General Manager of Faculty of Liberal Arts and Sciences), who has also managed my official business as well as providing beneficial advice, Dr. Jaruporn Phongsiriwet (Head of Department of Liberal Arts), who is such

an understandable person assisting me regarding departmental issues, Bruce Rickets, who kindly gave me his English classes as experimental and control groups during my data collection in Thailand, and Maneerat Srisem (my handy secretary), who assists, facilitates, and provides me all kinds of official and private businesses arising from my duty as Deputy Dean (International and Special Affairs) as well as checks bibliography against the references of this thesis.

Thank you to the wonderful American, Australian, British, Chinese, German, Indian, Laotian, and Thai friends I have met during my time in Australia, who always provided welcome relief from my studies. Those are Lachlan Bott, Lawrence Hore, Mathew Trevor Barry, Mathew Gregory Bekker, Todd Robinson, Ryan Wheeler, Andrew Godson, Tony David Harris, James Andrew West, Thomas Wigan, David James Murphy, Mathew Becker, Lindsay, Benjamin Heather Peucker, Shane Peter McDonald, William James Cooper, Warwick Cann, Sario Kalms, Jackson Heath Emond, Justine Keith Thomson, David Mason, Anton Rolls, Axel Richter, Stuart Jones, Kevin Besler, Nathan Kalb, Siriwan Ghuangpeng, Thanet Wattanakul, Assistant Professor Dr. Janpen Intarapresert, Assistant Professor Dr. Nikom Moonmuang, Assistant Professor Dr. Kahnrawee Ananta-akkarakul, Dr. Karn, Dr. Chesda Udommongkol, Juthamas Thongsongsee, Assistant Professor Krit Raengsoongnern, Dr. Verawoot Vatjanapukka, Dr. Onanong Vatjanapukka, Dr. Charles Mphande, Wallapa Songprakun, Fon, Soupha Khamloonylaivong, Yong Ping Che (Kunming University of Science and Technology, China), Joy and John Renton, Kingkaew and Paul Camiueri, Mark and Rosinee Peatling, Payao Pingsopa, Peter and Kai Dawson, Wandee and Robert Gysberts, David and Sunee Perry, Supalug Jarokaram, David and Lamyai Salt, Wannee McGragor.

I also thank all the friends whom I met through Pinnacle and Peter Rowland, particularly, at the Atrium and the Peak at Peter Rowland at Flemington, i.e., Alice Bride, June Shaw, Mary Jamieson, Ingrid Kush, Jenifer, Clare Carrick, Elizabeth Mueller, Scott Hall, Trish Andrew, Nyra, Madeline Kiermon, Judy Holdsworth, Lorraine O'Meara.

Last but not least, I would really like to thank my mother, Kimjing Damnet, who is 79 years of age, and has been awaiting me returning to her in Thailand, and also my sister, Srirampa Damnet and my brothers Weerapong Damnet and Wilaisak Damnet.

## Table of Contents

Doctor of Philosophy Declaration	ii
Publications and Conference Presentations Arising from Thesis	iii
Abstract	iv
Acknowledgements	vi
Table of Contents	ix
List of Tables	xvii
List of Figures	xix
List of Acronyms	xx

### **Chapter 1 Introduction** 1

Overview	1
English Language Teaching and Learning in Thailand	3
Miscommunication and Nonverbal Communication in the Thai Context	5
World Englishes and the Intercultural English Language Teaching	7
Aims of the Study	11
Statements of the Problem	12
Significance of the Study	12
Definition of Terms	13
Limitations	15
Structure of the Thesis	16

### **Chapter 2 Nonverbal Communication and English Language Learning: A Literature Review** 17

Communication: Language and Culture	17
Studies of Language, Culture and Communication	21

Verbal versus Nonverbal Communication and Cultural Differences in Nonverbal Communication	22
Research in Verbal and Nonverbal Communication	24
Eye Contact and Gaze	26
Facial Expressions	27
Touching	29
Posture and Gesture	30
Vocalic Communication/Vocal Cues	32
Proxemics	33
Studies of Cross-Cultural Differences in Nonverbal Communication	34
Cross-Cultural Differences between Thai and English Nonverbal Communication	37
World Englishes, Native English Norms and Nonverbal Communication	
Norms	39
World Englishes	39
Native and Nonnative English	41
International English (Lingua Franca)	44
World Englishes and English Language Teaching	45
World Englishes Norms and Social Norms in Nonverbal Communication	47
Native and Nonnative Norms as World Englishes, and Social Norms in Nonverbal Communication	47
Acquisition of Competence in a Second language	52
Second Language Acquisition versus Second language Learning	53
Roles of Culture in English Language Teaching	54
A Traditional Approach to Teaching Culture	55
A Culture Studies Approach	55
A Culture as Practices Approach	56
Intercultural Language Teaching	56
An Intercultural Approach to Second/Foreign Language Learning and Teaching	57
The Inadequacy of a Communicative Model of Linguistics Encounter	58
Intercultural Communicative Competence and English Language Teaching	58
Basic Concepts of Intercultural Language Teaching	59

Acquiring a Linguaculture	59
Comparing Native Language/Culture and Target Language/Culture	60
Intercultural Exploration	61
Intercultural Competence and Holistic Approaches	61
Approaches to Language Pedagogy: The Teaching of Conversation	66
Role Plays	67
Use of Films	68
Conclusion	70

### **Chapter 3 Methodology** 71

Introduction	71
Research Design	72
Approaches to Language Teaching Research	72
Experimental Research	77
Quasi-Experimental Designs	80
Pretest-Posttest Design with Nonequivalent Groups	80
Research Questions and Hypotheses	83
Overview of Summary of the Research Proposed	84
Research Subjects and Duration	85
Teaching Interventions	87
Research Instruments	91
Pre and Post Teaching Intervention Assessment of Attitudes towards Intercultural Communication	91
Reliability Analysis	92
Factor Analysis	93
Pre and Post Teaching Assessment of Understanding of Intercultural Communication	94
Post Teaching Intervention Individual Interview	96
Pre and Post Teaching Intervention Assessment Role Play Scenarios	97
Nonverbal Communication Rating Scale for Role Play by English Native Speakers	99
Selection of Contemporary English Language Films and Development of Relevant Teaching materials	102

Pilot Study	103
Statistical Analysis	104
Analysis of Covariance (ANCOVA)	104
Multivariate Analysis of Covariance (MANCOVA)	104
Quantitative Analysis	105
Conclusion	105
<b>Chapter 4 Thai Students' Attitudes towards Nonverbal communication</b>	<b>106</b>
Attitudes towards Intercultural Communication	107
Overall Findings	107
Intercultural Relationship	109
Facial Expression	113
Eye Contact	116
Bodily Communication	117
Kinesics	122
Vocalic Communication	125
Summary	128
<b>Chapter 5 Thai Students' Understanding of Nonverbal Communication</b>	<b>130</b>
An Analysis of Covariance (ANCOVA) of Thai Students' Understanding of Nonverbal Communication	130
Comparison of the Performance of Each Group with the Norm Group and Chance	132
Shorts Answers about Thai Students' Understanding of Aspects of Nonverbal Communication	136
Happiness	136
The Control Group (Pretest and Posttest) and the Experimental Group (Pretest)	136
The Experimental Group (Posttest)	137

Anger	138
The Control Group (Pretest and Posttest) and the Experimental Group (Pretest)	138
The Experimental Group (Posttest)	139
Disgust	140
The Control Group (Pretest and Posttest) and the Experimental Group (Pretest)	140
The Experimental Group (Posttest)	141
Eye Contact	142
The Control Group (Pretest and Posttest) and the Experimental Group (Pretest)	142
The Experimental Group (Posttest)	144
Hand Movements/Gestures	144
The Control Group (Pretest and Posttest) and the Experimental Group (Pretest)	144
The Experimental Group (Posttest)	145
Touching	146
The Control Group (Pretest and Posttest) and the Experimental Group (Pretest)	146
The Experimental Group (Posttest)	148
Vocalic Communication	149
The Control Group (Pretest and Posttest) and the Experimental Group (Pretest)	149
The Experimental Group (Posttest)	150
Guided Questions from the Post Individual Interview	151
Personal Experiences of Communicating and Interpreting/Understanding Nonverbally in English with native Speakers	152
The Control Group	152
The Experimental Group	154
Personal advice to Others about Learning Nonverbal Communication in English	155
The Control Group	155

The Experimental Group	156
Conclusion	157

## **Chapter 6 The Effectiveness of Using Role Plays and Contemporary English Language Films in Language Teaching 158**

Effectiveness of Using Role Plays	158
Nonverbal Communication Rating Scale for Role Play with English native Speakers	159
Ratings of Students in Each Group at the Pre and Posttests	161
Between Group Differences in Change in Ratings	164
Reflections on Performance in the Role Plays in Each Aspects of Nonverbal Communication	165
Eye Contact and gaze	165
Smile	166
Nodding	166
Hand movement	167
Vocalic Communication	168
Laughing	168
Touching	169
Shoulder Movement	169
Analysis of Guided Questions from Post Individual Interview on Role Plays	170
Effects of Role Play on Developing Thai EFL Students' Intercultural Communication in English	171
The Control Group	171
The Experimental Group	173
Advantages of Learning Intercultural Communication in English through Performing Role Play	176
The Control Group	176
The Experimental Group	177
Disadvantages of Learning Intercultural Communication in English through Performing Role Play	179
The Control Group	179

The Experimental Group	180
Contemporary English Language Films	180
Effects of Contemporary English Language Films on Enhance Thai	
Students' Intercultural Communication in English	181
The Control Group	181
The Experimental Group	182
Advantages of Learning Intercultural Communication in English through	
Viewing Contemporary English Language Films	184
The Control Group	184
The Experimental Group	185
Disadvantages of Learning Intercultural Communication in English through	
Viewing Contemporary English Language Films	187
The Control Group	187
The Experimental Group	188
Conclusion	189
 <b>Chapter 7 Conclusions and Implications</b>	 192
Summary of Findings	192
Conclusions	195
Research Question # 1	195
Research Question # 2	198
Research Question # 3	200
Research Question # 4	201
Reflections on the Outcomes of the Research	203
Time Limitations	203
Role Plays	204
Qualitative Interviews	204
Distinctiveness of Groups	205
Feedback from the Participants	205
Other Aspects of the Research Design	206
Implications for Practice	207
The Value of Explicit Teaching of Intercultural Nonverbal Communication in	

EFL/ESL Classes	207
The Need for Exposure to Native Speaker Contexts	208
The Value and Need for Incorporating Nonverbal Communication and Intercultural Communication in Tertiary Level English Courses, Including English for Specific Purposes Teaching	209
Teacher Education	210
Further Research in Intercultural English Language Teaching	211
References	214
Appendices	283
A: Questionnaires of Attitude towards Intercultural Communication before Factor Analysis Process	284
B: Questionnaires of Attitude towards Intercultural Communication after Factor Analysis Process	294
C: Questionnaires of Understanding Intercultural Communication	303
D: Nonverbal Communication Rating Scale by English Native Speakers	316
E: Post Individual Interview Guided Questions	319
F: Pre and Post Role Play Scenarios, Role Play Practice, and Clarifications of Nonverbal Cues	322
G: Performance on the Interpersonal Perception (IPT): Percentage Accuracy Levels for Norm Group (n=438), Control and Experimental Groups in Comparison with Chance	328
H: The Raw Item Percentage Average of the Understanding of Nonverbal Communication for the Control Group and Experimental Group	330

## List of Tables

Table 2.1 Points of Articulation between Culture and Language	60
Table 3.1 Comparison of Quantitative and Qualitative Research	75
Table 3.2 Potential Bias That Exist in the Nonequivalent Comparison-Group Design	82
Table 3.3 Descriptive Statistics of Control and Experimental Groups	85
Table 3.4 Scheme of Data Collection	88
Table 3.5 Traditional Teaching Intervention for the Control Group	89
Table 3.6 Explicit Teaching Intervention for the Experimental Group	90
Table 3.7 Agreement between Four Raters on Nonverbal Communication Rating Scale	102
Table 4.1 Mean Score and ANCOVA for Each Group for Attitudes towards Intercultural Communication for Thai Students, Control and Experimental Groups	108
Table 4.2 Mean Item Scores for Each Attitude Subsection, Control Group vs. Experimental Group for Pretest and Posttest	109
Table 4.3 Mean Scores of Attitude for Items in Subsection of Intercultural Relationship, Control Group vs. Experimental Group for Pretest and Posttest	111
Table 4.4 Mean Scores of Attitude for Items in Subsection of Facial Expression, Control Group vs. Experimental Group for Pretest and Posttest	114
Table 4.5 Mean Scores of Attitude for Items in Subsection of Eye Contact, Control Group vs. Experimental Group for Pretest and Posttest	117
Table 4.6 Mean Scores of Attitude for Items in Subsection of Bodily Communication, Control Group vs. Experimental Group for Pretest and Posttest	120

- Table 4.7 Mean Scores of Attitude for Items in Subsection of Kinesics (Touching), Control Group vs. Experimental Group for Pretest and Posttest 123
- Table 4.8 Mean Scores of Attitude for Items in Subsection of Vocalic Communication, Control Group vs. Experimental Group for Pretest and Posttest 126
- Table 5.1 Mean Score and ANCOVA for Each Group for Understanding of Nonverbal Communication for Thai University Students, Control and Experimental Groups 132
- Table 5.2 Comparison of Performance on the Subscales for Understanding of Nonverbal Communication – Pre and Post Test (% correct) 135
- Table 6.1 Comparison of Mean Scores between Pretest and Posttest, Average Mean, and Differences between Pre and Post on the Nonverbal Communication Rating Scale for Role Play by English Native Speakers, Control and Experimental Group 162
- Table 6.2 Results of Multivariate Analysis of Covariance (MANCOVA) in Scores on the Nonverbal Communication Rating Scale for Role Play with English Native Speakers, Control and Experimental Group (max. score = 3) 165

## Lists of Figures

- Figure 3.1 Linear Sequence in Quantitative Research 73
- Figure 3.2 The Research Continuum 76
- Figure 4.1 Intercultural Relationship: Amount and Direction of Change Item  
by Item within Each Group 112
- Figure 4.2 Facial Expression: Amount and Direction of Change in Mean Score  
Item by Item within Each Group 115
- Figure 4.3 Eye Contact: Amount and Direction of Change in Mean Score Item  
by Item within Each Group 118
- Figure 4.4 Bodily Communication: Amount and Direction of Change in Mean  
Score Item by Item within Each Group 121
- Figure 4.5 Kinesics: Amount and Direction of Change in Mean Score Item  
by Item within Each Group 124
- Figure 4.6 Vocalic Communication: Amount and Direction of Change in Mean  
Score Item by Item within Each Group 127
- Figure 5.1 Differences in Accuracy between Post and Pretests on Understanding  
of Nonverbal Communication (%) 134

## Lists of Acronyms

AFS	= American Field Share Service
ANCOVA	= Analysis of Covariance
CALL	= Computer Assisted Language Learning
EFL	= English as a Foreign Language
ELT	= English Language Teaching
ESP	= English for Special Purposes
FL	= Foreign Language
GA	= General American
GPA	= Grade Point Average
IELTS	= English Language Testing System
ILT	= Intercultural Language Teaching
IPT	= Interpersonal Perception Task
L1	= First Language
L2	= Second Language
LASSI	= Learning and Study Strategies Inventory
MANCOVA	= Multivariate Analysis of Covariance
NVC	= Nonverbal Communication
PAF	= Principal Axis Factoring Analysis
PCA	= Principal Components Analysis
RP	= Received Pronunciation
SEM	= Structural Equation Modelling
SLA	= Second language Acquisition
TOEFL	= Test of English as a Foreign language
UK	= The United Kingdom
US	= The United States of America
VU	= Victoria University of Technology

# Chapter 1

## Introduction

### Overview

In human interactions verbal communication is not the only means by which individuals express their true feelings and emotions. Much interpersonal communication takes place through nonverbal channels and these channels are particularly important as a system of cues to throw a light not only on the literal meanings of utterances, but also on the underlying real meanings that speakers/interactants are intending to communicate (see Krishnamurti, 1992; Burgoon, 1994; Knapp, Miller, & Fudge, 1994). Eye contact (see Argyle, Ingham, Alkema, & McCallin, 1981), facial expressions (see Frijda, 1982), and gestures (see Southworth, 1992) are well recognised as being more meaningful than any verbal communication. Whilst there is a degree of universality in aspects of nonverbal communication (see Poyatos, 2002a; 2002b; 2002c), and research on gestures has highlighted some widely shared similarities, so that nodding a head in many cultures can signify exhaustion or tiredness, or a person, who taps his/her fingers, is indicating his/her boredom (see Schneller, 1992; Knapp & Hall, 2002), there is also a significant amount of cross-cultural variation in the use and interpretations of nonverbal communication as one of the pioneer researchers in this area, anthropologist Edward T. Hall (1974, p. 2), has explained.

From the study of culture we learn that the patterning of perceptual worlds is a function not only of the specific culture but of the relationship, activity, and emotions present in a given situation. Therefore, when two people of different cultures interact, each uses different criteria to interpret the other's behavior, each may easily misinterpret the relationship, the activity, or the emotions involved.

When communication takes place in interactions, a process of negotiation of meaning occurs between the speakers. Largely unconsciously as part of the interaction each speaker observes and then interprets the other interactant's nonverbal cues in conjunction with the decoding and interpretation of their verbal messages. When the speakers involved share the same culture, problems are less likely to arise in this interpretative process. However, experience and research

has highlighted how difficulties and miscommunication may inadvertently arise for interactants whose cultures are different from each other (e.g., Sikkema & Niyekawa, 1987; Gumperz, 1990; Ruthrof, 2000; Schnell, 2003). Whilst each speaker may be confident in trusting their interpretation based on their own cultural background and experiences, within this intercultural context, speakers may face difficulty in gauging whether their interpretations are right or wrong (see Poyatos, 2002a; Poyatos, 2002b), and/or inadvertently misread aspects of the communication.

Philippot, Feldman, and Coats (1999, p. 3) emphasise the potential for miscommunication that can arise in interpreting nonverbal behaviours, such as facial expressions:

“A face can tell many tales.” This popular saying expresses well that the information carried by nonverbal behaviors may be ambiguous and may not always convey the intent or internal state of the individual who displays the behaviors.

These difficulties are most likely to arise in contexts where two cultures have quite different conventions and norms of nonverbal communication and between speakers who have had comparatively little experience of interacting with each other's cultures. This is the case in this study of Thai-English intercultural contact for Thai background learners of English who have very limited direct experience of English native speakers.

In Thailand, even today, English clearly has the status of a foreign language and the majority of Thai learners of English even at university level have had no or very limited contact with native speakers of English. Whilst Thailand has undergone rapid development over the past 2 decades and has become a significant player within a globalised economy, government and private educational providers continue to grapple with issues around the development of high-level expertise in the use of English in international business and government contexts. Current Thai government policy places a high priority on the learning and development of competence in English (Ministry of Education, 1987). Yet, despite some improvement in the level of competence in English (see Wongsothorn, 2004; Wongsothorn, Hiranburana, & Chinnawongs, 2004), the

capacity of graduates to use English effectively in intercultural and international interactions has still not achieved the desired levels.

### *English Language Teaching and Learning in Thailand*

The teaching and learning of foreign languages, such as English, French, Chinese and Japanese, are not new in Thailand. The first foreign language introduced into Thailand was French four hundred years ago during the Ayuddhaya period (Mulasilp, 1986). Later on, when Bangkok was settled as the new capital city replacing Ayuddhaya, the English language was first studied during 1824-1851 by the Royal Thai family (Wongsothorn, 2004) in order for them to be able to communicate for business and politics, and negotiate for national rights and liberty with western countries during the period of colonisation (see Durongphan, Aksornkul, Sawangwong, & Tiancharoen, 1982; Suan Sunanta Wittayalia, 1989).

Thailand is the only country in Southeast Asia that has never been colonised by any western countries. Despite this difference, in many ways, Thailand can be considered to have followed the same path of economic and social development as colonised and now postcolonial countries of the region, such as Malaysia, Singapore, Indonesia and Vietnam (Abhakorn, 2003). Yet, unlike Malaysia and Singapore, where colonisation led to exposure to and use of English amongst the educated and upper classes, independent Thailand did not have opportunities for a strong engagement with English. Only in the past two to three decades, Thai people have started to gain considerable exposure to English through the globalised media and pop culture (Iwabuchi, 2003).

Despite a history of school level English teaching in Thailand stretching back to the 1920s, when English became a compulsory subject from grade five (Aksornkul, 1980), Abhakorn (2003) has argued that English language teaching and learning is behind those countries which started seriously promoting the learning of English only after the Second World War. In the past 50 years there has been a gradual process of reform in Thai language education, including that for English. In 1960 the English syllabus for secondary level was improved by balancing the four macro language skills and equally focusing on enhancing students' ability to communicate in international settings and moving away from

grammar translation to the aural-oral method, but this change is generally perceived to have not been successful (see Wongsothorn, 2004, Wongsothorn, Hiranburana, & Chinnawongs, 2004). During 1977 and 1980, all foreign languages were classified as elective courses in secondary education based on the belief that such foreign languages needed to be taught after students had fully mastered their native language (Thai) as well as there being a shortage of qualified teachers of English in primary education. This shift also included a stronger focus on communicative competence. At upper secondary education, English language courses for occupational purposes, critical reading and writing were offered.

At tertiary level, despite six credits of English language courses being required for all bachelor students, the focus has been primarily on reading and writing with comparatively large classes as well (see Chayanuvat, 1997; Wongsothorn, Hiranburana, & Chinnawongs, 2004). Most recently, since 1996, English language teaching in Thailand has been made compulsory from grade one until year twelve, providing students with the opportunity to study English without interruption, thereby facilitating the stated goal of life-long learning (see Ministry of Education, 1996a; 1996b; 1996c). Further, a broadly functional-communicative approach, but with an eclectic orientation has been adopted (Wongsothorn, 2004) to promote students' performance and acquisition in communicating and utilising English in academic and career settings as well as the appreciation of the cultures of English speaking countries (Wongsothorn, Hiranburana, & Chinnawongs, 2004).

Nowadays English is regarded as the most significant foreign language taught in Thailand, and nearly 100% of Thai students study English at primary, secondary, and tertiary levels of education (Wongsothorn, 2004, p. 336). At the tertiary level, English is compulsory both as part of the university entrance examination and for all university students across faculties. However, Thai graduates, regardless of their prior or current level of exposure to English speaking people and contexts, need not only to be able to read and write English, but also to be able to communicate and handle complex and dynamic intercultural interactions with English speaking people. As Weber (2003) and others (e.g., Alred, 2003) have demonstrated it is necessary to prepare university students,

employees and citizens to be “intercultural” (Byram, 2003) and to cope with the future difficulties, uncertainties, prejudices, misunderstandings and misinterpretations that will arise in such intercultural interactions. To date, whilst a communicative approach has been adopted in English language teaching in Thailand, this has not included a substantial focus on aspects of intercultural competence and intercultural learning. Within this context this study aims at exploring whether one aspect of this broader need for intercultural competence, teaching and learning about aspects of nonverbal communication in Thai and English contexts, can be effectively incorporated into tertiary level English language teaching in Thailand and has as its long term focus the better preparation of Thai English learners for interactions with English native speaker and their cultures.

### *Miscommunication and Nonverbal Communication in the Thai Context*

Miscommunication has been shown to occur in contexts where people from different ethnic cultural backgrounds interact with each other. Each speaker may interpret the other’s speech in conjunction with nonverbal behaviour according to his/her own cultural expectations and conventions (see Banks, Ge, & Baker 1991; Babad, 1992; Burgoon, 1994; Streeck, 1994). If the cultural conventions of the speakers are totally different, misunderstandings and misinterpretations can easily arise, and communication may break down (Richards, Platt, & Platt, 1992). The evidence of this in real-life situations can be seen in job interviews (Gass & Varonis, 1991), English classrooms (Philippot, Feldman, & McGee, 1992), and international business interactions (Drummond & Hopper, 1991). Specifically, nonverbal behaviour can lead to misinterpretation. Studies have revealed significant differences between cultures in areas, such as facial expression (see Keating, Mazur, Segall, Cysneiros, Divale, Kilbridge, Komin, Leahy, Thurman, & Wirsing, 1981 cited in Argyle, 1988, p. 49), kinesics and proxemics (Hall, 1974; Hall, 1979; Poyatos, 1983) and eye contact (Eibl-Eibesfeldt, 1979; Dege, 1983, p. 1) and have demonstrated how these differences can lead to miscommunication (see Banks, Ge, & Baker, 1991; Eisenberg & Phillips, 1991; Gass & Varonis, 1991; West & Frankel, 1991;).

The Thai language, a native/first language spoken and used as an official language across Thailand (see Keyes, 2003; Wongsothorn, 2004), has been governed by and at the same time reflects aspects of Thai culture, including its own norms and conventions in both verbal and nonverbal systems of communication. There are various nonverbal cues in the context of Thai culture that may cause miscommunication when Thai people encounter English native speakers. First, for eye contact in Thai culture, it is considered rude to stare, and even to be intimidating to engage in prolonged direct eye contact (Axtell, 1998, p. 67), whereas, on the contrary, in Anglo Celtic cultures making eye contact signifies that the speaker is listening attentively to the other speaker (see Cook, 1979; Argyle, 1988; Wainwright, 2003).

A second example involves a range of bodily communication practices, including touching, pointing to an object by using a foot, or showing one's sole (e.g., putting feet on a desk or other piece of furniture). In Thai culture these are considered to be impolite, and Thai people perceive this behaviour as showing disrespect by such an exhibition of casual informality as feet are the lowest part of the human body and are considered as lowly and inferior. In particular, patting or touching a person on their head is considered seriously insulting because in Thai culture parts of the human body from the shoulders upward to the head are the place where the personal spirit lives. When passing in front of someone, especially a more senior or elderly person, lowering the upper body slightly is considered necessary to show respect. Showing appreciation or welcoming by hugging is taboo (see Axtell, 1990, p. 193; 1998, pp. 67, 206-207).

Another area where differences exist is in the display of emotions through facial expressions. Displaying of both temper and affection in public through facial expressions and other nonverbal cues are considered inappropriate, and like other countries in Asia, the smile is used not only to express pleasure and amusement, but also to cover embarrassments of any kind (Axtell, 1998, pp. 67, 206-207). In gestures and postural movements, pointing with the finger is considered rude, and is only done when pointing to objects or animals, not human beings, with the polite and accepted manner for pointing to humans being the use of one's chin or the inclination of the head. To beckon or gain someone's attention politely the use of the arm, palm down, and making a scratching motion with fingers is most commonly used, whereas snapping one's fingers, hissing or

calling out would all be considered very rude (Axtell, 1998, pp. 206-207). In overall demeanour and in vocalic communication Thai culture demands that people avoid loud talk, excessive and demonstrative gestures, or any demonstration of anger or boisterous behaviour as part of the cultural expectation that feelings and emotions will be controlled and not imposed on others (Axtell, 1998, pp. 206-207).

### *World Englishes and the Intercultural English Language Teaching*

Study and practice in the area of intercultural communication in the context of second language (L2) or foreign language (FL) teaching and learning have usually focused on verbal communication, defined as the production of utterances in appropriate language in the language being learnt (Kim & Gudykunst, 1999; Knapp, 1999). Research in this area has investigated the nature of culture, language, and communication through language, and the teaching and acquisition of these by learners of that language from a range of different perspectives (Widdowson, 1984, Thomas, 1990; Bruthiaux, 2001; Cook, 2001; Derewianka, 2001, Halliday, 2001; Muller, 2003; Pica, 2003; Reagan, 2003). The focus of the research has been upon the variables affecting second/foreign language learning and methods to facilitate the acquisition of competence in communicating in the second language, most commonly English. However, the study of nonverbal competence in English in international communication and intercultural English language teaching has not received much attention, despite acknowledgement of the importance of nonverbal as well as verbal differences:

We live in an increasingly diverse world. As a result, we often encounter people with whom we share various similarities, but about whom we may notice certain differences in communication styles. Similarities and differences in communication styles are readily apparent in verbal communication because different cultures have different languages and dialects within languages, and we often focus on language in communication. Many similarities and differences, however, also occur at the level of nonverbal behavior.

(Kupperbusch, Matsumoto, Kookan, Loewinger,  
Uchida, Wilson-Cohn, and Yrizarry, 1999, p. 17)

In research on second or foreign language learning and teaching to date the study of the teaching and learning of appropriate nonverbal communication has been virtually neglected. Yet, as has been demonstrated earlier, it is becoming increasingly apparent that to communicate effectively in a second language requires the nonnative speaker to comprehend/interpret and produce nonverbal behaviour which concords with verbal communication that is taking place (Damen, 1987; Byram, 2003). It is also apparent that when communicating in a second language the learner/speaker may continue to operate with a nonverbal communication system based on their native language or first language culture (Argyle, 1988).

As a teacher of English at a university in Thailand and the researcher who is conducting this study, I became interested in the neglect of considerations of the teaching and learning of nonverbal communication within the university level English language curriculum. This neglect was most obvious given the focus on trying to improve the quality of students' productive skills in oral communication and to include the teaching of the 'culture' of the target language as part of the university syllabus. Over the years of my university level English language lecturing I had become aware of how difficult many of my students found it to understand and produce aspects of nonverbal communication expected in English speaking contexts, such as eye contact and other facial expressions and gestures, as well as recognising how crucial this knowledge and related nonverbal communication skills are for the interpretation of interactions and for interaction with English speakers in real life contexts.

Neu (1990, p. 137) maintains that the acquisition of nonverbal competence by second language learners plays a critical role in the assessment of their overall communicative competence, and nonverbal cues also play a vital role in discourse management in assisting topic initiation, topic maintenance, and the turn-taking system. Yet, as Argyle (1988, p. 70) has pointed out, most intercultural training programmes, like language training programs, have not paid attention to nonverbal channels, and that to assist in dealing with nonverbal behaviour in a different cultural context "often all the people receive is some informal instruction from their expatriate colleagues abroad."

In the history of language teaching, the communicative approach has been proposed as a means of making the process of language learning more akin to real life contexts of language use in order to achieve the goal of learners' achieving

communicative competence, a notion that captures the complexity of language usage in social interaction originally introduced by Hymes (1972; 1974). However, the promotion of the ideal of communicative competence emphasises teaching language learners to acquire/perform the target language as based on the assumptions of the ability and capacity of native speakers (see Long, 1990; Paulson, 1990; Byram, Nichols, & Stevens, 2001b). Recent theoretical insights have highlighted how this conception is insufficient in worldwide communicating in the context of globalisation where today the English language also plays the role of an international intermediary language (often referred to as a global *lingua franca*) to transfer messages and information among native speakers, between native and nonnative speakers, and among nonnative speakers (see Jenkins, 1998; Jenkins, 2003) without one central standard. Thus, within this context there are effectively many Englishes, not only varieties spoken in predominantly English as a first language countries, such as British, American, Canadian, Australian, and New Zealand English (see Ilson, 1985, Pringle, 1985; Crystal, 2001; Graddol, 2001; Kachru & Nelson, 2001), but also Englishes that are spoken as a second or an official language in India, Singapore, Nigeria, Malawi and many other countries, as part of their former British colonisation (see Crystal, 2003; Jenkins, 2003), as well as Englishes which are spoken as a foreign language for international and intercultural interactions in such countries as China, Japan, and Thailand (see Kachru & Nelson, 2001; Pennycook, 2001; Hashimoto, 2002; Kirkpatrick, 2002; Kirkpatrick & Zhichang, 2002; Zhichang, 2002; Jenkins, 2003).

To deal with this globalisation of English as a *lingua franca*, the status of which is subject to ongoing debate, whilst recognising the special status that native speaker of Englishes hold in those contexts where English is a foreign language, the term “intercultural competence” is introduced (see Byram, 1997). Whilst recognising the study of norms in speech acts (e.g., comparing apologies and thanks in English and Thai as discussed in Intachakra, 2004), and other cultural differences in interactions (see Bamgbose, 1987, 1998; Medgyes, 1992; Timmis, 2002), the concept of intercultural competence proposes that speakers and learners can develop sensitivity and understanding that enables them to move beyond the frame of their own language and culture. Intercultural competence refers to the knowledge and skills needed by language learners and language speakers, who share different norms of English, to negotiate communication

across cultures avoiding misunderstanding and misinterpretation (see Byram, Nichols, & Stevens, 2001b).

In such contexts, where English is used as a second/foreign language (native and nonnative speakers) or as an international lingua franca (potentially solely among nonnative speakers), whilst interactants may bring to the encounter different cultural norms and expectations (see Long, 1983; ; Varonis & Gass, 1985; Williams, 1990; Zuengler & Bent, 1991; Wong, 2000), they develop sufficient understanding of cultural differences and norms of other cultures to be able to avoid or successfully negotiate miscommunication. Thus, intercultural competence can be referred to as knowledge and strategies for interacting in a culturally acceptable and non-invasive way in intercultural encounters utilising a second/foreign language and it is argued that the acquisition of intercultural competence should be the target of second/foreign language teaching and learning when the goal of such teaching is the ability to use the language concerned in real-life communication.

This study proposes that to communicate fluently and without miscomprehension in English with either native speakers or nonnative speakers who do not have a Thai background, Thai university students need to be supported and assisted to develop their intercultural competence. An important and neglected part of this intercultural competence, particularly given the significant differences between Thai and Anglo cultures in nonverbal communication, is the acquisition of intercultural nonverbal competence.

To recap, the focus of this study is researching the learning and acquisition of nonverbal communication appropriate to an English language context, and this has been motivated by the researcher's experience as a lecturer in English in a Thai university. It starts from the position that Thai university students need to develop competence in nonverbal communication when using English in order to communicate effectively and that one of the challenges of English language teaching is how to teach this. The level of competence aimed for in this context is not that of an English native speaker from an English as a first language dominant country, but rather a level of intercultural competence that can enable the speaker to decode the nonverbal communication of English native speakers to a degree of accuracy that approximates that of a native speaker and to adjust their nonverbal

communication when interacting in English so as to avoid miscommunication with native speakers and others from different cultural backgrounds.

### Aims of the Study

The general aim of this study is to explore the learning and teaching and acquisition of competence in nonverbal communication in English by Thai university students, for whom English is a foreign language. The study has four specific aims:

- (a) to conduct classroom-based research on the teaching and learning of nonverbal communication comparing two different teaching and learning approaches,
- (b) to investigate Thai learners' attitudes towards and interpretations of nonverbal communication in English produced by native speakers (as evidenced in contemporary English language films),
- (c) to examine and compare the nonverbal communication used in conjunction with verbal communication in Thai learners' communication in English as a result of their participation in one or other of the two different teaching and learning interventions, and
- (d) to investigate the effectiveness of the use of contemporary English language films and role plays as resources in learning and teaching of nonverbal communication.

To achieve these aims, a range of data collection methods have been adopted using a pretest/posttest quasi-experimental research design in order to assess the impact of a teaching intervention designed to explicitly focus on teaching and learning of nonverbal communication in comparison to a teaching approach that implicitly exposes English language learners to nonverbal communication as part of their curriculum. The data collection methods include the administration of pre and post questionnaires of the understanding and attitudes towards nonverbal communication, learners' participation pre and post intervention role plays as well as a post intervention individual interview. The analysis of data is primarily quantitative, but also uses qualitative data and analysis to supplement the quantitative material (Brannen 1992).

### Statements of the Problem

The problem investigated in this study is whether the explicit teaching of nonverbal communication as practised by English native speakers using an intervention involving the use of English language films and other supporting teaching materials together with role play practice will make a significant difference to Thai learners' attitudes, understanding and use of appropriate nonverbal communication in English.

The study was guided by the following research questions:

- (1) how does learning about nonverbal communication affect attitudes towards nonverbal communication?
- (2) how does learning about nonverbal communication affect understanding of nonverbal communication?
- (3) how does learning about nonverbal communication affect ability to use nonverbal communication appropriately in role played interaction with a native speaker of English? and
- (4) how effective are the explicit (experimental) and implicit (control) teaching interventions in their use of contemporary English language films as a resource in learning and teaching of nonverbal communication?

### Significance of the Study

English is the most important foreign language in Thailand because of the global importance of English not only as a tool to communicate with native speakers of English, but also as an international language for use among nonnative speakers (Kachru & Nelson, 2001; Jenkins, 2003). Hence, it is an important priority of government and tertiary education institutions for Thai university students to be able to communicate proficiently in English. For speech communication in interpersonal interactions, nonverbal communication is an important component of English use in interpersonal encounters with foreigners, who may be native speakers or nonnative speakers of English.

Thus, this study focuses on the important, but under-researched area of the teaching and learning of nonverbal communication as part of the process of learning English as a foreign language. In doing this, it brings together research

and research methods from intercultural studies in nonverbal communication and those from the field of English language teaching (ELT) and intercultural language teaching (ILT). This study will be the first investigating classroom processes and teaching interventions to facilitate acquisition of nonverbal communication for learners of English as a foreign language in a Thai context.

### Definition of Terms

For the purpose of this study, key terms have been defined as follows:

*EFL learners or students.* In the context of this study these terms will be used to refer to the tertiary level Thai university students who are the focus of the research.

*Learning and teaching of English and nonverbal communication.* This means particular ways in which EFL learners try to learn nonverbal communication and particular approaches in which teachers try to distribute the knowledge of nonverbal communication to EFL students.

*Acquisition of intercultural nonverbal competence.* This refers to the processes by which EFL students enhance their proficiency in nonverbal communication, and their ability not only to interpret native speaker nonverbal communication, but also to adapt their nonverbal communication in ways that enhance intercultural communication and avoid miscommunication, including knowing when and where to perform these behaviours and to whom.

*Intercultural language teaching.* This signifies an approach to teaching culture as an integrated part of language. To teach culture in language suggests an understanding and acknowledgement of the relationships of language and culture together with an understanding of how communication functions in this and across cultures.

*Role plays for English language learning.* This refers to drama-like classroom activities in which EFL learners perform the roles of different

participants in a given situation and try to behave in ways that might representatively occur in that event.

*EFL students' understanding of nonverbal communication.* This refers to how the EFL students decode the nonverbal communication of English native speakers engaged in communicative interactions in comparison with the English native speaking norm group responding to the same nonverbal communication.

*EFL students' attitudes towards nonverbal communication.* This concerns the attitudes of the students towards aspects of nonverbal communication adopted by speakers of English, and may be experienced through positive or negative feelings towards nonverbal communication that reflect impressions of nonverbal difficulty or simplicity, ease or difficulty of learning nonverbal communication, degree of importance, elegance, and social status. Further, these attitudes may also show what Thai university students feel about English native speakers, and may have an effect on their second/foreign language learning (see Richards, Platt, & Platt, 1992, p. 199).

*Contemporary English language films.* This refers to films and video materials in which English is spoken by all of the actors. For this study the films selected must have been produced since 1990 in a context where English is the mother-tongue language and deal with present day circumstances.

*Second language learning and foreign language learning.* In its generic usage a second language refers to a language acquired by a language learner in addition to their first language. Whilst it is understood that these two distinct terms may be used to differentiate between learning in two distinctive learning contexts, that within which the language being learnt is spoken in the community surrounding the learner (a *second* language context) and that within which the language being learnt is not widely spoken in the surrounding community (a *foreign* language context), in this study the term second language learning will be used in its generic context and the term foreign language learning will be used when speaking specifically about the learners in this study in their specific learning context. Further, the learner's second language may sometimes be

referred to as the target language, when it is being stressed that this is the language that the learner is heading towards.

*Second language acquisition (SLA) and second language learning.* This study deals with learning that takes place primarily in a classroom context. In this context it is recognised that informal and formal learning may be occurring, but, given the context, no distinction will be made between different styles and aspects of the learning process, although it is acknowledged that Krashen's distinction has been important theoretically for some areas of SLA research (Cook, 1993, p. 5).

### Limitations

This study was undertaken at a regional campus of a major Thai university. Thus, the study was limited to university students, their cultures and age-group in Thailand and its findings are anticipated to have particular applicability and relevance in similar learning contexts. All the participating students were enrolled in the Department of English, Faculty of Liberal Arts and Science, Kasetsart University, Nakhornpathom, Thailand, and were second-year undergraduate students whose major subject was English at the time the fieldwork was undertaken in the second half of 2002.

There were only 4 male students participating in this study compared with 65 females. This gender imbalance reflects the highly gendered nature of choice to major in English at this particular Thai university. All the male participants were in one class together. This one class of 39 students was the one allocated to the experimental group by random assignment. In contrast, as a result of the random assignment process the control group comprised a class group of 34 females and had no male students.

The students had their secondary schooling in different high schools across Thailand representing most provinces of Thailand and had studied English from grades one to twelve at primary and secondary school as well as at a university level. As English major students, they had had more opportunities to acquire English language skills than other Thai university students, although their exposure to English native speakers other than through the media was extremely limited for virtually all.

Further, the researcher acknowledges and recognises a number of other factors which might affect the findings of this study that were beyond his control, including individual variability in students' experiences of interaction in English with English native and nonnative speakers both within Thailand and as a consequence of overseas travel, and personality differences which may impact on their response to the specific teaching and learning interventions.

### Structure of the Thesis

The thesis is organised into seven chapters. This first chapter has introduced and contextualised the study and also has provided a brief outline of the study's aims and methods as well as defining some key terms and recognising the limitations of the research. The theoretical background and some key areas of research literature relevant to the research are examined in Chapter 2. In Chapter 3 a detailed description of the methodology of this study is presented. It includes an outline of the study design, a discussion of research methodologies, an explanation of the research questions and how these translated into the selection and adaptation of research instruments and teaching interventions, a description of the study setting and of the participants in the study, and more detailed discussion of the process of data collection and procedure for data analysis and interpretation.

The presentation and discussion of the data commences in Chapter 4 and in this chapter focuses on the findings in relation to the learners' attitudes to nonverbal communication in response to the teaching interventions. Chapter 5 presents and discusses data on the learners' understanding of nonverbal communication in response to the two teaching interventions. Chapter 6 deals with the analysis of learners' performance in the pre and post teaching intervention role plays based on the rating of English native speaker raters. This chapter also presents analysis of the learners' responses to the two teaching interventions based on the interviews they participated in at the conclusion of the post teaching intervention data collection phase. The final chapter, Chapter 7, draws the thesis to a close by bringing together the insights gained from the different questions and analyses in Chapters 4-6 and then draws on the key findings to offer pedagogical suggestions and discuss other implication of the findings for the learning and teaching of acquisition of intercultural nonverbal competence in EFL contexts similar to those in Thailand.

## Chapter 2

### Nonverbal Communication and English Language Learning: A Literature Review

The main purpose of this chapter is to discuss the literature that has informed the research's focus on the acquisition of intercultural nonverbal competence, thereby providing a framework for the study. To achieve this the chapter deals with the literature in a number of separate sections beginning with a selective analysis of literature in relation to aspects of language, culture, and communication, before moving onto an examination of the distinctive differences between verbal and nonverbal communication and cultural differences in nonverbal communication. The third section of the review considers the debate about world Englishes, particularly focussing on the concept of norms for learners and, specifically, how this might apply to norms in nonverbal communication. In the next section concepts and research about the acquisition of competence in a second language (L2) is discussed, including consideration of the shift from more cognitively focussed study of second language acquisition (SLA) in language learning to broader perspectives that include consideration of intercultural and communicative competence and beyond linguistic knowledge to a focus on understanding the acquisition of intercultural nonverbal competence. The final section includes discussion of language teaching pedagogy as it relates to the teaching of conversational and intercultural skills.

#### Communication: Language and Culture

There are many different definitions of the term 'communication' (see, for example, Dance, 1970; Dance & Larson, 1976; Friedrich & Boileau, 1999; Poyatos, 2002a; Schnell, 2003). In this study the definition of communication adopted has been influenced by the study's focus and purpose in researching interpersonal competence when communicating in an intercultural context (Poyatos, 2002a). Thus, distinctive features of communication in interpersonal contexts widely recognised by researchers and as defined most recently by Lustig and Koester (2006), communication is:

- (a) symbolic, with the symbols (words, actions, or objects standing for a unit of meaning) representing the shared meanings (perceptions, thoughts, or feelings that individuals experience and want to communicate to other interactants) that are communicated
- (b) interpretive, so that when communicating interactants have to interpret the symbolic behaviours of other communicators, then determine significance to some of those cues to form a meaningful message of the others' actions,
- (c) transactional, so that in human communication interactants work together to generate and maintain the meanings that develop,
- (d) contextual, so that the physical location, social context, and interpersonal relationships and expectations associated with these affect how and what messages are exchanged,
- (e) a process, thus, communication is changing, moving, developing, and evolving, and
- (f) involves shared meanings, so that meanings are formed and shared among communicators during interactions that create such contexts for common interpretations.

In discussing the relationship of culture and communication, noted social anthropologist Edward T. Hall said that "Culture is communication and communication is culture" (Hall, 1959, p. 169). Thus, to study communication is also to study culture. Culture:

- (a) is learned through interactions among human beings, i.e., parents, family members, friends, and other people who are from different cultures (e.g., Gao, 2000; Leigh, 2000),
- (b) is a set of shared interpretations establishing relationships between language and culture (e.g., Mahadeo, 1999; Wang, 2000),
- (c) involves beliefs, defined as the basic understanding of a group of human beings about what is true or false (e.g., Bumiller, 1990); values, defined as good or bad by a group of people (e.g., Schwartz, 1994; Schwartz & Sagiv, 1995); norms (rules for appropriate behaviours), and social practices, understood as predictable behaviour patterns that are performed by members of the same culture (e.g., Gudykunst & Lee, 2003). These aspects (beliefs, values, norms and social practices) are the basic constituents of culture,

- (d) affects behaviours, meaning that human beings conduct their everyday life differently according to different cultures (e.g., Yongbing, 2001; Salami & Awolowo, 2006),
- (e) involves a large group of people having a shared set of attributes and common characteristics (see Le, 1999; Mokbel, 2002; Gunton, 2004).

Thus, culture in relation to language is contested. Historically, the contentious hypothesis, known widely as the “Sapir-Whorf hypothesis,” made bold claims about how language shapes thought and culture (Whorf, 1956; Sapir, 1958). Later, linguists such as Wardhaugh (1976) and Kaplan (1986), amongst others, argued the antithesis of the Whorfian hypothesis. Nowadays, more nuanced and interactive understandings of the relationship between language and culture have gained currency:

...it is accepted that the phenomenology of a community of speakers is reflected in the language spoken, and the language spoken assists in different approaches to shape the phenomenology.

(Kaplan, 1986, p. 8).

Or, as Sawyer and Smith have proposed, “language and culture are inextricably tied together (1994, p. 295).” Thus, in this study the definition of culture recognises the link and interaction between language, culture and communication, as well as recognising the importance of understanding the vital relationships between culture and communication for improving intercultural competence (Poyatos, 2002a).

Language is defined in one of the leading dictionaries of applied linguistics as “the system of human communication which consists of the structured arrangement of sounds (or their written representation) into larger units, e.g., morphemes, words, sentences, utterances” (Richards, Platt, & Platt, 1992, p. 196). This definition reflects the preoccupation of linguists with human linguistic signs as a system for human communication. It is interesting to consider what this definition excludes or does not make explicit, such as, for example, the role of culture and the place and role of other systems of symbolic and meaningful communicative exchange, such as nonverbal and visual codes (Fiske, 1990). Culture is integral to an understanding of linguistic communication and this is much more clearly captured in Damen’s (1987, p. 119) definition of language as a particular form of communication:

...as a vehicle for cultural transmission, as a formative force whose structures place their stamp upon the minds and actions of its speakers, or as only one of many modes of communication, albeit a crucial one.

Further, language may be considered to be the most extensive demonstration of a culture. For each individual their human values system and cultural and linguistic practices are formed both as a result of their primary socialisation within the family and community together with their interactions with the broader groups in which they participate, and these play a significant role in approaches they utilise as a first or a second language speaker of a language (Clyne, 1996; Lo Bianco, 2003).

Another approach to defining language is one that is functionally based. Adopting such an approach, sociolinguist Michael Clyne (1996) identifies four primary functions of language in terms of its sociocultural value in human communication. First, it is the most salient medium of human communication for expressing information, ideas, emotions, attitudes, and prejudices. Second, it functions as a means of identification of group membership, marking group boundaries at a number of different levels; religious, political, ethnic, local, and national. A third function of language is as a means of cognitive enhancement for young people. Language enables children to explore the real world where they live, and for adults it contributes to their conceptual enhancement, facilitating them to develop new concepts (see Acton & de Felix, 1986). Finally, language functions as an instrument for action, a characteristic particularly highlighted by the work of pragmatists, such as Austin (1963) and Clyne (2006). In short, in considering human language it is important to consider various definitions and approaches to culture (Poyatos, 2002a; Lo Bianco, 2003) as well as focusing on language, in and of itself, whether functionally or structurally.

In a consideration of the interactive relationship between language and culture, Damen (1987) emphasises the symbolic function of language and argues that language reciprocates and affects the speakers' observation as well as moderating their experience. It facilitates elaborations and approaches to identify the speakers' world, as well as reflecting cultural interests, preoccupations, and conventions. As Condon and Yousef (1975, p. 181) also argue, language is "a tool rather more than a prison, but we are still limited by our particular tools". With his overriding interest in the role of nonverbal communication Poyatos (2002b, p. 5) focuses on the fact that communication activity can be (1) vocal-verbal, i.e., language, (2) vocal-nonverbal, i.e., paralanguage, and (3) nonvocal-nonverbal, i.e., kinesics, proxemics and the other corporal systems (nonverbal communication), and culture plays a role in each of these.

*Studies of Language, Culture and Communication*

Studies of language, culture and communication have been conducted in different kinds of contexts and with different analytical purposes (e.g., Carbaugh, 1990; Thomas, 1990; Martin, Nakayama & Flores, 1998; Di Luzio, Gor & Orletti, 2001). These contexts include political (see Nelson, 1990; Tomaselli, Louw, & Tomaselli, 1990), organisational (Harris, 1990), and familial (Weiss, 1990). Within a sociolinguistic framework a major focus has been on culture and the pragmatics of interactions, particularly focussing on contexts of cultural diversity and intercultural interaction (e.g., Carbaugh, 1990; Gumperz, 1990), including the interactions of nonnative English speakers (e.g., Johnson, 1990; Kasper and Blum-Kulka, 1993).

Distinct researchers apply dissimilar approaches to investigate the relationships between culture and communication. For example, Schnell (2003) used the case study method to research a variety of contexts, including those associated with classrooms and curriculum. Others have adopted ethnographic research techniques, combining observation and recording with interviews and reflection (e.g., Burnard & Naiyapatana, 2004), or have adopted more structured discourse completion or simulation activities (e.g., Meltzoff & Lenssen 2000), or have engaged participants in action-based research geared to promote educational or organisational change (e.g., Elsey & Lathlean, 2006).

Among the broader range of studies of language, culture and communication, there has been significant research undertaken in interpersonal communication (see Wilkinson, 1995; Yongbing, 2001) and educational classroom contexts (see Kato, 2001; Plastina, 2002). Specifically, research on cultural differences in educational contexts with a focus on ELT, have included both general consideration of the role of culture in the teaching process (e.g., Liddicoat, 2000; Maurer, Carroli, & Hillman, 2000; Dobson, 2001; Fitzgerald, 2003) and consideration of specific areas, such as computer mediated communication and computer assisted language learning (CALL) (see Warschauer, 1999; Warschauer, 2000; Beak, 2005), writing skills (see Hand, 1999; Warner, 1999), metacognition and learning styles (Fox, 2000), English language teaching for specific purposes (Schmidt, 2000; Chamberlain, 2002), language learning and cross-cultural attitudes (Ingram & O'Neill, 2000), and the teaching of literature and culture (see Butler, 2002; Hashim, 2002).

In cross-cultural communication, values, beliefs, norms, and voice in language and culture play a central role in human interactions. For example, Fricka (1997) studied the relationships between communication and culture focusing on how communication behaviour of overseas students changed after arriving in the United States and commenced interacting with US Americans in English and has highlighted how anxiety about English proficiency led to avoidance of interactions with English native speakers. In an immigration context, Gao (2000) has demonstrated how the native culture (language, value and customs, and self-identity) of her Chinese background student participants, who had been granted residence status by the Australian government after the 1989 Tiananmen events, remained with them, and how the various facets of their native culture interacted with each other. Their values and customs are manifested not only in nonverbal communication, but also in verbal communication in their first language (Chinese) and this influences the speakers' approaches in using their nonnative language, English. Further, first language values and customs impose constraints on how the immigrants identify themselves. Thus, it is rather difficult to make a distinction between what is cultural and what is linguistic. Gao (2000) concludes that SLA is not culturally value-free, and that acculturalisation and linguistic competence go hand in hand and also involve an identity shift, as has been demonstrated recently also in the work of Norton (2000).

#### Verbal versus Nonverbal Communication and Cultural Differences in Nonverbal Communication

This section explores and discusses the extent to which studies of verbal communication and nonverbal communication as well as cultural differences in nonverbal communication have been conducted, and how these studies have contributed to investigations of teaching and learning of ESL or EFL. In addition, verbal and nonverbal communication will be briefly defined and their functions and interrelationship explained in broad terms.

It is proposed that nonverbal communication be defined to include all nonverbal messages in a communication setting, which are produced by the source/encoder in that specific context, and which have powerful message value for either the encoder or decoder (e.g., Knapp, 1980; Kendon, 1981; Argyle, 1988; Knapp & Hall, 1992; Samovar & Porter, 2001). Nonverbal communication has three main significant features. Firstly, it involves codes that are not derived from spoken languages.

Second, whilst these codes are conventional and form systems that are amenable to interpretation, they can be culturally specific. The third significant feature is that the meaning of nonverbal codes is influenced by context (Leathers, 1997), meaning that the importance and interpretation of nonverbal code cannot be ascribed without the context in which any action happens.

There are a number of different dimensions of nonverbal communication that are employed simultaneously within an act of communication. The main dimensions are: (a) eye contact and gaze, (b) facial expression, (c) touching, (d) posture and gesture, (e) proxemics, and (f) nonverbal vocalisation, i.e., pauses, non-linguistic vocalisations, and temporal structure of utterances (Shulman & Penman, 1981; Argyle, 1988; Leathers, 1997).

Nonverbal communication communicates a variety of meanings, in most cases in conjunction with verbal communication. In contrast to nonverbal communication, verbal communication is “communication marked by: (a) complexity, for example, rules of grammatical ordering, (b) flexibility, as evidenced by verbal language’s capacity for synonymy and rephraseability, and (c) precision, for example, the capacity to make specific reference” (Wescott, 1992, p. 30). The main nonverbal communication systems conventionally intercommunicate with the verbal communication system to distinguish the kind and intensity of meaning(s), which are being transmitted (e.g., Knapp, 1980; Poyatos, 1983; Damen, 1987; Argyle, 1988; Gudykunst, Ting-Toomey, & Chua, 1990; Leathers, 1997; Lewis & Slade, 2000). Nonverbal communication has been characterised as fulfilling several quite distinctive functions in relation to the accompanying verbal communication: (a) repeating, (b) complementing, (c) substituting, (d) regulating, and (e) contradicting (Ekman, & Friesen, 1981; Damen, 1987; Argyle, 1988; ; Gudykunst, Ting-Toomey, & Chua, 1990; Knapp & Hall, 1992; Wescott, 1992; Leathers, 1997).

### *Research in Verbal and Nonverbal Communication*

Most research and teaching about communication focused on verbal cues until the 1970s, when the investigation of nonverbal messages started to gain greater prominence, under the influence of the pioneering work of social anthropologists such

as Edward Hall (1969; 1973) and social psychologists, such as Argyle (1972; 1975). Since this time, nonverbal communication has become a focus of interest in various disciplines and fields, including: anthropology (see Poyatos, 1982; Valsiner & Allik, 1982; Holoka, 1992; Koechlin, 1992), communication (see Argyle, Graham, & Kreckel, 1982; Friedman, 1982; Streeck & Knapp, 1992), education (see Davis, 1982; Poyatos, 1992c), health (see McDonnell, 1992), psychology (see Lowenthal, 1992), disability studies (see Gorcyca, Garner, & Fouts, 1982; Sheila, 1982; McDonnell, 1992), and business and law (see Schubert, 1982; Feldman, 1992; Richmond & McCroskey, 2004).

Different scholars and researchers have categorised and approached the study of verbal and nonverbal communication differently and this has changed over time. An informative example of the early approaches to nonverbal communication is Weitz's (1979) collection of articles. Weitz (1979) classifies the studies of nonverbal communication in conjunction with verbal communication into 5 broad sub-categories:

- (a) facial expression and visual interaction (see Cook, 1979; Darwin, 1979; Ekman & Friesen, 1979; Schwartz, Fair, Salt, Mandel, & Klerman, 1979),
- (b) body movement and gesture (see Birdwhistell, 1979; Condon, 1979; Davis, 1979; Kendon, 1979; Mahl, 1979; Schefflen, 1979),
- (c) paralanguage (see Geller, Olson, & Apple, 1979; Scherer, 1979; Streeter, Krauss, Ostwald, 1979; Williams & Stevens, 1979),
- (d) proximity behaviours (see Hall, 1979; Montagu, 1979; Sommer, 1979; Wiener, 1979), and
- (e) multichannel communication (see Byers, 1979; Clynes, 1979; Duncan, 1979; Rosenthal et al, 1979; Wish, 1979).

In short, these studies are grouped in terms of different kinds of nonverbal communication, and interestingly, most of the studies investigated a single dimension of nonverbal communication (e.g., Hall's (1979) research on proxemics). However, even at this time a few studies were conducted that focussed on more than one type of nonverbal communication, referred to above in e) as multichannel communication.

In contrast, since the 1990s, most authors locate their studies of verbal and nonverbal communication in a broader context and integrate consideration of various verbal cues and nonverbal communication in their projects, with a trend of nonverbal communication being linked to culture. For example, Feldman (1992) divides his

collection into 5 spheres of activity for research into the study of nonverbal communication (1) social relationships (e.g., Noller, 1992; Riggio, 1992), (2) business and the law (e.g., Blanck & Rosenthal, 1992; DePaulo, 1992), (3) health (e.g., Buller & Street, 1992; Tickle-Degnen & Rosenthal 1992), (4) education (e.g., Babad, 1992; Philippot, Feldman, & McGee, 1992), and (5) society and culture (e.g., Lee, Matsumoto, Kobayashi, Krupp, Maniatis, & Roberts, 1992; Miller & Stiff, 1992).

Adopting a somewhat similar thematic approach, Poyatos' collection (1992) views the studies of verbal communication and nonverbal communication from sociocultural, clinical, esthetic, and literary perspectives, considering first theoretical research perspectives in nonverbal communication studies (see Koechlin, 1992; Poyatos, 1992b; Schmitt, 1992; Streeck & Knapp, 1992; Wescott, 1992), before a collection of articles on the social and clinical aspects of nonverbal interaction (see Argyle, 1992; Hadar, 1992; Lowenthal, 1992; McDonnel, 1992), and nonverbal communication in literature and art (see Golder, 1992; Holoka, 1992; Lateiner, 1992; Newbold, 1992; Poyatos, 1992a; Vermeer, 1992). The only section that is restricted to considering an individual subcategory of nonverbal communication is that devoted to cultural and cross cultural perspectives on gestures (see Bitti, 1992; Hawad-Claudot, 1992; Schneller, 1992; Shun-chiu, 1992). During the 1990s the study of nonverbal communication made its way into the area of education, and also turned to more in depth study into theory as well as intercultural communication (see Poyatos, 1992). To sum up, the trend of the studies of nonverbal communication was towards increasing multidisciplinary and interdisciplinarity as the role and impact of nonverbal communication was increasingly recognised.

A key collection that provides an indication of a growing emphasis on understanding the social context of nonverbal communication across the globe is that in the late 1990s of Philippot, Feldman, and Coats (1999). This includes extensive work on contemporary theories and bodies of empirical research dealing with social norms in nonverbal behaviour (e.g., Kupperbusch et al, 1999; Lafrance & Hecht, 1999; Saarni & Weber, 1999), and the transmission of social norms regulating nonverbal behaviour (see Coats, Feldman, & Philippot, 1999; Halberstadt, Crisp, Eaton, 1999; Kirouac & Hess, 1999), as well as research about the impact of immediate social factors during interaction (see Fernandez-Dols, 1999; Hess, Philippot, & Blairy, 1999; Manstead, Fischer, & Jakobs, 1999; Wagner & Lee, 1999), and the role of nonverbal

behaviour in the facilitation of social interaction (see Anderson, Ansfield, & Depaulo, 1999; Feeney, Noller, Sheehan, & Peterson, 1999; Patterson, 1999).

Considerable research has been conducted examining the roles of nonverbal communication and verbal communication in a number of contexts of intercultural communication, e.g., business and the law, health, education, over the past two decades. Each context of meaning making has been found to be a major influence on choice and use of communication strategies. To date, however, there has been only limited research into the use of nonverbal communication in interaction with verbal communication in the conceptualisation of and research into the teaching of communication (e.g., Philippot, Feldman, & McGee, 1992), or specifically, ELT (Neu, 1990; Babad, 1992; Fidelman, 1997; Morita, 2001). For example, Babad (1992) researched teachers' attitudes to the ELT curriculum and highlighted the teachers' experiences and observations that it was important to include more specific teaching about nonverbal communication within the ELT curriculum.

Before going on to discuss in greater depth what research has shown about cultural differences in nonverbal communication especially for Thai-English intercultural contact, I will briefly discuss each area of nonverbal communication relevant to this study, using a division that seems most salient and meaningful for this study of 6 separate dimensions, eye contact and gaze, facial expressions, posture and gesture, touching, vocalic communication, and proxemics.

### *Eye Contact and Gaze*

Eye contact (mutual gaze) and gaze play an important role in intercultural communication, particularly in conjunction with verbal communication. For example, different kinds of eye movements are associated with a wide range of human expressions. Downward glances are associated with modesty; wide eyes with frankness, wonder, or terror; raised upper eyelids, along with contraction of the orbicularis muscle, with displeasure (see Knapp & Hall, 2002, p. 347; Poyatos, 2002b). This section will provide some definitions and functions of eye contact and gaze as well as some recent significant studies of the effects of eye behaviour on human communication.

Gaze is defined as an individual's looking behaviour, which may or may not be at the other person/people (Argyle & Cook, 1976). However, gaze is also defined as

looking at the other person in or between the eyes, i.e., in the upper half of the face (Cook, 1979), whereas mutual gaze/eye contact is such a situation in which two people are looking at each other while communicating (Argyle & Ingham, 1972; von Cranach and Ellgring, 1973; Cook, 1979). Kendon (1967) has distinguished 4 functions of gazing. The first of these is regulatory, and involves the use of gaze to either demand a response, or suppress one (see Beattie, 1978; Cary, 1978; Kalma, 1992). In many cultures, including those in the “first circle” English speaking world, eye contact and patterns in the maintenance and breaking of this have a very important regulatory function in conversational turntaking (Cook, 1979). The second function is one of monitoring, meaning that a person may look at their interactant to keep in touch with their thought units and to test their attentiveness and reactions (see Boyle, Anderson, & Newlands, 1994; Bensing, Kerssens, & van der Pasch, 1995; van Dulmen, Verhaak, & Bilo, 1997). The third function is defined as cognitive, an example of this would be how individuals tend to look away when having difficulty processing information or determining what to say (see Bakan & Strayer, 1973; de Gennaro & Violani, 1988; Weisz & Adam, 1993; Glenberge, Schroeder, & Robertson, 1998). Finally, the fourth function is expressive; through looking an individual can signal the degree and nature of their participation or stimulation (Ekman, Friesen, & Tomkins 1971; Baron-Cohen, Wheelwright, & Jolliffe, 1997).

### *Facial Expressions*

The human face has been accepted as a major source of messages and these transmit a variety of meanings in interpersonal communication (Leathers, 1997). It portrays the state of human emotions, reflects the attitudes of the speakers, and gives nonverbal cues on the comments of the other (Knapp & Hall, 2002). Facial expressions have been a focus of extensive research, and have been shown to be an important component in expressing, amplifying and/or complementing meanings expressed in interpersonal interactions. For example, recent research has investigated facial expressions in relation to: the expression of emotion (see Wallbott, 1992; Fernandez-Dols, Sanchez, Carrera, & Ruiz-Belda, 1997), sex and gender differences (see Briton & Hall, 1995; Rosip & Hall, 2004), cultural differences (see Hess, Blairy, & Kleck, 2000), attitudes (see Brownlow, 1992), social anxiety (see Mullins & Duke, 2004), and has considered the function and meaning of smiles (see Dabbs, 1997;

Harrigan & Taing, 1997; Hall, Horgan, & Carter, 2002; Krumhuber & Kappas, 2005), and head tilting (see Mignault & Chaudhuri, 2003) in conversation. Further, studies in facial expressions have been also conducted in different professional settings, including in educational settings (Berenbaum & Rotter, 1992; Carrera-Levillain & Fernandez-Dols, 1994; Goldstein & Feldman, 1996), and social settings (Barret, 1993; Melfsen & Florin, 2002). In this section the communicative functions of facial expressions will be established as well as reviewing literature on the study of human facial expressions.

Different scholars classify the functions of facial expressions differently. Taking a very broad perspective Leathers (1997) proposes that facial expressions serve two functions in interpersonal communication. The first function is as the most important source of emotional information – interactants need to have the ability to differentiate the meanings of a range of emotional expressions (see Collier, 1985; Levenson, 1988). The second function is as a means of identifying individuals, a function that is rarely required in everyday life, other than in criminal investigations (see Ellis and Young, 1989; Laughery & Wogalter, 1989). Focussing more narrowly on interaction management, Knapp and Hall (2002) identify three functions of facial expressions. First, they provide a means of opening and closing channels of communication, such as when speakers smile when they want a speaking turn or to indicate a desire to close the channels of communication (see Brunner, 1979). The second function in interaction management is in complementing or qualifying verbal and/or nonverbal responses, for example, a smile in conjunction with some kind words (Kim, Liang, & Li, 2003), eyebrow movements being added when a speaker is delivering a sad message (Scribner, 2002), or winking in conjunction with the hand emblem for A-OK (Yingen & Quek 2006). The third function of facial expressions in interaction management is to replace speech by using facial emblems to express a meaning (see Smith, Chase, & Lieblich, 1974; Ekman & Friesen, 1975).

Recent research has highlighted how facial expressions reflect human beings' emotion, particularly the emotion expressions of happiness, sadness, anxiety, and anger (see Argyle, 1992; Ansfield, DePaulo, & Bell, 1995; Hess, Blairy, & Kleck, 1997; Merten, 1997; LaPlante & Ambady, 2000; Heisel & Mongrain, 2004; Mullins & Duke, 2004). As Kappas (1997, p. 157) states “the power of faces has biological roots that might render facial expressions somewhat special, some even believe

unique.” Despite there being some universally shared aspects of facial expressions, recent research has revealed that there are gender differences in the accuracy with which friends can decode each others reactions with female friends being superior (Hall, Murphy, & Mast, 2006). Similarly, factors, such as race (see Montepare & Opeyo, 2002) and age (see Ansfield, DePaulo, & Bell, 1995; Thunberg & Dimberg, 2000; Goos and Silverman, 2002) affect facial expressions.

### *Touching*

In communication touch is an important feature of most personal relationships, and it demonstrates a partial message in providing encouragement, expressing tenderness, and presenting emotional support (Knapp & Hall, 2002; Poyatos, 2002b). Further, touching expresses various meanings in communication, eliciting negative reactions or positive ones depending on human beings' configuration and circumstances (Argyle, 1988; Poyatos, 2002b). Research in touching has been conducted in different contexts to investigate the effects of touching on human communication, ranging from accidental touch in a nonintimate context (Fisher, Rytting, and Heslin 1976), to how touch affects the responses of customers (Crusco & Wetzel, 1984), and passers by (Patterson, Powell, & Lenihan, 1986). The following paragraphs will discuss crucial aspects of touching in brief, including different types of touching behaviour, situations, meanings and impact of interpersonal touch, and the investigations of touching in intercultural communication.

Argyle (1988) proposes 16 types (patting, slapping, punching, pinching, stroking, shaking, etc.) of touching in terms of bodily contact as most common in western society, while Heslin and Alper (1983) categorise these into 5 types of touching that based on function and formality; functional/professional, social/polite, friendship/warmth, love/intimacy, sexual/arousal. This study focuses on some touching behaviours that were researched by Morris (1977) to compare and contrast between touching in Thai and English cultures. These are handshake, body-guide (a substitute for pointing), pat, arm-link, shoulder embrace or half-embrace, full embrace or hug, hand-in-hand, waist embrace, kiss, hand-to-head, head-to-head, caress, body support, and mock-attack (aggressive-looking behaviours, e.g., arm punches, hair rufflings, pushes, pinches, ear nibbles).

The nature of the situation may either promote or discourage touching (Knapp & Hall, 2002). For example, touching is less frequent in public areas (see Juni & Brannon,

1981; Hall & Veccia, 1990; Remland, Jones, & Brinkman, 1991), whereas there is a high incidence of touching in situations of greetings and departures, as well as in certain ritualistic contexts, such as those associated with team sports (see Greenbaum & Rosenfeld, 1980; Heslin & Boss, 1980; Smith, Willis, & Gier, 1980). The touching behaviours in this present doctoral research study, which are expected to occur in the conversation between the Thai students and the American students in the pre and post role playing (data collection), are in a simulated public place (airport), but in the context of greeting. There are aspects of this situation, such as the welcoming of a person and the participation in informal conversation that Henley's (1977) research suggests may possibly facilitate touching behaviours.

In this study the meanings and impact of interpersonal touch are determined in terms of positive or negative experience, influenced by the study of Jones and Yarbrough (1985). Jones and Yarbrough (1985) classify 10 touching behaviours with six of these being relevant to an informal context among acquaintances: (a) positive affect (involve with support, reassurance, appreciation, affection, and sexual attraction), (b) negative affect (expressions of anger or frustration), (c) play (reducing such a seriousness of a message), (d) influence (persuading someone to do something), (e) interaction management (structuring or controlling a conversation, getting someone attention, greeting, good-bye), and, lastly, (f) interpersonal responsiveness (level of involvement, responsiveness, and activities of communicators).

### *Posture and Gesture*

Posture and gesture are the movement of human body that make up bodily communication, and different movements communicate different meanings and fulfil different communicative functions in interpersonal communication (see Collier, 1985; Leathers, 1997; Knapp & Hall, 2002). This section explores the definitions of bodily communication through posture and gesture, outlines the communicative functions that give meanings to posture and gesture, and briefly reviews studies of bodily communication in interpersonal communication.

Gesture is a movement of body utilised to communicate ideas, intention, and feeling. These actions are performed primarily by using arms and hands, however, the face and head are also used in gesturing (Barroso, Freedman, Grand, & van Meel, 1978; Poyatos, 1981; Thomas, 1991). Gesture and verbal communication are different

in two major aspects. First, gesture is created in a communicative channel that occupies space and time, while a verbal cue's communicative channel only occupies time. Without the spatial channel gestures cannot be communicated (see Kendon, 1986; Marschark, 1994; Leathers, 1997; Poyatos, 2002b). Further, gesture is often used to clarify ambiguous words, to illustrate action more clearly than words, and to substitute for words in a context where words may be offensive (Kendon, 1986).

Posture assumes a major role in bodily communication that is more significant in displaying emotion than gesture. In this respect this aspect of bodily communication is more closely allied functionally to facial expressions (see Rogers, 1978; Collier, 1985; Poyatos, 2002b). To define the meaning of posture, it is crucial to compare its definition with gesture. Posture is an action/behaviour that requires a continual integration of all parts of human body consistently in various processes and generally over a period of time, whereas gesture is a temporally contained action/behaviour that is confined to only a part or parts of the human body (Schefflen, 1964; Lamb, 1965; Kendon 1986).

There are four communicative functions that are served by bodily communication (see Rossberg-Gempton, 1993; Streeck, 1993; Poyatos, 2002b). Firstly, bodily cues transmit information about attitudes, reflecting how people react to other participants and issues, and also revealing aspects of speakers' attitudes towards their interaction partners (Rossberg-Gempton, 1993). A second function is in transmitting highly personal information about an interactant's psychological state, signifying how confident the speakers are, reflecting the deception of speakers, and revealing the speakers' anxiety and frustration (see Hadar, 1992). The third function is to assist in communicating the intensity of emotions being experienced. Finally, the fourth function is to communicate relational information, such as the perception of liking and disliking of interactants towards each other, and relationships of assertion, power, and dominance of the speakers (see Rossberg-Gempton, 1993; Streeck, 1993).

Scholars have been investigated gesture in different cultures, both from the perspective of its historical roots in ancient Greek (Bremmer, 1991) and Roman (Graf, 1991) times, and in a range of more contemporary cultural contexts (e.g., Bogucka, 1991; Burke, 1991; Driessen, 1991; Frijhoff, 1991; Roodenburg, 1991; Schmitt, 1991). Gestures have been found through this research to be an area where there is considerable cultural variation, both in emblematic gestural expression to replace

verbal communication (e.g., to express agreement or disagreement, or other emotions frequently expressed gesturally) (Schneller, 1988), and postural practices.

### *Vocalic Communication/Vocal Cues*

Vocal cues play a central role in human communication, and have been quite extensively investigated. This research has considered vocal cues in relation to speaker recognition (Ladefoged & Ladefoged, 1980; van Lancker, Kreiman, & Emmorey, 1985), personality, especially those personality traits that are expressed in the voice (see Lippa, 1998), group perceptions (Giles, Henwood, Coupland, Harriman, & Coupland, 1992; Gill 1994), and the expression of emotions (Pittman & Scherer, 1993; Baum & Nowicki, 1998; Neumann & Strack, 2000). The following paragraphs will demonstrate and discuss the communicative functions of vocal cues. In this study vocal cues were investigated in a context of turn-taking in conversations as occurred in role playing during the data collection, so studies of vocal cues related to conversation management are considered also.

In communication vocalic cues serve a variety of functions, including indicating whether an individual is introverted or extroverted, dominant or subordinate, expressing like or dislike, uncovering turn taking, and providing paralinguistic data about a speaker's race, age and gender (Scherer, 1982). In this study the three communicative functions of vocal cues proposed by Leathers (1997) are applied. The first of these is vocal cues as a medium of emotional communication, meaning that a communicator may apply his/her own voice effectively to express his/her emotion as well as to identify accurately the emotions of others while communicating (see Frick, 1985; Fukushima & Aoyagi, 1994; Scherer & Oshinsky, 1977). The second function of vocalic communication is in impression management. Vocal cues, such as voice cues (pitch and intensity) and speech cues (nonfluencies and speech rate) play a major role in the formation and management of interpersonal impressions in communication (see Zuckerman & Driver, 1989) and have been shown to have a great impact on the evaluation of personality traits (see Zuckerman, Hodgins, & Miyake, 1990). In contrast to the first two functions, the third function is regulatory. Vocalic communication plays an important role in regulating the communicative interaction taking place in interpersonal communication, and together with kinesics behaviours (gestures and eye behaviours) to facilitate turn-taking (see more in the next paragraph).

Turn-taking assumes a central role in conversation (see Wiemann & Knapp, 1975; Duncan & Fiske, 1977; Hadar, 1992). In conversing speakers apply turn yielding and turn maintaining cues while listeners utilise turn requesting and turn denying (see Knapp, 1978; Cappella, 1985). Cappella (1985) and Rosenfeld (1987) define these different cues. Turn yielding cues are those that signal the end of utterances, and that the other person/people can start talking. Such cues can include pitch modifications at the end of an utterance, either rising for a question or falling for a declarative statement, or adding a trailer or a filler pause, e.g., “ya know,” “so, ah,” or “or something”. Turn requesting is used when speakers want to indicate others that they want to say something, e.g., stutter starts (“I...I...I...”), or vocal buffers (“Ah...Er... Ah...”), or through overt encouragement of the other person to keep on speaking, through the use of back-channel cues (“Uh-huh,” “Yeah,” and “Mmmm-Hmm”). Turn maintaining is applied to the conversation when the speakers want to present their status or to keep away unpleasant feedback by increasing volume and rate if turn requesting cues are sent, or increasing the frequency of filled pauses, or decreasing the frequency and duration of silent pauses (see Maclay & Osgood, 1959; Rochester, 1973). Lastly, turn denying is utilised in a conversation to signify that the listener wants the speaker to keep talking, and in doing this back-channel cues are the most common form of vocalic communication adopted (see Cappella, 1985; Rosenfeld, 1987; Siegman, 1987).

### *Proxemics*

Different cultures have different approaches to handling space. Hall’s (1969) seminal work on culture and space argues for fundamental cultural differences both in how space is understood (e.g., Germans respect for signs, such as “Keep out”, signifies the approval use of space; whereas Americans think and react to space as ‘empty’, whilst Japanese place particular meanings on the particular kinds of spaces and their intersections (Altman, 1975). This section is going to explore some key issues of proxemics, such as definition, function, and some key findings on research of proxemics in human interaction.

Proxemics is defined as the investigation of how individuals form and apply microspace in interpersonal communication (Hall, 1968), or the perception, use and, structure of space as communication (Burgoon, Buller, & Woodall, 1989). In short, it is

the study of how interactants utilise space to communicate. Further, there are two needs that strongly affect proxemic/spatial cues – the need for affiliation and the need for privacy. Communicators indicate their desire to notify other partners and also establish closer relationships through closer physical proximity, thus, physical proximity combining with touching behaviours obviously serve a communicative function in interpersonal communication (Burgoon, 1988).

Proxemic cues also have some impact on communicative functions in interpersonal encounters (Patterson & Edinger, 1987), in facilitating information, managing interaction, and demonstrating intimacy. In this literature review the communicative functions of proximity are classified into three functions. The first of these is the impression management function, i.e., dealing with several defining aspects of the images (likeability, i.e., communicating at close distances, and dominance, i.e., closer interaction spaces and demand more personal territory than submissive persons) that the interactants propose to the other participants during interpersonal encounters (see Riess, 1982; Schwartz, Tesser, & Powell, 1982; Anderson 1988). The second function is the affiliation function, i.e., need for closer affiliation (considered as more friendly and outgoing) with other interactants (see Patterson & Sechrest, 1970). Third, there is the privacy function, whereby individuals communicate their desire of privacy spatially, such as through the placement of furniture, and the use of territorial markers (see Sundstrom & Altman, 1976).

### *Studies of Cross-Cultural Differences in Nonverbal Communication*

In human communication executives and employees of international organisations, tourists, overseas students, and politicians have to communicate efficiently in an intercultural context or situation that they are unfamiliar with. To be successful in communication with other participants who share different cultures, such interactants have to identify communicative behaviours and adjust their communication to accommodate norms and rules of the culture/s of their interactants (see Poyatos, 1983; Dew & Ward, 1993). Likewise, nonverbal cues are significant in intercultural communication since there are sets of indirect rules or commands about what is acceptable or unacceptable behaviourally in a target culture. If interactants have an awareness of these rules they can avoid offence or miscommunication (see LaFrance & Mayo, 1978). Studies of cross-cultural nonverbal communication have

demonstrated that when two different cultures are compared there are likely to be both cross-cultural similarities and differences in the norms of communicating nonverbally (see Sue, 1981; Westwood & Borgen, 1988; Peng, Zebrowitz, & Lee, 1993), and that central cultural values assist in accounting for the differences (see for e.g., Chiang, 1993).

Different dimensions of culture affect nonverbal communication and some broad constructs have been proposed to describe and account for the cultural values that underpin these cultural differences and lead to differences in nonverbal communication. The initial focus in analysis was on five dimensions: immediacy and expressiveness, individualism, masculinity, power distance and cultural preferences concerning context (e.g., High vs. low) (see for example, Anderson, 1988b). In more recent formulations, a sixth dimension has been added: uncertainty avoidance, as well as their being minor differences in the wording used to describe a particular dimension, such as the use of gender in preference to masculinity (Anderson, Hecht, and Smallwood, 2003). Each of the dimensions is described briefly below:

- (1) immediacy and expressiveness refers to the need and desire for acts or actions signalling a desire to demonstrate closer contact with the other while showing warmth, closeness, and availability,
- (2) individualism-collectivism refers to the extent to which a culture places emphasis on the needs and desires of the individual or on the needs and desires of the collective (defined as an important grouping – such as the family or work group),
- (3) masculinity or gender refers to attributes that characteristically as seen to be aligned with different gender orientations, so that ‘masculine’ cultures, for example, are characterised by the male associated attributes of assertiveness, competitiveness, and ambitiousness (e.g., Belk, Garcia-Falconi, Hernandez-Sanchez, and Snell, 1988),
- (4) power distance refers to the importance placed and degree of differentiation expected in behaviour as a result of differences in power, prestige, and wealth of within cultures (e.g., Bond, 1993),
- (5) high and low context – in high context cultures much of the information required to decode a communication is expected to be drawn from the context/situation and is not stated verbally, whereas in low context cultural contexts cues are defined through their expression in language and are

- therefore made explicit (e.g., McDaniel, 1993), and
- (6) uncertainty avoidance (referring to the value placed on risk and ambiguity in a culture).

The remainder of this section will compare and contrast findings from studies of cross-cultural similarities and differences in nonverbal communication as well as focussing particularly on research about similarities and differences between Thai and English nonverbal communication.

Cross-cultural similarities in nonverbal communication are primarily limited to affect display. These are highly evident in the use of facial expressions with similar facial expressions being applied across different cultures to transfer the most commonly occurring emotions, such as happiness, sadness, anger, fear, and surprise (see Ekman, Friesen, & Ellsworth, 1972; Eibl-Eibesfeldt, 1979; Rosenthal, Hall, DiMatteo, Rogers, & Archer, 1979; Biehl, Matsumoto, Ekman, Hearn, Heider, Kudoh, & Ton, 1997). However, these primary emotions may differ in their specific facial expression from one culture to another, and also depend on how such an emotion is valued in that particular culture (see Izard, 1971; Sweeney, Cottle, & Kobayashi, 1980; Biehl, Matsumoto, Ekman, Hearn, Heider, Kudoh, & Ton, 1997). Significantly, cross-cultural differences in decoding the communication accurately can be greater if the meanings of the emotions being communicated carry particular distinctive cultural nuances that the decoder may not be attuned to. For example, whilst in Asian cultures a smile can express happiness and pleasure, it can also carry with it the subtle undertone of embarrassment (Axtell, 1998, pp. 67, 206-207), which may not be decoded by an interactant who is not experienced in decoding facial expressions in an Asian cultural context. These subtle emotional meaning differences are related explicitly to particular cultural display rules. Such a rule may dictate that an emotion can or cannot be transmitted within that culture (see Sherer, Walbott, Matsumoto, & Kudoh, 1988; Sogon & Masutani, 1989), or mean that such public display of emotions are either positively or negatively rewarded, leading to it being expected, preferred or accepted that interactants assimilate their behaviour to exhibit their emotions accordingly (see Ekman & Friesen, 1975; Kilbride & Yarczower, 1980). A final difference is in the assumptions held by individuals of different cultures about social-personality characteristics and how these can be inferred from facial expressions, such as smiling (see Matsumoto & Kudoh, 1993).

Whilst there are some similarities across cultures in aspects of nonverbal communication, there are also very substantial differences apparent across a range of nonverbal cues. For example, gestural emblems are broadly ambiguous and open to misunderstanding (see Graham & Argyle, 1975), for example, similar emblems may have different meanings in different cultures while different gestural emblems in different cultures manifest the same meanings (see Bernieri & Gillis, 1955; Morris, Collett, Marsh, & O'Shaughnessy, 1979; Kenner, 1993; Archer, 1997). Cross-cultural proxemic norms and behaviours also vary in different cultures, for example, in preferences and interpretation of closer interaction distances or greater interpersonal spaces while communicating (see Bernieri & Gillis, 1955; Shutter, 1976; Shutter, 1977). Touching behaviour is also exhibited differently across cultures, for example in the degree of emphasis placed on sensory modalities or lesser prominence in touching cues (see Hall, 1969). In addition, touching between dyads in international samples has been shown to be affected by types of relationship (see McDaniel & Anderson, 1998). Vocalic communication, such as the use of supportive back-channel responses (e.g., head nods and 'hmm's'), communicates different meanings in different cultures (see Bernieri & Gillis, 1955). Interestingly, Matsumoto & Assar's (1992) research has show that bilingual people may differ in the extent of their adoption of nonverbal behaviours normally associated with the usage of their two languages due to differences in their degree of assimilation of the two different cultures associated with the languages.

### *Cross-cultural Differences between Thai and English Nonverbal Communication*

To illustrate the potential for cross-cultural differences between Thai and English let us consider some examples of how speakers from Thai and English cultural backgrounds may have different norms in some codes of nonverbal communication. Firstly, Thai people rarely make eye contact while communicating, particularly between strangers, or where there is a difference in status or rank and/or age, since it is considered to be impolite and disrespectful to look into the other person's eyes. In contrast, English speakers consider regular eye contact with the interlocutor, regardless of age or status differentials, to be a vital signal that the person is engaged in the conversation and being respectful. As O'Sullivan and Tajaroensuk (1997, p.72) explain "This quiet attentiveness and averted gaze [of Thais in one to one

communication] can sometimes be misinterpreted by Westerners as not paying attention”. In some circumstances, not making eye contact may even be misread as being deceptive or disinterested.

Secondly, there are differences in facial expressions. Buddhism, which is a primary influence on Thai culture, values the individual maintaining equanimity and avoiding the expression of anger or aggression (Keyes, 2003, p. 118), and accordingly Thais are generally socialized not to reveal their emotions in their facial expressions, particularly negative ones. A blank expression or a polite smile is used to mask such feelings (O’Sullivan & Tajaroensuk, 1997, pp. 68 & 73). In contrast, English native speakers do not feel the same level of constraint in their facial expressions and may express their emotions more openly. They may interpret the Thais’ lack of overt facial expressions as a lack of emotion, or interpret a masking smile as an indication of agreement or approval, whereas Thais may interpret the English speakers’ more demonstrative facial expressions as being impolite, insensitive or gauche.

Thirdly, there are considerable differences in bodily communication. Esterik (2000, pp. 205-6) comments on the “extraordinary bodily awareness” of Thais in comparison to their western counterparts and relates this to the importance of the body in Thai socialisation practices. Some observed differences include in the quantity and nature of hand gestures, and in body positions and touching behaviour (Klausner, 1993, pp.315-318). For example, Thais consider the head to be a sacred and inviolable part of the body and touching another person’s head or even their shoulders is a taboo, whereas touching a person’s arm or leg whilst talking to them is considered a sign of friendship, and would not be interpreted as a sign of sexual interest or intimacy (as it might for an English speaker). Finally, the use of vocalic communication in speech is common amongst English speakers, including hesitations and fillers (‘uhmm,’ ‘ah,’ ‘er’), and back channelling markers (‘ahah’), used to indicate attentiveness to the interlocutor’s speech, whereas for Thai speakers such demonstrative sounds, and related behaviours, such as head nodding to indicate agreement, are considered inappropriate and/or to signal a lack of preparedness of the speaker. Many of these differences can be attributed to an underlying cultural difference between the Thai communication style, which has been characterised as being based on principles of communication in what anthropologist E. T. Hall categorized as “high context cultures” (Hall, 1976) where “much is left unsaid; people expect each other to know what is intended” (O’Sullivan & Tajaroensuk, 1997, p.77) and communication in “low context cultures” in which the explicit expression of meanings is highly valued.

## World Englishes, Native English Norms and Nonverbal Communication Norms

This section will explore the relationships between two salient areas of research: the changing status and patterns of use of English worldwide (as is evident in the debate about world Englishes and the development of English as an international lingua franca) and the debate and discussion around norms in English language teaching and use, and, related to this, nonverbal communication norms in using English for intercultural communication.

### *World Englishes*

Empirically, English is the most important single language used in speaking, reading, teaching and learning across the globe (Kachru & Nelson, 2001) with an estimated total number of speakers of between 700 million and 1 billion (Pennycook, 2001, p. 78). Kachru (1988, p. 5) was the first to advocate that the spread of English across the world be considered as representing three concentric circles, each associated with different approaches and contexts in which English has been acquired and is currently spoken by its speakers. In his analysis, the inner circle constitutes those countries considered as the conventional bases of English, where English is used as a first language by the majority of speakers as well as being the dominant language of the broader society (e.g., USA, UK, Ireland, Canada, Australia, and New Zealand). The next circle, referred to as the outer or extended circle, includes the first phases of the spread of English in nonnative settings, where English has become an institutional language, and plays a central role as second language in multilingual environments, many of which have a British colonial heritage (e.g., Singapore, India and fifty other territories). The outermost circle, termed the expanding or extending circle, refers to countries for which English has become or is becoming an international language used in certain spheres of activity (commercial, scientific, educational). Typically, these countries were not colonised by the British, English does not a special administrative status, and traditionally, English has been taught as a foreign language. In addition to Thailand, many large nations such as China, Japan, Russia, and Germany fall into this category.

Aligned to Kachru's (1988) concentric circles notions, which has been widely adopted (see for example, Crystal, 1997), are categorisations of speakers into sub-groups. For example, Jenkins (2003) categorises speakers of English into two groups: first language (L1) and official (institutionalised) second language (L2) speakers with these two groups of speakers covering 75 territories across the world (see Jenkins, 2003, pp. 2-3). Jenkins (2003) also relates this categorisation to 2 waves of dispersals of English, with the first diaspora involving the migration of people from the south and east of England to America and Australia resulting new mother-tongue Englishes (American, Canadian, Australian, and New Zealand English), whereas the second diaspora, including the colonisation of Asia and Africa, producing many distinctive varieties of English as a second language (sometimes named as new Englishes). Pennycook (2001) adds to this a third group of speakers, most representatives of the expanding circle countries, for whom English is a foreign or international language with very limited local usage. This latter group is the fastest growing one, meaning that it is difficult to estimate the numbers of speakers.

Scholars apply the word "World Englishes" slightly differently (see Ronowicz & Yallop, 1999; Burns & Coffin, 2001; Jenkins, 2003). Historically, Smith (1976, p. 38, 1987) proposed an original world English terminology as "English as an international language", and described the term as meaning a language other than an individual's mother tongue used to communicate among different individuals from different countries. However, this study prefers Brutt-Griffler's (2002, p.1) more process oriented definition of world Englishes as "the means and results of the spread of English from its historical (perhaps even natural) boundaries to its current position as the pre-eminent global means of communication," 2002. The next paragraph will demonstrate different approaches that have been used to investigate the study of world Englishes.

Since 1960 a large number of studies of the English language have been conducted that draw on the concept of world Englishes (see, for example, the burgeoning of international academic journals devoted to this, such as *World Englishes*, *English Today*, *English World-Wide*, and *Asian Englishes*). Bolton (2005) has made a useful contribution in categorising these studies in relation to the nature of their investigations of world Englishes differentiating six broad approaches:

- (1) English studies, defined as explaining various types of English from eclectic descriptive and historical perspectives (see Burchfield, 1985; Quirk, 1990; Gorlach, 1998; McArthur, 1998) as well as English corpus linguistics (see Greenbaum, 1996; Nelson, 1996; Meyer, 2002),
- (2) sociolinguistics, addressing issues of the sociology of the English language, including studies of language maintenance/shift and ethnolinguistic identity (see Fishman, 1972; Fishman, Cooper, & Conrad, 1977), dialectology and language variation (see Cheshire, 1991; Trudgill & Hannah, 1994), Kachruvian influenced studies supporting a pluricentric approach to world Englishes (see Kachru, 1986; Gupta, 1994; Kirkpatrick, 2002; Bolton, 2003; Modiano, 2003), English-based Pidgin and Creole studies (see Todd, 1984; Romaine, 1988; Sebba, 1997; Mufwene, 2001),
- (3) applied linguistics, examining the implications of world Englishes for language learning and teaching (see Halliday, MacIntosh and Stevens, 1964; Stevens, 1980; Brumfit, 1982; Kachru, 1992),
- (4) lexicography, including that undertaken to examine the expression of a national linguistic identity (e.g., Butler, 1981 (Australia); Orsman, 1997 (New Zealand)),
- (5) populariser approaches, disseminating to a mass reading and/or viewing public issues related to world Englishes (see McCrum, Cran, & MacNeil, 1986; Crystal, 1997), and
- (6) critical linguistics, demonstrating resistance to the linguistic imperialism and cultural hegemony of English drawing on Marxian political analysis and/or postcolonial theory (e.g., Phillipson, 1992).

Adopting Bolton's (2005) classification, this study falls into the category of applied linguistics since it is dealing with the implication of world Englishes for language learning and teaching of English in an 'expanding circle' country.

### *Native and Nonnative English*

Given the complexities of the evolving situation of English worldwide with multiple different experiences of contact with and learning of English in childhood and adulthood, it has been a controversial issue among linguists whether the binary divide of 'native' speaker and 'nonnative' speaker continues to be meaningful and

relevant. Nowadays, English is used as a medium of communication in varieties of international settings between speakers with very different backgrounds in terms of their English learning histories and with exposure and socialisation to different recognised Englishes spoken by speakers for many of whom English is not the first language (Crystal, 2001; Graddol, 2001; Kachru & Nelson, 2001; Pennycook, 2001; Jenkins, 2003). The privileged position given to the native speaker in traditional linguistic analysis reflected in this dictionary definition:

a person considered as a speaker of his her native language, and the intuition of a native speaker about the structure of his or her language is one basis for establishing or confirming the rules of the grammar

(Richards, Platt, & Platt, 1992, p. 241)

with ‘native’ language referring to “the language which a person acquires in early childhood because it is spoken in the family and/or it is the language of the country where he or she is living” (Richards, Platt, & Platt, 1992, p. 24), has been called into question by theorists such as Davies (2003). Whilst acknowledging the pivotal role the concept of the native speaker has played in applied linguistics because of “the need applied linguistics has for models, norms and goals” (2003, p. 1), Davies highlights the ambiguity in the concept as well as calling into question its adequacy in accounting for the complexities of language use.

Adopting a more instrumental and culturally influenced perspective, Ronowicz (1999) compares and contrasts some significant features between native and nonnative speakers of English. Firstly, nonnative speakers have more problems than native speakers when they communicate in English because each language differs from the other not only as linguistics system, but also in cultural aspects (see Wierzbicka, 1985; Ronowicz, 1999). This means that nonnative speakers have to combine their linguistic competence with the ability to perform the accepted cultural rules of communication of that social group (Ronowicz, 1995). Second, nonnative speakers’ intercultural encounters may lead to comparisons and value judgements, and sometimes causes problems, such as a culture shock. (Ronowicz, 1999, p. 7). Further, cultural stereotyping and its consequences can reinforce prejudice and heighten miscommunication. However, within their own “expanding circle” contexts, as Ronowicz argues, the acquisition of English by the nonnative speakers does not involve any loss of cultural identity,

a Thai student of English remains a full member of the Thai culture and, likewise, a French student of English does not loss his or her cultural

identity, even if both have gained considerable knowledge of English and the culture associated with it.

(Ronowicz, 1999, p. 17)

meaning that a nonnative speaker's sense of their own cultural identity is not compromised by the learning and use of English when its use is as a lingua franca for intercultural communication.

Whilst acknowledging the contentious nature of the terms 'native' and 'nonnative' speaker, in the context of this study the terms are considered to have sufficient salience and delineation with the definitions adopted (see below) to be meaningful for consideration in understanding aspects of intercultural communication that are the focus of this study. In this study native English refers to English as it is spoken in "inner circle" countries by those who have grown up in households where English is the primary means of communication as well as it being the dominant and most widely used language in the broader social context (such as is the case for the majority of people in Britain, the US and Australia as well as Canada and New Zealand) (see Pennycook, 2001; Crystal, 2003). The English in these countries, particularly in formal written language, does not diversify radically, with spelling practices and grammatical usages being fairly uniform and vocabulary also being largely common. However, the spoken English among and within these five countries demonstrates variability in pronunciation and in the type of vocabulary and idiom that are used in speech communication (see Ash, 1999; Ronowicz & Yallop, 1999; ; Parker, 1999; Sharwood-Smith, 1999; Stroinska & Cecchetto, 1999; Yallop, 1999). Whilst recognising this variability, there are certain shared characteristics in the practices of these native speakers of English when they use English in their communication, particularly when contrasted with nonnative English used by English as a foreign language learners and users from "expanding circle" countries that do not have any historical association with English and whose aim is to develop their knowledge of English in order to be able to use it effectively as an international lingua franca.

Although native speakers of English within this definition speak the same language, many researchers have argued that there are important culturally determined differences in how the language is used in spoken discourse that are influenced by aspects of each society's culture, history and social organisation (see Ash, 1999; Parker, 1999; Ronowicz, 1999; Ronowicz & Yallop, 1999; Sharwood-Smith, 1999; Stroinska & Cecchetto, 1999; Yallop, 1999). For example, British people are considered comparatively to always treat exchanges between persons with caution, avoid conflict,

and to be slow to offend (see Ilson, 1985; Whitcut, 1985; Sharwood-Smith, 1999; Crystal, 2003), whereas Australians are characterised as being more relaxed and informal, as evidenced by them addressing each other commonly by first name (see Ronowicz & Yallop, 1999; Crystal, 2003). In contrast to this American English conversational norms are seen to reflect a greater degree of overt formality to signal respect for power and authority (Ilson, 1985; Ash, 1999; Crystal, 2003). A nonnative speaker of English needs to be aware of and attuned for such differences so as to avoid the possibility of misreading a situation, while not being expected even in interactions with native speakers to reproduce these subtle differences in their own speech in English.

### *International English (Lingua Franca)*

Presently, the number of people speaking English across the world is rapidly increasing, particularly, those speaking English as a second or foreign language (Crystal, 2003). Thus, English has assumed the role of the language of the world with broader 'ownership' than merely by its first language speakers in the "inner circle" countries. In its role as a language of international communication it is now regularly used by nonnative speakers of different language backgrounds to communicate with each other. In these circumstances,

the type of English used ... need not necessarily be based on native speaker varieties of English (American English or British English), but will vary according to the mother tongue of the person speaking it and the objectives which it is being applied.

(Richards, Platt, & Platt (1992, p. 124).

In international communication English may be used by speakers from different groups and varietal contexts from within the same circle – inner, outer or expanding – as well as amongst speakers from across the different circles whose exposure to and practices in using English are quite distinctive because of the different roles and statuses of English in their native context (see Crystal, 2003; Jenkins, 2003).

### *World Englishes and English Language Teaching*

"World Englishes" and "English language teaching" relate to one another closely since as Brutt-Griffler has highlighted:

the development of English into a world language over the past two centuries stands in an interesting relation to the field of ELT: World English is at one and the same time the result of ELT and yet also its context.

(Brutt-Griffler 2002, p. 182).

In short, the English language would not have occupied its place as a language of the world without the growth of the English language teaching industry (see Brutt-Griffler, 2002). Since the 1960s, English has developed into a medium of instruction in higher education in many countries, meaning that the English language teaching business has become a significant growth industry in the past half century (Crystal, 2003). In most parts of the world educated native speakers, mainly British and Americans, and materials and methods of teaching derived from native English speaking contexts and reflecting values and approaches from those contexts dominate. Significantly, the tests that are taken by students (e.g., IELTS and TOEFL) assess foreign speakers' and learners' competence against native speaker norms (Jenkins, 2003). This is further evidence of the special status of "inner circle" native speakers and their varieties of English despite the spread of English as a lingua franca amongst the broader international community.

Controversially, linguists and educators have different views on the issue of whether both native speakers and nonnative speakers are qualified as teachers of English (see Widdowson, 1994; Seidlhofer, 1999). This study does not engage directly with this issue, since it recognises that the use of the English language is encountered in all parts of the world where English is enhanced by a strong nonnative presence. As Crystal (2003, p. 176) maintains "teachers of English as a second or foreign language have to deal with the situation routinely, with students increasingly arriving in the classroom speaking a dialect which is markedly different from standard English."

There are different approaches to bringing the ideas of English language teaching into practice, and the stance that is taken depends on the theories and contexts that are adopted. For example, Kachru and Nelson (2001) place emphasis on the pluricentric nature of English, referring to world Englishes, and conceptualise English language teaching as being critically related to identity and also recognising the cross-cultural contexts where English is learned and taught to nonnative speakers by nonnative speakers (see Bamgbose, 1982; Crystal, 1987). In this approach, "the study of variation, the pragmatics of variation, varieties and culture, and varieties and

creativity” (Kachru & Nelson, 2001, p. 22) assume an important focus. Taking a related although somewhat different approach Graddol (2001) proposes that the English language “has two main functions in the world: it provides a vehicular language for international communication and it forms the basis for constructing cultural identities” (p. 27), meaning that English language teaching needs to be brought within an ethical framework that recognises the social responsibilities that are associated with the promotion and teaching of English. Adopting a more functional perspective Crystal (2001) maintains that:

The chief task facing ELT is how to devise pedagogical policies and practices in which the need to maintain an international standard of intelligibility, in both speech and writing, can be made to comfortably exist alongside the need to recognize the importance of international diversity, as a reflection of identity, chiefly in speech and eventually perhaps also writing.  
(Crystal, 2001 p. 63)

thereby acknowledging the diversity of Englishes whilst proposing the potential for a mutually intelligible international standard that can be broadly accessible. In a more radical and critical approach, Pennycook (2001) points to the central role that the spread of English has played in the reproduction of global inequalities in the world because of the spread of English, calling for teachers of the English language to “become political actors engaged in a critical pedagogical project to use English to oppose the dominant discourse of the West and to help the articulation of counter-discourses in English” (p. 87). Cheshire’s more sociolinguistically informed perspective (1991, pp. 7-8) focuses on the need for sound empirical research to provide a basis for answering “the question of where learners’ errors stop and where legitimate features of a local variety of English begin” (p. 7), as well as “identifying social attitudes both to the use of English relative to other languages in the community’s verbal repertoire and to the use of different varieties of English within that community (p. 8).”

Whilst acknowledging the new insights provided by critical perspectives, such as that of Pennycook, this study has as its focus the practicalities of incorporating the teaching of nonverbal communication as part of a broader focus on the development of intercultural competence in spoken interactions in English in order that students for whom English is a second/foreign language are taught to understand and avoid misinterpretation while communicating in English with native or nonnative speakers of English, globally. So the focus of the discussion will now be on what this

sociolinguistic and sociocultural variation means for determining norms for teaching about nonverbal communication as an element in English language teaching.

### *World Englishes Norms and Social Norms in Nonverbal Communication*

Human beings exist in progressively diversified settings. As a result, they generally interact with other people who share several similarities in language and communication, and vice versa, they always encounter others who may have some differences. Thus, similarities and differences in communication styles unavoidably occur in both verbal communication (i.e. spoken language) and nonverbal communication (Kupperbusch et al, 1999). Further, and as previously mentioned, nonverbal cues cannot be completely understood if contextual information is not taken into account, as all nonverbal communication occurs within social interactions, and thus in social contexts with social norms shaping nonverbal cues (Philippot, Feldman, & Coats 1992). Communication in English whether among native speakers or nonnative speakers alone or native speakers interacting with nonnative speakers may lead to miscommunication or a communication breakdown without the establishment of some norms governing that interaction (Kachru, 1986; Bamgbose, 1998). In this section the literature review will explore two main aspects: the role of native and nonnative norms in English as an international language (lingua franca), and, second, social norms in nonverbal behaviour in interactions.

### *Native and Nonnative Norms as World Englishes and Social Norms in Nonverbal Communication*

In comparison to other major world languages, such as Chinese, French, Spanish, German, English has assumed the role of being the global language for international and intercultural communication (see Graddol, 2001; Ammon, 2003; Crystal, 2003; Tonkin, 2003) and is seen to function effectively as a lingua franca in many contexts (e.g., business, tourism, education, and politics) (Ammon, 2003). As a consequence, people from different countries are equipped differentially for participating in international communication, and their command of English ranges from virtually a nonspeaker to a practically perfect speaker (Ammon, 2003 p. 24). An important influence on the linguistic, sociolinguistic and sociocultural competence

of a second language learner and speaker is their understanding of and capacity to align themselves with norms adopted by another/other speaker/s. A key question for the language learner is that of the norms that they should be aspiring and attempting to conform to – should the norm be that of the native speaker/s from the inner circle or some other norm/s of one or other Englishes? The following paragraphs will demonstrate the pros and cons between native speaking norms and nonnative speaking norms in World Englishes (i.e., English as an international language) in terms of social contexts, linguistic competence, sociolinguistic competence, sociocultural competence, and pragmatics.

As Kachru (1986a) and Regan (1995) have argued it is difficult to make generalisations about the norms of inner circle Englishes since each regional variety of English has developed in different contexts of history, acquisition and culture.

Reference to norms in the case of nonnative speakers of English,

imply conformity with a model based on the language used by a segment of the native speakers, and the language use of this segment attains the status of a preferred norm for mainly extralinguistic characters, for example, education, class, and status.

(Kachru, 1986a, p. 84).

Further, this prescribed norm in English does not refer to the use by a majority, but the motivations for such preferred norms are from pedagogical, attitudinal, and social reasons (Kachru, 1986a, p. 84).

Different scholars define norms differently, for example, Bartsch (1987, p. 171) maintains that there are two norms of communication (a) product norms, i.e., relating to language form (phonemic, graphemic, morphemic, syntactic, and intonational), and (b) norms of use, i.e., semantic, pragmatic, and stylistic. On the contrary, Bamgbose (1998, p. 2) claims that, in fact, there is a series of norms even in the same community, and further that some norms may cut across communities and languages. He defines norms as “a standard language form or practice that serves as a reference point for other language forms or practices,” and distinguishes three kinds of norms.

- (1) Code norm: A standard variety of a language or a language selected from a group of languages and allocated for official or national purposes.
- (2) Feature norm: Any typical property of spoken or written language at whatever level (e.g., phonetics, phonological, morphological, syntactic, orthographic, etc.) and the rules that go with its production or use.

- (3) Behavioral norm: The set of conventions that go with speaking including expected patterns of behavior while interacting with others, the mode of interpreting what is said and attitudes in general to others' manner of speaking (Bamgbose, 1987, p. 105).

Ammon (2003, p. 34) argues that linguistic norms developed by nonnative speakers could be equivalent to native speakers' norms, explaining that "one reason for this situation might be the greater attention nonnative speakers pay to the language in their endeavour to acquire it, causing them to shape it into a form more apt for a lingua franca." Further, Kachru (1986a, p. 98) maintains that there are two main reasons to support how nonnative speakers develop their English norms. First, in terms of the numbers of speaker who use English, there are more nonnative speakers than native speakers, and the range of nonnative proficiency is ranging from ambilingualism to broken English. Second, the spread of English usage is growing into the hands of the nonnative speakers, and these speakers have developed their own norms (i.e., not identical to the norms based on Received Pronunciation (RP) and General American (GA) English). In some contexts the deviation from the native norms results from economic and educational development reasons, such as lack of qualified teachers of English, and teaching materials. However, the appropriateness of these nonnative speaking norms depends on sociocultural contexts, and in terms of language use, Kachru (1986a, p. 112) argues that there are three main aspects that need to be considered: role appropriateness, intelligibility between participants in the role, and cultural appropriateness.

One area of the studies of second language acquisition considers near-nativeness or native-like competence in relation to English norms. Different scholars define the term near-nativeness slightly differently (see Birdsong, 1992; Ringbom, 1993; Jourdain, 2000). Sorace (2003, p. 131) defines "near-nativeness" as being competence in a second language that has been developed by a nonnative speaker, and often differs from that of native speakers of the language. Hyltenstam, in contrast, defines a near-native speaker as being

a second language learner who speaks the second language without any noticeable accent in pronunciation and without apparent deviances in grammar or lexicon, in other words, near-native learners should pass as native speakers of the second language in everyday conversation.

(Hyltenstam, 1988, p. 70).

Empirical researchers of near-nativeness to date have aimed at explicating the completeness versus incompleteness issue with a view to testing theoretical predictions concerning universal grammar (see Schachter, 1990; Sorace, 2003, pp. 131-132).

This study is not concerned with norms and “near-nativeness” from this perspective, being focussed on interactive norms as aimed for models of accepted and acceptable practice in interactive social contexts of non-native speakers from a particular cultural background in interacting with native speakers of one of the “inner circle” varieties of English. For this purpose Bamgbose’s (1998) concept of behavioural norms is most relevant as it highlights the fact that in social interaction there are conventions of behaviour that occur.

In communication theory norms are defined as social phenomena, and they are propagated among group members through communication (Kincaid, 2004). Lapinski and Rimal (2005, p. 127) claim that communication plays an important role not only in formulating perceptions about norms, but also in acting as a conduit of influence (i.e., individuals base their decisions to act in such a situation on the support for their actions that is communicated to them). In short, when communicating, human beings exhibit their behaviours, which are based on social norms which are derived from (a) collective norms, i.e., operating at the level of the social system, which could be a social network or the entire society, and emerging through shared interaction among members of a social group of community, and (b) perceived norms, i.e., existing at the individual, psychological level, and representing each individual’s interpretation of the prevailing collective norms (Lapinski & Rimal, 2005, p. 129).

From the perspective of second language acquisition and communication, social context has been found to play a central role in the development of competence between native and nonnative speakers (see Siegel, 2003), i.e., “variation in second language use may have a basis in the social norms of the native language” (Beebe, 1980; Beebe & Zuengler, 1983; Ellis, 1994; Gass & Selinker, 2001, p. 229). Regan (1995) conducted a study on the acquisition of sociolinguistic native speech norms under the social context of the effects of a year abroad on second language learners of French, and found that students do not make major advances on linguistic development, on the other hand, they improve their communication in terms of sociolinguistic competence. This improvement may result from various aspects, e.g., fluency, pragmatic knowledge, sociolinguistic knowledge, and cultural knowledge.

Marriott (1995) studies the extent to which Australian secondary students, who participated in exchange programs in Japan improved their sociolinguistic competence and norms of politeness. The study revealed that to communicate as the native speakers do, nonnative speakers need to develop their norms by acquiring linguistic, sociolinguistic and sociocultural competence.

When communicating in English, “nonnative speakers are striving to make themselves understood by native speakers whose prerogative it was to decide what is intelligible and what is not” (Bamgbose, 1998, p. 10). In doing so, nonnative speakers try to apply their norms to be accepted by native speakers. Thus, the ambivalence between recognition and acceptance of such norms is a major factor militating against the adoption of nonnative norms, and this pertains to attitudes. In short, “nonnative norms are seen as an expression of identity and solidarity, while, on the other, there continues to be great admiration for native norms” (Bamgbose, 1998, p. 5).

The acceptance of nonnative norms in non “inner circle” contexts has been characterised as occurring in stages. Kachru (1992b, p. 56) proposes three phases in the development of nonnative norms (a) non-recognition of the local variety, i.e., exemplified by conscious identification with native speakers by local users of English, (b) development of varieties within a variety, i.e., local model may be utilised but still socially unaccepted, and (c) nonnative variety is accepted as norm and socially accepted. Gill (1999, p. 216) has similarly proposed three phases in his research about the development of standards of English in Malaysia (1) exonormative phase, i.e., this pre-independence era characterised by dependence on external norms, (2) liberation phase, i.e., norms shift to the indigenised varieties of English, and (3) endonormative phase, i.e., a settled endonormative standard is adopted on the basis of the pragmatic regarding the needs of the language users. Kachru’s and Gill’s models and approach have been applied to such studies to investigate nonnative norms of Englishes (see Bamgbose, 1998; Jenkins, 1998; Kirkpatrick & Zhichang, 2002; Timmis, 2002; Walt & Rooy, 2002).

All the studies discussed in this section have focussed explicitly on linguistic and pragmlinguistic norms and no study has been located that has considered and defined nonnative norms of nonverbal communication when communicating in English as a second, foreign or international language. What we can infer though from the work on linguistic and pragmlinguistic norms is that in a ‘mature’ nonnative context the actual norms that are acceptable for individuals to adhere to do not

necessarily have to be the same as those that apply in native speaking contexts. However, native speaker norms may have a privileged position in comparison with those of other world Englishes. Taking Kachru's distinctions into consideration and with the understanding that nonverbal communication behaviour relates to behavioural norms that operate alongside other norms of English usage, it can be argued that in expanding circle contexts provided nonverbal communication norms amongst nonnative English speakers do not affect intelligibility in the roles that the speakers are adopting and do not violate any cultural beliefs and values about appropriacy of behaviour they may gain acceptance. Thus, native speaker nonverbal communication norms are not necessarily the norms that can and should hold in such contexts, although depending on the level of acceptance of nonnative varieties, the norms associated with English native speaker are likely to still retain pre-eminence. For learners who are likely to have contact with English native speakers as well as nonnative speakers, being able to decode English native speaker nonverbal communication remains important, even if the learner him/herself is not necessarily expected to be able to adopt behaviours that are fully aligned with native speaker norms.

### Acquisition of Competence in a Second Language

In this section the literature relevant to the study of the acquisition of competence in a second language is reviewed. The section is divided into four main subsections, and begins with a review of the general of literature about second language acquisition versus second language learning. Then, the role of culture in English language teaching is discussed. After that, the intercultural approach to second/foreign language learning and teaching is presented, dealing with three salient topics (1) intercultural and holistic approaches (i.e., linguistic competence, communicative competence, sociolinguistic competence, sociocultural competence, strategic competence, intercultural competence, and nonverbal communication competence), (2) basic concepts of intercultural teaching, and (3) needs for intercultural learning. The final subsection is about approaches to language pedagogy, explicitly considering the use of role play and film in the teaching of conversation.

*Second Language Acquisition versus Second Language Learning*

In the study of how students learn/acquire a second language, the definition of the term ‘acquisition’ has been a contentious one, particularly the merit and value of distinguishing between the concepts of second language acquisition and second language learning (see Krashen, 1981; Ellis, 1994b; Nunan, 1999). In Krashen’s (1981) widely known distinction second language acquisition is described as a subconscious process of picking up a language through exposure, whereas second language learning is differentiated as involving the conscious process of learning a second language. Further, the term ‘acquisition’ can have various meanings depending on the nature of the data used and the way in which acquisition is measured, with acquisition sometimes being defined as the point of emergence/onset of a particular linguistic feature, and in other studies being considered as having occurred when a feature is accurately used (see Ellis, 1994b; Krashen, 1995). Depending on the focus of the research, various aspects of the learner’s context and production may need to be considered, including the language context (e.g., second vs. foreign language acquisition), the nature of the learning context (e.g., naturalistic vs. instructed second language acquisition), and associated sociolinguistic distinctions, such as those of competence vs. performance, and usage vs. use (see Ellis, 1994b; Krashen, 1995; Nunan, 1999; Doughty & Long, 2003). Because the primary focus of this study is on communicative competence in nonverbal communication as part of a broader process of learning a second language and the study does not seek to deal with comparisons of learning in different macro sociocultural contexts, an all encompassing definition of second language acquisition is proposed as

the processes by which people develop proficiency in a second or foreign language, and these processes are often investigated with the expectation that information about them may be useful in language teaching  
(Richards, Platt, Platt, 1992, p. 325).

The study of the process of second language acquisition, whether through a naturalistic approach, an instructed approach, or both, is extremely important for gaining an understanding of how to enhance the achievements of language learners who need to acquire the second/foreign language other than his/her native one (see Doughty & Long, 2003). However, as Ellis (1994b) and Doughty & Long (2003)

have noted there are different traditions of studies in second language acquisition with different emphases in the scope of their field of enquiry, e.g., linguistic, psycholinguistic, pragmatic, sociolinguistic, perspectives. For some the primary consideration of second language acquisition research has been its potential contribution to furthering key theoretical debates in linguistics, relating to universal grammar and language typology (see Comrie, 1984; Cook, 1993; Givon, 1995; White, 2003); whereas others have had a stronger focus on furthering pedagogical understanding through researching second language acquisition in the second language classroom contexts (see Ellis, 1994b; Krashen, 1995). For this study the main interest is in the second language acquisition of communicative competence, specifically second language learners' acquisition of nonverbal competence, which relates most clearly to approaches that deal with SLA in classroom contexts, and to language pedagogy that can promote intercultural learning and communication, and thus contribute to the developing focus on intercultural language teaching.

### *Roles of Culture in English Language Teaching*

Different scholars propose different approaches to teaching culture in language education according to distinct learning objectives and contexts e.g., teaching culture as an integrated part of language (Crozet & Liddicoat, 2000), teaching conversation and sociocultural norms (Barraja-Rohan, 2000), teaching literature across cultures (Maurer, Carroli, & Hillman, 2000), teaching culture and language for specific purposes (Schmidt, 2000), teaching culture for intercultural communication (see Seelye, 1997; Kohonen, Jaatinen, Kaikkonen, & Lehtovaara, 2001; Lo Bianco, 2003). The following sections present a series of paradigms in teaching culture in language teaching that have evolved from the conventional approach to teaching culture to the culture studies approach, after that, to the culture as practices approach, and intercultural language teaching, considering how these four paradigms conceptualise cultural competence (Crozet, Liddicoat, & Lo Bianco, 1999).

### *A Traditional Approach to Teaching Culture*

Conventionally, language teaching either as a second or foreign language has mainly emphasised teaching students to acquire four language macro skills (i.e., listening, speaking, reading, and writing) fluently and accurately. With these macro skills acquired it is then presumed that students can apply their linguistic skills to learn other aspects of culture in the target language (see Cajkler & Addelman, 1992; Brown, 1994; Cook, 2001). In the past, practically and theoretically, language teachers believed that to teach culture of the target language could be done in the contexts of teaching literature (see Seelye, 1997; Crozet & Liddicoat, 2000). This paradigm viewed culture as ‘high’ culture focusing on culture as mediated through written language, and cultural competence in foreign language teaching is “viewed as control of an established canon of literature, which can be measured in terms of breadth of reading and knowledge about the literature” (Crozet, Liddicoat, & Lo Bianco 1999, p. 8). In short, the relationship between language and culture in this model is indirect and mediated through a lens that privileges a particular manifestation of culture, that of literary texts, over others.

### *A Culture Studies Approach*

This framework replaced the traditional paradigm in 1970s, emphasising culture as area studies, particularly, a study of countries, e.g., geography, history, and institutions of the target language country. In this approach cultural competence is considered as “a body of knowledge about the country, which is part of the knowledge that native speakers can be expected to have” (Crozet, Liddicoat, & Lo Bianco 1999, p. 8). Noticeably, this proposed model more centrally sets communication with native speakers as a goal for language learning, and allows the students to have contact with the target language country but from the position of observers of that nation, like a tourist (Crozet & Liddicoat, 2000).

### *A Culture as Practices Approach*

This model was introduced and dominated during the 1980s (see Gumperz, 1990). In Crozet & Liddicoat's (2000) analysis this approach ascribes culture as reflected in practices and values, and culture is viewed as implicit or explicit ways of speaking. The cultural competence of this framework "becomes knowing about what people from a given cultural group are likely to do and understanding the cultural values placed upon certain way of acting or upon certain beliefs" (Crozet, Liddicoat, & Lo Bianco, 1999 p. 9). On the one hand, language teaching for cultural understanding within this paradigm has included other cultural features that can promote understanding of culture in language teaching, such as current events, newspapers (see Thielmann, 2003), television programmes, multimedia computer (Kramsch, 1993), online communication (Kim, Hearn, Hatcher, & Weber, 2004; Warschauer, Said, & Zohry, 2004) as well as popular culture (Kramsch, 1993), and in doing so reflects a broadened view of culture and what can and should be transferred through language teaching (see Crozet & Liddicoat, 2000). Significantly, this paradigm starts to pay attention to the inclusion of training that can promote cross-cultural communication. However, the focus on culture in the interactions between the speakers is still limited and culture is still primarily viewed as an artefact to be studied at a distance.

### *Intercultural Language Teaching*

This approach has been recently established, and its proponents claim that it is different from the previous three approaches as it is "based on a renewed understanding of the nature of cross-cultural encounters and a deeper understanding of the links between language and culture (Crozet, Liddicoat, & Lo Bianco, 1999 p. 9)." This now well-accepted model is currently growing in popularity (see Barraja-Rohan, 1999; Crozet & Liddicoat, 1999; Gundara, 1999; Lambert, 1999; Thielmann, 1999; Byram, 2003; Ryan, 2003; Stevens, 2003; Weber, 2003; Zarate, 2003) and will be presented in more detail in the next section.

*An Intercultural Approach to Second/Foreign Language Learning and Teaching*

Weber (2003) contextualises this new approach to language teaching in the impact of social and economic change as it is through this process of change that individuals and employees are experiencing dramatically increasing opportunities for interaction and exchange of information and knowledge all over the world, bringing human beings into intercultural interactions in their working, educational, and personal lives. This dynamic intercultural situation has led linguists and educators to claim that it is crucial to educate students, employees, and individuals to acquire intercultural competence in order to avoid such problems that may arise from misunderstanding, and miscommunication during intercultural encounters (see Byram, 2003; Davcheva, 2003; Weber, 2003). A number of theories, policies, and practices of intercultural education have been proposed by educators and linguists to promote mutual understanding between countries, societies, and different cultural groups. For example, in 1994 there were a number of European Union and Council of Europe initiatives to create networks to explore the nature of intercultural studies on a European-wide basis, e.g., see inequality and intercultural education (Verma, 1997), language diversity and intercultural education (Mallick, 1997), intercultural education in the United Kingdom (Grant, 1997), intercultural education and teacher training (Costa, 1997), classroom relationship in three cultures, i.e., comparative classroom ambience in the UK, France, and Lithuania (Johnson, 1997).

In this broader intercultural educational context intercultural language teaching has been increasingly making its way as the emerging new approach to language teaching. It offers a new option for language teachers to integrate culture as a part of language teaching, and also raises various implications for language teaching pedagogy and practice (Crozet & Liddicoat, 2000). The literature review in this subsection will explore three salient issues regarding the intercultural approach to second/foreign language learning and teaching. First, it will consider the inadequacy of a communicative model of linguistic encounter, and then it will consider the intercultural communicative competence and English language teaching, and more broadly, the role of culture and English language teaching.

### *The Inadequacy of a Communicative Model of Linguistic Encounter*

Replacing grammar and translation focussed methods, communicative approaches have played a significant role in English language teaching for several decades, and based on the concept of communicative competence (see Austin, 1962; Hymes, 1972; Kaikkonen, 2001). These so-called communicative methods examine language as a medium of bridging an information gap (see Anderson, 1990; Ellis, 1994; Nunan, 1999) and are predicated on the assumption that “by bridging a series of information gaps, learners will naturally develop their linguistic knowledge and skills ultimately to the point where they will acquire native-speaker competence” (Corbett, 2003, p. 1). However, this linguistically-focussed model does not pay attention to the relationship between language and culture (see Paulston, 1990), or the desire and need for language learners to develop intercultural competency (see Liddicoat, 2000).

### *Intercultural Communicative Competence and English Language Teaching*

To integrate culture into the language and linguistic development, the term intercultural communicative competence is introduced. This new approach recognises not only the significance of language as a medium of informative communication, but also as a means for maintaining intercultural interactions in social functions (see Byram, Nichols, & Stevens, 2001a; Corbett, 2003). Critical to this in the perspective of Crozet, Liddicoat, & Lo Bianco (1999) is the nurturing in language learners of their ability to build multiple “third places” as they acquire skills to interact with otherness. This means that the primary goal of this approach is not to train students to be parrots of the target language or culture, but rather that the third place means “a comfortable unbounded and dynamic space which intercultural communicators create as they interact with each other and in their attempt to bridge the gap between cultural differences”(Crozet & Liddicoat, 2000). Likewise, Corbett (2003, pp. 2, 4) emphasises that the intercultural approach to English language teaching is not so much directed at the acquisition of native speaker competence, but rather that the learner develops intercultural communicative competence, defined as the ability to understand the language and behaviour of the target society, and can describe those features to such members of their native society (Guilherme, 2002). For example, Byram (1997) has argued that whilst few students succeed in acquiring native speaker

linguistic competence, most of them can accomplish valuable skills of observation, clarification, and mediation contributing to what he sees as the target goal, intercultural communicative competence. ILT does not attempt to substitute for the progress of learning approaches (e.g., task-based learning or learner-centred curricula), but it develops these learning attributes and requires teachers and students to be concerned about and to respect their native culture and language as well as teaching materials needing to be concerned with the target culture of the learners, and, significantly, in this context nonnative teachers of English become valuable for their ability to balance the native and target cultures.

### *Basic Concepts of Intercultural Language Teaching*

The primary goals of intercultural language teaching is to assist students to exceed their native language and culture perspectives through the learning of a foreign linguaculture, defined as the intimate links between language and culture (see Attinasi & Friedrich, 1988). This linguacultural specific communicative competence (see FitzGerald, 2003) is posited to lead students to acquire intercultural competence by enabling them to operate their linguistic and sociolinguistic competence to manage interaction across different cultures as well as anticipating misunderstandings arising from different values and beliefs (see Byram, 1997; Crozet & Liddicoat, 1999; Crozet, Liddicoat, & Lo Bianco, 1999). In doing so, the following three dimensions proposed by Crozet and Liddicoat (1999, pp. 116-118) are reviewed.

*Acquiring a linguaculture.* Some recent studies (e.g., FitzGerald, 2003; Murphy-Lejeune, 2003; Roberts, 2003; Ryan, 2003) have demonstrated that having a chance to be exposed to a foreign culture by staying abroad as students or immigrants may enhance the students'/immigrants' development/improvement of their cross-cultural understanding and intercultural competence to a level where it is native-like. Previous research (see volume edited by Freed (1995)) has also supported the value of immersion in a second language context for the acquisition of fluency and communicative competence in a second language. However, for learners who do not have the opportunity for such immersion, it is important to recognise that they are not in a position to learn culture by osmosis, and that such students may benefit from being trained and having the opportunity to learn through various approaches (see

Davcheva, 2003; Fleming, 2003) to acquire various kinds of competences (e.g., communicative, linguacultural specific, intercultural communicative, etc.). Becoming bicultural can be difficult as “culture is embedded in language as an intangible, all-pervasive and highly variable force” (Crozet & Liddicoat, 1999, p. 116), and achieving biculturality “depends on how different the two cultures are as well as on the degree of acceptance by other people” (Byram, 2003, p. 63).”

Crozet and Liddicoat (1999, p. 116)) have depicted diagrammatically macro levels of culture in language use (see Table 2.1 below), and argue that these can be explicitly convertible into teachable materials. Cultural knowledge refers to teaching culture consisting of the teaching of cultural traits and ways of life in a society (e.g., literature, literacy, history, geography, etc.), while spoken/written genre refers to the general structure of the text body; pragmatic norms and norms of interaction are associated with the ways that culture is displayed in spoken and written language; and, finally, culture in grammar/lexicon/kinesics/prosody/ pronunciation is interlinked into linguistic structures, words, syntax, and nonverbal language (Crozet & Liddicoat, 1999).

Table 2.1

*Points of Articulation between Culture and Language* (Crozet & Liddicoat, 1999, p. 116)

Culture				Language
World knowledge	spoken/written genre	pragmatic norms	norms of interaction	grammar/lexicon kinesics/prosody pronunciation
↓	↓	↓	↓	↓
culture in context	culture in general structure of text	culture within shorter unit of text	culture in organisation of units of text	culture in linguistic structures/words syntax/non-verbal

*Comparing native language/culture and target language/culture.* In intercultural language teaching it is assumed that the students not only acquire target language but they also learn about target culture, i.e., linguaculture (Crozet & Liddicoat, 2000; Byram, 2003; Lo Bianco, 2003). Significantly, it is advised that in intercultural language teaching students have to be provided with the opportunity to

explore their own native linguaculture comparing it with the target linguaculture (Crozet & Liddicoat, 1999; Crozet, 2003). As a result, this approach broadens the conventional boundaries of language teaching by placing language learning as a dual effort in which the students learn the invisible cultural aspects of a target language as well as learning how to distance themselves from their native language/culture environment to explore it as what it really is - a possible worldview but not the only worldview (Crozet & Liddicoat, 1999, p. 117; Crozet, Liddicoat, & Lo Bianco, 1999; Lo Bianco, 2003).

*Intercultural exploration.* Intercultural competence plays a central role in intercultural language teaching, and this competence has a huge range of concepts including such approaches and strategies that move the view of intercultural language teaching from a monocultural perspective to a more multicultural one (Crozet & Liddicoat, 1999; Crozet, Liddicoat, & Lo Bianco, 1999). Further, intercultural competence is an approach that focuses on learning about cultures as well as comparing native and target cultures (see Lambert, 1999; Guilherme, 2002) but also on enhancing the students' ability to build themselves an appropriate third place between first and target linguaculture (see Crozet, Liddicoat, & Lo Bianco, 1999). Significantly, intercultural competence aims to achieve much more than the student acquiring target cultural aspects like a parrot in order to interact with native speakers fluently and accurately (see FitzGerald, 1999) and this is discussed further in the next section.

### *Intercultural Competence and Holistic Approaches*

In general English language teaching either as a second or a foreign language has been a multidisciplinary field in practice, however, theory involved with this sphere of activity has been primarily encompassed by the disciplines of linguistics and psychology, and the intercultural approach to English language teaching still carries these frameworks on (Corbett, 2003). Extensive research has been conducted by linguists and educationalists searching for an appropriate model to assist teachers of English as a second/foreign language to facilitate their students to acquire intercultural competence (see Lo Bianco, Liddicoat, & Crozet, 1999; Liddicoat & Crozet, 2000; Byram, Nichols, & Stevens, 2001b; Alred, Byram, & Fleming, 2003; Corbett, 2003),

sometimes also referred to as intercultural communicative competence (see Burwitz-Melzer, 2001). Whilst recognising that different scholars have defined slightly different approaches to promote intercultural competence within intercultural language teaching, this study proposes to adopt an integrated version of intercultural competence in which it is redefined/integrated from various holistic approaches (drawing on concepts such as linguistic competence, communicative competence, pragmatic competence, discourse competence, strategic competence, sociolinguistic competence, linguacultural specific communicative competence, and nonverbal competence). Empirically, this study advocates that students for whom English is as a second/foreign language need to acquire this intercultural competence in order to acquire intercultural nonverbal competence as an ultimate learning goal. In the following paragraphs I will present the pros and cons of this proposed model of intercultural competence, mainly based on the studies of Neu (1990), Scarcella, Anderson, and Krashen (1990), Cook (1993), Crozet and Liddicoat (2000), Byram, Nichols, and Stevens (2001a), Kohonen, Jaatinen, Kaikkonen, and Lehtovaara, (2001) and Corbett (2003).

In studies of second language acquisition, communicative competence plays a central role in second language learning (Neu, 1990), with the term communicative competence being adopted to refer to the knowledge that the language learners have internalised to enable them to understand and perform messages/communication in that second language (Richards, Platt, & Platt, 1992, p. 65; Ellis, 1994b, p. 696). Thus, the term communicative competence includes linguistic competence (see Chomsky, 1965; Neu, 1990). Ellis (1994b, p. 696) states that numerous approaches to communicative competence have been advocated, but all claim to entail both linguistic competence, i.e., refer to “the knowledge of the items and rules that comprise the formal systems of a language,” in short, knowledge of grammar rules (Ellis, 1994b, p. 712) and pragmatic competence, i.e., “the knowledge that speaker-hearers use in order to engage in communication, including how speech acts are successfully performed” (Ellis, 1994b, p. 719), and that both are necessary components of communicative competence.

To acquire intercultural competence, second/foreign language students also need to develop their sociolinguistic competence (see Swain & Lapkin, 1990) as well

as linguacultural specific communicative competence (see Crozet & Liddicoat, 1999; FitzGerald, 2003) when communicating in intercultural encounters. Sociolinguistic competence refers to the ability to verify such “a variable of linguistic feature that varies in accordance with factors such as age, sex, social class, and ethnic membership” (Ellis, 1994b, p. 724). On the one hand, the linguacultural specific communicative competence views cultures in the context of intercultural communication to serve English as a lingua franca (see Crozet & Liddicoat, 1999; Jenkins, 2002; FitzGerald, 2003). Thus, linguacultural specific communicative competence refers to the ability of nonnative speakers to become competent in linguacultural specific terms (not aiming at native-like) by having knowledge, skills training, and cultural awareness of different cultures while communicating in such an intercultural setting (FitzGerald, 2003, p. 2-6).

Some scholars maintain that strategic competence (Canale & Swain, 1980) and discourse competence (Richards, Platt, & Platt, 1992, p. 111) are two other aspects of communicative competence. Discourse competence (Richards, Platt, & Platt, 1992, p. 111) “describes the ability to produce unified written or spoken discourse that shows coherence and cohesion,” and it also conforms such norms of different communication settings/contexts, e.g., business letter (writing), making a request (speaking), etc. Strategic competence is defined as being an individual’s ability to utilise communication strategies (see Neu, 1990; Yule & Tarone, 1990), both verbal and nonverbal, to compensate for communication breakdown, or to improve the communication (Richards, Platt, & Platt, 1992, p. 354). Thus, strategic competence is one facet of communicative competence that it is necessary for the second/foreign language students to acquire in order to be able to be interculturally competent.

Traditionally, English language teaching in a second/foreign context has adopted theories and understandings from the analysis of how language learners acquire their first language, and have utilised native speaker’s norms as a basis for modelling, teaching and assessing their students’ English performance (see Neu, 1990; Byram, Nichols, & Stevens, 2001). Such norms and approaches are useful, but still have debatable value, since they focus only on linguistic (grammatical) and communicative competence (see Anderson, 1990; Clancy, 1990). As the world is presently in an era of globalisation, intercultural communication has an increasingly central role in human communication, and this interaction occurs not only between native and nonnative speakers, but also between nonnative speakers, serving them as a lingua franca (Bredella, 2003a; Jenkins, 2003). Thus, it is increasingly being argued that it is

inappropriate and undesirable for second/foreign language students to model themselves on native speaker's norms and important for them to learn/acquire an understanding of different cultures (see Gupta, 1994; Byram, Nichols, & Stevens, 2001; Bredella, 2003b).

As stated at the beginning of this section, different scholars have developed and proposed different models of intercultural competence. In this discussion, I will focus particularly on those of Byram and his colleagues (Byram, Nichols, and Stevens, 2001) and of Kohonen, Jaatinen, Kaikkonen, and Lehtovaara (2001). Byram et al (2001, p. 5-7) introduce the concept of 'intercultural speaker' to describe a speaker who has the ability to engage in intercultural encounters with others, accept and mediate different perspectives, and be conscious of his/her evaluation of difference. Within Byram et al's model intercultural competence is comprised of five areas of capability: (a) intercultural attitudes (a willingness to relativise one's own values, beliefs, and behaviours), (b) knowledge of social groups (how other people see oneself and some knowledge about other people), (c) skills of interpreting and relating (ability to interpret or explain a document/event of different cultures comparing with his/her own cultures), (d) skills of discovery and interaction (ability to acquire and operate new knowledge, attitudes, and skills in the context of intercultural communication), and (e) critical cultural awareness (ability to validate such criteria, perspectives, practices, and products in his/her and others cultures).

Further, Kohonen et al (2001, p. 67) focus also on behavioural dimensions and advise that to be a good 'intercultural actor' requires eight specific abilities/capabilities: (1) the ability to show respect for a person of different cultural background, (2) an appropriate interaction posture, meaning above all the ability to respond to others in descriptive, nonevaluative and non-judgemental ways, (3) a new orientation to knowledge, especially to the terms people use to explain themselves and their world, (4) the quality of empathy, the capacity to behave as if one understands the world as others do, (5) knowledge of task-role behaviour, i.e., behaviours that involve the initiation of ideas in the context of group problem-solving activities, (6) similarly, knowledge of relational role behaviour, i.e., behaviours associated with interpersonal harmony and mediation, (7) the ability to manage interaction, requiring skills in regulating conversation and managing nonverbal communication, and (8) tolerance of ambiguity, i.e., the ability to react to new and ambiguous situations with little visible discomfort.

To date, the place of nonverbal competence within either communicative competence or intercultural competence has not received much attention. Neu (1990, pp. 212-122) maintains that human beings are strategically, functionally, and communicatively competent not only in his/her native verbal cues, but also in the nonverbal channel (see Hall, 1976, cited in Neu, 1990). Yet, despite Neu's (1990) highlighting of the importance of the nonverbal channel, only one nonverbal cue was assessed within his/her study of second language learner's communicative competence. Crozet and Liddicoat's (1999) diagrammatic model (see Table 2.1 above) recognises nonverbal aspects of culture and kinesics, but very little work in the research dealing with intercultural competence in language teaching that they have undertaken or published to date (e.g., Lo Bianco, Liddicoat & Crozet, 1999; Liddicoat & Crozet, 2000) has dealt in-depth with intercultural nonverbal competence. Similarly, in considering intercultural communicative competence (e.g., Byram, 1997; Alred, Byram & Fleming, 2003), there is very little explicit consideration of nonverbal competence, the exception being Kohonen et al (2001, p. 63) who explicitly advocate that learners of a foreign language need to notice and understand how gestures, facial expressions, body language, signals arising out of clothing, hygiene, hairstyles and other fashion styles, etc., and symbols specific to a particular culture (the use of wedding rings, finger signs, etc.) affect intercultural communication.

Drawing on the insights from the research discussed above this study starts with the proposition that second/foreign language learners, as nonnative English speakers, need to acquire intercultural competence (intercultural communicative competence) in order to communicate fluently and accurately in English as an international language (a lingua franca/world Englishes) avoiding misunderstanding and misinterpreting that may occur due to his/her own cultures being different from a native speakers' ones (cultures in this context be viewed as linguacultures). In a comprehensive perspective this proposed intercultural competence includes linguistic competence (see Paulston, 1990), communicative competence (see Anderson, 1990; Clancy, 1990; Graham, 1990; Gumperz, 1990; Long, 1990; Newmark, 1990; Scarcella, 1990), discourse competence (see Olynyk, D'Anglejan, Sankoff, 1990; Sato, 1990), pragmatic competence (see Beebe, Takahashi, & Uliss-Weltz, 1990), strategic competence (see Meyer, 1990; Poulisse, 1990; Yule & Tarone, 1990), sociolinguistic competence (see Altman, 1990; Rintell, 1990; Swain & Lapkin, 1990), linguacultural specific communicative competence (see Guilherme, 2002; FitzGerald, 2003), and nonverbal competence (see Neu, 1990; Fidelman, 1997; Morita, 2001). Whilst often overlooked in the literature about English language teaching and not

strongly focussed on in the literature on intercultural language teaching, the acquisition of intercultural nonverbal competence should be considered as an important goal of language learning for English as a language of intercultural and international communication.

*Approaches to Language Pedagogy: The Teaching of Conversation*

The main purpose of the teaching of conversation for the students whose English as a second/foreign language is to provide practice in both accuracy and fluency (Richards, 1990). In doing so, there are two complementary approaches serving this objective. Firstly, the indirect approach (teaching conversation through interactive tasks) that focuses on using communicative activities to generate conversational interactions (Richards, 1990). This approach adopts a task-based approach to the teaching of conversation (Hatch, 1978). Further, the task-based approach can be made more meaningful if the teacher is able to provide nonnative speakers with the opportunity to practice conversation with native speakers, as this facilitates nonnative students clarifying their roles in second language learning (see Schmidt & Frota, 1986; Pica, 1987; Richards, 1990). The second approach is the direct approach (teaching strategies for casual conversation), and addresses particular aspects of conversational management (Richards, 1990) and draws on the development and use of role play activities (Richards, 1985; Richards, 1990, p. 82). To enhance students' accuracy and fluency in conversation, a balance of both approaches may be a most appropriate methodological option as it provides the opportunity for skill development and practice in both more controlled and less controlled contexts. This study combines elements of both approaches as it adopts role playing between Thai students and English native speakers working through a range of role play scenarios as a procedure to collect data on the acquisition of nonverbal competence of the Thai students of English as well as to provide a means for practising aspects of conversational management through nonverbal communication for the learners exposed to an explicit means of learning about nonverbal communication.

### *Role plays*

Role play can be a particularly significant methodology in assisting EFL learners in understanding and interpreting second/foreign language and culture (see Yardley-Matwiejczuk, 1997; Ments, 1999). Crookall and Oxford (1990) contend that role play is one of a unique set of experiential teaching techniques, which assists the English as a foreign language learners to deal with handling human situations and uncertainty as it puts the English as a foreign language students in a condition, which exploits the same type of constraints, motivations and pressures that exist in real life (Turner 1992; Errington, 1997). Through providing these experiences role play is a medium for acquiring and developing second/foreign language and culture.

Role plays refer to “drama-like classroom activities in which students take the roles of different participants in a situation and act out what might typically happen in that situation” (Richards, Platt, & Platt, 1992, p. 318). Another term with a related meaning is that of simulation. Simulations are defined as “classroom activities which reproduce or simulate real situations and which often involve dramatisation and group discussion,” (Richards, Platt, & Platt, 1992, p. 335), indicating that the term ‘simulation’ has a broader coverage as it may include a range of simulated activities, including discussions and public presentations, whereas role play focuses more intensively on the acting out or simulation of conversational interactions in particular interactional contexts and in which each participant assumes a specific conversational role. Drama activities similarly involve acting out of roles, but in many cases such activities may be scripted and thus the acting out does not require the spontaneous generation of language and related communicative skills in the same way that is required in role plays (see Fleming, 2003). In short, role plays, other simulations and drama activities can develop the oral skills of the students (see Maley & Duff, 1995; McCaslin, 2000; Miccoli, 2003) and all engage the students in experiential learning. In this study, role play was used as a research tool to collect data on students’ acquisition of nonverbal competence as well as serving as a learning tool for students who participated in the group that were exposed to explicit teaching about English nonverbal communication. The following paragraphs will discuss the pros and cons of applying role play in English language teaching, particularly in second language context.

In addition to having pedagogical value, role play has been used extensively as an elicited production procedure in research data collection in the study of second language acquisition (see Chaudron, 2003). For example, it is used to collect speech act data as it can enable students to perform their cultural and personal reactions to the situations (see Cohen & Olshtain, 1994). There are four advantages of using role play as an elicited production procedures. First, it can be modified to particular factors of second language learning, i.e., it can incorporate specific communication tasks designed to facilitate particular productions (task essentialness). Second, it enables the researcher to use recording instruments and thereby elicit more participant data. The third advantage of role play for eliciting production is that it is appropriate to use with students across a range of levels of second language competence since translations of instructions and materials can be made. Finally, data obtained from role plays are easier to analyse and score, although it is important to build reliability assessment into such analysis (Chaudron, 2003, p. 772). Further, in communicative language teaching role play has been viewed as real-playing since role play is an activity that allows the students to imitate the real world. Further, it has been argued that role play can promote students' imaginative self-expression of their inner world (see Al-Arishi, 1994; Gerber, 1990; Livingstone, 1983).

There are some disadvantages of utilising elicited production procedures, such as role play nevertheless. Chaudron (2003, p. 773) has pointed out that lack of control over linguistic competence may cause students to avoid targeted structures or language uses, and that younger learners particularly need clear and stimulating tasks. Also as role play is more decontextualised, it may be more likely to lead to participants not as readily complying with task demands.

### *Use of Films*

Films have the capability to foster intense emotional responses (Zillmann & Bryant, 1986; Cantor, 1991; both cited in Baines, 1997). Further, they have the capacity to provide a pictorial representation of lived experience (Langsdorf, 1991 cited in Baines, 1997). It is accepted that the moving images, i.e., characters in the films, are always more convincing than words alone. Thus, films have been integral in the areas of teaching and learning of second/foreign language. Whilst some educators may believe that films are passive learning materials, it is apparent that contemporary

studies on media effects are moving away from the concept of viewer as passive agent to a reformulation of the viewer as an active communicator (Anderson & Anderson, 1993 cited in Baines, 1997; Rubin, 1993 cited in Baines, 1997).

Films have been used extensively in English language teaching. Films can improve students' knowledge of English in a new context through speaking, writing, reading, and listening (see Wood, 1995; Eken, 2003). Further, "Feature films on video are an easily available and contextually rich source of authentic material which can be exploited in the language classroom" (Voller & Widdows, 1993, p. 342). Films present realistic language in realistic contexts, and also visibly demonstrate meanings of words and expressions as well as portraying some hidden meanings beyond the spoken language, such as body language, facial expressions, and gestures. Further, to draw attention to these nonverbal behaviours, teachers can freeze the picture at certain points (see Baddock, 1996; Baines, 1997). However, no film is uniformly valuable for English language teaching purposes from beginning to end, so that teachers need to judge how to choose clips that are relevant to the point of learning.

Films can be used in an English language syllabus in various ways that have been identified and discussed by Baddock (1996), including for subject learning taught in English (language learning through films), and as an integrated part of a structured course. Alternatively they can be used by the teacher as fillers or as supplementary materials as bases for various types of tasks and activities, such as, for example, introducing topics, adding variety, drawing motivation and comprehension, introducing and reinforcing the target language, demonstrating aspects of target cultures, and setting up tasks for writing or role play.

Recently, Morita (2001) and Fidelman (1997) have demonstrated the value of video and films in the teaching of nonverbal communication in ELT contexts where the learners have backgrounds that make English norms of nonverbal communication difficult to understand and decode. In this study, it is proposed to investigate the value of contemporary English language films in providing examples and modelling of nonverbal communication for English as a foreign language students and thus be of value in enhancing their acquisition of appropriate English nonverbal communication.

## Conclusion

This chapter has reviewed literature related to theories and practices in the acquisition of intercultural nonverbal competence for learners for whom English is a second/foreign language from the perspectives of linguists and educationalists. A number of key aspects that are relevant to this study have been examined, such as how verbal and nonverbal communication combine to generate communication in interactions, and how cultural differences in nonverbal communication can lead to intercultural communication breakdown in intercultural contexts. The chapter examines the relationships between language, culture, and communication and their effect on the intercultural encounters among individuals from different languages and cultures. In an era of economic and social globalisation in which the English language is widely used to communicate among native speakers, native and nonnative speakers, or even amongst nonnative speakers as an international lingua franca, consideration has also been given to the impact of this on what can be considered to be world Englishes norms and associated nonverbal communication norms in intercultural communication of nonnative speakers. It has been argued that despite the growth and spread of English as an international language the native speaker nevertheless holds a privileged normative position and the norms of native speakers are still important for learners to be able to decode, even though in their interactions it is not expected that non-native speakers will encode their messages in accord with native or native-like norms, but they do need to be able to modify their norms towards those acceptable in an intercultural 'third space' where intercultural communication can be successfully transacted.

Finally, the literature review has focussed on the acquisition of competence in a second language and considers this also against the background of recent advances in English language pedagogy. Various aspects of competence (e.g., communicative competence, pragmatic competence, etc.) were discussed leading to the proposal of a model of competence that recognises and incorporates the acquisition of intercultural nonverbal competence as a final goal for nonnative students learning English as a foreign language. Whilst the review has established that very little research has been undertaken into nonverbal communication competence in English language teaching and learning, it establishes the importance of nonverbal communicative competence as an element in intercultural communicative competence in intercultural interactions.

## Chapter 3

### Methodology

#### Introduction

In educational contexts research is a means of understanding, informing, and improving practice. Research is defined as a formal and systematic application of the scientific and disciplined inquiry approach to the study of problems (see Kaplan, 1997, pp. 112-119; Gay and Airasian, 2003, p. 3). There are several well-tested approaches (quantitative, qualitative, and mixed approaches) to assist in guiding the inquiry. Importantly, it is proposed that the conceptual framework of teacher-as-researcher plays a central role in reform in all areas of educational settings: (a) research, (b) teaching, (c) the profession, (d) its moral purpose, and (e) its impact on societies (Hollingsworth, 1999, p. 61). This research tradition (teacher-as-researcher) is also termed as “teacher research,” “teacher inquiry,” or “action research” (see Kemmis, 1999; Hollingsworth, 1999), and in education it was originally promoted by Carr and Kemmis (1986). It focuses on the concerns of teachers (not outside researchers) and engages teachers in the design, data collection, and interpretation of data around their question.

Kemmis (1999, pp. 150-60) proposes three advantages of a teacher as researcher approach. First, theories and knowledge are generated from research grounded in the realities of educational practice. Second, teachers become collaborators in educational research by investigating their own problems, and, third, they play a part in the research process, which makes them more likely to facilitate change based on the knowledge they create. Whilst preferring the term “classroom research” to “action research,” Hopkins (2002, p. 51) emphasises that this mode of research is an act undertaken by teachers to enhance their own or a colleague’s teaching and to test the assumptions of educational theory in practice (also see Allwright & Bailey, 1991, p. 2).

This present study can be considered to be classroom-based research since the researcher is a teacher and has taught and investigated his students’ (participants’) acquisition of intercultural nonverbal competence and how to enhance this by applying different teaching methods and learning approaches.

To conduct this classroom-based research project into intercultural nonverbal competence as an aspect of English language teaching, quantitative and qualitative approaches (mixed-methods) have been applied. The focus of the investigation has been to understand how Thai university students who are learning English as a foreign language can be facilitated to acquire understanding of intercultural nonverbal competence through the use of contemporary English language films and role plays. The following issues will be tackled in this chapter about the research methodology for the research (a) research design, (b) research questions and hypotheses, (c) overview of summary of the research proposed, (d) statistical analysis, and finally, a conclusion is presented.

## Research Design

### *Approaches to Language Teaching Research*

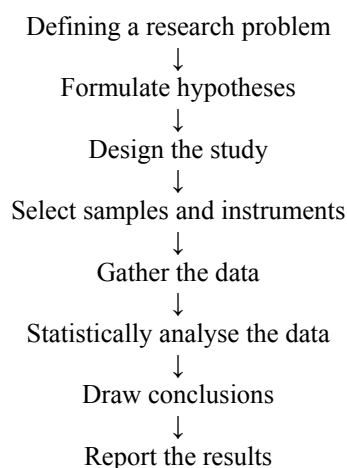
The most recent Annual Review of Applied Linguistics (Bygate, 2004), which reflects a range of research in English language teaching during the past five years, exemplifies four different areas in English language teaching research (1) teaching language skills (e.g., Grabe, 2004; McCarthy & O’Keeffe, 2004; Silva & Brice, 2004; Vandergrift, 2004), (2) language systems (e.g., Jenkins, 2004; Read, 2004), (3) language in specific setting (e.g., Belcher, 2004; Seidlhofer, 2004; Simmons-McDonald, 2004), and (4) curriculum, pedagogy, and teacher preparation (e.g., Erben, 2004; Donato, 2004; Kaufman, 2004; Kern, Ware & Warschauer, 2004; Stoller, 2004) and deals with all four macro skills (listening, speaking, reading and writing). Bygate (2004) claims that there are three main types of analytical focus in applied linguistics: (a) language categories, i.e., studies in corpus linguistics, e.g., investigating parameters of collocation, the connections between words and grammar; (b) language processes, such as the study of language acquisition and loss, exploration of language use, and research into English as a Lingua Franca (e.g., Jenkins, 2002); and (c) language users, including their histories, perceptions, and approaches of people in relation to language, e.g., principles of language teaching from theory to practice (Cook, 2001), from research to practice (Lightbown, 2000) or from practice to theory (Breen et al., 2001). Each focus can be utilised to conduct an investigation depending on its research objectives. This thesis focuses on language processes and

language users since it explores second language acquisition in classroom contexts with a view to generating research that can lead to an improvement in practice.

Researchers have adopted a range of methods with some using a quantitative approach (e.g., Poelmans, 2003), others only a qualitative one (e.g., Firth, 1996; Wagner and Firth, 1997; House, 1999, 2002), and others adopting both quantitative and qualitative strategies (e.g., Ware, 2003). A quantitative approach is defined as a research technique that is based on principles of scientific positivism and method (see, Husen, 1997; Walker & Evers, 1997), and which is carried out by the application of statistical analysis (Hittleman & Simon, 2002). Further, three salient purposes of this approach are to describe, compare, and attribute causality. Each of these purposes is achieved through the distribution of numerical values to pre-defined variables, which are then subjected to mathematical analysis (Gall, Gall, & Borg, 2005). Further, this research method is founded on the belief that such variables are amendable to measurement, and also that quantitative data can be repeatedly verified (Burns, 1998).

In general, quantitative data are procured by administering questionnaires, tests, checklists, and other formal paper-and-pencil instruments (Gay & Airasian, 2003). Significantly, in the quantitative approach hypotheses are posed by the researcher and research procedures are devised to specifically test their hypotheses. There is generally little personal interaction of the researcher with participants because most data are collected utilising non-interactive instruments, e.g., questionnaires, tests, etc. (Best & Kahn, 2003). Ultimately, research in quantitative methods follows a linear sequence as presented in Figure 3.1.

*Figure 3.1* Linear sequence in quantitative research. (from Burns, 1998, p. 41)



Unlike quantitative research, a qualitative approach can be described as research that yields extensive narrative data, which are analysed verbally (Mertler & Charles, 2005, p. 386). In short, this approach is identified by the use of texts (spoken and/or written) and the inductive analysis of the gathered data (Burns 1998; Hittleman & Simon, 2002) in order to describe, interpret, verify, and evaluate themes and concepts. In other words, it does not search for data that will support or disprove hypotheses, but it develops theories and propositions from the collected data (Burns, 1998; Gall, Gall, & Borg, 2005). There are several data procedures that are used in qualitative research, including participant observing, interviewing, reading diaries, scanning records and files, using checklists, and conducting case studies. Qualitative researchers are expected to be personally involved in the study, while quantitative investigators generally aim to be neutral and separated in order to escape from concerns about bias (Cohen & Manion, 1994; Gay & Airasian, 2003).

To differentiate the distinctive features between quantitative and qualitative approaches Table 3.1 provides a summary comparison. Different reasons have been discussed for utilising either a quantitative or qualitative approach. Whilst some methodology experts see these two research conventions as being incompatible since they are based on different epistemological assumptions, and highlight how each method has its own limitations (see Hittleman & Simon, 2002; Gall, Gall & Borg, 2005, p. 16), others, such as Hartley and Chesworth (1998), take a different position. They urge that each approach may facilitate the other in a specific kind of sequence. Similarly, Jones (1997, p. 40) argues that a combination of quantitative and qualitative methods can be advantageous because qualitative methods allow the researcher to develop an overall ‘picture’ of the subject under investigation and to understand the underlying explanations of significant outcomes, whereas quantitative analysis may be more appropriate to assess behavioural or descriptive components of a topic, and may confirm or disconfirm any apparently significant data that emerge from the study.

Table 3.1

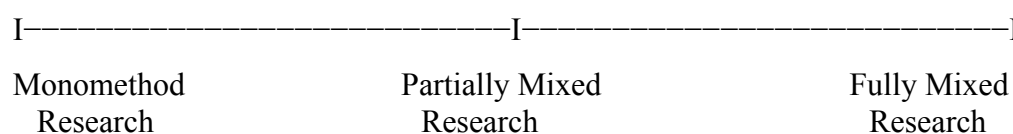
*Comparison of Quantitative and Qualitative Research*

(from Hittleman &amp; Simon, 2002, p. 41)

	Quantitative research	Qualitative research
Words used to describe	experimental hard data empirical positivist statistical objective	ethnographic fieldwork naturalistic descriptive participant observation soft data subjective
Key concepts	variables operationalise reliability validity statistical-significance replication prediction	contextualisation process field notes triangulation insider/outsider perspective meaning is of chief concern making judgments
Design	structured predetermined	evolves over time flexible
Data	statistical operationalised variables measure overt behaviour	descriptive field notes documents interviews
Sample	randomised control for extraneous-variables size is important	nonrepresentative can be small
Techniques	experiments standardised instruments structured interview structured observation	observation open-ended interview review of documents participant observation researcher as instrument
Data analysis	deductive statistic	ongoing inductive
Problems with approach	control of extraneous-variables validity	time consuming  data reduction is difficult reliability generalisability nonstandardised procedures

In the context of educational research Biddle and Anderson (1986) proposed that these two research approaches are complementary, and facilitate the researcher in achieving a clear description of the nature of the educational events under study (see Stoyonoff, 1990). Gall, Gall and Borg (2005) insist that both methods have assisted educational investigators to produce significant findings. As a result of such insights Gay and Airasain (2003, pp. 184-185) conclude that in recent years researchers in educational settings have been increasingly interested in combining quantitative and qualitative research approaches (mixed-method or multimethod research studies). Johnson and Christensen (2004, p. 48) define mixed research methods as “research in which the researcher uses the qualitative research paradigm for one phase of a research study and the quantitative research paradigm for a different phase of the study.” In other words, quantitative and qualitative approaches are mixed within or across the stages of the research process.

*Figure 3.2 The research continuum. (Johnson & Christensen, 2004, p. 415)*



As shown in Figure 3.2, Johnson and Christensen (2004) propose a research continuum, and mixed method approaches occupy most of the research options that range from monomethod to fully mixed method. At the far left of the continuum, monomethod includes the exclusive use of either a quantitative or qualitative research approach. When quantitative and qualitative approaches are integrated together in the same study, it moves from being monomethod to the partially mixed approach. Moving further and further to the right of the research range, mixing/integration of quantitative and qualitative approaches becomes greater and greater.

There are three common mixed method approaches: (1) qualitative data are collected first and are more heavily weighted than quantitative data (QUAL-quan model); (2) quantitative data are collected first and are more heavily weighted than qualitative data (QUAN-qual model); and (3) qualitative and quantitative data are equally weighted and are collected concurrently throughout the same study, i.e., QUAN-QUAL model (see Gay & Airasian, 2003; Johnson & Christensen, 2004).

However, “the fully integrated QUAN-QUAL approach is the most challenging type of mixed methods research” (Gay & Airasian, 2003, p. 491).

In this study, it is proposed to incorporate both quantitative and qualitative approaches to data collection, recognising that in-depth study of classroom learning are best combining these methods because the data generated can be integrated with one another to produce a more complete analysis (see Denzin, 1997; Creswell, 2002). Specifically, the QUAN-qual model is applied since quantitative study is good at establishing ‘what,’ while the qualitative study assists the researcher in understanding ‘how’ a study succeeds or fails (Hittleman & Simon, 2002). Further, it could be said that classroom based research (action research) plays a central role in the triangulation in education research (mixed methods), since it is accepted that action research allows teachers/researchers to employ such data gathering, analysis and critique to create an immediate sense of responsibility for the improvement of practice thus, to overcome such obstacles and difficulties, e.g. randomisation, weak points of quantitative and qualitative approaches, the mixed method approach is simultaneously applied together with a classroom based research approach (see Hollingsworth, 1999, p. 57; Kemmis, 1999, p. 152). Also Kemmis (1999, p. 156) proposes that in the Southeast Asian context, such as Thailand, action research enables exploration for research movement, giving an example of classroom based research in institutional contexts of generating school improvement, such as in Chuaprapaisilp’s (1989) research on the education of nurses in Thailand.

### *Experimental Research*

Research design is a plan or strategy for conducting research, and deals with matters such as selecting participants for the research and preparing for data collection, i.e., activities that comprise the research process (see Lawson, 1997, p. 129; Wiersma, 2000, p. 82). Obviously, research designs tend to be specific to the type of research, that is, whether it is planned to be quantitative or qualitative research. As explained above, this study adopts the QUAN-qual model in a classroom-based environment, with there being more emphasis on quantitative than qualitative methods. Accordingly, this part of the discussion of research design deals with the quantitative method, an approach that is structured and prescriptive with outcomes typically expressed as numbers (Wiersma, 2000). Further, this approach is

directed to enabling the researcher to make valid interpretation through comparisons and partitioning of those numbers (Ary, Jacobs, & Razavieh, 2002).

There are two basic objectives of research design, i.e., providing answers to research questions, and controlling variance, this latter purpose (to a large extent) unique to quantitative research (Wiersma, 2000, p. 82; see Ary, Jacobs and Razavieh, 2002; Gay and Airasian, 2003). Variance is the manifestation of the fact that not all individuals have the same scores or measurements. It can be observed across a number of dimensions or variables, for example, in university students' achievements, attitudes, ages, and family backgrounds. Such variance of any one variable (a characteristic that takes on different values for different individuals) is considered. It may be influenced by any of several factors. For example, variance in English achievement may be owing to attitudes and motivation. To recap, in quantitative research design, procedures are implemented in order to control variance, and to control variance means being able to describe or account for variance caused by variables being investigated. Further, variance takes on quantitative meaning, and at least to some extent, it is partitioned as attributable to variables included in the research study (Lawson, 1997; Wiersma, 2000, p. 83).

Basically, there are four ways by which variance is controlled (1) randomisation, (2) building conditions or factors into the design as another independent variables, (3) holding conditions or factors constant, (4) statistical adjustments. In other words, the initial three processes are involved in structuring the research design, whilst the last one is achieved through computational manipulations in the process of data analysis (Wiersma, 2000, p. 84).

Significantly, experimental research "is the only study that can test hypotheses so as to set up cause-and-effect relationships, and symbolises the most reliable system of reasoning about the links among variables" (Gay & Airasian, 2003, p. 355). In general, at least one independent variable is manipulated, and the other related variables are controlled, thus, the effects on one or more dependent variables are observed (Lawson, 1997, pp. 134).

On the basis of the definition reviewed above, conducting experimental research investigators manipulate one variable (in the case of this study, teaching method) to justify its effects on the other variables (in this study, students' attitudes and understanding of nonverbal communication). In doing this, it can be concluded that the initial variable causes or does not cause such changes in the latter variable. It is

suggested that after a selection of samples is done, the following three processes are operated (Gall, Gall, & Borg, 2005, p. 249):

1. Participants are randomly assigned to either experimental or control groups (each participant has equal chance of being selected into experimental or control group). Thus, there is no difference in the outcome variable.
2. The experimental group (experimental treatment or independent variable) is exposed to an explicit intervention (proposed teaching method) while the control group is exposed to an alternate intervention (traditional or conventional) or sometimes receives no treatment.
3. Eventually, a comparison between experimental and control group is calculated (performance on the variable that the experiment is designed to affect). This variable is called the dependent variable, since the scores on a measure of the variable of participants are assumed to be dependent on the intervention.

Most researchers in education agree that there are primarily three types of experiments in education: (a) true experiment, (b) quasi-experiment, and (c) a single-case experiment (see, Best & Kahn, 2003; Gay & Airasian, 2003; Gall, Gall, & Borg, 2005). Theoretically, researchers prefer research designs in which a randomisation procedure is utilised, referred to as true experimental designs (Gay & Airasian, 2003) as it is a way of assuring that there is no systematic bias in the assignment of participants to the experimental and control groups. However, true experimental designs are often not practically flexible in educational contexts, and quasi-experimental designs may be adopted. As this study has adopted a quasi-experimental design, the main discussion will be the quasi-experimental one.

In some situations in educational research, it is impossible to carry out a true experimental research. For example, to get permission to use university students in a study, a researcher may need to agree to keep students in existing classrooms intact, i.e., entire classrooms (Johnson & Christensen, 2004). Thus, individual students are not randomly assigned to either experimental or control groups. To cope with this situation, there are some research designs that provide adequate control of sources of invalidity, and these are called quasi-experimental designs (see Best & Kahn, 2003; Gall, Gall, & Borg, 2005).

### *Quasi-Experimental Designs*

As a matter of fact, quasi-experimental research cannot fully control confounding variables because it does not fully control assignment of the subjects to a treatment (Ary, Jacobs, & Razavieh, 2002, p. 566; Johnson & Christensen, 2004, p. 300). In other words, this design is similar to the true experimental design except that research subjects are not randomly assigned to the control and experimental groups not intentionally but because of circumstances beyond control (see, Wolf, 1997, p. 420). The quasi-experimental design adopted in this study, pretest-posttest with non-equivalent groups, will be outlined and discussed in the next section.

#### *Pretest-Posttest Design with Nonequivalent Groups*

This design is probably the most widely used quasi-experimental design in educational studies. This design is as follows (Gall, Gall, & Borg, 2005, pp. 258-259):

O1      X      O2

-----

O1                      O2

O1      Both the experimental and control groups have been given a pretest.

X      The experimental group has been given the experimental treatment.

-----      The broken line indicates that the experimental and control groups have not been formed randomly.

O2      Both the experimental and control groups have been given a posttest that measures the dependent variable.

Best and Kahn (2003, p. 178) suggest that “a quasi-experimental design is justifiable in classroom experiments involving naturally assembled groups as intact classes.” They argue that analysis of covariance can be used with the pretest as the covariate to account for any group differences. However, they emphasise the importance of interpreting results cautiously and careful analysis of comparability of the educational backgrounds of participants. Similarly, Gall, Gall, and Borg (2005,

p. 259), suggest that “the pretest scores in this design can be use to decide whether the two groups were initially equivalent on the pretest variable,” and they emphasise the necessity the drawing experimental and control groups from similar classrooms. Further, they emphasise that the research report should give as much descriptive data as possible about the comparison groups, e.g., location, socioeconomic level of the participating schools/universities, teachers’ experience level, and mean achievement scores of students in the different classrooms/schools/universities, to clarify the degree of similarity between the groups. If the comparison groups are judged to be similar, then the results of a pretest-posttest design with non-equivalent groups can carry nearly as much weight as the results from a true experimental design (Gall, Gall, and Borg, 2005).

Ary, Jacobs, and Razavieh (2002, pp. 316-317) also advocate this design as one of the most widely used quasi-experimental designs in educational research even though they highlight that the “selection bias” resulting from non-random assignment can seriously threaten the internal validity of this design. The application of the pretest before starting the experiments provides a means of comparison. If there are no significant differences of the pretest between the experimental and control groups, it is assumed that this selection is not a threat to the internal validity. However, if there are some differences, then an analysis of covariance (ANCOVA) can be utilised to statistically adjust the posttest scores for the pretest differences. To maintain internal validity, various techniques need to be applied to the two comparison groups, e.g., they have to perform the same pre and post test across the same period of time, and with the same teacher giving the instruction.

Significantly, there are some other ‘threats’ to internal validity (1) maturation, (2) instrumentation, (3) pretesting, (4) history, and (5) regression, and these five potential sources of bias that exist in this design are presented in Table 3.2 (Johnson & Christensen, 2004, p. 303).

Table 3.2

*Potential Bias That Exist in the Nonequivalent Comparison-Group Design*

- 
- Selection Bias: Because groups are non-equivalent, there will always be a potential differential selection bias. However, the pretest allows exploration of the possible size and direction of the bias on any variables measured at pretesting.
  - Selection-Maturation: A selection-maturation bias may exist if one group of participants becomes more experienced, tired, or bored than participants in the other group.
  - Selection-Instrumentation: A selection-instrumentation bias may exist if the nature of the dependent variable or the way it is measured varies across the non-equivalent groups.
  - Selection-Regression: A selection-regression bias may exist if the two groups are from different populations such as the experimental treatment group being from a population of individuals with low reading scores and the comparison group being from a population of individuals with high reading scores.
  - Selection-History: A selection-history bias may exist if an event occurring between the pretest and posttest affects one group more than the other group.
- 

To avoid the above five biases occurring in this study, there are several approaches that were used. Considering selection-bias, analysis of covariance (ANCOVA) is utilised in the analysis. Regarding selection-maturation, both of the two groups have the same level of exposure and same overall experience as students as they were all second year students for whom English was their major subject and all had the same opportunity to communicate with English native speaking lecturers since lecturers who taught the experimental group also taught the control group, and all students lived at the university dormitory on the campus. Further, all research instruments used for the experimental group, were also used for the control group. In terms of selection regression, both of the two groups were from the same populations, i.e., they were second year student English majors. They had been formed into class groups when they first enrolled in the first year by using their entrance examination scores to assign them to create two groups with a similar distribution of performance on the entrance examination.

To summarise, in a typical school/university setting class schedules cannot be disrupted nor classes reorganised to facilitate experimental research. Consequently, it was necessary to use class groups as the students had already been grouped into

classes (i.e., preexisting intact classes). Thus, a pretest-posttest design with nonequivalent groups was judged to be the accepted and valid quasi-experimental design for assessing quantitatively the effect of the experimental teaching interventions.

### Research Questions and Hypotheses

Research questions are the fundamental questions that a research project is designed to answer, and generally each is expressed in the form of an interrogative statement that narrows the purpose statement to specific questions (see Creswell, 2002, p. 649; Mertler & Charles, 2005, p. 387). Simultaneously, hypotheses comprise testable statements of predicted relationship or difference among variables. In particular, in quantitative research it is a declarative statement in which the researcher justifies a prediction or a conjecture about the outcomes of a relationship (Creswell, 2002, p. 644; Mertler & Charles, 2005, p. 384). Significantly, research questions are found in both quantitative and qualitative approaches, but in different forms. In a quantitative method research questions relate to variables, while in a qualitative approach research questions explore essential events (Creswell, 2002, p. 127).

Research questions and hypotheses are both important in orienting investigation. Further, each provides different benefits to the project, i.e., research questions produce various sub-questions provided as guideposts and markers to be reached, maintain the project on track and eventually bring to a successful conclusion while research hypotheses are used to test statistically and bring credibility to the research results (see Finn, 1997, pp. 556-561). This study aims to answer the following broad research questions in the context of English language learning and teaching:

- 1 How does learning about nonverbal communication affect attitudes towards nonverbal communication?
- 2 How does learning about nonverbal communication affect understanding of nonverbal communication?
- 3 How does learning about nonverbal communication affect ability to use nonverbal communication appropriately in role playing as a resource in learning and teaching of nonverbal communication?

4 How effective is each of the two teaching interventions in their use of contemporary English language films as a resource in learning and teaching of nonverbal communication?

Regarding hypotheses, there are two types of hypotheses, i.e., null hypothesis (to test in the general population that there is no change, no relationship, no difference), and an alternative hypothesis, i.e., the hypothesis that may be true if the null is rejected and it suggests a change, a relationship, or a difference (Creswell, 2002). In this study alternative hypotheses are stated since it is the most commonly adopted form of writing hypotheses (see Creswell, 2002, p. 144). There are:

1. Thai university students who participated in explicit teaching of nonverbal communication have more positive attitudes towards nonverbal communication of English native speakers than students who participated in the traditional teaching intervention.
2. Thai university students who participated in explicit teaching of nonverbal communication have a higher level of understanding of nonverbal communication of English native speakers than students who participated in the traditional teaching intervention.
3. Thai university students who participated in explicit teaching of nonverbal communication have a higher level of ability to use nonverbal communication appropriately in role playing interaction with an English native speaker than students who participated in the traditional teaching intervention.

### Overview Summary of the Research Proposed

In this section four aspects of the research design are discussed. The research subjects and research duration; research instruments; the pilot study, and teaching interventions are presented.

### *Research Subjects and Duration*

Participants were seventy-three second year students of a Bachelor of Arts majoring in English and studying in the Department of English, Faculty of Liberal Arts and Science, Kasetsart University, Thailand. Kasetsart University is a public institution whose enrolment represents a cross section of various socio-economic levels. These students were from two classes (34 and 39 students in each group). The classes volunteered and were selected into a control group and an experimental group by random assignment through the toss of a coin. This resulted in the class of 34 students being assigned as the control group while the class of 39 students became the experimental group. They were then taught (by same researcher) with two different teaching interventions.

As the summary of personal data about the students in each group (see Table 4 below) demonstrates the composition of the two groups was very similar. Virtually all participants were female (just 4 males), aged 18-21 (mean 19.4 years), and had been learning English as a foreign language since primary school.

Table 3.3

#### *Descriptive Statistics of Control and Experimental Groups*

Group	Total n	Female %	Age Range Yrs
Control	34	100	19-21
Experimental	39	90	18-21
TOTAL	73	95	18-21

The students across the two groups have very similar backgrounds in terms of their histories of learning English and their academic interests and orientation. All had been learning English for thirteen years, i.e., from grade one to year twelve, and then first year at university level, and more than two thirds were studying another language as their minor (Japanese, French or Thai). Furthermore, all but 4 of the students across the two groups had graduated from high school in the English-French (double

language) stream meaning that they had specialised in languages in the senior high school years. Whilst about two thirds of the students had studied English outside school or university at some time, these private English classes tend to focus on developing grammatical knowledge in order to pass high school education and the university entrance examination and thus do not contribute strongly to the development of learners' communicative competence. Despite their strong academic orientation to languages, very few of the students had any significant exposure to English native speakers or English as a first language countries. In all only ten students have been abroad to countries where English is a first language and only 1 student had had an English native speaking person to stay with his/her family. Less than half of the students across the two groups had had any exposure to English native speaking teachers during primary, secondary, or upper secondary schooling. The size of school class groups - 50-55 or even as high as 60 depending on the school, means that the level of actual engagement with a native speaking teacher for those who had had such a teacher was likely to have been quite limited.

In addition to this general background about the students in the class groups, it is relevant to provide some background concerning those teaching English at university level in Thailand. At this level there are both Thai lecturing staff and foreign teachers of English. Most of the non-Thai background teachers come from countries where English is widely used as first or second language (e.g., Philipino, Indian background). The minimum academic background required for such teachers is a bachelors degree. For example, in the Department of English of the university where this study was carried out, there were four English native speaking teachers (one was British, while the other three were Australians). They had all graduated with bachelors degrees, although none had majored in English. All were permanently settled in Thailand (married to Thai women) and had lived there for at least the previous five years. As a result of their extended contact with Thai culture and society it may be presumed that their 'native' norms of nonverbal communication may have been influenced by those of the Thai context in which they were living and working. Whilst students in the groups had had some contact with these four native speaking teachers of English since entering their English degree two semesters previously it was considered that this contact did not constitute a high level of exposure to English native speaking norms. Further, the campus of this university is well outside Bangkok and the majority of students come from families living outside

the capital. In such areas it is difficult to find well qualified teachers of English, so as well as having minimal contact with native speakers, the students may have experienced quite poor quality of English teaching in their schooling.

In summary, these participants had very similar experience of encounters and interaction with English native speakers prior to their participation in the research, and this experience was very limited. There is no evidence in the personal data collected from the students within the groups that there were any major differences in the characteristics of each group that may have affected their attitudes, knowledge and experience of intercultural communication in English before their participation in the teaching interventions.

Participants had been assigned to two classes at the beginning of the academic year by university personnel on the basis of the similarity of students' ability between classes. Both classes were thus equivalent in terms of English proficiency and overall academic levels as they had been assigned into groups based on their university entrance examination scores. These scores included several subjects, e.g., English, Thai, Social Science, etc. Stronger and weaker students were randomly allocated into the groups. Thus, the classes available for the study were considered a representative of the second year of undergraduate students.

Participants were taught for approximately 9 weeks (90 minutes per period and 2 periods per week), total 18 periods of teaching intervention. It was in the second semester of 2002 academic year.

### *Teaching Interventions*

Three phases of data collection were conducted for investigation as shown in Table 3.4. Both the control and experimental groups were administered the same pre and post teaching intervention research instruments: (a) pre and post assessment role plays, (b) pre and post questionnaire of understanding of nonverbal communication, and (c) pre and post questionnaire of attitudes to nonverbal communication, so the same assessments (a, b, and c above) were administered before and after the teaching interventions. Video taped recording was made of the students' role plays during the pre and post assessment role play. Both pre and post questionnaires of the understanding of and attitudes towards nonverbal communication were paper-and-pencil tests (see, Gall, Gall & Borg, 2005, p. 553). In addition to the above, responses

to a series of questions about the experience of participating in the teaching interventions were collected in individual audio taped interviews at the conclusion of the teaching interventions.

Table 3.4

*Scheme of Data Collection*

Experimental group	Control group
<b>Pre-Intervention Assessments:</b>	
Pre assessment role-plays	
Pre questionnaire of understanding of nonverbal communication	
Pre questionnaire of attitudes to nonverbal communication	
<b>Experimental Teaching Intervention:</b>	<b>Control Teaching Intervention:</b>
Explicit nonverbal communication teaching, i.e., view films and receive explicit teaching and practice re. nonverbal communication (role-plays)	Traditional EFL teaching, i.e., view films and undertake language based activities in relation to them
<b>Post-Intervention Assessments:</b>	
Post assessment role-plays	
Post questionnaire of understanding of nonverbal communication	
Post questionnaire of attitudes to nonverbal communication	
Post individual interview	

The traditional teaching for the control group was conducted mainly focusing on linguistic knowledge and comprehension together with viewing of four selected films (*Erin Brockovich*, *You Can Count on Me*, *While You Were Sleeping*, and *Paperback Hero*) without any role play practice on nonverbal communication (see, Table 3.5), whereas nonverbal behaviour was introduced to the experimental group in the form of lecturing and viewing of four series of video clips about nonverbal communication (a) *A World of Differences: Understanding of Cross-Cultural Communication* (Archer, 1997b), (b) *The Human Face: Emotions, Identities, and Masks* (Archer, 1996), (c) *The Human Voice: Exploring Vocal Paralanguage* (Archer, 1993), and (d) *A World of Gestures: Culture and Nonverbal Communication* (Archer, 1994). Then, participants from the experimental group practiced using nonverbal communication to accompany verbal communication in communication in English by role plays. These participants

also watched the four films (the same as the control group). After viewing films experimental participants discussed and practiced how nonverbal communication plays its role in the actual communication (see Table 3.6).

Table 3.5

*Traditional Teaching Intervention for the Control Group*

*(Three Hours per Week, Total 9 Weeks)*

**Focus of the Teaching Intervention: Verbal Communication and Language Use**

Week	Forms, meanings & contexts	Class Activities
One	Greeting and complementary words	From week 1-9 class activities focussed on analysis of language use in the films and practise in using language structures and vocabulary. Out of class students were required to view the complete films. Within class in Weeks 1-4 selected film clips that provided examples of the aspects of language form and meanings were viewed and through question and answer activities the students were encouraged to analyse the choices made and to interpret the speakers' intentions and meanings. In Weeks 5-9, the students worked in groups of 3-4 within the class viewing and analysing one of the films that they had selected for aspects of language usage. They were required to identify distinctive features of language use within their chosen film and prepare a class presentation about their chosen film.
Two	Question words	
Three	Yes and no questions	
Four	Politeness, requests, and apologies	
Five	Further group discussion and analysis of language use in films	
Six	) Preparation in groups for group ) presentation to the class	
Seven	)	
Eight	) Group class presentations on the ) selected films	
Nine	)	

Table 3.6

*Explicit Teaching Intervention for the Experimental Group**(Three Hours per Week, Total 9 Weeks)*

Week	Forms, meanings & contexts	Class Activities
One	Intercultural communication and relationship	<p>From week 1-9 activities were all designed to develop explicit understanding about explicit nonverbal communication. This included for each week's topic: viewing of the relevant instructional video materials about that aspect of nonverbal communication (Archer, 1992; 1993; 1994; 1996; 1997a; 1997b; 1998; Archer &amp; Costanzo, 1988); discussion about aspects of the nonverbal communication shown in these; viewing of film clips from the selected films which provided examples of the same feature/s of nonverbal communication and discussion of these in relation to nonverbal communication usage; practice role plays in pairs focussing on the selected aspects of nonverbal communication (see Appendix F). In addition, students were encouraged to view the full films outside class.</p>
Two	Facial expression	
Three	Eye contact	
Four	Bodily communication	
Five	Bodily communication	
Six	Kinesics (Touching)	
Seven	Kinesics (Touching)	
Eight	Vocalic communication	
Nine	Summary of nonverbal communication	

### *Research Instruments*

#### *Pre and Post Teaching Intervention Assessment of Attitudes towards Intercultural Communication*

One of the salient tasks for this study was to develop a set of questions appropriate for assessing the Thai EFL students' attitudes towards intercultural communication in order to provide data for use in response to research question 1 and the first hypothesis. No existing questionnaire was found that was adequate to handle the content particular to this study. As a result, the questionnaire in this study was designed and modified based upon the theoretical framework, various studies, and the literature review.

A questionnaire is "a self-report instrument used for gathering information about variables of interest to an investigator" (Wolf, 1997, p. 422) emphasising the three assumptions on which it is based as (a) the respondent can read and understand the questions/items, (b) the respondent possesses the information to answer the questions/items, (c) the respondent is willing to answer the questions/items honestly (Wolf, 1997). In designing a questionnaire these assumptions need to be tested through appropriate developmental work covering five processes: (1) the identification of variables to be studied depending on the nature of the research problem and specific research questions and hypotheses; (2) translation of variables into questions; (3) the pilot stage, in which questions and items are organised into a pilot questionnaire that is reproduced for administration to a group of respondents from the target population; (4) refining the questionnaire, using results from the pilot; (5) field testing the questionnaire, i.e., administer to a sample of individuals from the target population (Wolf, 1997, pp. 423-425). Significantly, validity and reliability as well as a coding scheme for the questionnaire need to be established (Wolf, 1997, pp. 425-426).

For this study the questionnaire on attitudes towards intercultural communication for use in the pre and post intervention assessments were constructed following Wolf's suggestions (see Wolf, 1997, pp. 423-425). This questionnaire is comprised of two parts. Part 1 is respondents' personal information. There are ten structured questions, covering gender, age, and background of learning English both at school and home, while Part 2 is divided into 5 sections: intercultural relationship,

facial expression, eye contact, bodily communication, kinesics, and vocalic communication, each of which deals with the respondents' attitudes to aspects of nonverbal behaviour that would be commonly used by native speakers of English. The items were loosely modelled on those presented in Richmond and McCroskey (2004), and Richmond, McCroskey and Payne (1987), but adapted to focus on areas where Thai nonverbal behaviour is markedly different from that commonly accepted in English native speaker interactions, such as conventions of bodily communication for touching, hugging and kissing, and eye contact in conversational interactions (see appendix A). The item questions are in the form of rating scales, i.e., Likert scale (Wolf, 1997, pp. 958-965; Cohen, Manion, & Morrison, 2000, p.253). There are 5 ranges of responses to all given questions, i.e., strongly agree (5), agree (4), undecided (3), disagree (2), and strongly disagree (1). The questionnaire was developed and administered in English (following pilot testing of comprehensibility of the English to learners at the VU English Language Institute (discussed below)). When students were experiencing difficulties with understanding an item during the administration of the questionnaire the researcher assisted by providing an oral translation into Thai of the relevant item.

*Reliability analysis.* There are several different reliability coefficients. One of those commonly used is Cronbach's alpha. It is based on the average correlation of items within a test if the items are standardised, however, if the items are not standardised, it is based on the average covariance among the items since Cronbach's alpha can be interpreted as a correlation coefficient, thus, it ranges in value from 0 to 1 (Coakes & Steed, 2003, p. 140). One hundred and forty university students, who were equivalent in terms of English proficiency to the proposed study participants, completed the pilot version of the questionnaire and their responses were tested for reliability and factor analysis, and items that did not achieve the required level of reliability were excluded.

Cronbach's Alpha was applied to validate the internal consistency of the scale and achieved a Cronbach's Alpha level of 0.8377, which was considered to be quite acceptable given that a minimum Cronbach's Alpha of 0.70, and one preferably closer to .9 is normally required (Hair et al., 1998, p. 88, 118; Aron & Aron, 2003, p. 607).

*Factor analysis.* This questionnaire was validated also to meet the requirement for content validity. Further, construct validity was also established by applying factor analysis. Factor analysis is a technique for representing the relationships among a set of variables in terms of a smaller number of underlying hypothetical variables, and it aims to describe the variation among a set of measures in terms of more basic explanatory constructs, and thus to provide a simple and more easily grasped framework for understanding the network of relationship among those measures (Spearritt, 1997, p. 528). In short, factor analysis was utilised in this study because it is a data reduction technique used to reduce a large number of variables, i.e., each item in the five sections of Part II of the questionnaire of attitudes towards nonverbal communication (see Appendix A and B), to a smaller set of underlying factors that summarise the essential information contained in the variables (Coakes & Steed, 2003, p. 147). Coakes and Steed (2003, p. 147) propose that there are 2 approaches to exploratory factor analysis (a) the traditional approach, i.e., principal components analysis (PCA) and the principal axis factoring analysis (PAF), which are the most frequently used in this category, and (b) the Structural Equation Modelling (SEM) approach, i.e., typically utilised to model causal relationships among latent variables.

In this study the principal component factor analysis was utilised to establish a group of variables (see appendix A), which constituted the six features of the questionnaire. In short, factor analysis signifies which variables tend to clump together, or which ones tend to be correlated with each other and not with other variables (see Aron & Aron, 2003). Regarding Aron and Aron (2003, p. 608), a scale item is considered to contribute meaningfully to a factor if it has a loading of at least .3 (or below-.3). Likewise, Hair et al (1998, p. 111) claim that (a) factor loadings greater than  $\pm.30$  are considered to meet the minimum level, (b) loadings of  $\pm.40$  are considered more important, and (c) loadings of  $\pm.50$  or above are considered practically significant. In this study all the items in this questionnaire had loadings over  $\pm.30$  on a factor. Thus, the factor was saved for inclusion in the statistical analyses.

Further, the factorability of variables is also considered appropriate if the Bartlett test of sphericity (i.e., a statistical test for the presence of correlations among the variables) is significant or rejects the hypothesis or proposition that the correlation

matrix is an identity one (Pedhazur & Schmelkin, 1991, pp. 596-597). “It provides the statistical probability that the correlation matrix has significant correlations among at least some of the variables (Hair et al, 1998, p. 99).” In other words, the data is appropriate when the value of Bartlett test is less than .50, and the Kaiser-Meyer-Olkin measure of sampling adequacy (i.e., measure calculated both for the entire correlation matrix and each individual variable evaluating the appropriateness of applying factor analysis) is greater than .6 (Coakes & Steed, 2003, p. 148). However, Hair et al (1998, p. 89) propose that “values above .50 for either the entire matrix or an individual variable indicate appropriateness”. In this study the measure of sampling adequacy was .50 and the Bartlett test of spehericity was .00.

There was one vital factor that affected the measure of sampling adequacy of this study, that is the relatively small pilot sample size (140 students) as the sample size should be 100 or larger (Hair et al, 1998, p. 89). Further, the measure of sampling adequacy increases if the sample size increases (Hair et al, 1998, pp. 99-100), and a sample size of 200+ is preferable (Coakes & Steed, 2003, p. 147). Thus, it could be assumed that if there were 200 students or more, the measure of sampling adequacy of this study would have been greater than .60.

#### *Pre and Post Teaching Assessment of Understanding of Intercultural Communication*

The Interpersonal Perception Task (IPT) has been developed by Archer & Costanzo (1988). There are 2 versions of the Interpersonal Perception Task (IPT) and this study used the IPT (30 scenes) as the main means of assessing students' understanding of nonverbal communication in English (research question 2 and hypothesis 2). The first version of the IPT consisted of 15 brief real-life scenes whereas the updated second version used in this study comprises 30 scenes. Empirically, several studies of nonverbal communication have used the IPT as the major means to assess the accuracy and confidence of participants in different contexts. For example, Lizuka, Patterson, and Matchen (2002) compared the accuracy and confidence of Japanese and American participants on the IPT (15 scenes), Patterson, Foster, and Bellmer (2001) examined the relationship between accuracy and confidence on the IPT (15 scenes), and Patterson and Stockbridge (1998) investigated the effects of cognitive demand and judgment strategy in performance on the IPT (30 scenes).

The IPT version 2 focuses on nonverbal communication and social perception, and contains 30 brief scenes, each 30 to 60 seconds in length. Each scene is paired with a question that has two or three possible answers. This means that the respondent has a chance to decode something important about the people s/he has just seen. For example, s/he may see a woman talking on the telephone and is then asked whether the woman is talking to her mother, a close female friend, or her boyfriend. In each scene of the questionnaire there is an objectively correct answer to the question asked – the focus is on the ability to interpret information from all channels, including the nonverbal, to make an accurate judgement about an objective aspect of the context, such as the relationship between two people or which person has won the basketball game, rather than making a subjective judgement about an individual's feelings.

Further, these video clips challenge the respondents (in this case, Thai EFL students) to identify the right answer to each question by using verbal cues together with the different types of nonverbal communication present in each scene, such as facial expressions, tones of voice, hesitations, eye movements, gestures, personal space, posture, and touching behaviour. These different codes of nonverbal communication occur simultaneously in these video clips, just as they do in everyday life. All of the thirty scenes contain spontaneous, naturalistic interaction of American English native speakers, and a total of 54 people (28 females and 26 males) are shown. The 30 scenes have been subcategorised into 5 separate “scene types,” i.e., kinship, lies, competition, status and intimacy, based on the nature of the social interaction that is involved and the associated verbal and nonverbal cues and inferences required.

The multiple-choice format of the IPT means that by chance it is possible for viewers to select a correct answer. Accordingly in fully interpreting the results it is important to consider how the proportion of responses yielded compares with that would obtain on a purely chance basis.

The IPT has been thoroughly tested with American English native speakers. The norm group of 438 university students indicates that people of that background score well above the chance level. For the norm group the difference between the chance level and the group performance is an indicator of how relatively difficult it was to interpret the meaning in the scene using the cues available. In this study the IPT (Archer & Costanzo, 1988) was administered in its entirety in both the pre and post teaching intervention assessments. Additionally, seven-short answer questions about

aspects of intercultural communication were invented in order to provide more qualitative data (see appendix B).

#### *Post Teaching Intervention Individual Interview*

To contribute to answering research question 4 (i.e., how effective is each of two teaching intervention on the use of contemporary English language films as a resource in learning and teaching of nonverbal communication), a post teaching intervention individual interview was administered to each student, adopting a structured interview approach. The structured interview is a further development from the questionnaire and is likely to provide quantitative and qualitative data. The advantages of this method over straight questionnaires are that interviewers can clarify issues for respondents and they may be able to encourage the respondent to expand upon certain answers, if desirable. The researcher can also note certain nonverbal responses that may help to illuminate answers further (Burton & Bartlett, 2005, p. 109).

An interview is one research approach that is unique in qualitative study since “it involves the collection of data through direct verbal interaction between individuals” (Borg and Gall, 1989, p. 446). However, such an interaction has both positive and negative benefits (the depth of the data obtained and the adaptability of the interview are positive benefits of interviews, whilst major negative benefits are that of response effect, i.e., “the tendency of the respondent to give inaccurate or incorrect responses, or more precisely, the difference between the answer given by the respondent and the true answer” (Borg & Gall 1989, p. 448). Anticipating the response effect, Borg and Gall (1989, p. 450) advice that “careful planning and small scale tryouts are essential in developing procedures that will produce good cooperation and accurate response.”

Accordingly, guided interview questions (see, Appendix E) were carefully prepared by the researcher under the supervision of the supervisor regarding the accuracy of translation of the questions into the Thai language. Interview questions utilised in this study were translated into Thai to ensure that there is no misunderstanding and misinterpretation of them as a result of language difficulty. Then, their responses were again translated back to English.

*Pre and Post Teaching Intervention Assessment Role Play Scenarios*

In this study role play scenarios were utilised for two main purposes (a) pre and post teaching intervention assessment of the treatment, i.e., effect of the experimental teaching intervention (see Table 3.4), and (b) classroom activities during teaching intervention for experimental group. The pre and post teaching intervention assessment role play scenarios were tape recorded and analysed by English native speakers, whilst the classroom role play scenarios used for practising aspects of NVC for the experimental group were not. The following paragraphs will briefly review some related literature on using role plays in English language teaching.

Richards, Platt, and Platt (1992, p. 318) propose that “role-play/role playing is drama-like classroom activities in which students take the roles of different participants in a situation and act out what might typically happen in that situation, such as to practice how to express complaints and apologies in a foreign language, students might have to role play a situation in which a customer in a shop returns a faulty article to a salesperson” (e.g., Maley & Duff, 1995; Ments, 1999; McCaslin, 2000). Another term used in English language teaching is simulation, although Richards, Platt, and Platt (1992, p. 335) explain that simulation may involve group discussion whereas role play does not.

Chaudron (2003) proposes several kinds of data collection in second language acquisition research, including naturalistic data collection procedures, elicited production procedures, and experimental procedures and tasks, with role play being one of the elicited production procedures. The advantages of using such elicited production procedures include the capacity to tailor them to specific points of second language learning, for learners at different levels and their comparative ease of analysis and scoring (Chaudron, 2003, pp. 772-773). Much research in second language acquisition into learners’ production of illocutionary acts and other interactional features has made use of role play ranging from controlled discourse completion tasks through those requiring naturally occurring speech (Scarcella, 1979; Tanaka, 1988; Ellis, 1994a, 1994b). Ellis (1994b, p 163) claims that “role plays provide the learners with a description of a context calling for the performance of a particular illocutionary act, and data collected from role plays provide information about learners’ ability to construct a discourse context for the specific act under investigation.” Different kinds of role play have been used in second language

acquisition studies, including the use of puppets (e.g., Walters, 1980), or by students interacting with other students (e.g., Kasper, 1981), or with the researcher. Some studies have used role play as one of multiple elicited production procedures and tasks, e.g., speech acts (Rintell & Mitchell, 1989); pragmatics gambits and competence (House, 1996); formulaic phrases and interrogatives (Myles, Mitchell, & Hooper, 1999). Cohen and Olshtain (1994, p. 148) demonstrate that role play can be used successfully to elicit simulated speech to test an initial hypothesis, although advising validating the findings by means of further naturalistic, observational data.

In teaching language and culture, Archer (1992, p. 175) proposes that role play can be used as another way of processing cultural ‘bumps’ apart from ethnic group dramatisations. Kramsch (1994) also advocates for the use of role play in the classroom to promote the teaching of language along the cultural faultline (i.e., cultural reality and cultural imagination, and of bridges and boundaries). Kim and Gudykunst (1999, pp. 176-178) maintain that role play is one of instructional methods (i.e., structured/unstructured exercises and simulations) for college-level courses in intercultural communication, emphasising its value in enhancing the effective involvement of students in the instructional process, particularly the affective component (sensitivity, empathy, and motivation to facilitate communication effectiveness), and the behavioural component (skills in managing their interactions with individuals from different cultures and subcultures). Further, Putnam and Conrad (1999, p. 151) state that role playing exercises are very effective in “demonstrating effective or appropriate communicative behaviours” and to “provide concrete exemplars of abstract concepts”. Knapp and Hall (2002, p. 75) advise that role play can be used in nonverbal communication as an efficient tool in training people’s abilities in sending nonverbal cues and allows trainees to practise how to send nonverbal cues for social skills since it is difficult to teach people about nonverbal behaviour by words alone.

To date there have been few studies that investigate the acquisition of nonverbal competence by using role play, but this study combines the advantages of using role play evident independently in the studies of second language acquisition and nonverbal communication. The pre and post assessment role play scenarios (see Appendix F) were invented by the researcher under the supervision of his supervisor based on Ments (1999), Turner (1992), and Errington (1997). Three Americans (age 18-20 years), who were exchange students from the U.S. studying in high schools in

Thailand, participated in the scenarios as English native speakers. All 73 Thai university students (from the control and experimental groups) performed role plays with one of these three American English native speakers before and after the teaching interventions. Each pair was required to interact for 3-5 minutes (practically some spent up to 5-10 minutes) for the role play, and was video tape recorded.

*Nonverbal Communication Rating Scale for Role Play by English Native Speakers*

The main purpose of using this rating scale was to validate the extent to which Thai university students both from the control and experimental groups apply nonverbal cues in communicating in English with English native speakers before and then after the teaching interventions. This rating scale (see Appendix D) adopts a Likert scale (see, Wolf, 1997, pp. 958-965; Cohen, Manion, & Morrison, 2000, p.253). There are three scales, (a) 1 = limited use of this feature of nonverbal communication in relation to what would be expected given the verbal context, (b) 2 = use of this feature of nonverbal communication is to a level that is acceptable and/or appropriate in relation to what would be expected given the verbal context, and (c) 3 = excessive/ overuse of this feature of nonverbal communication in relation to what would be expected given the verbal context.

Five Australian English native speakers watched the video clips of the role plays and made the ratings on the rating scale according to their own judgements. They were students at universities in Melbourne, their ages were between 20-22 years, similar in age to the student English learners and their interactants. To avoid some bias in judgement by raters all recorded videotapes were mixed up, and the raters were blind to the group and test time (pre or post teaching intervention) of each of the role plays assessed.

To assess whether this rating scale is reliable (i.e., internal reliability refers how consistent it is in measuring a specific attribute, see, Bachman, 2004; Dunn, 1989; Polit & Hungler, 1999) or not, interrater reliability was assessed. Interrater reliability (i.e., interjudge reliability or interrater agreement or interjudge agreement) is a statistical instrument for observing of behaviour or coding material written or spoken by participants (Aron & Aron, 2003, p. 607). In other words, the interrater reliability of an instrument is a measure of its internal reliability, i.e., the extent to which the scores given by one rater on a measured variable correlated with the scores given by

another rater (Gall, Gall & Borg, 2005, p. 550). Several methods to compute interrater reliability have been developed, e.g., Kappa (Cohen, 1960) and intra class Kappa (Bloch & Kraemer, 1989). These possible methods have been used when there are only two raters. However, when there are multiple raters and several nominal categories for the raters to choose from, as was the case in the present study, i.e., one way to measure interrater reliability is to calculate the proportion of agreement between raters. This method was applied in this study (Gaskin, O'Brien, & Hardy, 2004), despite Cohen's (1960) earlier criticism of this method for not taking into account rater agreement by chance (Cohen, 1960).

Based on the observations from the literature in which interrater reliability measures have been reported, Landis and Koch (1977, as cited in Dunn, 1989) have given some arbitrary 'benchmark' for the evaluation of interrater reliability values (k values), (a) 0.00 = poor, (b) 0.01-0.20 = slight, (c) 0.21-0.40 = fair, (d) 0.41-0.60 = moderate, (e) 0.61-0.80 = substantial, and (f) 0.81-1.00 = almost perfect. Similarly, Shaughnessy and Zechmeister (1997) suggested that agreement of 0.85 or better are acceptable, while Fleiss (1981) and Wilkinson (1992) propose that kappa values above 0.75 signify strong agreement, between 0.40 and 0.75 fair to good agreement, and below 0.40 poor agreement. In this study Landis and Koch's benchmark for the evaluation interrater reliability have been adopted with a 'substantial' measurement of agreement being accepted.

Agreement between the four most consistent raters on nonverbal communication of participants both in the control and experimental groups during pre and post teaching intervention role plays is shown in Table 3.7. The fifth student rater was excluded from the data set since his judgement was mostly different from the other four students. For the four selected internally reliable raters the mean scores of agreement on pre role play of the control and experimental groups were substantial (0.70 for the control and 0.61 for the experimental), indicating that agreement in rating of the pre role play of the control group is much greater than the experimental group. On the contrary, the mean scores of agreement on post role play of the two groups were almost perfect (0.80 for the control and 0.93 for the experimental). Interestingly, the post role play rating of experimental group was much more consistent than that for the control group. The overall percentage across the two groups both pre and post was 0.76.

In 8 items of nonverbal cues, agreements in rating of the pre teaching intervention role play of the control group were greater than the experimental group (i.e., eye contact and gaze 0.74 : 0.62, smile 0.74 : 0.70, nodding 0.59 : 0.38, hand movement 0.91 : 0.71, vocalic communication 0.47 : 0.28, touching 0.91 : 0.97, and shoulder movement 0.71 : 0.59), whilst, on the contrary, in laughing the experimental group was higher than the control group (0.67 : 0.59). However, it was interesting that in nodding and vocalic communication the agreement of both groups was less than substantial, i.e., nodding was moderate (0.59) for the control and fair (0.38) for the experimental group, whilst vocalic communication was moderate (0.47) for the control and fair (0.28) for the experimental group.

In the post teaching intervention role play it was noticeable that the agreement of rating of the experimental group on 6 items of nonverbal behaviour was greater than the control group, and 4 items of those were classified as 'almost perfect' (0.81 – 1.00), i.e., smile (1.00 : 0.88), nodding (0.95 : 0.79), hand movement (0.97 : 0.74), vocalic communication (0.85 : 0.56), whilst they were equal but still classified as 'almost perfect' in eye contact and gaze (0.97 : 0.97), as well as in shoulder movement it was classified as 'substantial' (0.77 : 0.47). However, it was surprising that in laughing and touching the agreement of rating of the control group were marginally greater than the experimental one (1.00 : 0.97), with both, once again, being 'almost perfect.'

Table 3.7

*Agreement between Four Raters on Nonverbal Communication Rating Scale*

Items	Pre role play		Post role play	
	Control (%)	Experimental (%)	Control (%)	Experimental (%)
1 Eye contact and gaze	74	62	97	97
2 Smile	74	70	88	100
3 Nodding	59	38	79	95
4 Hand movement	91	71	74	97
5 Vocalic communication	47	28	56	85
6 Laughing	59	67	100	97
7 Touching	91	97	100	97
8 Shoulder movement	71	59	47	77
Mean percentages	70 (±15)	61(±21)	80(±20)	93(±8)
Overall percentage	76			

Standard Deviation (SD) = ±XX%

*Selection of Contemporary English Language Films and Development of Relevant Teaching Materials*

For this study the genre/s of film/video that are most relevant and practicable for learning of nonverbal communication is an important consideration. It is recognised that films/videos involve culturally and socially constructed representations of human experience (Carroll, 1996) that may not closely replicate everyday life. Some genres were ruled out of consideration because they portray people in interactions that are very far removed from everyday 'real life' interactions (e.g., action, sci-fi and fantasy movies). Others, such as many comedies and dramas, were also ruled out because they are too wordy and require a knowledge of idioms, cultural context and vocabulary that is beyond the knowledge level of EFL students (Donley 2000). For this study the selection of appropriate films was based on the need for depictions, which are relatively more 'realistic' in their portrayal of aspects of everyday interaction in

English in contemporary contexts, which portray English speakers speaking a range of varieties of English in relation to accent, vocabulary and pragmatics - standard Englishes, but also exhibiting some of the internal variation in these associated with social and locational factors). An additional consideration was the suitability of the material in terms of the camera techniques and other filmic devices for providing a viewer with clear demonstrations of aspects of nonverbal communication.

The romantic comedy and drama genres were found to be those most likely to fit these criteria, although each potential film had to be carefully viewed to assess the extent to which there were scenes of interactions suitable for use as exemplars of the range of nonverbal communication used by English speakers. After scrutiny of many films three recent American films, *Erin Brockovich*, *You Can Count on Me*, and *While You Were Sleeping*, and one recent Australian film, *Paperback Hero*, were selected for use in the study. Whilst each film has an evolving plot, the most important feature of them for the purposes of this study is that each has numerous scenes of interactions, many involving non-lead characters, and which are filmed from an angle and from a distance that enables nonverbal communication to be observed. Furthermore, the range of characters enables contrasts to be drawn between English speakers on a number of dimensions – rural vs. urban, working class vs. middle class, US vs. Australian, close relatives or intimates vs. strangers.

### *Pilot Study*

Pilot studies were conducted both in Australia (at the Victoria University English Language Institute in central Melbourne) and Thailand (at Kasetsart University). The objectives of the pilot studies were to (a) complete a pilot task to test validity and reliability of instruments, i.e., this was undertaken in Thailand and Melbourne and involved considerations of construct validity, factor analysis, and reliability and comprehensibility of research questionnaires (see reliability analysis and factor analysis on section pre and post teaching intervention assessment of attitudes towards intercultural communication; section of the pre and post teaching intervention assessment of understanding of intercultural communication; interrater reliability on a section of the nonverbal communication rating scale for rating of the role plays (discussed previously in this chapter)), (b) obtain information that would be relevant to decisions about instruments for the main study and determine the

feasibility of administering research instruments for the main study (at Victoria University English Language Centre, Australia), and (c) identify the quantitative analytic procedures that would have the greatest potential for providing the kind of information that would be relevant to the objectives of the study.

### Statistical Analyses

Several statistical analyses were applied to meet the research aims of this study. Initially, the Cronbach's Alpha (reliability analysis) and factor analysis (construct validity) were used. To test the hypotheses of this study analysis of covariance and multivariate analysis of covariance were also used.

#### *Analysis of Covariance (ANCOVA)*

Analysis of covariance is a procedure for determining whether the difference between the mean scores of two or more groups on a posttest is statistically significant, after adjusting for initial differences between the groups on a pretest (Gall, Gall, and Borg, 2005, p. 544). In other words, it controls for the effect of one or more unwanted additional variables (Aron & Aron, 2003, p. 677). Within this study's adopted quasi-experimental research design "The best solution to the problem is to make the control and experimental groups equivalent on the pretest by applying the analysis of covariance" (see, Pedhazur & Schmelkin, 1991, p. 572; Finn, 1997, p. 701; Gall, Gall, & Borg, 2005, p. 171). To test hypotheses one and two, the analysis of covariance was adopted.

#### *Multivariate Analysis of Covariance (MANCOVA)*

Multivariate analysis of covariance is an analysis of covariance with more than one variable (Aron & Aron, 2003, p. 680). In other words, it is primarily concerned with the study of relationships between and within one, two, or more sets of variables that are sequentially ordered with respect to time, logic, or theory (Keeves, 1997a, p. 403). This study adopted the multivariate analysis of covariance to test hypothesis 3.

Reasonably, this statistic was calculated with nonverbal communication rating scale by the 4 English native speaker raters pre and post teaching intervention as the

independent variables, and the 8 items in this rating scale (eye contact and gaze, smile, nodding, hand movement, vocalic communication, laughing, touching, and shoulder movement) as the dependent variables. Interestingly, Keeves (1997a, p. 406) argues that “although analysis of covariance is widely used in research in education and the behavioural sciences, its use is sometimes inappropriate since subjects have not been randomly assigned to treatments and the subjects’ standing on the covariate may have influenced the treatment given (Keeves, 1997a, p. 406).” However, Hair et al. (1998, p. 15) propose that the multivariate analysis of covariance can be used to remove (after the experiment) the effect of any uncontrolled metric independent variables (known as covariance) on the dependent variables.

### *Qualitative Analysis*

A matrix to compile summary themes and relative frequency count were used to analyse data from the post intervention individual interviews in accord with approaches recommended for the analysis of qualitative interview data.

### *Conclusion*

This present study was conducted utilising a triangulation approach and grounded in the paradigm of classroom-based research geared to improving the quality of classroom practice. Data were collected from students at Kasetsart University in Thailand to determine whether explicit teaching of nonverbal communication could assist Thai students in communicating in English with English native speakers without misunderstandings and miscommunications. Questionnaires assessing attitudes towards and understanding of nonverbal communication, and rating of role plays, and the use of individual interviews were applied to gather data. Obtained data were analysed qualitatively utilising a matrix to compile summary themes and relative frequency count (post individual interviews) as well as applying summary descriptive statistics (interrater reliability) and analysis of covariance (ANCOVA) and multivariate analysis of covariance (MANCOVA). In the next three chapters the results of this study will be presented and discussed.

## Chapter 4

### Thai Students' Attitudes towards Nonverbal Communication

This chapter presents results and discussion of the students' attitudes towards nonverbal communication as an element in their acquisition of intercultural nonverbal competence and considers how the two different teaching and learning interventions may have contributed to differences in students' attitudinal change. Using the questionnaire that was developed to assess the students' attitudes towards aspects of the way English native speakers communicate (see Appendix A and B), the attitudes of the students in each of the experimental and control groups were measured twice, pre and post the teaching intervention. The questionnaire on attitudes to nonverbal communication (Part 2 in Appendix A) is modelled on those of Richmond and McCroskey (2004), and Richmond, McCroskey and Payne (1987), but adapted to focus on areas where Thai nonverbal behaviour is markedly different from that commonly accepted in English native speaker interactions.

The questionnaire on attitudes to nonverbal communication comprises 6 sections: intercultural relationship, facial expression, eye contact, bodily communication, kinesics, and vocalic communication, each of which deals with the respondents' attitudes to aspects of nonverbal behaviour that would be commonly used by native speakers of English. The item questions are in the form of Likert rating scales expressing the respondent's level of agreement or disagreement with each statement. As described in detail in Chapter 3 the questionnaire was pilot tested and its reliability and construct validity were affirmed through analysis of pilot test responses, prior to its administration with the two class groups participating in this study. Whilst items in the questionnaire were designed so as to test the consistency of respondent responses by having a mixture of items expressed negatively and positively in relation to the constructs being measured, in reporting the data here scores for responses have been regularised so that in every case a higher score indicates a more positive attitude to an aspect of nonverbal communication that is considered to characterise the accepted behaviour of English native speakers.

This chapter is divided into two main sections of findings and discussion regarding the questionnaire results. First, the overall results of the ANCOVA analysis will be presented and discussed. Following this the responses of the students within each group to the various subsections of the attitudes questionnaire are reported and statistically analysed. The chapter concludes with a summary of the main findings.

## Attitudes towards Intercultural Communication

### *Overall Findings*

This section presents the results of the research undertaken to answer the first research question - how does learning about nonverbal communication affect attitudes towards nonverbal communication? Specifically, the analysis is testing the hypothesis that the Thai university students who participated in the explicit teaching of nonverbal communication have more positive attitudes towards nonverbal communication of English native speakers than the students who participated in the traditional teaching intervention. The main analysis to evaluate the difference in the groups over time was undertaken using analysis of covariance (ANCOVA) with the variables being teaching intervention group, and pre and posttest group mean attitude scores. As well as undertaking such analysis with the overall mean attitude score, differences between the teaching intervention groups in their mean scores for the six subsections of the attitude questionnaire – intercultural relationship, facial expression, eye contact, bodily communication, kinesics and vocalic communication - were considered separately.

The students' attitudes towards features of nonverbal communication adopted by English native speakers change as a result of their participation in the teaching interventions, with both groups exhibiting a higher level of agreement overall with the statements included in the attitudes questionnaire at the post teaching intervention assessment than in the pre teaching intervention assessment (see Table 4.1). As is also evident in the part of the instrument measuring understanding of nonverbal communication (discussed in Chapter 5), the control group has marginally higher mean scores in the pretest than the experimental group for 5 subsections of the attitude questionnaire, indicating slightly more positive attitudes prior to the teaching interventions. However, the experimental group's attitudes changed more than twice

as much in becoming more positive towards aspects of the nonverbal communication characteristic of English native speakers between pre and posttests, and at the posttest their mean score is higher than the control group's. Importantly, the ANCOVA results indicate a significant difference (significant at .001 level) between the two groups in the level of change in attitudes as a result of the teaching interventions with the experimental group exhibiting a higher degree of change to more positive attitudes.

Table 4.1

*Mean Score and ANCOVA for Each Group for Attitudes towards Intercultural Communication for Thai Students, Control and Experimental Groups*

Teaching Group	Pre Intervention Mean	Post Intervention Mean	ANCOVA (F-Test between Groups)
Control Group (n=34)	3.72(±0.31)	3.93(±0.29)	13.206
Experimental Group (n=39)	3.52(±0.21)	3.98(±0.21)	Sig p = 0.001

Standard Deviation (SD) = ±0.XX

Comparison within each group for attitudinal change for each of the subsections of the questionnaire by paired samples t-test (Table 4.2) shows significant positive change (i.e., between pretest to posttest in the control group and pretest to posttest in the experimental group) for both groups on three subsections: eye contact, bodily communication, and kinesics, with the experimental group exhibiting significant positive change also in two other subsections, those dealing with intercultural relationship and vocalic communication. Neither group exhibits significant change in their attitudes to facial expressions, perhaps reflecting the initial very positive attitude to the facial expressions items and thus the limited scope for an increase in means. It is noteworthy that the extent of change in attitude score in all 5 subsections (all other than intercultural relationship) where both groups show an increase in mean score from the pretest to the posttest, the extent of change is larger for the experimental group.

Table 4.2  
*Mean Item Scores for Each Attitude Subsection, Control Group vs. Experimental Group for Pretest and Posttest*

<b>Attitudes Subsection</b>	<b>Control Group</b>		<b>Experimental Group</b>	
	<b>Pretest</b>	<b>Posttest</b>	<b>Pretest</b>	<b>Posttest</b>
Intercultural Relationship	3.85 ( $\pm 0.62$ )	3.83 ( $\pm 0.75$ )	3.70 ( $\pm 0.61$ )	3.97* ( $\pm 0.76$ )
Facial Expression	3.97 ( $\pm 0.39$ )	4.15 ( $\pm 0.69$ )	3.88 ( $\pm 0.53$ )	3.96 ( $\pm 0.66$ )
Eye contact	3.94 ( $\pm 0.34$ )	4.25* ( $\pm 0.17$ )	3.88 ( $\pm 0.28$ )	4.29* ( $\pm 0.25$ )
Bodily Communication	3.76 ( $\pm 0.36$ )	4.11* ( $\pm 0.22$ )	3.40 ( $\pm 0.60$ )	4.15* ( $\pm 0.34$ )
Kinesics	3.40 ( $\pm 0.41$ )	3.79* ( $\pm 0.41$ )	3.13 ( $\pm 0.43$ )	3.82* ( $\pm 0.51$ )
Vocalic Communication	3.44 ( $\pm 0.79$ )	3.50 ( $\pm 0.85$ )	3.15 ( $\pm 0.63$ )	3.70* ( $\pm 0.78$ )
Total Average	3.72 ( $\pm 0.25$ )	3.93* ( $\pm 0.28$ )	3.52 ( $\pm 0.34$ )	3.98* ( $\pm 0.21$ )

\*paired samples (pre vs. posttest) t-test indicates a significant difference at  $p > 0.01$

Standard Deviation (SD) =  $\pm 0.XX$

In the following sections I will examine more closely on an item by item basis how items in the instrument contributed to change. In the original instrument some items were expressed negatively and some positively. The results reported in the tables below have all been adjusted so that an increase in mean attitude score indicates a more positive attitude to the aspect of intercultural relationship or nonverbal behaviour that is different to that in Thai culture. It needs to be emphasised that this more in-depth analysis is qualitative in nature, rather than being based on further item by item statistical analysis. The focus of the qualitative assessment is discussion of the depth and trends in how responses pre and post-test changed across the two groups in comparison with each other and across the range of items included in the sub-section.

### *Intercultural Relationship*

Comparison for each group of attitudinal change as indicated by mean scores in the subsection dealing with the nature of intercultural relationships (see Table 4.3) shows that only the experimental group's scores indicate significant positive change

overall. Furthermore, on an item by item basis there is considerable fluctuation in the direction and amount of change within each group.

Table 4.3

*Mean Scores of Attitude for Items in Subsection of Intercultural Relationship, Control Group vs. Experimental Group for Pretest and Posttest*

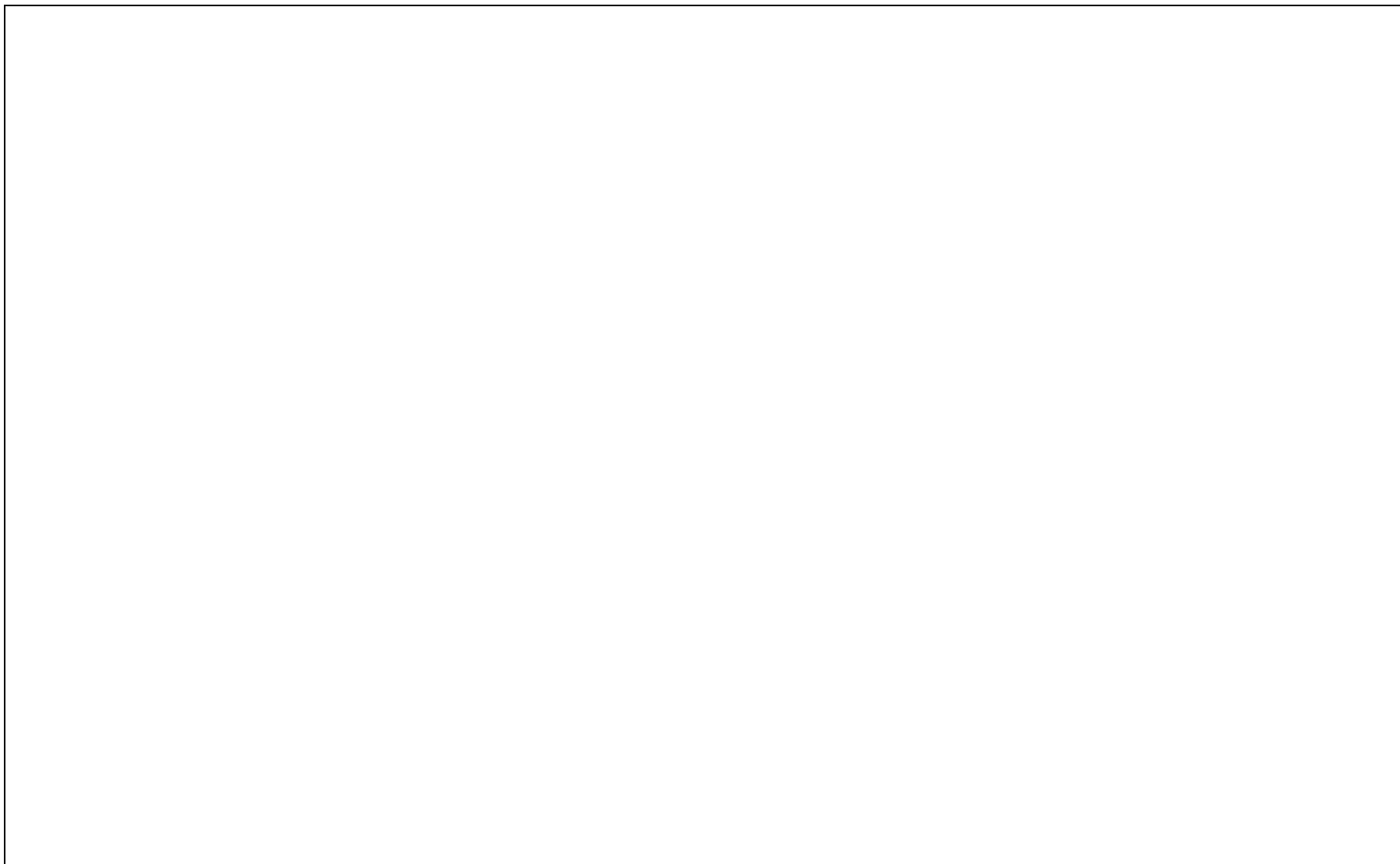
Items	Control Group		Experimental Group	
	Pretest Mean SD	Posttest Mean SD	Pretest Mean SD	Posttest Mean SD
1. Most other cultures are backward compared to my culture.	4.11 $\pm$ 0.95	2.58 $\pm$ 1.18	3.48 $\pm$ 1.05	2.53 $\pm$ 1.17
2. My culture should be the role model for other cultures.	3.17 $\pm$ 0.90	3.79 $\pm$ 0.81	2.82 $\pm$ 1.02	3.61 $\pm$ 1.04
3. People from other cultures act strangely when they come to my culture.	1.97 $\pm$ 0.83	1.82 $\pm$ 0.83	2.74 $\pm$ 0.97	2.17 $\pm$ 0.94
4. Lifestyles in other cultures are just as valid as those in my culture.	4.29 $\pm$ 0.63	4.61 $\pm$ 0.78	4.33 $\pm$ 0.96	4.84 $\pm$ 0.37
5. Other cultures should try to be more like my culture.	3.76 $\pm$ 0.82	4.35 $\pm$ 0.65	4.00 $\pm$ 0.69	4.25 $\pm$ 0.72
6. People in my culture could learn a lot from people in other cultures.	4.17 $\pm$ 0.76	4.61 $\pm$ 0.49	3.84 $\pm$ 0.74	4.53 $\pm$ 0.51
7. Most people from other cultures just do not know what is good for them.	4.26 $\pm$ 0.67	3.29 $\pm$ 1.22	3.46 $\pm$ 0.27	4.25 $\pm$ 0.59
8. I respect the values and customs of other cultures.	4.17 $\pm$ 0.58	4.29 $\pm$ 0.46	4.02 $\pm$ 0.93	3.61 $\pm$ 1.09
9. Other cultures are smart to look up to our culture.	4.08 $\pm$ 0.62	4.32 $\pm$ 0.47	2.79 $\pm$ 0.86	4.64 $\pm$ 0.49
10. Most people would be happier if they lived like people in my culture.	3.58 $\pm$ 0.78	3.44 $\pm$ 1.05	3.41 $\pm$ 0.72	3.30 $\pm$ 1.15
11. People in my culture have just about the best lifestyles of anywhere.	4.29 $\pm$ 1.09	3.41 $\pm$ 1.18	2.76 $\pm$ 0.96	3.23 $\pm$ 1.27
12. Lifestyles in other cultures are not as valid as those in my culture.	3.85 $\pm$ 0.86	3.50 $\pm$ 1.11	3.87 $\pm$ 0.77	4.33 $\pm$ 0.48
13. I am very interested in the values and customs of other cultures.	4.20 $\pm$ 0.69	4.17 $\pm$ 0.58	4.10 $\pm$ 0.75	4.00 $\pm$ 0.69
14. I do not cooperate with people who are different.	4.52 $\pm$ 0.86	4.67 $\pm$ 0.77	4.87 $\pm$ 0.34	4.82 $\pm$ 0.39
15. Most people in my cultures just do not know what is good for them.	3.29 $\pm$ 1.12	4.00 $\pm$ 1.04	3.92 $\pm$ 0.90	4.35 $\pm$ 0.74
16. I do not trust people who are different.	3.70 $\pm$ 0.84	4.29 $\pm$ 0.63	3.82 $\pm$ 0.88	4.25 $\pm$ 0.59
17. I dislike interacting with people from different cultures.	4.47 $\pm$ 0.61	4.29 $\pm$ 0.87	4.10 $\pm$ 0.88	4.56 $\pm$ 0.50
18. I have little respect for the values and customs of other cultures.	3.35 $\pm$ 0.92	3.64 $\pm$ 0.98	4.23 $\pm$ 0.74	4.15 $\pm$ 0.67

Standard Deviations (SD) =  $\pm$ 0.XX

Figure 4.1 summarises on an item by item basis the amount and direction of change in the mean score between the pre and post tests for each group. There is

positive change for both groups on seven items, i.e., items 2, 4, 5, 6, 9, 15, and 16. There is a negative change for both groups on 4 items, i.e., item 1, 3, 10 and 13. Interestingly, there is a negative change in the control group while there is a positive change in the experiment group on 4 items, i.e., item 7, 11, 12 and 17. On the contrary, there is a positive change in control group while there is a negative change in the experimental group on 3 items, i.e., item 8, 14 and 18.

Noticeably, change in the mean item scores for attitudes to intercultural relationship, whether positive or negative, is greater in the experimental group than the control group. Most students' attitudes towards intercultural relationship positively changed, i.e., 7 items (items 2, 4, 5, 6, 9, 15, and 16) showed an increase in mean score for both groups, and the other 4 items (items 7, 11, 12, and 17) for experimental group only. Overall, the trend is for the experimental group to more consistently have means that indicate an increase in tolerance of intercultural differences, but the trend is not uniform and there does appear to be some inconsistency in the change in response to particular items from the pre to the posttest. The response to items 5, 7, 9 and 11 suggest that whilst the experimental group becomes more accepting of cultural difference as a result of the explicit teaching intervention they retain a strong commitment to valuing their own culture. Overall these results support the contention that the explicit teaching of nonverbal communication has had a greater impact in students' attitudes shifting to be more positive towards intercultural relationships. However, there is also some negative change, mostly in the control group, and particularly in items 1, 7, 11, 12, suggesting that the lack of opportunity to engage in explicit instruction and practice about nonverbal communication in English native speaker interactions and to apply this to understanding the films that were included in the teaching intervention heightened the control group's students' positive valuing of their own culture in relation to others.



### *Facial Expression*

The mean scores indicating attitude change in the subsection of the questionnaire items dealing with facial expression show overall change that is more positive than negative (see Table 4.4), and with a larger level of average change for the control group, but with neither group's change from pre to posttest being large enough to be significant at the  $p < 0.01$  level.

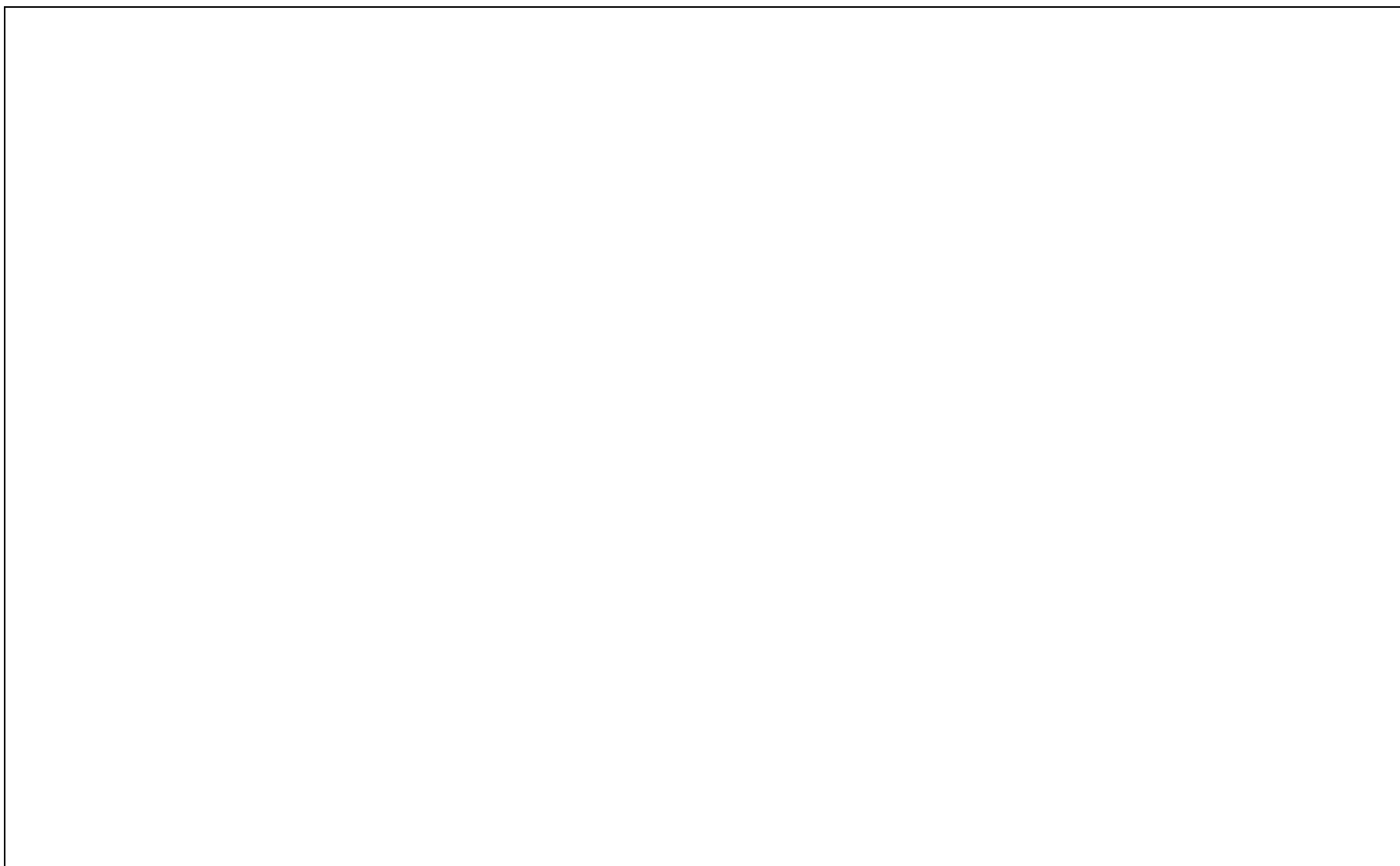
Table 4.4  
*Mean Scores of Attitude for Items in Subsection of Facial Expression, Control Group vs. Experimental Group for Pretest and Posttest*

Items	Control Group		Experimental Group	
	Pretest Mean	Posttest Mean SD	Pretest Mean SD	Posttest Mean SD
1. I enjoy showing pleasure through my facial expression when talking with an English speaking person.	4.05 $\pm$ 0.78	4.41 $\pm$ 0.50	3.94 $\pm$ 0.76	4.07 $\pm$ 0.70
2. I like it when an English native speaker shows the intensity of their involvement in a conversation with me through his/her facial expression.	4.29 $\pm$ 0.91	4.61 $\pm$ 0.49	4.46 $\pm$ 0.76	4.38 $\pm$ 0.75
3. I do not like showing disinterest through my facial expression when talking with an English native speaker.	3.41 $\pm$ 1.10	2.94 $\pm$ 1.10	3.30 $\pm$ 0.92	2.82 $\pm$ 1.27
4. I find it enjoyable when an English speaking person shows pleasure through their facial expression when talking to me.	4.35 $\pm$ 0.60	4.5 $\pm$ 0.66	4.33 $\pm$ 0.81	4.43 $\pm$ 0.64
5. I dislike having to show intensity of involvement in a situation through my facial expression when talking with an English speaking person.	3.76 $\pm$ 0.78	4.32 $\pm$ 0.47	3.38 $\pm$ 0.85	4.12 $\pm$ 0.77

Standard Deviations (SD) =  $\pm 0.XX$

Figure 4.2 shows visually the amount and direction of change in mean for each group on an item by item basis. Both groups have positive attitude change in showing their facial expressions of pleasure to native speakers and vice versa (item 1 and 4), and to indicate the intensity of their involvement to native speakers (item 5). Both groups also feel less positive about showing the emotion of disinterest to native speakers (item 3), a facial expression that is more characteristic of Thai cultural

norms than English ones. Regarding item 2 (i.e., being shown intensity of involvement by native speakers through facial expression), only the control group's mean changed positively. Both groups exhibited the largest amount of positive change in item 5 which dealt with how they felt in showing the intensity of their involvement in a conversation with an English native speaker, suggesting that both groups were becoming more positive about this aspect of the use of facial expressions as a result of their exposure to native speaker models in the English language films that they viewed, but without there being any evidence that explicit teaching about nonverbal communication led to greater attitudinal change for the experimental group.



### *Eye Contact*

Table 4.5 presents the mean scores for attitude towards eye contact behaviour for both groups contrasting mean scores on the pre and posttest on an item by item basis for each group. As highlighted in the summary of the overall results, for each group the extent of change from pretest to posttest was sufficient to be significant.

Table 4.5

*Mean Scores of Attitude for Items in Subsection of Eye Contact, Control Group vs. Experimental Group for Pretest and Posttest*

Items	Control Group		Experimental Group	
	Pretest Mean	Posttest SD	Pretest Mean	Posttest SD
1. I do not mind if an English native speaker makes eye contact with me to indicate their interest in what I am saying.	3.52 ±1.42	4.55 ±0.50	3.84 ±1.18	4.69 ±0.47
2. I like being made eye contact with by an English native speaker to signal that our conversation is occurring and continuing.	4.41 ±0.61	4.17 ±0.58	4.15 ±0.59	4.35 ±0.49
3. I do not like being made eye contact with by an English native speaker to initiate an intimate relationship.	4.11 ±0.88	4.20 ±0.41	4.12 ±0.80	4.10 ±0.85
4. I dislike having to make eye contact with an English speaking person to signal that our conversation is occurring and continuing.	3.91 ±0.83	4.14 ±0.70	3.84 ±0.71	4.23 ±0.58
5. Making eye contact by looking directly into the eyes of an English native speaker is a very important part of my personality.	3.76 ±0.85	4.20 ±0.59	3.46 ±0.88	4.07 ±0.74

Standard Deviations (SD) = ±0.XX

Both groups exhibit the largest amount of positive attitudinal change in items 1, 4 and 5 (see Figure 4.3 as well). All these items deal with how comfortable the person feels about the eye contact made with them and the expectations that they will also make eye contact in normal conversational contexts. For both groups the mean attitude to eye contact at the posttest is quite positive with the mean score on every item within each group being above 4 (agree). The largest amount of a positive attitude change for both groups is in being made eye contact to indicate the interest by native speakers (item 1) and looking directly into the eyes of native speakers (item 5). The least amount of change and/or negative change occurred for items 2 and 3, but it

is noticeable that the pretest mean for each of these items was higher in each group than the means for other items. As a result, the capacity for increasingly positive responses was less and this may account for why the change in each case was less and/or negative.

In Thai culture it is impolite to look into the eyes of other person while conversing if you are younger and/or of inferior status. Generally, parents, teachers, elderly persons, and policemen are supposed to make eye contact with children, students, younger persons, and suspected persons. Despite this Thai cultural background both groups appeared to have achieved a quite positive attitude to English native speaker approaches in using eye contact and the viewing of films appears to have been beneficial for this even without explicit teaching of nonverbal communication (as evidenced in the significant positive change in the control group), although the experimental group that had the benefit of the explicit teaching, did have a slightly larger increase in mean.

### *Bodily Communication*

Table 4.6 presents mean scores for attitude to aspects of bodily communication on an item by item basis for the control and experimental groups. Bodily communication in the context of the questionnaire refers to gestures that have particular cultural significance or meaning for a particular cultural group. In these aspects of bodily communication both groups exhibit a significant positive attitude change from the pre to the posttest (see Figure 4.4 for amount and direction of change in mean scores). In all but one item (item 1) in the pretest the experimental group has a lower mean score for attitude than the control group, but in the majority of items (1,4,5,8,9) on the posttest the experimental group has a higher mean for attitude than the control group and the extent of positive change for the experimental group is larger than the control group's for the majority of items as well (items 2, 4, 5, 6, 9), reinforcing the overall trend of the experimental group achieving a greater level of attitudinal change to bodily communication.



Table 4.6

*Mean Scores of Attitude for Items in Subsection of Bodily Communication, Control Group vs. Experimental Group for Pretest and Posttest*

Items	Control Group		Experimental Group	
	Pretest Mean	Posttest SD	Pretest Mean	Posttest SD
1. I do not mind if an English native speaker does not greet me with Thai greeting by putting their hands on the chest level and bowing their head (i.e. 'Wai' in Thai culture).	4.00 ±0.82	4.14 ±0.82	4.23 ±0.67	4.38 ±0.94
2. I enjoy making a hand gesture to an English speaking person to indicate that this is good (e.g. a gesture meaning 'OK', 'That is fine').	3.55 ±0.89	4.08 ±0.51	2.30 ±0.95	3.82 ±0.94
3. When I see a young Thai person does not bow down when he/she walks pass an older English speaking person, it bothers me.	3.02 ±0.97	3.76 ±0.99	2.89 ±0.75	3.41 ±1.19
4. A Thai person should feel uncomfortable about an English native speaker using their hands to illustrate a point they are making when speaking.	4.23 ±0.70	4.14 ±0.56	3.64 ±0.93	4.30 ±0.73
5. I wish I were free to show my emotions by using my hand to touch or hold objects in my immediate environment when talking with an English native speaker.	3.91 ±0.71	4.05 ±0.65	3.38 ±0.85	4.41 ±0.50
6. I do not like using my hands to illustrate a point when talking with an English native speaker.	3.85 ±0.82	4.17 ±0.58	3.35 ±0.93	4.02 ±0.58
7. I do not like being shaken hands with by an English native speaker.	3.67 ±0.94	4.58 ±1.89	3.56 ±0.79	4.43 ±0.50
8. I find it enjoyable when an English speaking person makes a hand gesture to me to indicate that something we are talking about is good (e.g. to mean 'OK', or "That is fine").	4.02 ±0.58	4.17 ±0.83	4.17 ±0.56	4.38 ±0.49
9. When I see a young English speaking person does not bow down when he/she walks past an older Thai person, it makes me uncomfortable.	3.58 ±0.86	3.94 ±1.01	3.12 ±0.89	4.17 ±0.68

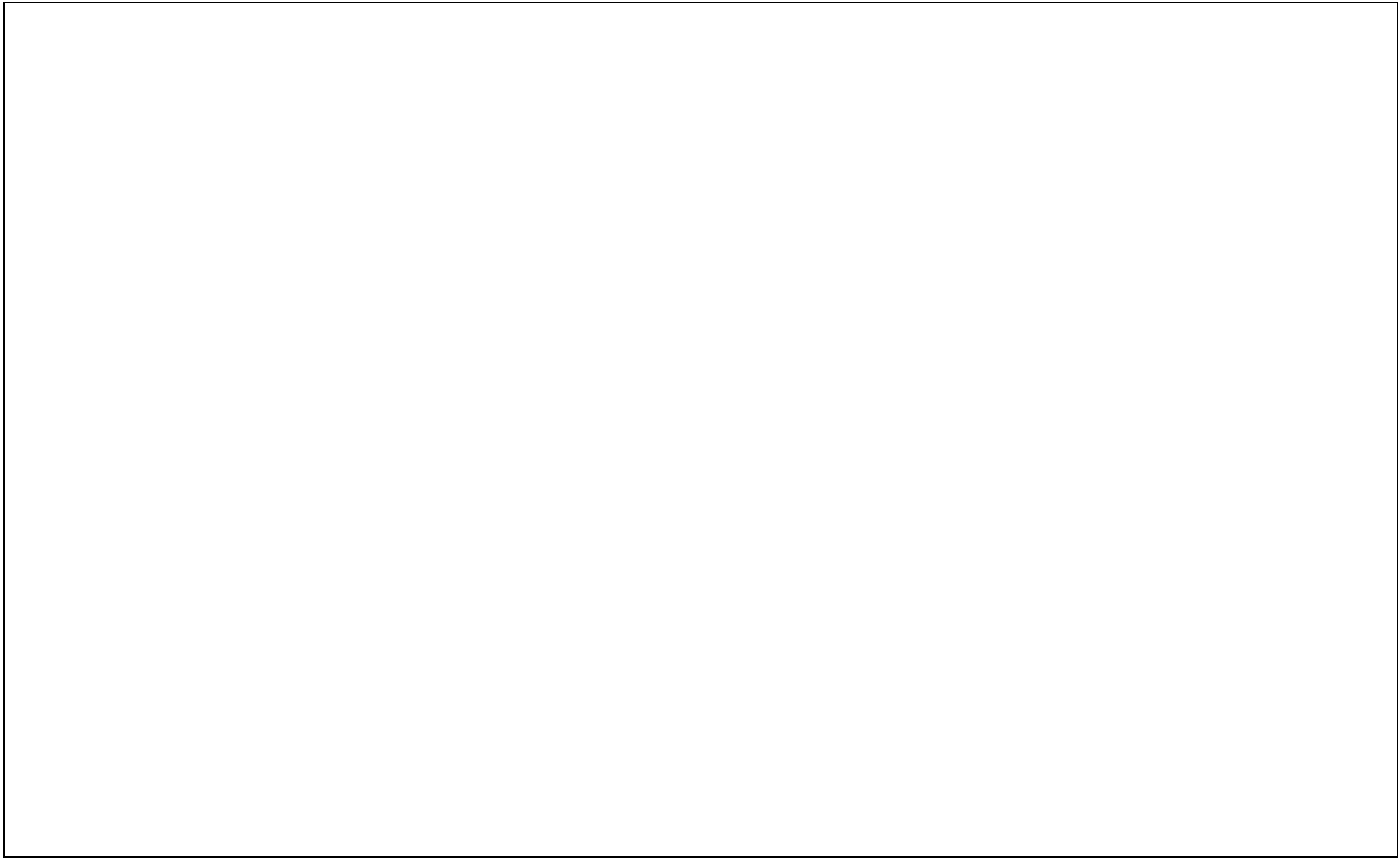
Standard Deviations (SD) = ±0.XX

In some items, for example, item 1 (do not mind if an English native speaker does not greet me with Thai greeting by putting their hands on the chest level and bowing their head, i.e., 'Wai' in Thai culture) both groups have a high mean score of > 4 even in the pretest, indicating that they realised that aspect of Thai bodily communication, the 'Wai', may not be familiar/appropriate in intercultural settings, but they nevertheless increased in their mean score for this item in the posttest, indicating an even greater acceptance of this intercultural difference. Similarly high,

but nevertheless increasingly positive attitudes are evident in item 8 that deals with how the Thai person feels about an English speaker making the OK hand gesture to them.

The largest positive change is evident in items 2, 9, 5 and 7, much more so for the experimental group, but also for the control group on item 7 (handshaking). Three of these items (2, 5 and 7) deal specifically with the Thai person themselves feeling more comfortable and positive about using aspects of bodily communication that are characteristic of English norms, whilst item 9 deals with showing respect to an older person through bowing down in passing them. Both group had a relatively supportive attitude towards the Thai cultural norm about bodily communication regarding bowing down to pay respect to elderly persons, for example, item 3 (when I see a young Thai person does not bow down when he/she walks pass an older English speaking person, it bothers me) and item 9 (when I see a young English speaking person does not bow down when he/she walks past an older Thai person, it makes me uncomfortable) as evidenced by their comparatively negative attitude to not bowing on these two items in the pretest. Whilst both groups become more positive on both these items in the posttest, it is noticeable that the experimental groups' attitude towards and tolerance of non-bowing of young English speakers changes to the greatest extent. There remains in both groups a large number of students who do not feel positive about such non-bowing behaviour if the situation is reversed and it involves a Thai person not bowing down in front of an English older speaker. The change in response to item 4, which deals with tolerance of use of illustrative hand gestures by an English native speaker, by the experimental group also highlights how this groups seems to have become considerably more tolerant of English norms than they had previously as a result of the explicit teaching intervention.

The overall trends in responses highlight how the explicit teaching about English norms of nonverbal communication, including aspects of bodily communication, appears to have had a more positive effect on the extent of change in attitudes of the experimental group, particularly in their level of comfort about the bodily communication used by English speakers that is not normally acceptable in Thai culture in interacting with them. This attitude change to the behaviour of English speakers, did not always translate through to an equally positive attitude to the adoption of such norms by a Thai speaker using English.



### *Kinesics*

Table 4.7 displays a comparison of mean scores for attitudes to aspects of kinesics (touching) in the pretest and posttest for the control and experimental groups. Evidently there is a great positive attitude change in both groups regarding hugging and touching and the extent of change was significant within each group (see Figure 4.5 for amount and direction of change in means). Most noticeable is the large shift in the general attitude to public acceptance of hugging and touching as shown in the far more positive attitudes within each group at the posttest (means of 4.23 (control) and 4.43 (experimental)) in comparison with the pretest to Item 9 (hugging and touching should be outlawed), in which each group's attitudes were closer to supporting the outlawing of such demonstrations. It is noticeable that the experimental group became more positive in their attitudes as reflected in the group's mean on each item between the pre and posttest. In contrast, the control group became marginally less positive in 3 items (2, 4 and 10) and changed positively relatively little on a further 3 items (3, 6 and 7). On all items but items 1 and 3, the experimental group had larger positive gains than the control group. Particularly noticeable in comparing the two groups is the comparatively large positive change in attitudes of the experimental group in items 4, 6, 8 and 11. These latter four items deal in one way or another about the attitude of a Thai speaker to an English speaker touching or hugging them or being expected to reciprocate in touching on the arm. In all of these the experimental group had on average much more negative attitudes to the behaviour in the pretest, but by the posttest their attitudes were similarly or even more positive than those of the control group.

Despite these generally positive attitudinal changes, it is notable that both groups continue to have fairly negative attitudes to their touching an English native speaker on their hands (item 10) or the back (items 2), and feel not as strongly positive about touching behaviour done to them on the back or arms by native speakers (items 4 and 7) as some of the other items. Overall, the attitude to hugging seems more positive to that towards touching or patting.

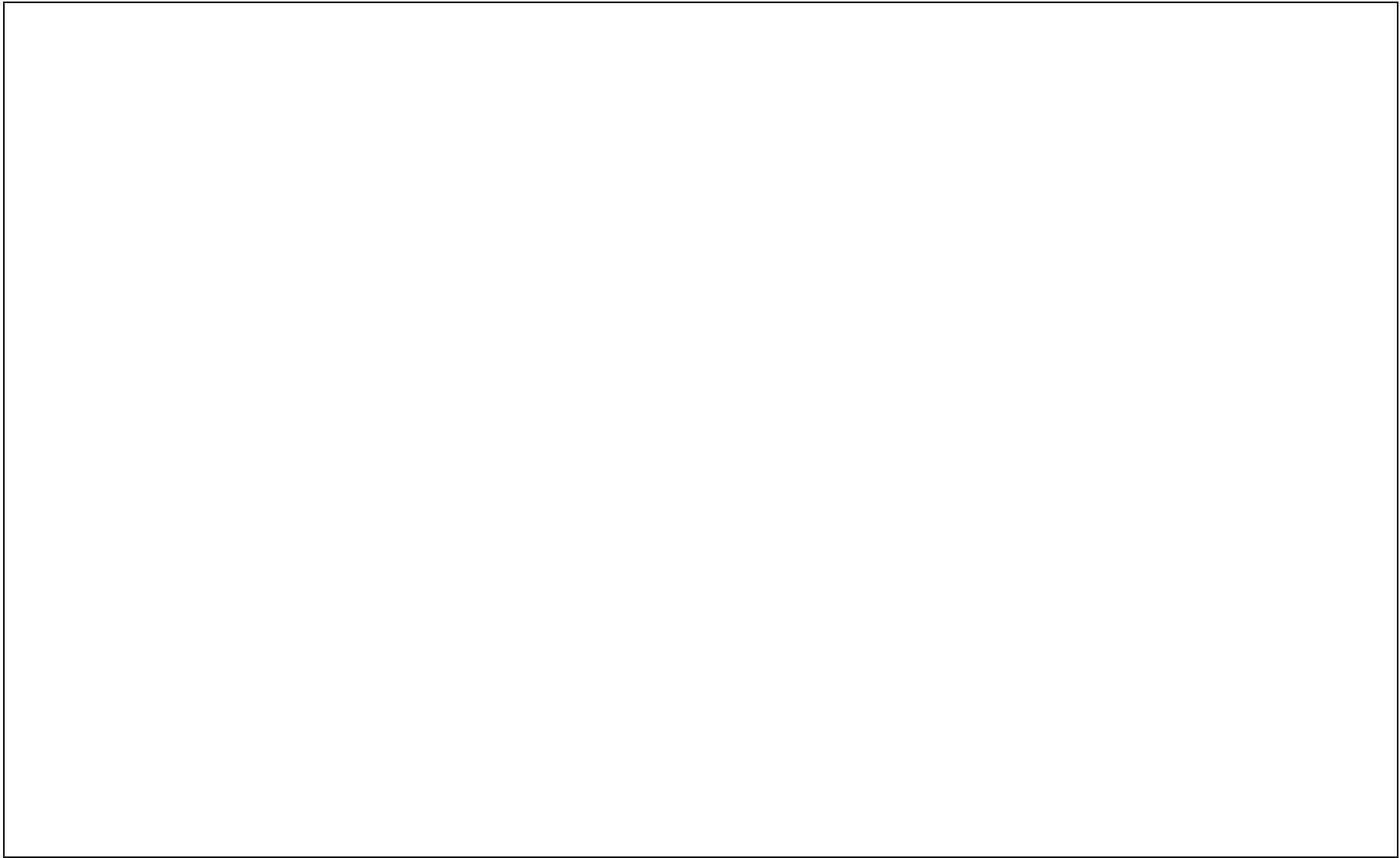
Table 4.7

*Mean Scores of Attitude for Items in Subsection of Kinesics (Touching), Control Group vs. Experimental Group for Pretest and Posttest*

Items	Control Group		Experimental Group	
	Pretest Mean	Posttest SD	Pretest Mean	Posttest SD
1. I do not mind if I am hugged as a sign of friendship by an English native speaker.	3.67 ±0.73	4.23 ±0.43	3.53 ±0.85	4.05 ±0.60
2. I enjoy patting an English native speaker on the back.	3.67 ±0.68	3.50 ±0.93	3.58 ±0.72	3.87 ±0.70
3. When I see a Thai person and an English native speaker hugging, it bothers me.	3.94 ±0.60	4.14 ±0.70	3.92 ±0.62	4.00 ±0.69
4. I like being touched on my arms by an English native speaker.	3.91 ±0.71	3.76 ±0.78	3.17 ±0.68	3.66 ±0.90
5. I wish I were free to show my emotions by hugging an English native speaker.	3.08 ±1.03	3.85 ±0.74	2.89 ±0.85	3.94 ±0.86
6. I do not like being touched by an English native speaker.	3.55 ±0.75	3.91 ±0.67	3.25 ±0.79	4.07 ±0.74
7. I find it enjoyable to be patted on the back by an English native speaker.	3.44 ±0.75	3.64 ±0.88	3.17 ±0.68	3.53 ±1.02
8. I dislike having to touch an English native speaker on their arm.	3.32 ±0.88	3.79 ±0.81	2.92 ±0.81	3.89 ±0.82
9. Hugging and touching should be outlawed.	2.64 ±1.01	4.23 ±0.85	2.79 ±1.13	4.43 ±0.64
10. Touching an English native speaker on their hands is a very important part of my personality.	2.85 ±0.86	2.79 ±1.04	2.38 ±0.88	2.46 ±1.10
11. Being hugged by an English native speaker makes me uncomfortable.	3.32 ±0.77	3.94 ±0.81	2.84 ±0.78	4.10 ±0.64

Standard Deviations (SD) = ±0.XX

There are various factors that account for these results. Both groups had watched the contemporary English language films and each film exhibited hugging and touching. This appears to have influenced both groups to have a more positive attitude to the expressing of emotions through touch. In addition to viewing the films the experimental group had received explicit teaching about kinesics and touching behaviour in English speaking contexts, and this appears to have contributed to their more positive overall attitude to the public display of hugging and touching as well as having led to a greater level of attitude change.



*Vocalic Communication*

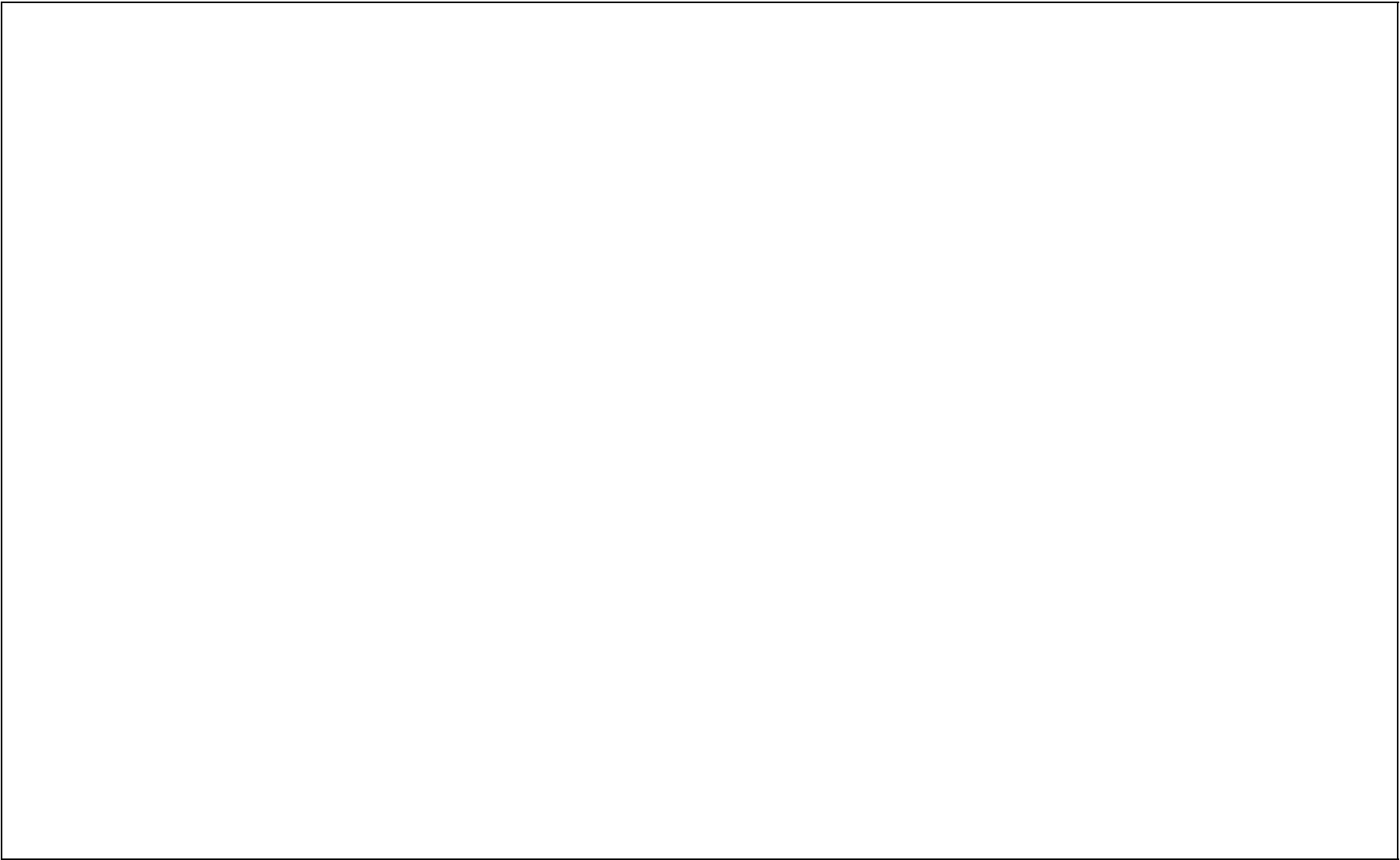
Table 4.8 compares the mean scores for attitude within the control and experimental groups for the subsection of the questionnaire dealing with vocalic communication. The amount and direction of change for both groups is displayed graphically also in Figure 4.6. As reflected in the paired t-test results for each group, the experimental group has significantly changed attitudes in a positive direction between the pre and posttest, whereas the control group's level of change is not sufficient to be significant.

Table 4.8  
*Mean Scores of Attitude for Items in Subsection of Vocalic Communication, Control Group vs. Experimental Group for Pretest and Posttest*

Items	Control Group				Experimental Group			
	Pretest Mean	SD	Posttest Mean	SD	Pretest Mean	SD	Posttest Mean	SD
1. I do not mind if an English native speaker speaks with English intonation with me.	4.05	±0.69	4.32	±0.64	4.02	±0.81	4.50	±0.64
2. A Thai person should feel uncomfortable about being spoken quickly by an English native speaker.	2.14	±0.74	2.14	±0.66	2.30	±0.89	2.53	±0.96
3. I like it when an English native speaker indicates he/she is listening to me by vocalising whilst I am speaking (e.g. saying 'yes', 'ah ha' or similar).	4.38	±0.49	4.44	±0.50	4.12	±0.73	4.55	±0.50
4. I do not like speaking quickly with an English native speaker.	2.91	±0.90	3.27	±0.99	3.10	±0.92	3.83	±0.60
5. I do not like being spoken loudly by an English native speaker.	3.23	±0.89	3.00	±1.10	2.60	±1.02	2.90	±1.19
6. I dislike indicating that I am listening to an English native speaker by vocalising whilst he/she is speaking (e.g. saying 'yes', 'ah ha' or similar).	4.08	±0.62	4.18	±0.84	2.95	±0.78	3.85	±0.60
7. Speaking with monotonous intonation to an English native speaker is a very important part of my personality.	3.29	±0.94	3.40	±0.82	2.95	±0.93	3.75	±0.94

Standard Deviations (SD) = ±0.XX

Both groups exhibit quite negative attitudes towards fast (item 2) and loud (item 5) speech by English native speakers, whereas both have quite positive attitudes towards English native speaker intonation and use of backchannelling. The control group in both tests is also quite positive in its attitude to their own use of backchannelling, whereas the experimental group is not supportive of this aspect of vocalic communication in the pretest, but becomes quite positive after the teaching intervention. The experimental group makes quite a substantial positive change in items 6, 7, and 4. These items all deal with their own use of aspects of vocalic communication reflecting English norms in interacting with an English native speaker. Initially the students in the experimental group did not feel positive about adopting aspects of English norms for vocalic communication. Applying Thai vocalic norms they preferred a quiet monotonous speech style. After the teaching intervention, which for this group included explicit instruction about how English speakers use aspects of vocalic communication in their nonverbal behaviour, their mean attitude scores had moved from being neutral and sometimes comparatively negative about English native speaker vocalic communication to achieving a more positive attitude both towards how native speakers use vocalic communication with them and what they feel comfortable in doing in their vocalic communication with an English native speaker.



## Summary

This chapter has examined in detail the results of the analysis of data from the component of the pre and posttest questionnaire assessing the attitudes of the students in each group towards intercultural nonverbal communication and intercultural relationships. In doing this both the overall scores and the scores for the six different subsections of the attitude component of the questionnaire have been considered with the analysis focussing on both the descriptive and analytical statistical results and the interpretation of responses to particular items for the trends these show about the impact of the different teaching interventions.

Using ANCOVA to allow for between group variance, the results enable me to conclude that the students' overall attitude change from pre to posttest is significantly related to the nature of the teaching intervention they were exposed to. This affirms the contention of hypothesis 1 and indicates that explicit instruction in nonverbal communication in addition to the viewing of English language films is more effective in promoting a positive attitude of Thai EFL students to nonverbal communication norms of English native speakers than viewing of the films and language oriented instruction.

There were differences between the groups in the amount of change within the group in each of the six subsections from pre to posttest. The experimental group had significantly more positive attitudes in the posttest in comparison with the pretest in all of the areas of nonverbal communication, other than facial expression. In contrast, the control group, whilst having slightly more positive attitudes than the experimental group to aspects of nonverbal communication that are characteristics of English native speakers prior to the teaching interventions, only had significantly more positive attitudes from pre to posttest in the sections dealing with eye contact, bodily communication and kinesics.

In analysing the items within each subsection for qualitative trends in how each group's responses changed, it is clear that the explicit teaching intervention together with the use of the films aided the experimental group more in becoming interculturally tolerant and accepting of aspects of native speaker behaviour that are different to the norms of Thai culture. Whilst both groups' responses indicated some reticence in attitudes towards adopting English native norms within their own use of English, there was evidence also of an increasing preparedness to be willing to make

some personal modifications in aspects of nonverbal communication. Moving from attitudes to knowledge and understanding, the next chapter will consider in detail the results of the other component of the pre and posttest questionnaires that dealt with students' understanding of nonverbal communication used in English native speakers' interactions.

## Chapter 5

### Thai Students' Understandings of Nonverbal Communication

This chapter will present findings and discussion of the students' understanding of nonverbal communication as one aspect of their acquisition of intercultural nonverbal competence as a result of the two different teaching and learning interventions. Understanding of nonverbal communication of English native speakers was evaluated through the administration of a questionnaire assessing the ability to decode native speakers' nonverbal communication (see appendix C). There are two parts in the questionnaire. Part one requires the students to respond to multiple choice questions after viewing one by one video clips that depict people interacting and using nonverbal cues that are important for interpreting their communication, and was based on Archer and Costanzo's (1988) Interpersonal Perception Task (IPT), and Costanzo and Archer (1993). The second part of the questionnaire required the students to respond to a series of short answer questions about nonverbal communication and understanding of the differences between the nonverbal behaviour of Thais and English native speakers. The final section of the chapter analyses responses of the students to nine guided questions from post individual interview (see Appendix E). These questions dealt with the students' experiences of using nonverbal communication and understanding of nonverbal communication in interactions with native English speakers. Thus, this chapter is divided into four sections (1) analysis of covariance (ANCOVA) of Thai students' understanding of nonverbal communication, (2) analysis of short answers about Thai students' understanding of aspects of nonverbal communication, (3) analysis of guided questions from the post individual interview, and (4) conclusion.

#### An Analysis of Covariance (ANCOVA) of Thai Students' Understanding of Nonverbal Communication

In this section the results of the study from video clips (Part I) of the questionnaire are presented in order to contribute to answering research question 2 (how does learning about nonverbal communication affect understanding of

nonverbal communication? ), and, specifically, to test hypothesis 2 of the study (Thai university students who participated in explicit teaching of nonverbal communication have a higher level of understanding of nonverbal communication of English native speakers than students who participated in the traditional teaching intervention). As previously discussed in Chapter 3, to test the difference between groups statistically analysis of covariance was the most appropriate statistical test to apply as there was a difference in the scores of the two groups at the pretest, despite the random assignment of each group to each treatment. Analysis of covariance (ANCOVA) accounts for the pretest difference in assessing the variance in the change between groups from the pre to the posttest.

There is clear evidence of change in the EFL Thai university students' understanding of nonverbal communication in English language contexts as a result of their participation in the explicit teaching intervention of nonverbal communication (see Table 5.1), with a significant difference evident between the two groups in the degree of change from the pre to posttests (see Appendix H for scores for individuals within each group). On the pretest the experimental group has a lower mean score for their understanding of nonverbal communication even though they had been broadly matched with the control group for their overall English competence. Following the teaching intervention they outperformed the students in the control group. The analysis of covariance indicates that those who participated in the explicit nonverbal communication teaching intervention (experimental group) show a significantly (Sig.  $p < .01$ ) greater degree of increase in their accuracy in understanding nonverbal communication of English native speakers on the IPT than those in the linguistically-oriented teaching group, who show only a very small positive change in their accuracy from the pre- to post-teaching test. This result supports the contention of Hypothesis 2 that Thai university students who participated in explicit teaching of nonverbal communication have a higher level of understanding of nonverbal communication of English native speakers than students who participated in the traditional teaching intervention.

Table 5.1

*Mean Score and ANCOVA for Each Group for Understanding of Nonverbal Communication for Thai University Students, Control and Experimental Groups*

Teaching Condition	Pretest Mean	Posttest mean	ANCOVA F-Test between groups
Control Group (n=34)	15.29 ( $\pm 2.70$ )	15.88 ( $\pm 2.47$ )	7.471
Experimental Group (n=39)	14.26 ( $\pm 2.97$ )	16.85 ( $\pm 2.73$ )	Sig = 0.0008**

Standard Deviation (SD) =  $\pm 0.XX$

*Comparison of the Performance of Each Group with the Norm Group and Chance*

Figure 5.1 indicates the performance of each group on an item by item basis by indicating the difference in accuracy of responses between the pretest and posttest for each group. A positive score indicates that the group's accuracy at the posttest has improved by the designated percentage, whereas a negative score indicates the group's accuracy has decreased between the pre and posttests (see Appendix G for percentage scores). Complementing this diagrammatic representation of the change in each group is the data presented in Table 5.2, which groups item scores into the questionnaire's 5 subscales of nonverbal cues and presents these for each group as well as for the norm group and with the chance level for each subscale.

Overall it is noticeable that the change in accuracy is greater and more spread for the experimental group than for the linguistically-focussed control group (see Figure 5.1). The experimental group improved its accuracy on every item, even though for a number of items (e.g., 4, 5, 9, 10, 19, and 26) the amount of improvement is low. On 6 items (1, 6, 14, 15, 17, and 21) there is an improvement of 10% or more in the group's accuracy. Significantly, on average, the performance of the experimental group in the posttest is numerically superior to that of the native speaker norm group, although because of the sample size differences only 14 of 30 items for the experimental group can be considered large enough to constitute a significantly higher score than could be expected to occur by chance, whereas for the norm group with its much larger sample size 28 of 30 items have scores that constitute a difference not likely to be by chance. In contrast to the experimental group, the control group has no change in score for 8 items, and for two others (items

13 and 26) there is a deterioration in the accuracy of response. In only one item is there a large increase in accuracy (item 20) where a 32% increase in accuracy is evident for the control group in contrast to the experimental group's increase of 9%. In fact, for this one item the control group on the posttest outperforms the norm group by 27%, whereas the experimental group performs at an equivalent level to the native speaker norm group.

There are some items for which both the control and experimental groups have the same accuracy as the norm, e.g., item 4 and 5, and for which there is minimal change from pretest to posttest. Critically, in both these scenes there is a strong reliance on the verbal channel and vocalic communication. For example, in item 4, which is a 'kinship' scene, a teenage girl is talking about her hair cut and is using colloquial language with vocalic interaction as part of the turn-taking. Interestingly, this scene is primarily reliant on the verbal channel of communication for its correct interpretation. In contrast, in item 14, which also focuses on kinship, two teenagers are sitting together and interacting, and the respondent is asked to judge whether they are brother and sister or two friends who have known each other for about three months. The control group performs at a much lower level of accuracy than the norm and there is no change from the pretest to the posttest in the accuracy of response, whereas while the experimental group performs similarly to the control group in the pretest, choosing the correct answer 60% of the time (not significantly higher than chance), on the posttest their level of accurate response has dramatically increased to 80%, being similar to, and in fact, slightly higher in accuracy than the native speaker norm group.

**Figure 5.1: Differences in Accuracy between Post and Pretests on Understanding of Nonverbal Communication (%)**

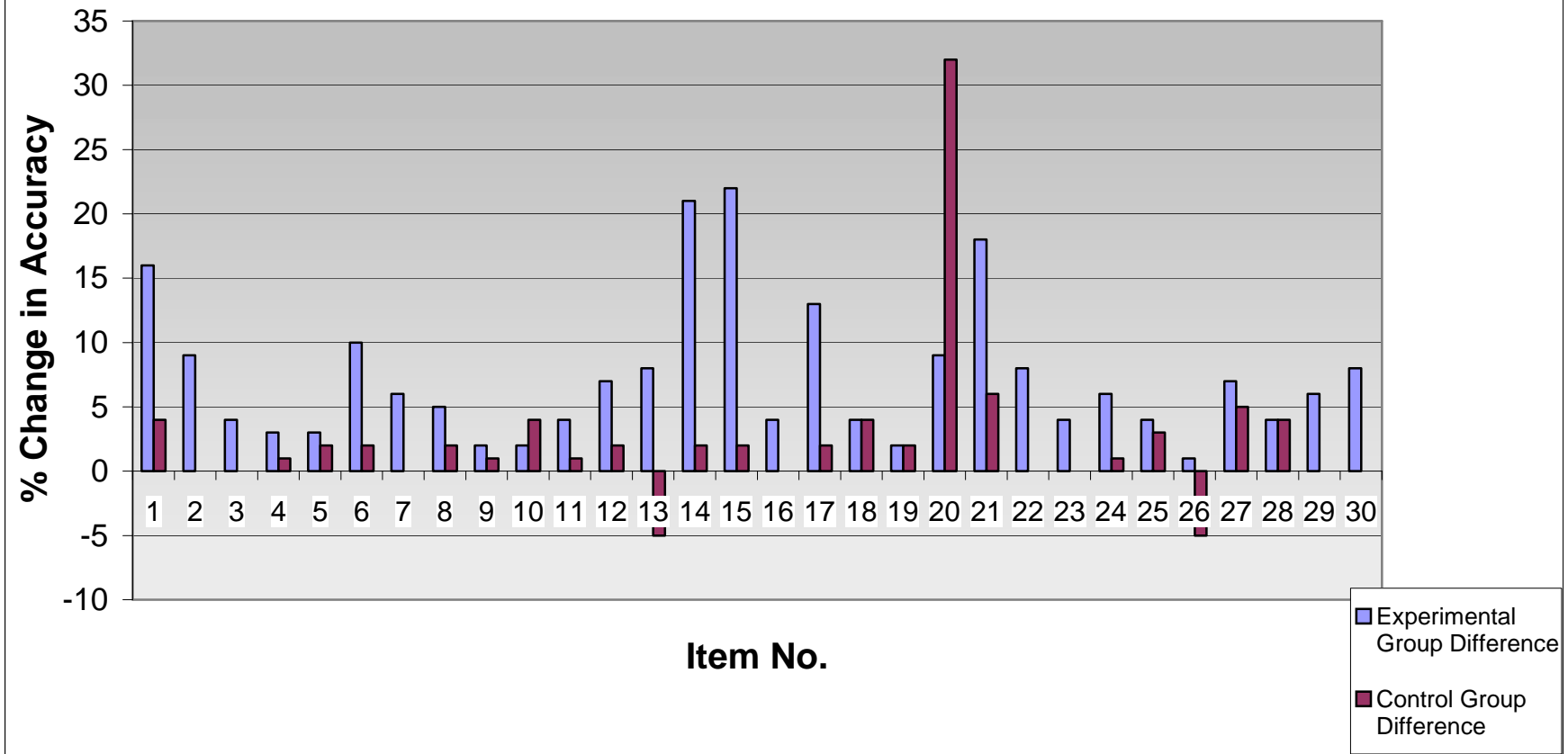


Table 5.2 indicates the level of performance for each group in pretest and posttest compared with the chance and norm group scores on each of the 5 subscales (i.e., kinship, intimacy, status, deception and competition), derived from categorisation of the 30 items based on their primary focus. On the pretest, as would be anticipated from their slightly higher overall mean score, the control group performs slightly better than the experimental group in all subscales, although in all subscales other than ‘competition’ their averages are well below the native speaker norm group. In the posttest the control group has made little improvement towards native speaker norms in decoding nonverbal cues other than in the ‘intimacy’ subscale, in which it has improved to a comparable extent to the experimental group, and like that group outperforms the native speaker norm group. By contrast, the experimental group performed better on the posttest in all but one subscale (‘intimacy’, which was equal), and actually clearly outperforms the norm group as well in three subscales.

From this data and analysis it appears that the interpreting and practising experiences provided to the experimental group have assisted them in obtaining a level of understanding of nonverbal codes that is roughly equivalent to that of the native speaking norm group. Furthermore, the level of improvement made by the experimental group is uniform across the various subscale areas with an improvement of approximately 7% in each compared with the control group’s fairly uniform improvement in accuracy of only about 2% on each subscale.

Table 5.2:

*Comparison of Performance on the Subscales for Understanding of Nonverbal Communication – Pre and Post Test (% correct)*

Subscale	Chance Score	Norm Group	Control Group		Experimental Group	
			Pretest	Posttest	Pretest	Posttest
Kinship	36.7	59.7	53.3	56.2	52.2	61.0
Intimacy	36.7	50.2	45.7	51.3	45.0	51.3
Status	47.3	52.5	46.3	47.8	45.2	52.7
Deception	39.3	52.8	46.3	47.7	45.5	52.7
Competition	47.3	63.8	62.5	63.2	61.2	68.0
Total	41.5 $\pm$ 5.44	55.8 $\pm$ 5.71	50.8 $\pm$ 7.24	53.2 $\pm$ 6.56	49.8 $\pm$ 7.04	57.1 $\pm$ 7.18

## Shorts Answers about Thai Students' Understanding of Aspects of Nonverbal Communication

This section comprises seven sections dealing with the responses of the students to the short answer guided questions dealing with their understanding of aspects of nonverbal communication. Students in the control and experimental groups were asked to respond to the same questions twice, at the pretest and posttest. To make the participants feel at ease in answering the questions in writing they were allowed to write their answers in Thai and it was emphasised that an informal style of writing was quite acceptable. In analysing the responses and comparing them from the pre to the posttest, the students' answers were translated into English.

Overall in comparing the short answer responses, it was evident that the answers of the students in the control group at the pretest and posttest were very similar in their focus and range. Further, the responses of the experimental group in the pretest are very similar in their focus and range to those of students in the control group. Whilst many of the posttest short answers of the experimental group were similar to those provided in the pretest, there were, nevertheless, some distinguishable differences. Accordingly, the following paragraphs will present the results of the short answer responses grouping the discussion of responses into two sections for each area of nonverbal communication, based on the overall pattern of similarity and difference in responses.

### *Happiness*

Guided questions: (a) if you feel happy, how do you express your feeling?, and (b) do you think Thai and native English persons express emotion of happiness in the same or different ways (give samples and reasons)?

#### *The Control Group (Pretest and Posttest) and the Experimental Group (Pretest)*

Most students wrote that they would express the feeling of happiness through facial expressions and eyes, and with actions such as smiling, laughing, whistling, singing songs, clapping hands, and jumping around as well as talking/telling friends and relatives about the reason of happiness. Cha said that "I will smile through my

mouth and eyes happily.” In extrapolating further, Than said “I sometimes cry when I am very happy” and Asard said “If I am very happy, I may buy my friends some meals or drinks.”

Most students expressed the view that Thai and native speakers would do the same when they were happy because happiness is an ‘international’ feeling, but more than half of them said that they felt that English native speakers would be more active and expressive in demonstrating their happiness explaining their view that their culture is more direct, e.g., louder laughing, talking, vocalic communication, kissing, and hugging. This view was also reflected in their comments that English native speakers are higher in self-confidence than Thais. Ji’s perception was that “Native speakers are overacting when they are happy” while Cha said “Native speakers don’t hide the feeling, they will display it directly.” Further, Nis gave a specific example of her expectation of English speakers’ demonstrativeness, writing that “native speakers may raise two arms up at face level, and shouting yes! yes!.”

#### *The Experimental Group (Posttest)*

In the posttest most of the experimental group responded similarly in explaining the expression of their feeling of happiness as they did in the pretest and as the control group did in both pre and posttests. The discussion below focuses on differences in their responses that were evident in the posttest. A number commented that after studying nonverbal communication from the video clips, films, and practising role plays, they had observed that when native speakers were happy, they would smile but their smile was different from the normal Thai smile. In addition, they provided more detail in their responses. The observation in relation to this was that English speakers smiled through all their facial features - eyes, lips and other facial features happily as well as laughing loudly, and that these nonverbal cues are congruent with the context in which they were talking. Chan wrote “While doing the role play, I found that Isabel [one of the American girls] would smile happily through her eyes, lips and facial expressions when she was talking about an interesting story.” Jane said that “In the role play when I talked with Sarah who was always talking about funny stories, she always smiled happily and laughed, she laughed loudly and did not put her hand on her mouth. In Thai culture females cannot laugh loudly and have to put their hand on the mouth when laughing.” Similarly, Su said “When I did role play with Sarah, I

found that when she was talking about her cat, she smiled through her eyes and her facial expression was happy as well as her voice, too.” Some students (e.g., Sup and Suwa) said that female native speakers laughed loudly while Thai females are allowed only to smile. Most of the experimental students in the posttest wrote that with the feeling of happiness, native speakers usually did some hugging and kissing. They explained that this is different from Thai culture, in which hugging and kissing cannot be done in public places. Wara said “In the films that I watched, I found that native speakers always hug and kiss when they are happy, and they do in public places, these cannot be done in Thai society.” Orn said “In the film (‘While you were sleeping’) at the end of the story the main actor and actress are happy and they do kissing without any embarrassment, this different from Thai people, even hugging is impossible.”

### *Anger*

Guided questions: (a) when you are angry, in what way/s do you show your anger?, and (b) do you think Thai and native English persons express emotion of anger in the same or different ways (give samples and reasons)?

#### *The Control Group (Pretest and Posttest) and the Experimental Group (Pretest)*

Most students wrote that what they did when they were angry depended on the person they were interacting with. If that person was a friend, they would have a serious face and aggressive eye contact, but if that person was older than them, e.g., parents and teachers, normally they kept quiet or kept away from that person because it is impolite to let other people know that you are angry. Ji wrote “if I get angry with my parents or teachers, I will not express any facial expressions or eye contact, I will keep quiet because they are older than me, I have to pay respect to them.” However, if they could not hold back with their feeling of anger, they might speak with a loud voice and show some form of aggressive behaviour or even physically hurt that person (very rarely though). Cha explained her response to feeling angry: “I always cry when I get angry, I couldn’t stop crying.” Half of the students said that being quiet or aggressive when getting angry depended on the family background, too.

Duan wrote “I will be quiet and won’t talk with a person who makes me angry.”, whereas Nis said “I rarely get angry but if so, I wish I could make that person get injured by me.” Nat explained how she deals with her anger, “I will complain about what gets me angry with my teddy bear or my close friends.”

Most of the students wrote that they felt that English native speakers would do the same as Thai people, but that they would do it in a more pronounced way, such as speaking louder, being more aggressive in their behaviours, and saying out loud what made them angry. Duan said “I noticed from the English films that native speakers sometimes damage things around them when they get angry.” Nis wrote “the same as Thai people, I saw in the film when a wife knew that her husband had an affair with another woman, she hit both of them.” Nat said “I had an American female friend, she had a PhD in education, she got angry with me because I put some toffee on her eye lid, and she roared at me and tried to get revenge.”

#### *The Experimental Group (Posttest)*

Most of the experimental group students in the posttest agreed that in many respects Thai and English native speakers get angry in the same way, but that the difference was that when Thai people get angry, their facial expression would remain almost neutral, whereas English native speakers would present their anger through facial expressions as well as speaking very loudly, and behaving aggressively. They gave considerable detail in their answers drawing on the films that they had watched, and the video clips, and role play practice. Most expressed the view that Erin, one of the actors in the films, is best at presenting the feeling of anger. For example, Khani wrote “In the film (Erin Brokovich) Erin, the main actor, got angry because she was sacked by her boss, she got a red face, talked aggressively with her boss.” Chan explained “When Erin was angry with her boss, then, she spoke very quickly with a high tone, arguing aggressively, and never let any chance for her boss to speak up.” Jane also drew on her experience “Once I experienced the feeling of anger of the native speaker [interestingly in this example, the person was her French lecturer who is a French person], he was angry because most of us did not do the homework, he dumped the books on the desk heavily, walk out from the classroom, and slammed the door loudly, all the Thai students were scared because a Thai lecturer would not

behave like this. A Thai lecturer would present a serious face and shame us seriously.”

Other explanations also reflected a certain level of simplistic generalisation, such as Thiti who wrote that “When Thai males get angry, they always physically fight with each other, and try to get the other hurt. This is different from English native speakers, who rarely hit each other, but they always give rude hand gestures or rude words.” Some Thai students, for example, Natti wrote that “when native speakers get angry, they will let the other person know directly both verbally and nonverbally, on the one hand, some Thai people did not, they pretend to be good, but they will talk badly behind that person.” Orn follows a similar line “Thai students when we get angry with the teachers we can’t argue with them, we have to be quiet, and not directly express a feeling of anger nonverbally.” Kittti said “I was told by my parents that when I get angry, I should be quiet, walk away from that person if I could, but if I can’t do that I should count the number from one to two and three onward until I calm down.” Nu said “I think, Thai people when they get angry, they will not behave aggressively because we believe that it is a bad manner but native speakers are different because they are from a direct culture.”

### *Disgust*

Guided questions: (a) when you have a feeling of disgust, how do you express this? and (b) do you think Thai and native English persons express disgust in the same or different ways (give samples and reasons)?

#### *The Control Group (Pretest and Posttest) and the Experimental Group (Pretest)*

Most of the students agreed that if they felt disgust about an animal or object, they would say a word that expresses such disgust, such as ‘Yee,’ ‘Ee,’ or ‘Wae,’ (the word ‘wae’ explaining the vomit action), with an accompanying facial expression to express disgust, and will look to share their disgust with their friend/s and relative/s, and run/walk away. Cha wrote “I will scream and run into my friends if I see worms.” Duan wrote “I won’t look at that disgusting things/animals and run away.” However, if they felt disgust because of a person’s behaviour, they would keep away and hide their feeling. Pass wrote “If I feel disgusted by a person, I won’t let him/her

know because they might lose their confidence.” There was one student who said that presenting such a feeling of disgust was bad behaviour in Thai culture, and that educated people should not behave that way. This student wrote that only uneducated persons would show their disgust, explaining “I have rarely expressed a feeling of disgust, but if I do, I only talk with my closest friend.” This behaviour is supposed to be passed down from generation to generation, and accepted. Su expressed the view that “Thai and native English speakers express feelings of disgust with different approaches because they have different family backgrounds, environments, education, and cultures.”

Most of the students said Thai and native English speakers would do the same as Thai people did both towards animals or objects or human beings, but explained that each group uses different words/sounds, and English speakers express their feelings through eye contact and facial expressions more obviously than Thai people. The natural inclination of both, in their view, is to run or walk away. Chalerm said “I think native speakers will say ‘yuck’ when they feel something is disgusting.” Ji said “I guess that native speakers will give more comments to the person that they feel disgust towards”. Kan compared between Thai and native English speakers when feeling disgust “Thai people are more likely to express their feeling of disgust through eye contact, and native speakers are the same, but with more emotion, thus, they will express through eye contact, facial expression, and speaking.” One student, Sai, emphasised the difference, writing “Thai and English native speakers express feelings of disgust differently. Thais will keep quiet while English native speakers will speak up.”

#### *The Experimental Group (Posttest)*

In the posttest most of the experimental group gave more examples of words that native speakers used to express their disgust drawing on examples from the films that they had watched and studied. Thiti said apart from the words ‘Yuck,’ (control group in pre and posttest and experimental group in pretest), native speakers said ‘God,’ or ‘Jesus,’ or ‘Gees.’ Pari said, “I saw ‘Erin’ in the film express facial expressions of disgust obviously when she did the data collection of contaminated waste water from a factory, she saw a dead frog and picked up that frog with an expression of disgust.” Kitti said “I think when native speakers feel disgust with someone’s talking, he/she will say “Shut up,” but in Thai culture, I think we don’t

say directly.” Nee said “I saw Erin felt disgusted at the noise of a neighbour’s motor bike while her kid was sleeping, she went out and told that guy with a serious facial expression and aggressive voice.” Phan said “I think, English native speakers have a unique facial expression when they feel disgusted compared to Thais, who don’t have the same expression.” Suwa said “I had a talk with Sarah, she said that she gets bored of doing role play with Thai students because of their boring facial expression and voice, and she said that if I didn’t learn that native speakers are direct person, I would feel bad.” Arun wrote “I saw Erin felt disgusted when she was boiling some water for her small kid, then she saw a cockroach. She presented a frightened and disgusted facial expression with a swear word.”

### *Eye Contact*

Guided questions are: (a) to what extent do you look directly into the eyes of native English speakers?, and (b) do you think Thai and native English persons behave in the same way or differently in how they look into the eyes of the person they are speaking with (give samples and reasons)?

### *The Control Group (Pretest and Posttest) and the Experimental Group (Pretest)*

Across the responses of the students there was wide ranging agreement that eye contact with native speakers during conversation took place for three main reasons. First, to pay attention and express sincerity as well as to indicate an understanding of what native speakers said and, thirdly, to signify that they did not understand what the native speakers said, as well as to check whether the native speakers understood whether they had communicated or not. However, most students also wrote that when making eye contact with native speakers, they did not prolong their eye contact with the English native speakers’ eyes all the time. They looked into the eyes of their interlocutor and looked away from time to time. A significant proportion of students (but less than half) said that at the first meeting with a person they did not make eye contact with English native speakers, but when they were familiar with them they would make eye contact. For example, Jira wrote “If I am not confident to do eye contact with native speakers, I will look at the space between the two eye brows of the native speakers.” Than said “In Thai culture making eye contact when talking is

impolite, particularly between children and adults, this could lead to miscommunication with English native speakers miscommunication, I think.”

Most students commented that they rarely had the chance to practise eye contact with English native speakers, and, significantly, mostly they did not make eye contact with English native speaking teachers in the classroom. Duan said “I noticed that after my native speaking teacher has ended his talk, he will look at Thai students’ eyes to ask by eye contact ‘do you understand?’”. Half of the students agreed that native speakers made eye contact the same as Thai people did, particularly when miscommunication occurred, and expressed the view that making eye contact was good manners when interacting in both Thai and English cultures. However, half of the Thai students agreed that Thai and English native speakers did eye contact in different ways. These students said that they were not confident to make eye contact with native speakers. They believed that their English speaking skills were not good, as well as having been told by parents and teachers during childhood not to make eye contact with elder persons and strangers. Pass said “I think my English is bad, and I rarely do eye contact with native speakers.” Perd said “Thai women are supposed not to make eye contact with native speakers due to cultural differences.” Jisa said “It is normal in English culture to make eye contact. I think English native speakers may wonder why Thai people do not do eye contact, I find that their eyes are full of questions. Oppositely, if I am confident to make eye contact with them, their eye contact is happy and full of admiration.”

Further, Nat said “I think Thai people are shy so that they cannot make eye contact with English native speakers.” Natta said “My parents always told me to believe what parents and teachers say, not to argue and do eye contact with these people because it is rude.” Tip wrote “It’s a habit of Thai people not to make eye contact while communicating because Thai people are shy and scared to speak with wrong grammar.” Pra said “I think that Thai people do not pay attention to eye contact as much as English native speakers do. Thai speakers do not make eye contact with listeners because they are afraid to be asked, while Thai listeners do not make eye contact with Thai speakers because they do not want to answer. That is different from how English native speakers behave.” Anu expressed a similar view when she wrote that “Thai people are shy to make eye contact but native speakers are more open-minded and confident.” Sura had a different view and experience, she wrote “Thai and native English speakers make eye contact the same when they want to express their feelings/emotions.”

### *The Experimental Group (Posttest)*

Most of the experimental group in the posttest gave more details of eye contact than they had in the pretest and their control group peers had in both the pre and posttests. In providing these details they drew on both their experiences with native English speakers in the role plays and the actors/actresses that they saw in the films and a number demonstrated quite a sophisticated understanding of the variation in eye contact amongst English speakers. Khani wrote “When Erin got angry because she was sacked by her boss, an old lawyer, she stared at him aggressively, and waited for a reply.” Jane explained “From the film “While you were sleeping” I found that when the main actress told a lie to the main actor that she was his brother’s girlfriend, she avoided making eye contact with him.” Pari wrote “I saw Erin made eye contact with the lawyer when they were in the court. I think Erin did that because she wanted to signal that she was listening or wondering or disagreeing.” Su reflected “I found that during a role play with Isabel, she always made eye contact with me. I think that this is good manners in English culture. I realised and responded to her in the same way.”

### *Hand Movements/Gestures*

Guided questions: (a) how much do you use hand movements/gestures when you are talking with native English speakers, for example, your 5-year old youngest sister is lost at a department store, thus, you explain her figure (e.g. how tall, fat, etc. she is) to the receptionist to assist you to find her?, and (b) do you think Thai and native English persons use hand gestures in the same or different ways (give examples and reasons)?

### *The Control Group (Pretest and Posttest) and the Experimental Group (Pretest)*

Most students in these groups at these times agreed that they used hand movements/gestures when communicating with English native speakers in order to make it easy for native speakers to understand what they said or to express their strong feelings. They found that this nonverbal cue was easy and quick to do and to understand. Half of them said they always used hand movements/gestures when they did not know what to say (e.g., Pass said “I always use hand gestures when I can’t

explain in words with native speakers”). The other half said they sometimes used hand gestures, but only when communication had broken down. Ben wrote “I will use hand gestures when native speakers don’t understand what I explained” and Wan explained “I use hand gestures because my English is not good.” Jira said “I think that human beings will use more hand movement when they speak in a different language.” Kan focussed more on the value of hand gestures for communication of emotions, “I will use hand gestures when I want to emphasise my feeling.” Than said “In Thai culture we don’t use hand gestures because it is considered to be impolite, thus, older Thai people do not use them.” San also focussed on expectations about hand gestures and wrote “I don’t use hand gestures with parents and teachers because it is impolite.”

Most students said that Thai and English native speakers used the same hand movements/gestures to illustrate their communication because it was international. However, the difference was native speakers would apply more hand movements/gestures than Thai people did because of their perception of cultural differences. Naree explained that “I think native English speakers use more hand gestures than Thai people because in Thai culture it is considered to be rude” and Wi similarly commented “Native speakers overact, they tend to use more hand gestures than Thais.” In contrast, their perception was that Thai people were shy to speak with native speakers. In the case of Thai people, they were not patient in using hand movements and they might stop using hand movements if native speakers did not understand. On the other hand, English native speakers would try various methods to make Thai people understand what they wanted to communicate. Interestingly, one student said that when native speakers talked with native speakers, they would use less hand movements/gestures because they don’t have any problem of language. For example, Wan wrote “I think native speakers don’t use hand movements when talking with native speakers because they speak the same language.”

#### *The Experimental Group (Posttest)*

Most of the students in the experimental group in the posttest explained more in detail of their experiences of hand movements/gestures when doing role plays and watching films as well as the video clips that they watched. There was evidence of their more sophisticated understanding in their responses with examples of a range of

different uses of hand gestures. Chan wrote “I saw Isabel always used hand movements when she explained that she could drive a car, and would drive me home.” Jane explained “From watching the films and video clips and role play with native speakers, and comparing with Thai culture, I found that in Thai culture we have hand gestures, but they are different from the native English speakers’ ones. Ours are unique in our own ways.” Thiti wrote about her feelings, “One of hand gestures that is a rude one, I won’t use it. I feel uncomfortable. I think Thai people avoid using it, in our culture we seem not to use the impolite hand gesture.” Pari wrote about the value of hand gestures for communication, explaining “I understood what the main actress tried to tell a nurse that she was the girlfriend of the man whose life she had saved.” Orn said “I was surprised that the hand gesture of thumbs up means good luck or you have done well, while in Thai culture, it means I am angry with you.” Su said “From the films that I watched, native speakers when they said hi or hello in a long distance, they will raise one of their hands, but in Thai we don’t do that because we believe that when greeting we use only words, not a hand movement which is considered impolite.”

### *Touching*

Guided questions: (a) in case of touching, how often do you touch when you speak with native English speakers?, (b) what sorts of touching?, (c) between Thai and native English persons, which ones do touching more often (give personal reasons)?, and (d) what are the similarities and differences in touching behaviour?

### *The Control Group (Pretest and Posttest) and the Experimental Group (Pretest)*

The responses of the students in the control group at both the pre and posttests and the experimental group in the pretest indicate a sense of the alien in the way they view aspects of the touching behaviour they have observed used by English native speakers. Less than half of Thai students said that they would touch an English native speaker at first meeting, but indicated that if they did, it would be hand shaking only. Later on, when they had become familiar with an English native speaker, they would accept touching with native speakers (e.g., hand shaking and patting). In doing this

the students who responded explained that touching reduced feelings of shyness or worry or lack of comfort with native speakers that resulted from cultural differences. More than half of the students did not touch English native speakers at all, as Cha explained “I don’t touch native speakers because in Thai culture we don’t do hugging or kissing, but in English culture they do.” Ben made a similar point “I don’t touch native speakers because I think it is not good to touch them, it is bad Thai manners, I want to show honour to them by not touching.” Pra and Rat both indicated that they had never touched an English native speaker and each explained “I don’t allow native speakers to touch me too because it is not my culture.”

Further, Nat had a more detailed explanation about the choices she made “I don’t always touch native speakers but If I do, I will touch legs, arms or shoulder but not head, I think native speakers do hand shaking, hugging and kissing because they are in the cold climate, doing those behaviours keep them warm.” For Natta touching was not something she felt able to do, especially across the gender divide as she explains “I am a shy girl, I am not brave to touch native speakers, Thai females are taught not to be touched by men, but in English culture I think, touching means sincerity.” Kan interprets the meaning of touching in different cultures “In Thai culture touching signifies familiar relationship while in English culture it means love and support.” and Thip explains further “In Thai culture it is acceptable for an adult to touch children’s head or cheeks as a sign of warm welcome and love.” In contrast to many of the others, Wi wrote “If I get familiar with native speakers, I will touch them or let them touch me in some contexts.”

Most of the students showed some awareness that Thais and English native speakers did touching, but with differences in function, approach and frequency. For example, the commonly held view was that English native speakers do kissing, hugging, and hand shaking for greeting, but Thai people do not. As Niss wrote “Native speakers do touching at the first time they meet but Thais don’t do this, just greeting only.” The students expressed the view that English native speakers did more touching and with greater frequency than Thais because native speakers do not care about touching and use it to get familiar. Chalerm explained “Native speakers believe that touching is normal and accepted in English culture” and Anu wrote that “In English culture they touch shoulder and head but it is not permitted to touch a Thai’s shoulder and head.” In fact, in Thai culture to be polite and to show honour to the guests, there was not any touching, particularly between different sexes. As Perd

wrote “In Thai culture it is accepted to touch between the same sex, not different sexes, thus, I will touch only female native speakers by touching arms, hand shaking, and patting only.” Pass expressed a similar view writing “I am very concerned with touching with native speakers, in Thai culture men are not allowed to touch women.”

### *The Experimental Group (Posttest)*

Most Thai students in the experimental group indicated that they felt more comfortable in doing more touching with English native speakers (e.g., hand shaking, patting, and hugging) during the post role play after they had watched films, video clips, and experienced talking with native speakers during the pre role play. Most of them agreed that they had experienced touching when practising role play in this study. As Khani wrote “I did hugging with English native speakers at the post role play, I felt comfortable doing it.”

The responses of the experimental group in the posttest indicate a more developed understanding about cultural differences between Thais and English native speakers in their use of touching behaviour in interactions, but they continue to be clear in differentiating what aspects of this touching behaviour may be acceptable for Thais to use. Most of the students in the experimental group agreed that native speakers do more touching than Thais, explaining that they mostly do these when they first meet and when they say good-bye, for example, Pari said “In the film (“While you were sleeping”) I noticed that the main actress went to a Christmas party at her boyfriends, and they kissed before they were leaving, I think as a Thai, we have to learn to know but not to learn to do.” Kitti expressed a somewhat contrary opinion about Thai and English native speakers’ touching behaviour distinguishing between use of touching in greeting and farewelling and its use within a conversation writing that “I think Thai people do more touching than native speakers. Thai people seem to touch (touching hands, arms, and legs) each other when talking more often than native speakers, whereas native speakers do kissing and hugging before and after talking as greeting and farewell, they don’t touch often during the conversation.” Natta wrote similarly to Kitti, “I think in Thai culture we don’t touch for greeting and farewell, but we do more touching during conversation, such as touching hands, arms, and leg, and the function of these touching is to get attention from the other interactant to listen to him/her, however, this will be OK only with the same sex, not different sexes.”

Despite these experiences and a greater understanding of how English native speakers use touching behaviour most of the students in the experimental group still continued to express the view that touching across sexes is not acceptable in Thai people's interactions. A few students continued to also not accept touching of Thais with English native speakers (even in greeting gestures such as hugging or hand shaking) because they believed that it is against the Thai culture. Jane said "I always communicate with old native English speakers, thus, I do not do hand shaking or hugging with them because it is impolite, however, with English native speakers who are the same age with me if they are girls, I will do but if they are boys, I won't." A few of them even applied some touching (patting) with English native speakers when they talked to them. Chan said "I once patted one of my English speaking lecturers, and I found that it's OK." However, this student also agreed that "In Thai culture I still believe that it's a bad behaviour to do touching between different sexes, if a Thai boy touches Thai girls, he will be blamed as taking advantage from touching, and if a Thai girl touches Thai boys, those girls will be blamed as being a hot chick, Thai culture is different from English culture." Karn compared the nonverbal cue when people first meet "In Thai culture we do a 'wai' while in English culture they do kissing and hugging."

### *Vocalic Communication*

Guided questions: (a) do you usually use vocalising whilst listening to indicate that you are paying attention to the person talking to you (e.g., yes, uhm, ah ha; henceforth referred to as 'back channelling') when you speak with native English speakers?, and (b) do you think Thai and native English persons use back channelling in the same or different ways (give samples and reasons)?

### *The Control Group (Pretest and Posttest) and the Experimental Group (Pretest)*

More than half of the students in the control group at the pre and posttests and the experimental group at the pretest agreed that they always used vocalic communication when communicating with English native speakers in order to let the native speakers know that they agreed, or mis/understood, or were expressing a

feeling of surprise or shock. Niss wrote “I use vocalic communication often when I talk with native speakers, such as ‘uhm’, but not overacting.” Similarly, Jira explained “I remember how native speakers do vocalic communication from English films and during high school education, my English teachers taught me English vocalic communication, such as saying ‘ouch’ when I get hurt” and Natt said “I always use English vocalic communication, for example ‘oops,’ or ‘god’ or ‘oh la la’ when I do some mistakes, and say ‘oh’ or ‘wow’ when I am happy or surprised, and say ‘damn’ when I get angry.” However, less than half of the students said that they had got used to applying English vocalic communication when talking with native speakers explaining that this was not their natural habit. Many commented that they still used Thai vocalic communication when communicating in English, such as Pass’ comment that “I always use Thai vocalic communication when talking with native speakers, for example ‘ooy’ or ‘er’”.

Most students wrote that Thai and native English speakers used vocalic communication in interactions, but with different words, e.g., native speakers used ‘ah ha,’ ‘uhm,’ ‘oops’ while Thai people use ‘kha,’ ‘krap,’ etc, further, in Thai culture the students commented that they had been taught by Thai adults to avoid using vocalic communication and facial expressions with parents, teachers, and elderly person because it is considered to be rude. Jira said “I get told by my parents to say ‘yes’ without nodding or ‘no’ without moving my face from left to right.” Further, some commented that they perceived English native speakers to be overacting when applying vocalic communication. Niss wrote “I notice that native speakers when they get surprised they say “Oh my God” with obvious surprised facial expression.”

#### *The Experimental Group (Posttest)*

Most of the students in the experimental group in their responses posttest agreed that vocalic communication plays a central role in communicating in English with native speakers. However, in practice less than half of them tried to apply this nonverbal cue in their English communication with native speakers because they had not got used to the conventions. In this respect they were similar to the students in the other group and test times. Most of them agreed that Thai people do not often use vocal communication when formally communicating in Thai because it is considered

to be impolite. Jane said “In Thai culture it is impolite to make a voice that is not verbal language from the throat or neck, particularly with older persons.”

The responses of the group in the posttest do indicate some difference in the level of understanding of English native speaker vocalic communication practices indicating a heightened awareness of this feature of nonverbal communication. Nat wrote “I noticed that native speakers when they do vocalic communication, they also do facial expressions that are congruent with that vocalic communication, as well.” Pari commented “I have never realised that vocalic communication is very important in communication in English until I had studied nonverbal communication as well as watching the films, video clips and practising role play. I have found that vocalic communication in English makes communication colourful and natural, for example in the film (“While you were sleeping”) the main actress always used this nonverbal cue with her boyfriend, and it made communication go well. However, vocalic communication is not popular in Thai culture because it is not polite.” Kitti wrote about the impact of the teaching intervention on her behaviour “Previously, I never use vocalic communication when talking with native speakers, but during the second role play I sometimes use it, such as ‘uhm’.” Ben said “I found that native speakers and Thai people use vocalic communication differently, Thai people are supposed not to do this nonverbal cue while listening because it is impolite or interrupting the conversation, but in English culture it is important as it means, I am listening to you, I understand what you are saying.”

#### Guided Questions from the Post Individual Interview

The three main guided questions from the post individual interview were analysed qualitatively adopting a compare and contrast approach (i.e. comparing the control and the experimental groups’ answers) to describe Thai students’ personal experiences of communicating with native English speakers in details. To make Thai students feel easy and comfortable to give the authentic and original data, they were told to do it in an informal Thai language, and then the answers were translated into English.

*Personal Experiences of Communicating and Interpreting/Understanding  
Nonverbally in English with Native Speakers*

This sub section combines two questions from the post individual interview (i.e., question # 1 (i.e., what are your personal experiences of communicating nonverbally in English? have you faced any difficulties? why? what strategies have you applied?) and 2 (i.e., what are your personal experiences in interpreting/understanding native English speakers' non-verbal communication? have you faced any difficulties? why? how? which strategies have you applied to your communication?). Four sub questions were asked to find out Thai students' personal experiences of communicating and interpreting/understanding nonverbally in English.

*The Control Group*

All students in the control group accepted that they had experience of communicating and interpreting/understanding verbally in English with native speakers. Noot said "The first time that I talked with native speakers, I felt strange that they always use nonverbal communication when speaking, but later on I am OK." Most of them agreed that they have faced difficulties in communicating and interpreting/understanding nonverbally in English. Most of the problems were about not using enough/appropriate nonverbal cues because they focused on verbal communication as they did not want to speak with wrong grammar and incorrect pronunciation, as well as they paid attention to what native speakers were speaking in terms of vocabulary and accents, thus, they did not do appropriate eye contact or hand movements/gestures, etc. and also did not notice how native speakers communicated nonverbally.

Most of the students said that sometimes they could not explain/describe objects/events in English words, thus, they needed to use hand movements to support verbal communication. However, they found that sometimes it does not work. Daw said "Once I used hand movement to explain about a particular kind of ship but the English speaking lecturer did not understand, I think because of cultural differences." Some of the students used vocalic communication when talking with native speakers. They found that they could not produce the same voice of vocalic communication in

English, and this resulted in miscommunication, such as Wanna said “I try to say ‘aha’ with native speakers but they do not understand me, I think, I might not say exactly as native speakers do. I think, I should get more practice.” Pred said “I always use Thai vocalic communication when talking with native speakers, such as ‘ooy’ (the same as ‘whoops’ in English).” Regarding hand shaking, they said that they are not familiar with this nonverbal cue. Podu said “I always forget to do hand shaking with native speakers.” Chira said “I sometime don’t understand native speakers’ hand movement.” There was one student that said she did not have a problem with communicating nonverbally, i.e., Nat, she said “Nonverbal communication makes my talk with native speakers understandable. I always raise my shoulders if I don’t understand/know, I will show my thumb up to signify if very good, on the other hand, to show the thumb down for something bad, if I am hungry, I will touch my stomach, and I found that, native speakers understand what I try to communicate.”

They said that they solved these problems by trying to gain more self-confidence in communicating in English, get more practice in speaking English with native speakers, particularly correct grammar and pronunciation. Then they can improve communicating and interpreting/understanding nonverbally. Chi said “I am very shy when speaking with native speakers, and I never do eye contact with them.” To improve nonverbal communication skill, they suggested that they should get more exposure to communicate with native speakers as well as study nonverbal communication from the classrooms, films, and video clips. Natta said “I think, I can improve my skill of nonverbal communication by watching English films, and see how they use nonverbal communication.”

Further, some students said that if nonverbal cues that they produced did not help their communication, they always repeated what they said. Kan said “I always repeat what I said if native speakers did not understand me.” A few students said that sometimes nonverbal communication caused them a problem in communicating as native speakers did not understand them or it took time to understand. Than said “I found that it caused me a lot of problems when I used nonverbal cues, such as hand movement to explain something, and even sometimes the native speakers understood but it took a long time to explain.” Thip said “I tried to explain what the ‘Prapathomjedi’ (pagoda) looked like by hand movement, but the native speakers did not understand.” Thipa said “My problem is I don’t understand what native speakers

said, for example, once I was in Bangkok and the native speakers wanted to ask me where the shopping centre was, it took me a long time to understand his question, and then it was difficult for me to give him a direction both verbally and nonverbally.”

Sai said “Once when I was a first year student, I found that I couldn’t understand what the English speaking lecturer said to me, he spoke quickly, and formally.”

### *The Experimental Group*

Most of the students in the experimental group generally had the same answers with the same main themes as the control group. For example, they said that they had personally experienced communicating and interpreting/understanding nonverbally in English with native speakers. However, the students in the experimental group explained and demonstrated more detail and depth than the control group. They emphasised that watching films and explicit video clips of nonverbal cues and practising role play could enhance their understanding and using nonverbal channels to accompany verbal communication more appropriately than in the past. Most experimental students had less problems interpreting/understanding native speakers’ nonverbal cues as well as gaining more self-confidence in applying nonverbal channels when communicating in English with native speakers. Pon said “At the second role play I applied facial expression, eye contact, gesture, touching and vocalic communication to talk with the native speaker, and found that the conversation went well. For example, when I smiled, I smiled through my eyes and lips, I also do hand shaking, and always keep in mind doing eye contact from time to time.”

Interestingly, most of them always explained their experiences of communicating and interpreting/understanding nonverbally in English in relation to a particular kind of nonverbal cue (e.g., facial expression or eye contact or hand movement, etc.) not in general terms (nonverbal communication) as the control group did. Su said “I usually used vocalic communication, for example ‘umh’ when communicating with Sarah particularly during the second role play, and I found that the communication between me and her went smoothly, I found that the film of “While you were sleeping” is good at demonstrating all nonverbal cues that I have been studying, except facial expression and vocalic communication which could be seen in the film of Erin Brochovich.” Ben said “I agree that watching films could

develop my understanding of nonverbal communication, and I could apply to my talk with native speakers.” Nee said “I realise that one of English speaking lecturers at my faculty always comes to class on time, he always gets an unhappy facial expression if we are running late.”

### *Personal Advice to Others about Learning Nonverbal Communication in English*

Various answers of the students to the question (i.e., what your personal advice would be to others about learning non-verbal communication in English) are discussed in this sub section.

### *The Control Group*

All the students in the control group agreed that it is important to learn nonverbal communication because nonverbal communication plays a crucial role in communication in English. Further, they need to learn more about language and culture as well as intercultural communication. To improve their knowledge and skills of nonverbal communication, intercultural communication, and English culture, they suggested that apart from study/practice these aspects of knowledge from the classroom (role playing) and watching films, they have to get more practice with native speakers in real situations. Most of the students agreed that they should be good at speaking and listening skills in English as a basic performance, then they could improve their nonverbal communication. Chi said “I would advise Thai people to use the international nonverbal cues, such as if you raise your thumb up, it means great or OK but in Thai it means I am angry with you.”

Further, Ju said “We should have an open-minded view to accept and learn new culture.” Jira said “I think, I should improve my speaking and listening skills, thus, I can understand what native speakers want to communicate.” Nut said “I suggest Thai students should learn nonverbal communication from watching video and films because it is easy and cheap, while talking with native speakers is fine but we rarely get a chance to talk with them.” A few students said that Thai people should express their real emotions when communicating with native speakers. Thip said “Thai people should present their real emotion when speaking with native speakers, for example, if you are happy, you should smile happily, I suggest we should not use Thai

culture that hiding your feeling.” Chan said “I believe that if I often speak with native speakers, I would improve my nonverbal communication skill, and I would advise that if you don’t understand native speakers’ nonverbal cues, you have to ask them to make a clarification.”

### *The Experimental Group*

Most of the students in the experimental group had the same answers as the control group. However, there were a few differences. Most of them suggested that Thai students should observe how native speakers use nonverbal communication and that they need to use nonverbal cues when speaking with native speakers more often, and that then they will improve. Su said “I would suggest Thai students to get more observation how native speakers communicate nonverbally.” Orn said “I think if Thai students get more chance to talk with native speakers, their skill of nonverbal communication will be improved.” Wa said “I think if students frequently get more chance to practise using nonverbal communication in person with native speakers, and observing how native speakers use nonverbal cues when communicating, one day we will be good at understanding and interpreting native speakers’ nonverbal communication, or even can communicate verbally in English appropriately.”

There was one student who said that the most important thing for learning nonverbal communication was to understand/interpret native speakers’ nonverbal cues when they are speaking whereas the minor aspect is how Thai students of English can use nonverbal cues appropriately. Further, Thong said “I think a major problem of studying nonverbal communication is how can we understand or interpret what native speakers mean when they communicate nonverbally, and the ability to communicate nonverbally of Thai students is a minor factor that needs to be considered.” Most students in the experimental group agreed that it was easier and more comfortable for them to understand and use facial expression, hand movement, and vocalic communication than touching, such as hand shaking and hugging. Ru said “I always understand and use facial expression, hand movement, and vocalic communication with native speakers.” On said “I am still nervous and feel uncomfortable to do hand shaking and with native speakers because this nonverbal cue is not accepted in Thai culture.” Thiti said “To learn about nonverbal communication, Thai students have to be an open-minded person to accept and understand the other culture, but at the same

time we have to be proud of Thai culture, and the most important thing is, I think Thai students should not use English nonverbal communication when communicating in Thai with Thai people.”

### Conclusion

Through the administration and analysis of the results of the questionnaire assessing students’ understanding of nonverbal behaviour and their qualitative responses to questions about aspects of nonverbal behaviour in Thai and English native speaker contexts this chapter has considered the impact of the two teaching interventions on students’ responses in the pre and posttests. The analysis of the responses to the 30 item interpersonal perception task indicates that students in the experimental group exposed to the teaching intervention that involved explicit teaching about nonverbal communication had a statistically significant greater improvement in their understanding in comparison with the control group. The experimental group exhibits larger change from the pretest to the posttest than that of the control group in all subscales other than the one dealing with items associated with ‘intimacy’ in which both groups changed similarly.

Further, qualitative responses support this finding as they suggest that students in the experimental group have achieved a more developed understanding of aspects of nonverbal communication as used by English native speakers. They felt more comfortable about aspects of native speaker nonverbal communication that they were not familiar with prior to the study, such as greeting, hugging and back channelling. They were even more prepared to adopt aspects of English native speaker nonverbal communication in their communication with native speakers, but still strongly distinguished between behaviour that might be acceptable in an English language context with English native speakers and what is acceptable with fellow Thais. Whilst students in the control group discussed features of nonverbal communication in a way that indicated some awareness of aspects of English nonverbal communication, their responses were less detailed and more formulaic, suggesting that they had a more superficial level of understanding overall as a result of the teaching approach they had been exposed to than students in the experimental group.

## Chapter 6

# The Effectiveness of Using Role Plays and Contemporary English Language Films in Language Teaching

This chapter presents findings and discussion of the effectiveness of using role plays and contemporary English language films in teaching English as a foreign language. The aim of this chapter is to present the results of the pre and posttest role plays, which provide an assessment of the extent to which the teaching interventions impacted on the students' production of nonverbal communication in a role play context, as well as presenting material from the qualitative data collected on the effectiveness of using role plays and contemporary English language films. The chapter is divided into three sections. The first section presents the analysis of the effectiveness of using role plays for the students' production of nonverbal communication, while the second section presents and discusses data on contemporary English language films. The final section summarises the key findings as well as highlighting their significance.

### Effectiveness of Using Role Plays

Role play has been used in language teaching, particularly in the context of English as a second/foreign language, for a variety of purposes to enhance students' second language acquisition (see Chapter 2 for detailed discussion of this). In this study role play has been adopted to provide Thai university students in the experimental group with the opportunity to practise and thereby to assist with their acquisition of intercultural competence in nonverbal communication. In addition, both the control and experimental groups performed role plays with an English native speaker as a component of the pre and post assessment (see Chapter 3). Thus, this section presents both the quantitative and qualitative data result regarding the performance of the two groups in the pre and post assessment role plays as well as drawing on the analysis of the guided questions from the posttest individual interviews (see Appendix E).

Performance of the students in each group in their capacity to produce nonverbal communication acceptable to an English native speaker was assessed through measurement on a rating scale (i.e., nonverbal communication rating scale for role play by English native speakers, see Appendix D). Independently and blindly, four English native speakers viewed the students in the two groups performing pre and post role play assessment (see chapter 3) and rated them on the rating scale. Interrater reliability was analysed to see how reliable and consistent the raters were with each other (see Chapter 3). This rating scale was applied in order to provide data to answer research question # 3 (how does learning about nonverbal communication affect ability to use nonverbal communication appropriately in role played interaction with a native speaker of English?), and test hypothesis # 3 (Thai university students who participated in explicit teaching of nonverbal communication have a higher level of ability to use nonverbal communication appropriately in role playing interaction with an English native speaker than students who participated in the traditional teaching intervention). These research question and hypothesis are answered and tested through the results of the multivariate analysis of covariance (MANCOVA) as well as qualitative analysis of responses to guided questions from individual interviews.

#### *Nonverbal Communication Rating Scale for Role Play with English Native Speakers*

A rating scale of eight aspects of nonverbal communication, i.e. eye contact and gaze, smile, nodding, hand movement, vocal communication, laughing, touching, and shoulder movement (see Appendix D) was developed (i.e. details of construction are provided in Chapter 3). Performance of each student on these ratings was assessed by the 4 English native speaker raters. As explained in Chapter 3, originally 5 English native speakers had participated, however, one was excluded since his rating result was not congruent with the other 4 raters as proved by the MANCOVA analysis. The scale comprises three levels of response: 1 = limited use of this feature of nonverbal communication in relation to what would be expected given the verbal context, 2 = use of this feature of nonverbal communication is to a level that is acceptable and/or appropriate in relation to what would be expected given the verbal context, and 3 = excessive/ overuse of this feature of nonverbal communication in relation to what would be expected given the verbal context (see Appendix D).

As a research instrument a rating scale is considered to have reliability when it is consistent in generating its performance (Hittleman & Simon, 2002). Further, a research instrument is reliable to the degree that it is free of measurement error, where error is formulated as the difference between the marks that individuals actually get on a test and their true scores if it were possible to obtain a perfect measure of their performance (Gall, Gall & Borg, 2005, p. 139). In other words, the reliability of this rating scale can answer yes to these two following questions: a) “Does this rating scale measure what it is intended to measure in a consistent manner?” b) “Are the results going to be similar each time this rating scale is used?” (Hittleman & Simon, 2002, p. 113). To summarise, reliability is the extent in which the same result would be obtained if this rating scale is administered again to the same person under the same circumstance (see Aron & Aron, 1994, 1999, 2003; Hittleman & Simon, 2002; Gay & Airasian, 2003; Gall, Gall, & Borg, 2005).

To validate whether this rating scale is reliable or not, Cronbach’s alpha reliability ( $\infty$ - Coefficient) was utilised. Interestingly, the result was .69 (i.e., nearly .7). This is considered to be average reliability (Kirkendall, Gruber & Johnson, 1987, p. 61)). In general, the reliability coefficient is given in a numerical form, and it is expressed in decimal form, ranging from .00 – 1.00. This signifies that the higher the coefficient, the higher the rating scale’s reliability, i.e., the higher the chance that students’ observed score and true score could be judged similar (Hittleman & Simon, 2002, p. 114). Aron & Aron (2003, p. 607) state that such a test should have a reliability (e.g., Cronbach’s alpha) of at least .6 although preferably closer to .9, but they emphasise that alphas of .6 or even lower are sometimes considered adequate. Hair, Anderson, Tatham, and Black (1998, p. 88) also claim that “... values of .60 to .70 [are] deemed the lower limit of acceptability.” With a Cronbach’s alpha of 0.69 the rating scale adopted in this study can be considered to be at a level that indicates an adequate and acceptable level of reliability, although it needs to be acknowledged that its reliability was at the lower end.

As has been stated previously, the multivariate analysis of covariance (MANCOVA) was adopted to test the effectiveness of using role play as a resource in learning to use nonverbal communication appropriately in intercultural interactions with native English speakers. This statistic is under the umbrella of multivariate statistics, i.e., procedures utilised when two or more dependent variables are involved, focusing on both of the widely applied multivariate procedures (a) multivariate

elaborations of the analysis of variance, and (b) the analysis of covariance (Aron & Aron, 1999, p. 535). Analysis of variance is a procedure for determining whether the difference between the mean scores of two or more groups on a dependent variable is statistically significant (Gall, Gall & Borg, 2005, p. 544), while the analysis of covariance is a procedure for determining whether the difference between the mean scores of two or more groups on a posttest is statistically significant, after adjusting for initial differences between the groups on a pretest (Gall, Gall & Borg, 2005, p. 544).

Multivariate analysis of variance (MANOVA) enables an analysis of variance when there are many dependent variables, i.e., these dependent variables are different measures of approximately the same things, e.g., three different teaching methods (Aron & Aron, 1999, p. 535). Slightly differently, multivariate analysis of covariance (MANCOVA) is an analysis of covariance that has more than one dependent variable. The differences between MANOVA and MANCOVA is that a MANCOVA is a MANOVA in which there are one or more covariances, i.e. variables held constant or controlled for (Aron & Aron, 1999, p. 537), in this case the difference in the scores of the two groups in the pretest.

#### *Ratings of Students in Each Group at the Pre and Posttests*

Table 6.1 presents the pre and posttest mean scores and the associated average mean scores for the control and experimental group on the nonverbal communication rating scale for students' performance in the pre and posttest role plays with English native speakers. The maximum score is three (excessive/overuse of this feature of nonverbal communication in relation to what would be expected given the verbal context) while one is the minimum (limited use of this feature of nonverbal communication in relation to what would be expected given the verbal context). The middle rating score of 'two' refers to use of this feature of nonverbal communication is to a level that is acceptable and/or appropriate in relation to what would be expected given the verbal context (see Appendix D).

Most of the average mean scores of the experimental group are above/approaching 2.0, which, as explained above, is the optimal level as it indicates that the students' nonverbal communication is acceptable and/or appropriate in relation to what would be expected by a native speaker given the verbal context. The average mean scores of the

experimental group are also closer to 2.0 than those of the control group. In only touching and shoulder movement are the average mean scores for the experimental group not close to the desired level of 2. In contrast, none of the average mean scores of the control group is two or above, and the mean scores for four areas, vocalic communication (1.78), and particularly, hand movement (1.51), touching (1.67), and shoulder movement (1.48) are much less than rated by native speakers as being expected given the verbal context.

The average mean score results reflect differences between the groups in their scores on the pre and posttests. Nonverbal communication in all eight categories in both groups moves in a positive direction. There is a similar average amount of change for both groups in the respective categories. Where the group score was at or very close to 2.0 in the pretest, the group change nevertheless led to an increased mean in the posttest, meaning that in two categories in the experimental group, smiling and nodding, the change meant that the group's average nonverbal communication for that feature at the posttest was actually less native like than in the pretest, being a little closer to the rating of being overemphasised, although still closest to the 2.0 rating.

Table 6.1

*Comparison of Mean Scores between Pretest and Posttest, Average Mean, and Differences between Pre and Post on the Nonverbal Communication Rating Scale for Role Play by English Native Speakers, Control and Experimental Group*

Items	Control Group			Experimental Group		
	Pretest	Posttest	Average	Pretest	Posttest	Average
Eye contact and gaze	1.83±0.28	1.93±0.17	1.88±0.18	1.92±0.31	2.01±0.13	1.96±0.10
Smile	1.91±0.33	2.03±0.18	1.97±0.21	2.00±0.35	2.11±0.04	2.05±0.13
Nodding	1.90±0.30	2.00±0.15	1.95±0.16	2.01±0.39	2.11±0.16	2.06±0.19
Hand movement	1.41±0.36	1.61±0.49	1.51±0.33	1.82±0.41	2.01±0.27	1.91±0.30
Vocalic communication	1.73±0.18	1.83±0.13	1.78±0.14	1.92±0.22	2.02±0.18	1.97±0.16
Laughing	1.86±0.33	1.95±0.12	1.90±0.14	1.89±0.16	1.98±0.13	1.93±0.14
Touching	1.62±0.12	1.72±0.08	1.67±0.13	1.75±0.04	1.84±0.13	1.79±0.16
Shoulder movement	1.41±0.26	1.55±0.16	1.48±0.16	1.64±0.20	1.78±0.23	1.71±0.24

The comparison of mean scores between pretest and posttest on the nonverbal communication rating scale for role play performance of nonverbal communication with an English native speaker for the control and experimental groups (Table 6.1) shows that all of the mean scores for the eight aspects of nonverbal communication in

the posttest of the control group are greater than the pretest mean scores, with smiling (1.91 to 2.03) and nodding (1.90 to 2.00) both reaching the target native acceptable level. Mean scores for eye contact and gaze (1.83 to 1.93), vocalic communication (1.73 to 1.83), and laughing (1.86 to 1.95) are also all approaching 2 at the posttest. In contrast, hand movement (1.41 to 1.61), shoulder movement (1.41 to 1.55) and touching (1.62 to 1.72) are rated as being well below the level of usage expected in the verbal context and whilst they move closer to the optimal level between the pre and posttests they remain well below the optimal 2 level.

The experimental group scores higher than the control group at the pretest in all categories and scores on average close (within 0.1) to the optimal level of 2 in the pretest in 4 out of the 8 aspects of nonverbal communication (smile, nodding, vocalic communication, eye contact and gaze) with two others (laughing, hand movement) not much further below. Most of the experimental group's posttest mean scores (i.e., six aspects of nonverbal communication) are at or above the optimal level of 2.0. These are eye contact and gaze (1.92 to 2.01), smile (2.00 to 2.11), nodding (2.01 to 2.11), hand movement (1.82 to 2.01), vocalic communication (1.92 to 2.02), and laughing (1.89 to 1.98). However, touching (1.75 to 1.84) and shoulder movement (1.64 to 1.78) have pretest means that are well below being acceptable to a native speaker in the context and whilst they become more native acceptable in the posttest they are nevertheless some way below the optimal level of 2.0.

On average the amount of improvement on each category is similar for the experimental and control groups, but the higher rating on the pretest means that the experimental group is closer to native acceptable norm in its nonverbal communication in the posttest. The data suggests that both groups of students improved from the pretest to the posttest. This suggests that both teaching intervention had a positive impact, although it is also possible that the experience of interaction with a native speaker in the pretest was also a factor in the improved performance of each group on average in the posttest.

In considering their mean scores, it is noticeable that both groups performed close to a level acceptable to native speakers in the context in smiling, nodding, eye contact and gaze and laughing. This suggests that these four nonverbal cues are more accessible to nonnative speakers to use and modify. On the other hand, touching and shoulder movement in an acceptable way are not easy for nonnative students to exhibit. As a matter of fact, Thai culture uses a lot of touching, but in a contrasting

way to native English norms. For example, to be friendly and polite Thai people always touch arms, hands, or even legs (if talking while sitting), yet these are considered rude and impolite in western countries in most non-intimate contexts. Further, any kind of shoulder movement is considered as too much self-confidence and/or arrogance, so pronounced shoulder movement is avoided as not being respectful in Thai culture.

#### *Between Group Differences in Change in Ratings*

Table 6.2 presents the results of multivariate analysis of covariance (MANCOVA) in scores on the nonverbal communication rating scale for role play with English native speakers comparing between the control and experimental groups. The MANCOVA results indicate that for 7 categories (out of the total of 8) nonverbal communication (i.e., eye contact and gaze, smile, nodding, hand movement, vocalic communication, touching, and shoulder movement) there is a significant difference (at least at the level of  $p=0.05$ ) between the two groups. Only laughing does not reach this level of significance for a difference between groups. As the F values indicate though there is much greater difference between the groups in three categories; hand movement, vocalic communication and shoulder movement. In contrast, the difference between groups only just reaches the  $p=0.05$  significance level in smiling and also does not meet the more stringent  $p=0.01$  level in the case of eye contact and gaze. Touching and nodding fall into an intermediate group with both being highly significant, but still not with as large a differences as in the case of the highest three categories.

Table 6.2

*Results of Multivariate Analysis of Covariance (MANCOVA) in Scores on the Nonverbal Communication Rating Scale for Role Play with English Native Speakers, Control and Experimental Group (max. score = 3)*

Dependent Variables	Adjusted SS	Df	Adjusted MS	F	Sig.
Eye contact and gaze	.10	1	.10	5.65	.02*
Smile	.14	1	.11	3.74	.05*
Nodding	.23	1	.23	9.19	.003**
Hand movement	3.00	1	3.00	34.94	.000**
Vocalic Communication	.64	1	.64	28.01	.000**
Laughing	.01	1	.01	.77	.38
Touching	.26	1	.26	12.63	.001**
Shoulder movement	.97	1	.97	22.92	.000**

\*P = .05, \*\*P = .01

#### *Reflections on Performance in the Role Plays in Each Aspect of Nonverbal Communication*

*Eye contact and gaze.* The performance of the experimental group is superior to that of the control group, although the difference is small based on the MANCOVA analysis. In the context of the role play both groups are rated as on average producing nonverbal communication that is close to what is expected of a native speaker in that context (a first meeting with a stranger of a similar age). Whilst in Thai culture making eye contact especially in the context of status or age difference is taboo, in the more informal and equal status context of the role play, the students on average were able to produce eye contact and gaze that was judged to be close to what a native speaker would expect. They had paid attention to the conversation, and tried to communicate with their interactants. The watching of the films may have assisted them in feeling comfortable in making eye contact in a context of interacting with a native English peer. Both groups became closer to native speaker expectations as a result of their teaching intervention, but the experimental group had a marginally superior improvement, suggesting the possibility that the explicit instruction made a small difference to their overall level of improvement. One observation of the raters was that those students who appeared to have weaker speaking and listening skills did more eye contact but not appropriately, for example, they used the eye contact to assist them in guessing what the American girls had said or to avoid communication

breaking down in a way that English native speaking raters could detect, but not the same as native speakers' norms for using eye contact and gaze as a tool for signalling attentiveness and managing turntaking.

*Smile.* Whilst there are subtle differences between Thai and other cultures in the use of smiling with Thai people smiling in a wide range of situations, not just to express positive feelings, such as happiness, but also to mask feelings of embarrassment, or even sadness, the native speaking raters seemed to judge the smiling behaviour of the students in both groups to be acceptable to the context. The performance of the groups overall was quite similar, although there was a small, but significant difference between groups with the experimental groups' performance being judged to be closer to native expectations, although at the posttest on average slightly more than would have been expected. However, this finding does not demonstrate some qualitative aspects of the assessment of the students' performance. While viewing the conversing in the role plays, it was my impression that some of the students, whose speaking and listening skills were weak, were at times smiling to cover their embarrassment about misunderstanding or misinterpreting, or their nervousness about interacting with a native speaker, yet the responses of the four native speaking raters indicated that they were not necessarily attuned to this. Rather they tended to interpret the Thai smile as an indicator of friendliness and happiness in the students' initial encounters with a friendly peer native. So, while the judgement of the raters about the extent and nature of the smiling behaviour indicated that this behaviour was similar to that expected by native speakers, there may have been intercultural miscommunication taking place within this smiling behaviour. The context of the role play, an initial meeting/greeting of a new friend of another background, also meant that a certain level of smiling would be natural and normal, even if with different purposes depending on one's cultural norms.

*Nodding.* Nodding mostly signifies agreement or acceptance and it is one means of indicating the attentiveness of the listener to the speaker. The findings for this nonverbal cue suggest that both groups were judged to be using it at a level close to or equal to what would be expected by an English native speaker in the given context, although the performance of the experimental group was a little superior to that of the control group. Qualitative comments by the four native speaker raters suggest that

some of the Thai students did nodding rather more often than their native speaker partners. Most of this nodding was judged though to be congruent with the context of conversation. However, some of the students sometimes did two or three times as much nodding as would be expected as a way of signifying that they understood or agreed with their interlocutor. The students had experienced nodding when watching the films and doing role plays with native speakers, but some observed more astutely that to accept or agree with or understand what the other speakers said, native speakers tended to use vocalic communication, e.g., “umh ha.” In contrast to this, in Thai culture nodding is more common in such contexts. This might explain the closer approximation to native speaker expectations for nodding even at the pretest, whereas both groups scored less well on vocalic communication, but then made substantial improvements in their use of vocalic communication (discussed further below) and its use as an alternative to nodding in the posttest.

*Hand movement.* Hand movement is the area where there was the greatest difference between groups, and also where in both groups the largest amount of change in the appropriacy in the use of the feature of nonverbal communication occurred between the pre and posttests. By the posttest the experimental group was using hand movements in a way that was judged by the native speaker raters to be approximately equivalent to what would be expected of native speakers in the context. The control group used hand movements considerably less in ways appropriate to the context, although with quite a large improvement from the pre to the posttest. It was observed that the students (both those strong or weaker in their English) tended to apply hand movement as a device to assist them in their communication by explaining what they were trying to say when speaking with native speakers. They commented that they found that it was easy for them to do and assisted them to be understood by native speakers. Weaker students tended to use gestural hand movements when their communication was breaking down while the stronger students used hand movements in a more native like way to emphasise and amplify points when making conversation in English with native speakers fluently. These differences and changes seem to be those most likely to have contributed to the impressions formed by the native speaker raters and the changes in the ratings from the pre to posttests as the students became more confident in using hand movements for emphasis and amplification as their role play communication improved.

*Vocalic communication.* The level of significant difference between the two groups on this nonverbal cue is one of the highest amongst the 8 features. One of the functions of vocalic communication is to let the speaker know as they are speaking how their interlocutor is responding to their words and meanings. Such communication can include backchannelling to indicate attentiveness, or be indicating level of agreement or understanding or be expressed a feeling of surprise or concern. As would be anticipated from Thai culture, initially the students tended to use less vocalic communication than is expected by the native raters in the context. As discussed earlier there is some evidence that at least some of the students preferred nodding to vocalic communication to provide backchannelling cues to their interlocutor. At the posttest there was more appropriate use of vocalic communication, with both groups increasing and the experimental group approximating the level expected by the native raters. Seeing the application of vocalic communication in the films and, for the experimental group, also receiving explicit instruction and practising the use of vocalic communication in role plays seems to have assisted the students in developing their confidence in using vocalic communication, both for backchannelling and also in extending or fixing the communication in English with their native speaking interlocutor.

*Laughing.* The only aspect of nonverbal communication rated in the role plays, which does not show any significant difference between the two groups is laughing. The context of role plays in this study, a Thai student's first meeting with their host family (an American girl) at New York airport (see Appendix F), provided limited opportunity for sharing stories that could lead to laughing. The focus was on greeting each other and trying to make friends in Thai culture when people first meet. It is very important to be polite and one should avoid laughing, and most of the students did not laugh very much in their role plays. For some the strangeness of the situation, a recorded encounter with a native speaker whom they had never met before, probably heightened their discomfort and caution. In this context the raters did not expect the foreigner to laugh a lot and judged that whilst the laughter was less than would have been expected in the context it was not dramatically so. Interestingly, in response to the guided questions from the post individual interview, some of the students revealed the cultural influence on their perceptions of laughing when they commented that they

felt that native English speakers laughed loudly, and, unlike Thais, they did not use a hand to cover their mouths when laughing.

*Touching.* Comparing touching between English and Thai culture, it has been observed that in Thai culture people touch differently from native English speakers, in that they touch arms, or hands or legs to signify friendliness, but not shoulders and heads, while the native English speakers do more hand shaking, patting, kissing and hugging. These touching behaviours of native English speakers are considered impolite in Thai culture. For initial greeting in Thai culture a traditional greeting gesture (the 'wai') is used instead of hand shaking. In examining the students' performance in the pretest role play it was evident that most students rarely did hand shaking, hugging or kissing with the native speakers during the role play. However, the context of an initial meeting with a foreigner meant that most of these touching behaviours (with the exception of handshaking) would not be expected even amongst native English speakers unfamiliar with each other. During the posttest role play most students in the experimental group and also many in the control group did more touching appropriate to the western context, including handshaking. Nevertheless, for both groups touching behaviour was one area where nonverbal communication was judged by the raters to be less than appropriate for the context and whilst the rating of the students' use increased in appropriacy from the pre to the posttest it continued to be below the expected norm. This is clearly one of the aspects of nonverbal communication that is most difficult for Thai learners to adopt in their own nonverbal communication practice, although the significance of the MANCOVA for the difference between the groups suggests that explicit instruction and practice may be of some assistance in acquiring this aspect of intercultural nonverbal competence.

*Shoulder movement.* This is the aspect of nonverbal communication on which students in both groups were rated most poorly. Whilst there was some increase in rated appropriacy for both groups from the pre to the posttest, the behaviour of the students in this aspect of nonverbal communication continued to be well below what was considered by the raters as being acceptable in the context. However, it is also one of the aspects for which the level of significant difference between the groups was highest, suggesting the value of explicit instruction for achieving shoulder movement behaviour that is acceptable to native raters. Shoulder movement is an area of fairly

strong cultural control in Thai culture. In English culture people shrug their shoulders when they are uncertain about something, do not know or do not care, whereas in Thai culture to shrug your shoulders has only one meaning, that you do not care, and this nonverbal cue is considered to be impolite, especially when used by a young person to an older one or a guest. Thais are socialised not to shrug their shoulders in any situation. Based on performance in the pretest role play most of the students in the two groups did not produce any shoulder movement. However, during the posttest role play some students in the experimental group did raising their shoulders in ways that were appropriate to support the verbal communication when they did not know or did not care as they had learnt this from the explicit teaching while the control did so to a lesser extent. Further, the native speaking raters also commented that the context of the pre and post role play did not facilitate expression of nonverbal communication via shoulder movement and therefore that the level of expectation of the use of shoulder movement in the context was low.

#### *Analysis of Guided Questions from Post Individual Interview on Role Plays*

Three guided questions from the post individual interview asked students to provide responses that could contribute to answering research question 3: How does learning about nonverbal communication affect ability to use nonverbal communication appropriately in role played interaction with a native speaker of English?. The three questions were:

- (1) how do you think role plays develop your intercultural communication in English?
- (2) what are the advantages of learning intercultural communication in English through performing role plays?
- (3) what are the disadvantages of learning intercultural communication in English through performing role plays?

In this section the students' answers to each of these questions are analysed comparing and contrasting those of students in the control and experimental groups.

*Effects of Role Play on Developing Thai EFL Students' Intercultural Communication in English*

*The control group.* Most students in the control group said that in the past they were familiar with doing role play in English with their peers (Thai students), and found that it was boring, but the new role plays they had the opportunity to participate in at the pre and posttests gave them the chance to talk with real native speakers. They were positive about the opportunity to engage in practice in what they saw as a 'real' context, seeing it as an exciting and interesting activity. For example, Chaya said "in the past I always watched videos for studying in listening and speaking classes, never did role plays." They emphasised that the role play activity is valuable for them to practise their English language speaking and listening skills with native speakers. Joo said "I have been studying English for several years but never had face to face communication with native speakers, and in my real life it was also rare to speak with native speakers, too." Most students agreed that role play could reduce their nervousness and assist them in gaining more self-confidence to talk with native speakers. Chi explained "apart from interacting with English native speaking lecturers in actual classes, I rarely get a chance to communicate with native speakers, this role play helped me to reduce the feeling of excited and nervous to speak with native speakers, however, role play activity is not a real situation", indicating her awareness that the situation was nevertheless an artificial one.

One of the important effects that students in this group highlighted was that it changed their attitude to grammatical correctness. They commented that in fact they had realised that in real communication it was not important to speak with correct grammar at all time, as Pat remarked "I found that in real communication with native speakers, sometimes grammar is not the most important, I made some mistakes in grammar but the native speakers still understood what I said". Despite this, however, some commented on how participation in the role play had assisted in improving their knowledge of English grammar, as well as they were able to correct errors made in the pretest in the posttest role play.

The students found that role play could improve their speaking skills in terms of dealing with accents and intonation. It also heightened their awareness that different words had different stress, and also of the tones of the language. Dao explained, "I

think doing role plays helped me to improve my English accents, I heard what the accents that native speakers spoke and applied to my accents when I speak English.”

A further indirect benefit was to increase their factual knowledge about the United States through the information that the native speakers gave them in their conversations. For example, they learnt more about climate, knowledge of geography, and environment of schools and homes in the US from the native speakers as Wan said “I also know ... how the atmosphere in school and home in the US [is].”

Further, the students commented on what they had learnt about various aspects of managing a conversation. For example, they found that it was not good when conversing with native speakers to let the native speaker speak alone without sharing any ideas. Thus, they explained how they tried their best to use role play as the activity to practice their speaking skill, and to practise conversing with native speakers in a natural and friendly way. Some students highlighted how before doing the role play they had to prepare themselves so that they could manage the interaction and have sufficient to contribute. This included strategies such as preparing topics of conversation, planning how to start and end the interaction. They also explained that they realised that one meaning could be expressed with different utterances and practised different ways of expressing the same meaning. The value of the role play was that it gave them more opportunity to apply knowledge from the texts and classrooms to the real practice of speaking skill without reading any scripts (previous role plays with Thai peers or English native speaking lecturers mostly had involved the use of prepared notes or a script). As Por explained:

“the role play forced me to talk in English since it was a conversation between me and the native speaker only. I couldn’t avoid to answer those questions that arose from the talk. I kept talking in order to make the conversation going well, and I also applied some patterns of language usage from the films that I watched to the conversation, as well.”

Different students focussed on different areas of English language communication that they felt they had been able to improve as a result of their role play participation. As Tipa explained “I learnt to solve the problems that might occur during encounters with native speakers.” Ben similarly highlighted how role play had “assisted me to find my own problems (i.e., speaking with monotone), and reduced my embarrassment when talking with native speakers.” A number of the students explained how this activity motivated them to be active in their learning. For example,

Prert commented that she “had more new native English speaking friends.” Two students, Chalerm and Natt, explained that as a result of the role play they had not only improved their English speaking but also understanding of some cultural features of English speakers’ interactions, such as eye contact, the use of ‘uhm’ and ‘ah,’ and English intonation. Chan also commented explicitly on vocalic communication saying “I learnt that I understood what “ah ha,” or ‘Uhm’ means in English contexts.”

Through her experiences Chalerm found that “... speaking with native speakers was not as difficult as I first believed”. Natt expressed the view that doing role play only twice (pre and post) were not enough for her since the first role play allowed her to explore the problems while communicating and the second role play gave her an opportunity to improve. Tip said “it was very new to me for a first talking with native speakers on everyday life topics and perceiving the facial expressions of native speakers.” Specifically on facial expressions Tani came to the realisation that “.... native speakers always directly expressed their feeling through facial expression, for example Sara, one of the native speakers displayed her facial expression to accompany her verbal utterances that she hated one band which was called a “Boy Band”.”

Whilst most students responded positively to the experiential learning experience that participation in the role plays provided, the response was not universally positive. For example, Kan felt that participation should have been preceded by formal instruction and said “I should have been taught the knowledge of nonverbal communication.”

*The experimental group.* As the experimental group had been exposed to explicit teaching about nonverbal communication, it is not surprising that they commented extensively on how the role plays had affected their learning of nonverbal communication. Most of the students were very positive about how role play had enhanced their learning of nonverbal communication by letting them explore strong and weak points in their communication during the pretest role play, and then working on improving during the posttest role play. For example, Jane felt that she had applied the knowledge of nonverbal communication that she had studied in the classrooms into the role play (i.e., bringing theory to practice). Further, Pari expressed that she had also tried to utilise the understandings of nonverbal communication that she had experienced from the films she watched to communication in the role play.

Students spontaneously commented on their perception that culture plays an important role in learning English, particularly intercultural communication. They agreed that using nonverbal cues in communication with native speakers in the role play reduced miscommunication at the same time created more understanding of intercultural communication, and interpreting the messages that were exchanged correctly (e.g., use hand movement to make a point, etc.) as Wra verbalised that “I found that after practising more role playing in the classroom helped me to communicate with native speakers during the post role play with less miscommunication.” Some students, such as Arun, Thiti, and Chan suggested that they needed to learn and understand more intercultural communication in English in order to improve their communication, and they needed more practising of nonverbal communication in the role play because the specific context of the role plays had limited the appropriacy of giving and receiving some nonverbal cues.

As was the case also with students in the control group, most students in the experimental group commented on the value of doing role play with native speakers since this activity provided them with the opportunity to speak in situation that is ‘nearly’ real. Orn as well as some of the other students indicated that role play assisted them to gain more self-confidence to speak with native speakers. Further they perceived the language that they learnt from and used with native speakers as being ‘modern’ language. In comparison, they explained, it was boring to do role plays with Thai friends.

Most students supported that role play enhanced their speaking and listening skills in terms of providing them with real opportunity to talk with real native speakers and to have an exposure to real nonverbal cues closely from native speakers, these evidences made them to speak with native speakers confidently, naturally, and friendlily as Su expressed “I get more confidence to speak with English native speakers, and I found that it was not hard as I thought.” They were aware that to communicate in English with native speakers, it was important for both interactants to produce both verbal and nonverbal cues. Most students also agreed that to talk with native speakers who were the same age as them not only promoted their understanding of nonverbal communication and English culture learning, but also assisted them in gaining more confidence, and in not getting embarrassed to adopt nonverbal cues as part of their communication. For example, Kitti explained that “I do not get embarrassed when speaking in English with native speakers both verbally and

nonverbally. A few students, such as Natta, Kitti, and Orn said that in addition to having a chance to practise nonverbal communication in a conversation with native speakers, they realised that it was not difficult to talk with native speakers and the language used was comparatively simple with less complicated English grammar than they had expected. They also had more understanding of English intonation and stress.

Most students viewed role play as a valuable exercise for practising conversation with native speakers prior to the real situation in the real world, and it was especially useful as they had never had any chance to talk with native speakers, other than a small number of native speaking lecturers as Karn felt that “It was the first time in my life that I could speak in English with native speakers purposely.” There were a few students who suggested that role play allowed them to feel able to initiate communication with native speakers.

Some students realised that role play provided them with the opportunity to make a comparison between Thai and English nonverbal communication, and in doing so, it enhanced their understanding of communication with native speakers. In their comments some students compared their role plays with native speakers before and after the teaching intervention, and found that after studying nonverbal communication, their interaction with native speakers was fluent, and they were able to apply nonverbal cues confidently and actively to the interaction with native speakers. Nat and Ben felt that they had communicated better than in the pretest role play, and with less misunderstanding or miscommunication. Significantly, they said that their noticing of nonverbal cues of native speakers made it easier for them to understand what native speakers wanted to communicate than if they just focussed on a speaker’s verbal communication. For example, Duen said “I had studied one of my native speaking lecturer’s nonverbal cues while studying with him, and I found that it was useful for me to understand his emotion, such as I detected this lecturer’s unhappy facial expression when students did not pay attention to the lecture. I am also interested in studying how nonverbal channels accompany verbal communication of the native speakers when I was viewing the English films.” Interestingly, one student, Song, spontaneously showed his growing awareness about the appropriacy on using English nonverbal communication in non-English speaking contexts. He said “nonverbal channels that I applied when communicating with native speakers in the role play are not suitable when I communicate in Thai with Thai people.” Nat

expressed quite a different perspective explaining that in the future communication between people from different languages and cultures will be increased so “it is necessary to study intercultural communication and nonverbal communication because in the future the world will be narrow.”

*Advantages of Learning Intercultural Communication in English through Performing Role Play*

*The control group.* A range of opinions on the advantages of learning intercultural communication in English through performing role play were proposed by the students from the control group, some of which have been mentioned briefly in the previous section. Most students felt that role play gave them an advantage in learning skills for intercultural communication. Ak’s comment that “it helped me gain more self-confidence and creative ideas to speak with native speakers” is an example of the sort of advantages that many students highlighted. Su was even more specific explaining that:

“it enabled me to practise and develop both speaking skills with English phonology, I mean stress and pronunciation, and listening skills. Traditionally, it was boring to listen to the teachers’ talk or listen to the tapes and then choose an answer from multiple choices. This teaching method is different ...[as a result] I have actually become familiar with Thai lecturers’ English accents as well as learning more English vocabulary, and I had a good time.”

Many of the students emphasised the value of role play for their problem solving capacity and confidence in real life contexts. As Anu explained “it helped me solve the problems that might arise from encountering native speakers.” Sai said “it brings real situations outside classrooms to real practice in classroom contexts.” Chaya said “I don’t get embarrassed [now] when doing face to face communication with native speakers in real life.” Chi said “I have more chance to talk with native speakers, and I can apply the knowledge of English that is grammar, intonation, stress, and body language in practice.” Chu and Pat both emphasised that they felt a particular advantage was that the role play scenario gave them the chance to display a different norm of speaking English as the intercultural communication was with a native speaker as a friend not as teachers or fellow student in the classroom. Wan focussed on the value of the preparation it gave her:

“it assists me to be prepared, careful, and not nervous when performing role play with native speakers, I also learn to know about English cultures as well as experiencing intercultural settings that I may interact with native speakers in the future, such as doing hand shaking at the first meeting with native speakers.”

Rat explained that “role play provided me [sic] to interact with native speakers in person which is different from watching from the films” highlighting for her the benefits of role play as an active learning approach in comparison with more passive learning through film viewing.

*The experimental group.* Students in the experimental group agreed on the advantages of practising role play in order to enhance their understandings of nonverbal communication and English language performance in speaking and listening skills. Given their exposure to the explicit teaching intervention dealing with nonverbal communication it was not unexpected that they dealt extensively with the advantages specifically as they relate to nonverbal communication learning. First, students focussed on how role play had assisted and enhanced their understanding and ability to apply nonverbal cues (e.g., body language, facial expression, touching, and gesture) into their communication with native speakers in the given context. They also expressed the view that observing and experiencing native speakers’ nonverbal communication during interaction in the role play could facilitate their understanding of what native speakers wanted to communicate. For example, Arun said “I now know and have experienced that hugging at the first meeting means greeting or a warm welcome, and if native speakers speak slowly or present a tired facial expression it means that they are exhausted”.

Further, the students emphasised the value of seeing how native speakers produced nonverbal cues to accompany their verbal communication in the actual context which they were directly involved. Having experienced this they said that they felt they could now apply how and when to use nonverbal communication in communication with native speakers in the future, as Orn commented “my communication in English with English native speaking lecturers has improved. I understood what those lecturers wanted to communicate and I sometimes use some hand movements to explain what I meant,” and Hat said “I realised that hugging and kissing in English culture were not bad or unacceptable behaviours, in fact, it signified friendship and sincerity.”

Most students agreed that role play participation had improved their speaking and listening skills, something that they valued as if they could not understand what native speakers said, communication would break down. It also motivated them to practice and improve their ability to communicate in English with native speakers. Having to apply their knowledge in practice with real native speakers (as opposed to just their native speaking lecturers) created an interesting and exciting learning context for them. The experience that the role plays gave in being familiar with speaking English with native speakers was strongly emphasised as an advantage as some students said that in the past they could not dare to speak with native speakers when they met in real life as they always felt embarrassed. Son explains “I was too nervous during the role play, but I calmed down when the native speaker whom I talked with gave me a warm touch, then that feeling was gone, and then, I also gained more confidence in speaking with native speakers”.

Most students also mentioned that practising role plays improved their English accent and intonation with native speakers, and was more effective in doing this than listening from tapes. The benefit of developing their skills in solving problems that arise from miscommunication and misunderstanding was also frequently mentioned. Role plays were explained to be a safe context in which the students could explore the strong and weak points of their communication in terms of speaking and listening skills as well as being able to experiment with applying techniques to aid verbal and nonverbal communication in a face to face context with a native speaker. Significantly, participation in the role play had improved their knowledge of intercultural communication and English cultures, and they realised that when speaking with native speakers it is not so important to focus on correct grammar, but that they could use nonverbal cues to declare or describe what actual meanings that they wanted to communicate if the verbal communication had broken down. Most students suggested that they would benefit from having more role play practice with native speakers in various contexts and more often.

#### *Disadvantages of Learning Intercultural Communication in English through Performing Role Play*

*The control group.* Most students identified some disadvantages of learning intercultural communication in English through performing role plays. For example,

they mentioned that the actual events that would happen in the real world might be different from the role play that they practised and they were not sure about their ability to adapt to a range of real life contexts. Despite the unscripted nature of the role play with the native speaker at the pre and posttests, most of the students said that they had prepared before doing the role play, and they realised this was not possible in real life contexts. Further, many of the students admitted to having difficulty in communicating with the native speaker and mentioned their awareness of not fully understanding the native speaker's nonverbal communication. This heightened their sense that the atmosphere of communication was unnatural and some said that they felt they had behaved like a robot. For example, Wi said "I sometimes could not understand the native speaker's facial expressions, I mean their feeling of being either sad or bored".

Significantly, most students said that doing role play only twice was not enough to improve their speaking and listening skills. They suggested at least once a month and also that the length of the role play for an individual student should be longer. In addition, they commented on the specific context of the role play, which they felt was too narrow, and thus, that it limited their communication with the native speaker. Further, Niss and Jira suggested that they needed to learn more about English cultures and intercultural communication to enhance their capacity to benefit from the role play practice.

A few students, including Daw and Wanna, were very self-conscious and said that they did not look good in the camera, and this caused them to lose self-confidence. Also, some commented that there were too many Thai students to do the role play with only three native speakers, and that they felt it was unfair for the three native speakers since they did the role play both in the morning and afternoon and became tired. Further, a few students said that they did not feel motivated in doing the second role play (posttest role play) because they had experienced the context the first time. Unless the given contexts were changed, performing a role play sounded to them like acting in the play, not a real and spontaneous situation.

*The experimental group.* Only a few students in this group highlighted disadvantages and they mainly focussed on the fact that role play is not the same as a real situation. These students explained that it seemed to be drama acting since they knew the context beforehand. Further, the native speakers, whom they talked to, were tired because of talking for a long time. Also as the given context of the role play was

the same for both the pre and posttests, the conversation was boring. In doing so, a few students admitted that they had memorised the scripts of the conversation from the first time, and they had been able to rehearse prior to the interaction, thus when comparing to the real situation, it was unreal. Orn and Jane suggested that there should have been more than three native speakers for doing role play, and that each student should have had a chance to speak with different native speakers in the pre and posttest role play. Significantly, one student, Wra said “if Thai students were not good in listening and speaking skills, his/her verbal communication would be insufficient and resulting in poor nonverbal communication, as well.”

A few of the students said that performing role play for five minutes was not enough to display their verbal and nonverbal communication. They also found that talking in front of the camera made them nervous and uncomfortable. Kan said “in the role play I had taken a long flight from Bangkok to New York, thus, when I said that I was tired my nonverbal cues did not support the verbal communication well.”

### Contemporary English Language Films

This section aims to answer research question 4: How effective is each of the two teaching interventions in their use of contemporary English language films as a resource in the learning and teaching of nonverbal communication? Three guided questions were included in the post individual interviews for both the control and experimental groups, and were analysed qualitatively. The questions were:

- (1) how do you think contemporary English language films enhance your intercultural communication in English?
- (2) what are the advantages of learning intercultural communication in English through viewing contemporary English language films?
- (3) what are the disadvantages of learning intercultural communication in English through viewing contemporary English language films?

#### *Effects of Contemporary English Language Films on Enhance Thai Students' Intercultural Communication in English*

*The control group.* Most of the control group expressed the opinion that viewing contemporary English language films had enhanced their intercultural communication in English in various ways. First, some students, such as Chira and

Wanna mentioned that they had learnt the usage of English (i.e., greeting words, requesting, asking for information, formal and informal language, etc.) in everyday life, so that they felt that they knew the ‘what,’ ‘where,’ ‘when,’ and ‘how’ to say in English, and vocabulary and grammars that were spoken in the films were easy to understand. Further, they did a comparison between the English language that they experienced from the classroom and from these films, and applied what they learnt from this comparison in their usage of language when they spoke with native speakers (i.e., stress, accent, and intonation). Pred felt that “I sometimes compared English language in the classroom and English in the films that I watched, and I found that it really helped me to get more understandings about how to speak English properly, I mean how to put my English accent to be understood by native speakers.” In doing so, this improved their speaking and listening skills. Many explained that at first it was hard to understand the English language in the films, but they could see how native speakers displayed both verbal and nonverbal communication in the interactions, and they learnt more about English cultures, geography, and intercultural communication. Further, Thip and Chi, for example, agreed that watching films was interesting and entertaining as a means for developing their learning of English, and they found that it was not as difficult as they thought it would be to watch English films without Thai subtitles (all English films shown in Thailand normally have Thai subtitles). In fact, most students found it quite easy and also motivating for their learning that that they could understand the English language in the films.

Many students explained that in real life they rarely had a chance to talk with native speakers, thus, watching films could be a substitute for this and they found that they could learn by imitating the verbal and nonverbal languages from the actors in the films. They learnt different Englishes (Australian and American English), short words, language of educated and uneducated persons, and they observed that some expressions of English that were being taught to them in the classroom were not spoken in real life. Some expressed the impression that the language that they were being taught was formal, but in the films, it was rather informal and easier to understand compared to their experience with an English speaker in one of the courses they took last semester. In their previous experience of learning English speaking and listening most of the time had been spent listening to tapes. As Tipa explained “I found that when introduce someone to the other, native speakers don’t do it formally, for example they don’t say “May I introduce you to my wife?” they just

said “here is Sue, my wife.” Pot said “it was interesting to learn English and intercultural communication through films, I could hear the language as well as seeing facial expressions of the actors, and hearing some rude words or gestures, which I had never seen/heard from native speakers in real life.”

*The experimental group.* The experimental group students also strongly agreed that watching films could improve their English and intercultural communication in various ways. Films provided the opportunity for study of language in real life and they had more understanding of language and culture as they could see and hear how the actors behaved and spoke at the same time. However, the students emphasised that listening skills were a basic requirement for learning English through films. In addition, some of the students focussed on how they had learnt English accents, intonation, slang, idioms, including, for example, Chan explained that “I knew more vocabulary, i.e., the title of the movie “You can count on me” means you can trust or believe in me) as well as experiencing different Englishes (American and Australian).”

Students in this group had been exposed to the explicit nonverbal communication teaching intervention, so it is not surprising that many mentioned that they found viewing films helpful particularly for learning about nonverbal communications that were displayed to accompany verbal language by the actors in a particular situation/context. As Su expressed, “I can see how the actors in the films that I watched communicating both verbal and nonverbal communication harmoniously.” In the films this happened naturally, and they could apply what they experienced from watching films to speaking and behaving when they communicated with native speakers in real contexts. They also agreed that watching films had extended/integrated their understanding of nonverbal communication that they had learnt from the classroom instruction. They could see the deep meaning of those nonverbal cues from the actors who spoke and produced nonverbal cues (e.g., facial expressions and hand movement) in a specific context/situation. In a way, Sup and Jane said that during watching movies if they did not understand the spoken language of the actors, they found it helpful to be able to turn their attention to nonverbal channels, and use the cues from this to assist them in comprehending the messages that the actors were wanting to communicate.

Further, most students said viewing the films improved their critical thinking. They could analyse the roles of the actors in the films in terms of spoken language (including exclamation words which they had rarely heard previously), nonverbal communication (feelings and emotions, e.g., Suwa found that one actor said ‘stupid’ to himself/herself and put a palm on his/her forehead, or saying “I’m not sure.” with turning up and down a palm), and how the spoken language and nonverbal cues function in human communication. They found that watching English films regularly could improve their speaking and listening skills, and also they now understood how cultural differences affected a human being’s life, for example, Nee realised that in western countries Christmas celebration is a must from “While you were sleeping” (where adult children who had left home travel back to the family home during the festive season, and observed how dressing oneself and your behaviour at work (e.g., Swearing) could affect your working life from “Erin Brockovich.” Pari and Phan also explained the value of the film viewing for understanding about cultural differences in acceptable behaviour and this heightened their intercultural awareness.

A few students commented on how the observation skills they developed through viewing the films had enabled them to begin observing not only the actors/actresses in the films but also their English native speaking lecturers’ nonverbal communication in the classroom and they were able to practise interpreting and applying nonverbal cues when they communicated with these foreign lecturers. Arun found that spoken language in the films was short and easy without correct grammar at all times. Khani and Thiti also observed that western culture is direct, for example, when Erin was angry, she spoke with a loud voice and swore as well as having serious facial expressions, and aggressive body movement, as well comparing this with Thai culture. A final point made by some of the students (e.g., Orn, Natta, and Karn) was how valuable viewing the films was for understanding about the importance of eye contact for communication in English speaking contexts.

#### *Advantages of Learning Intercultural Communication in English through Viewing Contemporary English Language Films*

*The control group.* The students in the control group identified a number of advantages of learning intercultural communication in English through viewing contemporary English language films. First, they identified that it improved their

listening and speaking skills in terms of colloquial spoken language, including assisting them to understand aspects of native speakers' articulation. For example, Jira, Niss, Pred, and Podu all felt that it enhanced their understanding of English cultural practices (e.g., thanksgiving day, Halloween, Easter, holidays during Christmas, and boyfriends and girlfriends living together before marriage), as well as enabling them to observe and learn about intercultural communication, and nonverbal communication, including things such as how people use smiling and laughing, hand shaking when greeting, kissing between parents and children and friends, including that kissing does not mean only sexual intimacy but also is a way of greetings warmly, and to understand better about native speakers' attitudes. Having learnt to compare Thai and English cultures through viewing films, the students said they felt they could communicate in English well with native speakers.

In addition, Wanna said that it was interesting and entertaining to learn English through films since she could hear and listen as well as seeing the people and scenes. Further, Daw explained that viewing films provided her with the opportunity to understand how the everyday life of native speakers in the country and in the city was conducted, including differences in politeness in different contexts and differences in the language usage and behaviour of educated and uneducated people. Chian, Than, Sai, and Kan had observed some similarities and differences between Thai and English cultures, such as the cultures of eating, and dressing, then they felt that the Thai and English cultures use the same nonverbal cues when they were happy and laughing. Nut encapsulated the views of many students when she said "it motivates me to learn English through watching films observing actors' speaking English and body language."

*The experimental group.* Students in the experimental group all agreed that learning English and intercultural communication through contemporary English language films had been advantageous for them. Pon, Su and others mentioned, for example, how watching films assisted them in analysing and understanding thoroughly how native speakers in the films produced nonverbal cues naturally, including facial expressions, hand movement (e.g., to make a point or illustrate the spoken language), touching, and vocalic communication. The films demonstrated very vividly and actively how nonverbal and verbal communication work together to make communication more powerful, such as Nee reported that "in a film "While you were

sleeping” the main actress verbalised “Oh my God” while she was jumping into the rail tracks to save the actor’s life.” The students could see and hear through their own perceptions and this made it more understandable than learning nonverbal channels in the classroom. Further, Ben claimed that these valuable experiences were cheap compared with staying abroad in an English speaking country and he was able to watch the films as many times as he wanted during his free time since the films were available to them as videos. Some students commented that as a result they felt that they had better understanding and were even able to apply nonverbal cues when communicating with native speakers, and this gave them a lot of confidence compared with how they felt prior to viewing the films.

In addition, watching the films in conjunction with learning about nonverbal communication meant that when they watched the films they not only focussed on comprehension, but also on broader aspects of what they could learn from the films, especially nonverbal communication. For example, Ru said that he could tell that native speakers applied nonverbal cues in different ways to display the same function, e.g., greeting among close friends and relatives/family they usually hug and kiss while greeting among people in the business context would involve handshaking. Thong and Wa also realised that when native speakers exhibited nonverbal cues, such as facial expressions, each native speaker emphasised different feelings through facial expressions, including anger. Interestingly, Thiti and Duen explained how they learnt that dressing could impact on how a person was treated, as in “Erin Brockovich,” when Erin, the main actress, always dressed inappropriately, thus, it was difficult for her to find a proper job.

The films helped students to have a deeper understanding about how different cultures had different nonverbal communication. Son and Hut gave a number of examples of this from what they had observed in the films, including touching behaviour across sexes, and on different parts of the body, and showed a heightened awareness of when such differences could potentially lead to misunderstanding and embarrassment in intercultural contexts. One student (Orn) suggested that it was important to let native English speakers know that touching the head was not strongly disapproved of in Thai culture as touching on the head in English culture signified positive behaviour and thus could lead an English speaker into miscommunicating when interacting with Thai speakers. .

Students in the experimental group explained that it was interesting and entertaining for them to learn English cultures and intercultural communication through films. Whilst the students realised that films were not real, Pari, Jane, and Thiti said they felt that the selected films were produced to be real, natural, and understandable, and in this situation, they were applicable for learning English as a foreign language. Further Orn, Kitti, Natta, and others found that viewing the films facilitated them to explore themselves to identify their problems in communicating in English in terms of linguistic and nonverbal aspects. As a result, they could analyse those problems, it assisted them in improving.

A comparison between learning English through films and tapes was made by some of the students. They found that in viewing films they saw and heard what the actors/actresses spoke and how they used nonverbal communication in conjunction with this. Being able to do this made their understandings more comprehensive than listening to the tapes. They commented that verbal language was not the most important feature in communication and she observed how nonverbal behaviours play a major role in human interaction. As Kit explained:

“I had studied English more than ten years, and the results of my study were high distinctions, but I still had problems or miscommunications when I spoke with native speakers... [now] I realise that I did not pay any attention to nonverbal communication at all”.

#### *Disadvantages of Learning Intercultural Communication in English through Viewing Contemporary English Language Films*

*The control group.* Students in the control group agreed that there were many advantages in learning intercultural communication in English by watching films. However, there were some disadvantages that they identified. Some said that watching films was a passive approach, involving one way communication. They could not directly respond back with what they thought and believed. They would prefer more opportunity for two way communication. As two students in this group, Noot and Podu, emphasised films are not real stories, and the way things are portrayed in them is different from how they are in the real world.

Quite a few of the students said that they realised that they had experienced some aspects of English culture that were impolite in Thai contexts. Given the cultural differences and how these impacts on a person's capacity to accurately interpret communication, some were concerned that Thai viewers might inappropriately copy these impolite aspects, and do things, such as displaying their feelings and emotions too directly and with too much self-confidence or using rude words, inappropriately. This concern also highlights students' uncertainty about exactly how they should communicate interculturally in English, and particularly, the extent to which it is appropriate for them to adopt norms that might be acceptable for English native speakers. For example, Wanna raised the question of whether Thais should use English forms of greeting instead of doing a 'wai' if they are interacting with someone in English who is Thai or is living in Thailand. Interestingly, a few students, such as Nat, Than, and Kan, said some clips in the films were not acceptable in Thai cultures, such as those portraying sexual intimacy or violence, and they felt uncomfortable about such clips being used in learning. Chan said "being a Thai person, Thai culture needs to be an essential concern, we shouldn't do kissing or hugging in public places".

A few students were confused by the American and Australian English from the films, and found it was hard to understand some actors/actresses in the films who spoke with a strong English dialect/accent, or too much slang, such as the Australian English in the film "Paperback Hero"). Thipa actually proposed that she would have preferred to be exposed to only one English accent, either American or Australian, rather than films with different accents. For some this meant they found the films boring and difficult to pay attention to. The major problem mentioned by the students in watching the films was the difficulty they had with vocabulary.

A few students said they had physical or other technical problems with watching the films, such as Tan, who said "too much watching films made my eyes painful." Ya explained that she found it hard to maintain her attention saying "watching films made me getting a day dream, I mean too much imagination," and Ak found it difficult to cope without subtitles, "I was unfamiliar with watching English films without Thai subtitle." Finally, some students were critical of the quality of the colours in the films or complained about the position of the television set and quality of sound.

*The experimental group.* Students in the experimental group agreed that there were some disadvantages of learning by viewing films. They observed that watching films was a passive learning activity as there was no interaction between the viewers and the actors/actresses in the films. Nevertheless, like the control group, they emphasised that viewing the films had been valuable for improving their listening skills. For example, Nee expressed the view that although there was no possibility that she could interact with the actors/actresses in the films, she felt that her listening skill somehow improved. They also identified that films were not real stories, and that most likely films were always over-exaggerated, meaning that if viewers were not particularly attuned to this they might perceive those unreal aspects from watching films, and presume that these actually occurred in native speaking society. Some students, such as Pon and Ben, said they sometimes enjoyed watching films and forgot to pay attention to some important aspects, such as nonverbal behaviours of the actors/actresses in that film.

As was the case for some students in the control group, a number of students felt uncomfortable about scenes in the films that showed behaviour that was unacceptable in Thai culture. Wa, Thong, and Ru identified the expression of sexual intimacy and swearing, such as in “Erin Brockovich” when the main actress always dressed inappropriately and used rude words with aggressive behaviour, as areas that made them feel uncomfortable and they were concerned about how this behaviour may be viewed as a model by Thais. A few students suggested that selecting films to view needed to take such social expectations about acceptable behaviour into account and that films such as “Erin Brockovich” should not be used in Thai EFL teaching. For example, Thiti said “I don’t like Erin because she always swears and dresses impolitely.” Response to this film, in particular, led some of the students to emphasise their belief that Thais had to be proud of their Thai culture. Their comments indicate how the films stimulated quite a lot of uncertainty and difference of perception and opinion about how what was observed in the films related to what the students and others should be doing in Thai contexts, most importantly in interactions in English with both Thai and non-Thai people. A few students, such as Orn and Wa, gave the example that if they were speaking the Thai ‘wai’ greeting would be more appropriate than hand shaking, however, if meeting with native speakers ‘hello’ and accompany by a hand shaking was accepted but not hand shaking with Thai people.

A few students commented that they found some of the nonverbal cues from the films difficult to understand and they felt that this was because they had not learnt about that feature of nonverbal communication in the explicit classroom instruction. As well as this some commented that there was too much slang in the films and very strong English accents and these also made the films hard to understand and some students were also concerned that this might adversely affect their English. For example, Arun expressed some anxiety about this, saying “I found that spoken language in the films was incorrect grammar, getting familiar with these aspects might lead me to be weak in English grammar, and result in weaker writing skills, too.”

Whilst all the students said that watching films focusing on nonverbal communication could enhance their understanding of nonverbal behaviours, it was rare for them to get practice to be able to incorporate their understanding in their own communication since mostly they communicated in Thai. As a consequence, they might forget or misapply/misinterpret when they interacted with native speakers. Finally, the possibility of viewing the films generating negative attitudes to native speakers was also raised, with Su expressing her opinion about this

“I found that Thai students might get negative attitudes towards native speakers because he/she had viewed some negative characteristics that were being adopted by particular actors/actresses starring in the films, and believed that native speakers might behave as those actors/actresses.”

## Conclusion

The use of role play, and the effectiveness of the teaching interventions in relation to this have been assessed in this chapter together with responses of students in the two groups to the use of contemporary English films as part of the teaching process. The performance of the students in the pre and posttest role plays indicated that both groups became more acceptable in their use of nonverbal communication in the posttest than the pretest, although the change in laughing was very small. This suggests that even the traditional teaching intervention of viewing the films and discussing their language together with participation in the assessment role play in the pretest made some difference to the acceptability of the use of nonverbal

communication of the control group in the posttest. However, the MANCOVA analysis was able to demonstrate that in all but one feature, laughing, the change in the experimental group was significantly superior to that of the control group, supporting the superior effectiveness of explicitly teaching about nonverbal communication for students' ability to use nonverbal communication in interaction with an English native speaker in ways that reflect native speaker expectations of appropriacy. The difference between groups was particularly evident in the areas of touching, hand movement, vocalic communication and shoulder movement, all of which are areas where there are some strong Thai cultural taboos that impact on students' attitudes and experience. The Thai university students who participated in explicit teaching of nonverbal communication had a higher level of ability to use nonverbal communication appropriately in role playing than the students who participated in the traditional teaching intervention.

The qualitative analysis highlighted that there was a high level of similarity in the attitudes and experiences of the students in each group in relation to how effective they found role plays for learning English and the advantages and disadvantages of role play activities. There was support for the value of role plays for developing confidence and strategies for effective interpersonal spoken communication, particularly if the role play context provided the opportunity to interact with an English native speaker and included some degree of spontaneity and unpredictability. Students in the experimental group were able to more explicitly articulate the value they found in participation in role play for the opportunity it gave them to practise and feel comfortable with modifying their nonverbal communication to maximise their capacity to communicate interculturally.

The response of both groups to the value of using contemporary films was also primarily positive, although some students in both groups were concerned about the appropriacy of some of the films. The main value of the films was seen to be what they offered in terms of modelling and examples of the use of everyday colloquial language in interpersonal interactions in a range of English native speaking contexts. This raised the awareness of the students about a number of features of English usage in such contexts that they had had relatively little awareness of previously, including grammatical variation in such contexts, idiomatic and colloquial language, accents and broader dimensions of behaviour and nonverbal communication in interactions. The experimental group was more attuned to how the films had assisted them in observing and

understanding aspects of nonverbal communication use, whereas the control group focussed more on linguistic and cultural and behavioural patterns in the films.

Whilst the data and analysis in this chapter supports the value of role play and use of contemporary films for the learning and teaching of nonverbal communication, it needs to be pointed out that the nature of the research design and data collection mean that it is not possible to disentangle exactly which elements may have contributed to the differences between the groups. Both groups participated in the pre and posttest role play with a native English speaker, and both viewed and studied the films, although with a different emphasis. The explicit teaching intervention involved a number of teaching and learning activities: explicit instruction about nonverbal communication using lecture and audiovisual material, viewing and analysis of film clips for aspects of their nonverbal communication and role play practice in the classroom (not with native speaker, but rather with class peers). From the data available and analysed it is not possible to ascertain the relative contribution that each of these types of activities may have made to the overall results reported in this chapter. What is possible to conclude is that the combination of activities in the explicit teaching intervention did seem to enhance the quality of students' learning in terms of their capacity to use nonverbal communication in ways that are acceptable to English native speaking raters, particularly for some of the features of nonverbal communication that were more challenging for Thai background learners. The next chapter will review the conclusions across the three substantive areas of focus in nonverbal communication, attitudes, understanding and usage, and discuss their implications, and the limitations of this study in greater depth.

## Chapter 7

### Conclusions and Implications

#### Summary of findings

This study has explored aspects of the teaching and learning of intercultural nonverbal competence in English as a foreign language for undergraduate students majoring in English in Thailand. Five features of nonverbal communication were researched: facial expressions, eye contact and gaze, bodily communication, kinesics (touching), and vocalic communication. Further, the study also used contemporary English language films and role plays to enhance EFL students' nonverbal competence. Both qualitative and quantitative approaches were applied in analysing and interpreting the study's findings.

Three phases of research were incorporated in the study design. In the pre teaching phase data was collected from all participants using pre assessment role plays and a questionnaire dealing with the learners' understanding of and attitudes towards nonverbal communication. During the teaching phase the learners were exposed to one of two teaching approaches: one involving explicit teaching of nonverbal communication combining explicit instruction about English native speakers' nonverbal communication, practice role plays and the viewing of English language films for the experimental group, and the other, a more traditional teaching approach using the same films but without any explicit focus on nonverbal communication for the control group. In the final phase of the research, after the conclusion of the teaching interventions, data was collected about students' intercultural performance using a post assessment role play, and their attitudes and understanding through the re-administration of the questionnaire dealing with their understanding and attitudes towards nonverbal communication. In addition to this, individual interviews were conducted with all participants to collect their views and experiences of participating in the research. Data collected from the questionnaires were analysed using analysis of covariance to test and answer hypotheses and research questions 1 and 2, and a multivariate analysis of covariance was undertaken to test and answer hypothesis 3 and research question 3. Qualitative analysis was used

to analyse qualitative responses to short answer questions within the questionnaires and responses to the post individual interview.

The study results indicate that there is a significant difference between the students in the experimental group and those in the control group in the extent of change in attitudes towards nonverbal communication of English native speakers. This means that hypothesis 1 was confirmed with the greatest difference between the two groups being in bodily communication, kinesics and vocalic communication.

In relation to hypothesis 2, the study has revealed that there is a significant difference between the students in the experimental group and those in the control group with the experimental group achieving a greater positive change in their understanding of nonverbal communication of English native speakers than the control group. Accordingly, hypothesis 2 was supported with the experimental group making twice as much improvement in their understanding of English native speaker nonverbal communication as the control group and achieving levels of correct response on average equivalent to the native speaker norm group.

The students in the experimental group also exhibited a significantly higher level of ability to use nonverbal communication appropriately in role playing interaction with an English native speaker than the control group. This means that hypothesis 3 was also confirmed. Further, the qualitative findings from both groups revealed that performing role plays with English native speakers was perceived by the students to enhance their ability to apply nonverbal behaviours to their interactions and thus that their nonverbal competence developed better through doing such role plays than through the more typical classroom activities of role plays amongst nonnative class peers. Participants from the experimental group also felt that they had applied the knowledge of nonverbal communication that they had studied in the classrooms into the role play, and they said that they had tried to use the understandings of nonverbal cues gained through viewing the films to the interactions in the role plays both with their peers and, more importantly, in interactions with the English native speakers in the posttest role play.

In this study role plays were introduced as a proposed research tool to investigate participants' acquisition of nonverbal competence together with them also being used as a learning tool for participants from the experimental group to provide them with more experiential opportunity to apply what they had learnt in the explicit teaching about nonverbal behaviours when interacting in English. Theoretically, as

discussed in detail in Chapter 2, there have been extensive studies (e.g., Yardley-Matwiejczuk, 1997; Ments, 1999) indicating that role plays are an experiential teaching technique that can significantly assist students, and particularly EFL students, to cope with handling human interactions and uncertainty (see also Crookall & Oxford, 1990). In doing so, they provide EFL learners with exposure to different conditions in order to assist them in exploiting such constraints and motivations, as well as in coping with the pressures that occur in real life (see Errington, 1997; Turner, 1992). Further, role plays have played a central role as an elicited production procedure in research data collection in the study of second language acquisition, i.e., enabling EFL/ESL students to establish their personal and cultural reactions to various contexts (see Cohen & Olshtain, 1994; Chaudron, 2003). Evidently, the results of this study significantly support those reviewed in Chapter 2 as role play has been shown to be a useful teaching/learning tool for EFL/ESL learners to acquire and enhance their acquisition of nonverbal competence.

Some scholars, such as Chaudron (2003, p. 773), have argued that lack of control over linguistic competence may cause learners to ignore targeted grammar rules/language uses. Clearly, in a more spontaneous interactional context, such as role play, a learner is having to process a number of aspects of their knowledge of language and other communicational/ interactional elements. Putting a lot of emphasis on one aspect, such as grammatical accuracy, is likely to affect the amount of learner processing capacity available for other aspects of linguistic and extralinguistic functioning and competence. This experience is commented on in the responses of some participants from both groups in their interviews. They said that they felt that they sometimes focused too much on grammar rules and this caused them to misunderstand/miscommunicate. The role plays enabled them to learn to balance the attention they put on grammatical accuracy against their needs to focus on other aspects of the communication. However, in contrast, some students communicated in English that was not well formed grammatically and this resulted in miscommunication with the native speaker as well (see Chapter 6).

To better assist students in managing the balance in their attention to minimize miscommunication, I would suggest that teachers of English need to assist their students in understanding how to manage their processing in real time interactions so that they are processing meanings as effectively as possible via the various communication channels that impact on their intercultural communication.

Research question 4 deals with the effectiveness of the two teaching interventions in their use of English language films to teach about nonverbal communication. Students in both groups improved in their attitudes, understanding and use of aspects of English nonverbal communication. This suggests that mere exposure to the films and close attention to them, even without explicit teaching about nonverbal communication, has some impact on students' development of intercultural nonverbal competence. However, the introduction of more explicit learning and an explicit focus on elements of nonverbal communication in the films together with role play practice had a much greater impact in assisting the students to develop intercultural nonverbal competence. Responses in the individual interviews highlighted the value that the students in both groups found in the use of contemporary English language films as a resource in learning and teaching of nonverbal communication. Clearly, whilst both interventions using the films were effective, the explicit approach to the use of films was more effective than the implicit approach in the development of students' intercultural nonverbal competence.

All the findings of the research as summarised above and presented and discussed in greater detail in Chapters 4, 5 and 6. These form the basis for the conclusions, reflections on the outcomes of the research, implications for practice, and discussion of further research needed in intercultural English language teaching in developing intercultural nonverbal competence that are presented in the remainder of this chapter.

## Conclusions

As a result of this study, it can be concluded that there are differences between the two teaching interventions employed with the experimental and control groups. To summarise those conclusions discretely in terms of the four research questions:

**Research question # 1 asks: How does learning about nonverbal communication affect attitudes towards nonverbal communication?**

Through the analysis of covariance, this study revealed that there was a significant difference in the Thai university level EFL students' change in attitudes towards aspects of intercultural relationships and features of nonverbal

communication used generally by native English speakers with the explicit teaching intervention making a greater impact on positive attitude change. Further, it has been found that the students' attitudes towards those various nonverbal cues (i.e., facial expression, eye contact, bodily communication, kinesics, and vocalic communication) change overall positively. However, in considering the discrete details of each nonverbal channel it was revealed that a few subcategories of some nonverbal cues (items in each sub section of the questionnaires) change negatively or do not change. It is not always evident how these fluctuations relate to the teaching and learning inputs that the students had received. For example, in attitudes to facial expressions, the response of the control group to item 2 (use of facial expression to show the intensity of involvement by native English speakers) indicates a positive change from the pre to posttest suggesting a greater acceptance of native English norms when used by native speakers, whereas the experimental group actually changes to reflect a less positive response. In contrast, both groups become more positive in their attitude to showing their own intensity of involvement through the use of facial expression in interaction with a native English speaker, indicating that they are achieving attitudinal change that brings them more in tune with nonverbal behaviour characteristics of English than Thai norms.

Not all areas led to positive attitudinal change. For example, in vocalic communication, whilst both groups had relatively positive attitudes towards English native speaker intonation and the use of backchannelling, they demonstrated fairly negative attitudes towards English native speakers' use of fast and loud speech, which changed little from the pre to the posttest. These findings highlight that some attitudes are more amenable to change than others, and also, that whilst learners may become more accepting of certain aspects of native speaker behaviour, this differentially translates into being more accepting of such behaviour when the speaker is Thai background.

To summarise, there were differences between the experimental and control groups in the quantity of change from pre to posttest. Furthermore, within each group there were differences in the aspects of nonverbal communication in which significant positive change in attitudes was evident. Neither group had sufficient change in attitudes to facial expressions for it to be significant, although attitudes to this feature were comparatively positive at the pretest. The control group had significantly more positive attitudes from pre to posttest only in the sections involving eye contact,

bodily communication, and kinesics, whereas the experimental group had significant positive change in vocalic communication and intercultural relationship in addition to these three features. In terms of qualitative analysis for each subsection, it is noticeable that the explicit teaching intervention integrated with the use of films enhanced those participants in the experimental group in becoming more interculturally broadminded and particularly in accepting native speakers' nonverbal behaviours that are different to the norms of Thai culture. Noticeably, responses from both the control and experimental groups also demonstrated some shyness in attitudes towards utilising English native norms when students are conversing in English with native speakers. However, there was evidence that students across both groups had increased their preparedness to perform some personal modifications in nonverbal cues.

As the review of literature about norms in communication has demonstrated most studies have tended to focus on either linguistic norms (see for e.g., Ammon, 2003) and/or pragmalinguistic norms (e.g., Kachru, 1986a, 1986b; Bartsch, 1987; Regan, 1995), particularly considering norms in relation to nativeness or near-nativeness. One position taken has been in seeking to understand what is required for nonnative speakers to be applying native speaker norms when communicating in English with native speakers (e.g., Kachru, 1992b; Gill, 1999; Timmis, 2002; Walt & Rooy, 2002), whilst also acknowledging that there are many widely used varieties of world Englishes (e.g., Indian, Singaporean etc.) that may have norms that are accepted within their own contexts, even if these do not have the same privileged place of "inner circle" Englishes. Significantly for this research, there was no research located that has put an emphasis on norms of nonverbal communication and the nature of nonnative norms that might be acceptable for nonnative speakers when interacting in English with native speakers. Qualitative data about attitudes and norms in this study, i.e., student's answers from individual interviews and questionnaires (see Chapter 4) have demonstrated that participants from both groups agree about the necessity of accepting nonverbal communication following native speaker norms from English native speakers and want to be able to decode these.

However, based on students' spontaneous comments and question responses, they remain strongly aware of their own Thai cultural norms, as well. These responses completely support the proposed ideas in Chapter 2 that nonnative speakers are willing to be open and accepting of native norms, but do not themselves expect to

automatically conform with the nonverbal communication norms of native speakers, and indeed, do not believe that such conformation is necessarily appropriate. The type of norms that can/should hold in such a context depend on the nature of the context itself (Thai vs. ESL vs. English as dominant) and the level of acceptance of nonnative varieties within that context. Despite this flexibility in when it might be necessary and/or appropriate for a nonnative speaker to adopt or accommodate towards nonverbal communication norms of natives, students who have an expectation and some experience of interacting with English native speakers considered it crucial to be able to decode English native speaker nonverbal communication accurately drawing on their knowledge of the nonverbal norms in native speaker speech.

**Research question # 2 asks: How does learning about nonverbal communication affect understanding of nonverbal communication?**

It was discovered through the questionnaire dealing with the understanding of nonverbal communication (via ANCOVA) that there was a significant difference between the control and experimental group, with the experimental group, which had participated in the explicit teaching intervention, having more native speaker like understanding of nonverbal communication in the posttest than the control and achieving a greater gain in understanding from pre to posttest, as well. To recap, the analysis of covariance proves that for those students who participated in explicit nonverbal communication teaching intervention establish a significantly (Sig. <.01) greater degree of increase in their accuracy in understanding nonverbal communication of English native speakers on the IPT than those students in the linguistically-oriented teaching group, who nevertheless demonstrated a small positive change in their accuracy from the pre to post teaching test.

To recap, the experimental group demonstrated a greater amount of change from the pre to the posttest than the control group in all subscales, except those items involving with intimacy, in which both groups changed similarly. Responses from the qualitative analysis revealed that the experimental group had more development in their understandings of the features of nonverbal communication as produced by English native speakers whilst communicating than the control group. Further, participants from the experimental group indicated that they felt more relaxed about some of the native speaker norms for nonverbal cues that they had found difficult to

get used to prior to the study, particularly, greeting, hugging and back channeling. Although they were ready to implement some features of nonverbal communication of English native speaking norms when having interaction with English native speakers, they remained aware of some nonverbal cues that may be accepted in English norms but that they continued to view as not acceptable in Thai culture. Interestingly, participants in the control group also demonstrated some awareness of differences in nonverbal behaviours between Thai and English norms. However, it was not at the equivalent level of depth and detail as the experimental group, presumably since they had less exposure to the explicit teaching.

As discussed in Chapter 2 this study has not explicitly focused on the description and analysis of near-nativeness (Hyltenstam, 1988; Jourdain, 2000; Sorace, 2003), rather aiming at gaining a better understanding of interactive norms as models of accepted and acceptable practice in interactive social contexts of nonnative speakers of a particular distinctive cultural background (i.e., Thai students) (Schachter, 1990) interacting with native speakers, such as those of varieties of American and Australian English (Bamgbose, 1998). The quantitative data supports Schachter (1990) and Bamgbose (1998) in that the understanding of nonverbal communication of students in both groups of native speakers' nonverbal communication are better in the posttest compared with the pretest, although with the gains in the experimental groups being much greater than those of the control group.

Further, qualitative data also confirm the ideas of Schachter (1990) and Bamgbose (1998) as students from both groups agree, but with better articulated explanation overall from the experimental group, that practising role plays with native speakers together with the explicit learning of nonverbal communication (only experimental group) as well as viewing contemporary English language films can facilitate and develop their understanding of nonverbal communication in the context of social norms of interaction encountered with English native speakers thereby assisting in avoiding miscommunication, misunderstanding, and misinterpreting. To give more explanation, students from the experimental group, by virtue of their greater exposure had greater opportunity to learn (including explicit teaching and nonverbal communication focussed viewing of films and classroom practice role play activities during the teaching phase) and this appears to have contributed to their

greater gains in understanding of nonverbal communication and the social context norms of nonverbal communication of native speakers. Significantly, results of this study also prove that it is not necessary for nonnative speakers to stay/study abroad in English as a native language speaking countries in order to improve their communicative and intercultural nonverbal competences (e.g., Marriott, 1995) to levels approximating that of native speakers, provided they get exposure to native speaker models in their learning context and assistance with decoding these.

**Research question # 3 asks: How does learning about nonverbal communication affect ability to use nonverbal communication appropriately in role playing as a resource in learning and teaching of nonverbal communication?**

Through the analysis of multivariate analysis of covariance using the results of the English native speaker ratings of the students' use of nonverbal communication in the pre and posttest role plays with an English native speaker and the analysis of three guided questions from the post individual interview on role play regarding its effectiveness as a resource to teach Thai students the aspects of nonverbal communication, it can be concluded that role play is an effective resource in learning and teaching of nonverbal communication. The students in the experimental group who had more opportunity to practice using role play as part of the explicit teaching intervention had a higher level of ability in the posttest to apply nonverbal communication appropriately in role playing than students in the control group who participated in the traditional teaching intervention. This confirms that the explicit teaching intervention was more effective not only in influencing students' attitudes and understanding, but also in enabling them to change their practice of nonverbal communication in ways that made them more congruent with English native speaker expectations. However, it needs to be emphasised that the differences in the change made within groups from the pre to posttest were not large in many cases with the largest difference being in the areas of hand movements, vocalic communication and shoulder movement.

Most of the students from both groups felt positive about the value of practice role plays in improving their nonverbal competence in communication in English with English native speakers. However, the performance in nonverbal communication competence of those students from the experimental group was more appropriate and

led to fewer misunderstandings than those of the control group. Interestingly, students from the control group suggested that they desired the opportunity for greater opportunity to develop their nonverbal communication through role plays during the teaching intervention as they felt that only the pre and post assessment role plays were not sufficient for them.

Role plays have become popularly used in language teaching, particularly in EFL/ESL (e.g., Yardley-Matwiejczuk, 1997; Ments, 1999), since they are seen as having value as an experiential teaching technique assisting EFL/ESL learners to get involved with human communication (Crookall & Oxford, 1990) and to deal with uncertainty, constraints and pressures of real life interactions (Turner, 1992; Errington, 1997). Further, role plays can enhance the speaking skills of the students (e.g., Maley & Duff, 1995; McCaslin, 2000; Miccoli, 2003). The findings of this study also support the ideas of Crookall & Oxford (1990), Turner (1992), Errington (1997), Yardley-Matwiejczuk (1997), and Ments (1999) about the capacity of role plays to engage EFL/ESL students in valuable experiential learning. However, participants from both groups agreed that there should have been more opportunities to practise role plays for their nonverbal competence to progress to the level they desired.

**Research question # 4 asks: How effective is each of the two teaching interventions in their use of contemporary English language films as a resource in learning and teaching of nonverbal communication?**

Through the overall results in relation to research questions 1-3 and additional analysis of qualitative data on the effectiveness of each of the two teaching interventions in the use of contemporary English language films as a resource in learning and teaching of nonverbal communication, including the analyses of students' views from the post individual interview and some guided questions from the pre and posttest questionnaire, it is apparent that contemporary English language films can be a very valuable resource for learning and teaching of nonverbal communication. Both groups agreed that they had enhanced their exposure and understanding of English native speaker nonverbal communication through viewing of the chosen contemporary English language films. Empirically, students in the experimental group had more reasons and explanations to support their views than those in the control group, and the explicit teaching seemed to heighten their

sensitivity to aspects of nonverbal communication in the films as evidenced by their responses. This suggests that such films are more effective when they are used to complement and further illustrate features that have first been introduced and taught through explicit instruction, such as occurred with the experimental group. Interestingly, students from the control group spontaneously expressed a desire to have had the opportunity to be exposed to the same explicit teaching as the experimental group as they recognised the value that their experimental group fellow students had got from their different teaching intervention.

As discussed in the literature review in Chapter 2, using films in language teaching is a controversial issue with different scholars expressing divergent opinions on the value of films. For example, Zillmann and Bryant (1986) and Cantor (1991) proposed that films can foster intense emotional responses from the viewers. Likewise, Langsdorf (1991) supports that films potentially facilitate the viewers in appreciating aspects of the real life of human beings in various contexts. In short, many have argued that films can play an important role in the process of teaching/learning English as a foreign or second language, although some educators argue that films are not real life and it is hard to find the realities of day to day living and relationships reflected within the genre of films (e.g., Anderson and Anderson, 1993; Rubin, 1993; Rubin, 1993 cited in Baines, 1997).

More or less accepted by all interested in film for language teaching pedagogy is that there is no film that is valuable for the learning/teaching of language from the beginning to the end. This suggests that it is a duty of language teachers to select film clips that will be most valuable to exploit for their English classes and then developing techniques to use these clips, such as using a freezing technique to provide learners with the opportunity to see how English native speakers present facial expressions when they get angry (see Baddock, 1996; Baines, 1997). This belief in the particular value of selected film clips has been supported by participants from experimental and control groups as some of them spontaneously commented on which parts of a particular film is good for a particular aspect (see chapter 6). Further, results of this study (i.e., from individual interview and questionnaire) suggest that in the context of teaching English as a FL/SL, particularly to give EFL/ESL students exposure to nonverbal cues in different contexts of English native speaker interaction, films can be a very valuable resource (see Chapter 6). Using films together with practicing of role plays is one option that can enhance students' comprehension and

exposure to native speakers, and is particularly valuable for students who learn English in countries in which English is not widely spoken.

### Reflections on the Outcomes of the Research

A number of aspects of the outcomes of the research raise issues that warrant further discussion and exploration. In this section the aspects of the research in relation to time limitations, the conduct of the role plays and qualitative interviews, the distinctiveness of groups, feedback from participants and some other aspects of research design are discussed and evaluated in greater detail.

#### *Time Limitations*

In this study the teaching intervention and associated data collection took place over a relative short time frame of only 9 weeks. This limited time reflects the amount of time that the university was able to make available for the teaching intervention because of broader curriculum constraints. It needs to be acknowledged, however, that this was really insufficient time to deal with the aspects of nonverbal communication in depth. Results indicate that even such limited exposure is valuable, but more time would have enabled a much more thorough explicit teaching for the experimental group and may have led to a greater difference in the outcomes for the two groups as has been outlined in Chapters 4-6.

Further, there was insufficient time to expose the students as systematically and thoroughly to the breadth of English varieties (i.e., American, British, Canadian, Australian and New Zealand) through viewing as broad a range of English language films as had originally been hoped. Overall the study has demonstrated the value of contemporary English language films of the selected genres in exposing students to native speakers of key varieties of English and assisting them in getting an understanding of the range and variability of nonverbal communication used by different speakers. Ideally, at least two suitable films for each of the main native speaker English varieties would provide an appropriate breadth of exposure to ensure students' appreciation of the variability in what is acceptable even in native speaker varieties. An important element in the use of films demonstrating different varieties is allowing sufficient time for the learners to investigate the differences and make

comparisons as this heightens their awareness and ability to decode native English speakers' nonverbal communication.

### *Role Plays*

Empirically, it was hard to maintain the same level of involvement/intensity of the native speakers in the role plays throughout the periods of the pre and posttest role play assessments in both groups as there were only 3 native speakers available to participate in the role plays, so each had to repeat the same role play a number of times. Whilst the presentation of material to raters and the arrangements for order in the role plays were organised in a way that ensured that no one group's members were advantaged or disadvantaged, it nevertheless would have been preferable to have a larger number of native speakers for the role plays.

### *Qualitative Interviews*

In the posttest individual interview students from both groups seemed to have difficulty in differentiating their responses to different questions and the quality of responses was not quite what I expected (see chapter 4, 5 and 6). This may be partly a problem with the design of the questions, but also may have resulted from the students' preconceptions about what I as their teacher was expecting them to say. It was also possible that the students had shared with each other information about the questions that were being asked, so that those who came later had already had the opportunity to plan their responses and had formed expectations about there being 'correct' answers. Thai cultural expectations about respect for the teacher and conformity to certain expectations of behaviour may have influenced the students in their responses. Quite a few of the students seemed to say very similar things in response to questions and their responses often appeared to be superficial and to reflect expectations about what I would be hoping to hear. In retrospect, it may have assisted in gaining students' perspectives with less influence from their assumptions about my expectations if I had organised for the posttest individual interviews to be conducted by a neutral person.

### *Distinctiveness of Groups*

The design of this research meant that it was not possible to prevent some interaction of the students from the two groups. All were studying in the same course and this meant that informally they had the opportunity to discuss classroom experiences and activities. As a result those in the control group were aware of aspects of some of the differences in what they were doing compared with the experimental group. This influenced them in a number of ways. For example, they knew that nonverbal communication was a focus of the study, even though in their classes nonverbal communication was not an explicit focus of the teaching materials, and they heard from the experimental group anecdotally about what they were learning (some may have even been shown the explicit materials that had been given out to the experimental group even though the experimental group were discouraged from doing this). In the context it was difficult/impossible to avoid some degree of intergroup interaction, meaning that at minimum some of the students in the control group may have learnt more about nonverbal communication than would otherwise have occurred with the teaching method they were exposed to, and this could have had some impact on the results for the control group in the posttest.

### *Feedback from the Participants*

Some participants from both groups expressed a desire for a broader range of contexts in the scenarios. For the research comparability, there was fairly tight control of the scenarios used for the role plays, but clearly from a learning perspective exposing students to the opportunity for role play with native speakers with a broad range of scenarios is a worthwhile aim. Further, some participants verbalised an interest in exposure to a broader range of films and accents of Englishes (American, British, Canadian, Australian and New Zealand English). Whilst the students were positive about all the films that had been chosen, some expressed a desire for access to a broader range of films for each of the selected English varieties. In particular, only having one Australian film meant that they did not have the same opportunity to experience the breadth of Australian nonverbal communication and, thus, some expressed that they felt less confident about their understanding of Australian norms

of nonverbal communication, in comparison with American English, where they had viewed 3 films, each in a different social and regional US context.

### *Other Aspects of the Research Design*

Three further aspects of the research design were not entirely satisfactory and could have been improved. First, in the pilot testing of the attitude questionnaire to ensure its reliability and construct validity using factor analysis the quality of the evaluation of the questionnaire items may have been affected by the pilot sample size, which, though acceptable at 140 students, would have been more acceptable with 200 - 300 students. As discussed in Chapter 3, the measure of sampling adequacy increases if the sample size increases (Hair et al, 1998, pp. 99-100), and a sample size of 200+ is considered preferable (Coakes & Steed, 2003, p. 147). Thus, it could be assumed that if there were 200 students or more, the measure of sampling adequacy of this study would have been greater than .60.

Secondly, the large gender imbalance in the participating students majoring in English and the location of the four male students within the one class group that was subsequently randomly assigned as the experimental group may have impacted to some extent on the findings of the research. As 69/73 respondents were females the findings are most appropriately considered primarily to provide evidence of the intercultural nonverbal competence of female students. The potentially different experiences and attitudes of males are not able to be clearly discerned, but may have impacted to some extent on the results of the cross-group comparison, given that the males were all in the experimental group. More research that enables a systematic comparison of the intercultural nonverbal competence of Thai male and female learners of English is clearly required to fully unpack the gendered aspects of intercultural nonverbal competence.

Finally, it could have been valuable to conduct interviews with the three American native speakers, who interacted with Thai students in the pre and post assessment role plays, and the four English native raters, who rated the pre and post assessment role plays, as the opinions of these native speakers and gaining an understanding of their attitudes towards the students' nonverbal communication and English performances would have provided the researcher with further understanding

from a native speaker perspective. Such data could have assisted the researcher in discussing in greater depth the results of the study.

### Implications for Practice

Based on the results of this study some recommendations can be offered about aspects of the teaching and learning of nonverbal communication in EFL contexts.

#### *The Value of Explicit Teaching of Intercultural Nonverbal Communication in EFL/ESL Classes*

The results of the research suggest the value of explicit teaching of intercultural nonverbal communication in EFL/ESL classes. This can be achieved as a part of the curriculum within existing subjects. In the case of this study it was included as a component in a listening and speaking course and this seemed to be an appropriate area of the curriculum to include such a focus. Further, the experiences in including a focus on nonverbal communication in this study suggest that it is probably best to contextualise explicit learning about nonverbal communication as part of intercultural communicative competence and broader teaching and learning about cultural differences in communication styles and practices. For example, the explicit teaching of each aspect of nonverbal cues, such as eye contact, facial expression, bodily communication, can be best taught within speaking and listening activities where the context in that lesson is applicable and can be related to aspects of the use of the specific nonverbal communication feature/s.

To reinforce the understanding that students gain and to practice their developing awareness of nonverbal competence contemporary English films and role plays can be effective learning aids. In fact, audio-visual based materials, such as films, are vital as they are an accessible means of providing visual modelling of nonverbal communication by native speakers. However, in addition to such modelling through films that simulate aspects of real life native speaker interaction, it is also valuable to have specific aids, such as the demonstration materials and instructional information used in this study that specifically address sub-areas of nonverbal communication, in order to discuss and develop intercultural sensitivity and awareness about differences. The experiences of the control group who were exposed

to the films, but did not receive explicit instruction and demonstrations have illustrated that seeing the films alone is not as effective in assisting EFL students to acquire intercultural nonverbal competence in English.

Other teaching and learning devices may also be helpful to students in acquiring intercultural nonverbal competence. For example, encouraging students to keep observation journals may be valuable in raising their awareness of aspects of their own and English native speakers' nonverbal communication. Developing such awareness seems to be an important step in learning to decode nonverbal cues in particular contexts. It is advised for EFL students to keep a journal of any aspects of nonverbal channels that they notice or use when communicating with English native speakers. It is recommended to sensitise university-level EFL students to different nonverbal cues, including asking them purposely to use nonverbal behaviour the way they would do in their own culture so that they can directly observe how differences between usage in their culture and in the target culture can lead to communication breaking down. When nonverbal cues are recognised as a source of confusion to them or others, they can then share these miscommunications or misunderstandings with their classmates, and work out solutions to avoid such problems

Role plays have also been demonstrated within this study to have a valuable role in the explicit teaching and learning of interculturally appropriate nonverbal communication. The opportunity to experiment and practise different forms of nonverbal communication as a learning activity was reported by the students to develop their confidence and it was effective in enhancing students in the experimental group's acquisition of nonverbal competence. It is recommended for teachers of English to give their students sufficient opportunity to practise role plays in order to promote their adaptation of their nonverbal competence towards native speaker norms after they have learned about explicitly and experienced English native speakers' nonverbal communication. Where possible, role plays with English native speakers are preferable as they are likely to be more effective in enabling the students to gain confidence in interacting in genuine contexts.

### *The Need for Exposure to Native Speaker Contexts*

Whilst the value of students having first hand experience of English native speaking context/s through travel and/or overseas study is not disputed and has been

proven in other studies (e.g., Freed, 1995a, 1995b), what this study suggests is that it is possible to compensate for a lack of exposure to native speakers in their real life contexts through the use of devices such as films, role plays and explicit teaching that sensitises students to aspects of the native culture and its differences from their culture in interactional norms. The results of this research have demonstrated that it is *not essential* to have immersion in a native environment for the acquisition of nonverbal communication appropriate for use in intercultural communication. Audio-visual and visual aids, such as those described and used in this study, can substitute for immersion experiences and can lead to very significant improvement in understanding of native speakers' interactional norms (to a level comparable to native speaker-native speaker performance). The implications of this are quite important as it means that a larger and more diverse range of EFL students can acquire important understanding and skills in intercultural nonverbal competence through the application of appropriate teaching techniques in their own environment.

*The Value and Need for Incorporating Nonverbal Communication and Intercultural Communication in Tertiary Level English Courses, including English for Specific Purposes Teaching*

Given the increasing focus and need for English language graduates to be able to communicate effectively in English in contexts where English is used as a lingua franca for international communication, the value and need for English graduates to be fluent in spoken English and to be able to be interculturally competent in their verbal and nonverbal communication is evident. To assist with this it is suggested that final year undergraduate students majoring in English would benefit greatly from having the opportunity to participate in an intensive course, including practical workshops, dealing with intercultural communication and intercultural nonverbal behaviours. Ideally, such a workshop would consolidate material introduced and practised through speaking and listening classes in earlier years of students' English major. With such curriculum included in their course these students should not face any difficulties in communicating in English with English native speakers if they are going to work or study abroad or in international business communication in their own country. Further, it is suggested to develop a course syllabus and textbook dealing explicitly with intercultural communication and nonverbal communication to supplement

English language textbooks, as well as considering how to more comprehensively embed learning about native English nonverbal norms as a component within the intercultural language teaching syllabus.

Classes in English for specific purposes for engineering, agricultural and other science students also need to include attention to developing knowledge and practices of nonverbal communication as well as intercultural communication as non-English speaking background graduates in these professions are likely to also need to have the capacity to engage effectively in interactions in English as an international language in their professional contexts. In countries, such as Thailand, the traditional focus of ESP (English for special purposes) teaching at tertiary level has been on developing facility with written English genres relevant to the profession, but this is clearly not sufficient in the current globalised international context.

### *Teacher Education*

Finally, consideration needs to be given to the specific needs of those who are going to become teachers of English, as opposed to just users of English as an international language. An important starting point in addressing the needs for better developing intercultural nonverbal competence as part of English teacher education is to gain a better understanding about why teachers of English at university level are not generally teaching about intercultural communication and nonverbal communication. A starting point in addressing this deficit is to raise awareness amongst English teachers and teacher educators at the tertiary level of intercultural communication and miscommunication and also of intercultural nonverbal competence and to brainstorm with this important constituency how to better bring this into the curriculum.

Ultimately, it will be necessary to provide training for teachers of English at school and university levels in the different forms of nonverbal communication within the broader context of intercultural language teaching and the development of intercultural competence, so that they can bring the knowledge and applications of nonverbal communication into classrooms. The ultimate goal should be to have such teaching and learning fully integrated into the language and communication curriculum, so that it occurs naturally alongside learning about other aspects of communication through English.

### Further Research in Intercultural English Language Teaching

This study has addressed a number of issues in intercultural English language teaching focusing on the acquisition of nonverbal competence, and attempted to test various aspects of this acquisition. Although all four research questions have been answered through the quantitative and qualitative approaches adopted, there is scope for further research both recognising the limited nature of this study and identifying areas that this research has highlighted as being in need for further investigation. In the final section of this chapter I will discuss some of the areas that I believe are worthy of further research.

1. This study has highlighted that introducing role plays and contemporary English language films into the classroom in an EFL country, such as Thailand, can significantly enhance students' acquisition of nonverbal competence as well as increasing their appreciation and understanding of native English speaker norms in other aspects of their interactions. One area for future research is to investigate in greater depth how to optimally use role play and contemporary English language films in the EFL classroom particularly as a means of enhancing students' intercultural competence and their learning and appreciation of English native speaker culture.
  
2. To date, research in Thailand has not much investigated intercultural competence either within high school or university level education. Future research could explore this, including needs assessment of current levels of intercultural competence, attitudes towards cultural difference and intercultural awareness of teachers and students, teachers' understanding and practice of intercultural language teaching pedagogy. Such research can be valuable in contributing to raising the profile of intercultural learning and also contribute to the establishment of national education policy in supporting intercultural learning and the development of intercultural competence.

3. As this study involved classroom-based research with participants who were in the second year of their university studies majoring in English in a particular national context, it would be valuable to explore whether these results can be replicated with cohorts of students from other universities in Thailand and at different levels in their studies (e.g., high school vs. new undergraduate vs. final year undergraduate) and for non-English majoring students. Such research is needed to consider how generalisable the trends evident in this study are to other Thai contexts. In addition, it is important to investigate how the national context (Thailand vs. other EFL countries) may also influence EFL learners' understanding of and attitude towards English native speakers' nonverbal communication and their capacity to produce intercultural competent nonverbal communication. It is only with the extension of the research about English learners and their development of intercultural nonverbal competence to this broader range of participants and contexts that it will be possible to develop a theory about the acquisition of intercultural nonverbal competence.
  
4. Further research into specific forms of nonverbal behaviour, such as culturally distinctive behaviours in eye contact, facial expression, bodily communication, kinesics, and vocalic communication, that have been identified as being significant in causing misunderstanding or misinterpretation between native and nonnative speakers of English could contribute a much deeper understanding of how and why these differences lead to miscommunication.
  
5. In terms of world Englishes and intercultural communication there is a need to have a greater understanding of the differences in nonverbal communication in the five main groups of English native speakers (American, British, Canadian, Australian, and New Zealand Englishes) who have a profile in Thailand, and also of how these speakers' nonverbal communication norms differ from those of English as a second language speakers from countries in which English is widely used as a second language, such as India, Singapore, Malaysia and other countries in Africa and beyond. It is only with this understanding that it will be possible to come to a better understanding of intercultural acceptable

nonverbal communication practices in the use of English as an international lingua franca.

6. Finally, there is considerable scope to deepen the understanding of nonverbal communication practices and attitudes in the specific context that this study was conducted. For example, observing and videotaping Thai university English major students encountering and communicating with English native speakers in different interactional contexts, e.g., having dinner at home, buying and selling goods, asking for directions, and then comparing how their behaviour is rated by both Thai and English native raters would contribute to an enhanced understanding of how the behaviour of Thai EFL students is perceived and why each group of raters have responded in the way they have. It would also be instructive to further research how direct experience of contact with English native speakers through overseas travel and sojourning impacts of Thai students understanding of, attitude towards and ability to produce interculturally acceptable nonverbal communication by comparing the responses of students who have lived in English as a first language contexts and those (the vast majority) who have not.

If the education system is to continue to have “an important role to play in helping to produce citizens who can live relatively harmoniously in a multicultural society” (Mallick, 1997, p.99), cultural differences in nonverbal communication cannot be ignored as these can lead to serious miscommunication. The findings of this initial classroom-based study have demonstrated the value of a range of teaching techniques that can be employed in English as a foreign language teaching to develop students’ intercultural nonverbal competence and, thereby, have established a basis for ongoing research in this field.

## References

- Abhakorn, R. (2003). Education and language choice in Southeast Asia. In J. Lindsay, & T. Y. Ying (Eds.), *Babel or behemoth: Language trends in Asia* (pp. 77-92). Singapore: Asia Research Institute, National University of Singapore.
- Acton, W. R., & de Felix, J. W. (1986). Acculturation and mind. In J. M. Valdes (Ed.), *Culture bound: Bridging the cultural gap in language teaching* (pp. 20-32). New York: Cambridge University Press.
- Aksornkul, N. (1980). EFL planning in Thailand: A case study in language planning. Unpublished doctoral dissertation. Georgetown University.
- Al-Arishi, A. Y. (1994). Role-play, real-play, and surreal-play in the ESOL classroom [Electronic version]. *ELT Journal*, 48(4), 337-346.
- Allwright, D., & Bailey, K. (1991). *Focus on the language classroom: An introduction to classroom research for language teachers*. Cambridge: Cambridge University Press.
- Alred, G. (2003). Becoming a 'better stranger': A therapeutic perspective on intercultural experience and/as education. In G. Alred, M. Byram, & M. Fleming (Eds.), *Intercultural experience and education* (pp. 14-30). Clevedon: Multilingual Matters.
- Alred, G., Byram, M., & Fleming, M. (Eds.). (2003). *Intercultural experience and education* (pp. 14-30). Clevedon: Multilingual Matters.
- Altman, I. (1975). *The environment and social behavior*. Monterey, CA: Brooks/Cole.
- Altman, R. (1990). Giving and taking advice without offense. In R. Scarcella, E. S. Anderson, S. D. Krashen (Eds.), *Developing communicative competence in a second language* (pp. 95-106). Boston, MAS: Heinle & Heinle Publishers.
- Ammon, U. (2003). Global English and the non-native speaker: Overcoming disadvantage. In H. Tonkin & T. Reagan (Eds.), *Language in the twenty-first century: Selected papers of the millennial conferences of the center for research and documentation on world language problems, held at the University of Hartford and Yale University*. (pp. 23-34). Amsterdam: John Benjamins.
- Anderson, D. E., Ansfield, M. E., & Depaulo, B. M. (1999). Love's best habit: Deception in the context of relationship. In P. Philippot, R. S. Feldman, & E. J. Coats (Eds.), *The social context of nonverbal behavior* (pp. 372-409). New York: Cambridge University Press.

- Anderson, E. S. (1990). Acquiring communicative competence: Knowledge of register variation. In R. Scarcella, E. S. Anderson, S. D. Krashen (Eds.), *Developing communicative competence in a second language* (pp. 5-26). Boston, MAS: Heinle & Heinle Publishers.
- Anderson, G. (1990). *Fundamentals of educational research*. London: The Falmer Press.
- Anderson, J., & Anderson, B. (1993). The myth of persistence of vision revisited. *Journal of Film and Video*, 45(1), 3-12.
- Anderson, L. W. (1997). Attitudes, measurement of. In J. P. Keeves (Ed.), *Educational research, methodology, and measurement: An international handbook* (2<sup>nd</sup> ed., pp. 885-895). Cambridge: Cambridge University Press.
- Anderson, P. (1988). Nonverbal communication in the small group. In R. S. Cathcart & L. A. Samovar (Eds.), *Small group communication: A reader* (5<sup>th</sup> ed. pp. 333-350). Dubuque, IA: Wm. C. Brown.
- Anderson, P. (1988b). Explaining intercultural differences in nonverbal communication. In L. Samovar & R. E. Porter (Eds.), *Intercultural communication: A reader* (5<sup>th</sup> ed., pp. 272-282). Belmont, CA: Wadsworth.
- Anderson, P. A., Hecht, M. L., & Smallwood, M. (2003). Nonverbal communication across cultures. In W. B. Gudykunst (Ed.), *Cross-cultural and intercultural communication* (pp. 73-90). Thousand Oaks: Sage Publications.
- Anderson, T. W. (1984). *An introduction to multivariate statistical analysis*. New York: John Wiley & Sons.
- Andrich, D. (1997). Rating scale analyse. In J. P. Keeves (Ed.), *Educational research, methodology, and measurement: An international handbook* (2<sup>nd</sup> ed., pp. 874-880). Cambridge: Cambridge University Press.
- Ansfield, M. E., DePaulo, B. M., & Bell, K. L. (1995). Familiarity in effects in nonverbal understanding: Recognizing our own facial expressions and our friends' [Electronic version]. *Journal of Nonverbal Behavior*, 19(3), 135-149.
- Archer, C. M. (1992). Culture bump and beyond. In J. M. Valdes (Ed.), *Culture bound: Bridging the cultural gap in language teaching* (pp. 170-178). New York: Cambridge University Press.
- Archer, D. (1993). *The human voice: Exploring vocal paralanguage: A guide for instructors and researchers*. Berkeley, CA: University of California Extension Center for Media and Independent Learning.

- Archer, D. (1994). *A world of gestures: Culture and nonverbal communication: A guide for instructors and researchers*. Berkeley, CA: University of California Extension Center for Media and Independent Learning.
- Archer, D. (1996). *The human face: Emotions, identities and masks: A guide for instructors and researchers*. Berkeley, CA: University of California Extension Center for Media and Independent Learning.
- Archer, D. (1997a). Unspoken diversity: Cultural differences in gestures [Electronic version]. *Qualitative Sociology*, 20(1), 79-105.
- Archer, D. (1997b). *A world of differences: Understanding cross-cultural communication: A guide for instructors and researchers*. Berkeley, CA: University of California Extension Center for Media and Independent Learning.
- Archer, D. (1998). *The human body: Appearance, shape, and self-image: A guide for instructors and researchers*. Berkeley, CA: University of California Extension Center for Media and Independent Learning.
- Archer, D., & Costanzo, M. (1988). *The interpersonal perception task: A new video about nonverbal communication and social perception: A guide to the interpersonal perception task (IPT) for instructors and researchers*. Berkeley, CA: University of California Extension Center for Media and Independent Learning.
- Argyle, M. (1988). *Bodily communication* (2nd ed.). London: Routledge.
- Argyle, M. (1992). Does nonverbal communication cause happiness? In F. Poyatos (Ed.), *Advances in nonverbal communication: Sociocultural, clinical, esthetic and literary perspectives* (pp. 99-112). Amsterdam: John Benjamins.
- Argyle, M., & Cook, M. (1976). *Gaze and mutual gaze*. Cambridge: Cambridge University Press.
- Argyle, M., Graham, J. A., & Kreckel, M. (1982). The structure of behavioral elements in social and work situations. In M. R. Key (Ed.), *Nonverbal communication today: Current research* (pp. 87-100). Mouton: Berlin.
- Argyle, M., & Ingham, R. (1972). Gaze, mutual gaze and proximity. *Semiotica*, 6, 32-49.
- Argyle, M, Ingham, R., Alkema, F., & McCallin, M. (1981). The different functions of gaze. In T. A. Sebeok, & J. Umiker-Sebeok (Eds.), *Nonverbal communication, interaction, and gesture: Selection from Semiotica* (pp. 283-295). The Hague:

- Mouton.
- Aron, A. & Aron, E.N. (1994). *Statistics for psychology*. Englewood Cliffs: Prentice Hall.
- Aron, A. & Aron, E.N. (1999). *Statistics for psychology*. (2<sup>nd</sup> ed.). New Jersey: Prentice-Hall International. Inc.
- Aron, A., & Aron, E. N. (2003). *Statistics for psychology* (3<sup>rd</sup> ed.). Upper Saddle River, New Jersey: Prentice Hall.
- Ary, D., Jacobs, L., & Razavieh, A. (2002). *Introduction to research in education* (7<sup>th</sup> ed.). Belmont: Wadsworth.
- Ash, S. (1999). The United States of America – the land of opportunity. In E. Ronowicz, & C. Yallop (Eds.), *English: One language, different cultures* (pp. 197-264). London: Cassell.
- Attnasi, J., & Friedrich, P. (1988). *Dialogic breakthrough: Catalysis and synthesis in life-changing dialogue*. Unpublished manuscript.
- Austin, J. L. (1962). *How to work with words*. Oxford: Clarendon Press.
- Austin, J. L. (1963). Performative-constative. In C. E. Caton (Ed.), *Philosophy and Ordinary Language* (pp. 22-54). Urbana: University of Illinois Press.
- Axtell, R. E. (1990). *The do's and taboos of hosting international visitors*. New York: John Wiley & Sons.
- Axtell, R. E. (1991). *Gestures*. New York: Wiley & Sons.
- Axtell, R. E. (1998). *Gestures: The do's and taboos of body language around the world*. New York: John Wiley & Sons.
- Axtmann, A. (2002). Transcultural performance in classroom learning. In G. Brauer (Ed.), *Body and language: Intercultural learning through drama* (pp. 37-49). Westport, Connecticut: Ablex Publishing.
- Babad, E. (1992). Teacher expectancies and nonverbal behaviour. In R. S. Feldman (Ed.), *Applications of nonverbal behavioral theories and research* (pp. 167-190). New Jersey: Lawrence Erlbaum.
- Bachman, L. F. (2004). *Statistical analysis for language assessment*. Cambridge: Cambridge University Press.
- Baddock, B. (1996). *Using films in the English class*. Wiltshire: Redwood Books.
- Baines, L. (1997). Film, video, and books: Some considerations for learning and teaching. In J. Flood, S. B. Health, & D. Lapp (Eds.), *Handbook of research on teaching literacy through the communicative and visual arts* (pp. 545-557).

- New York: Prentice Hall International.
- Bakan, P., & Strayer, F. F. (1973). On reliability of conjugate lateral eye movements. *Perceptual and Motor Skills*, 36, 429-430.
- Bamgbose, A. (1982). Standard Nigerian English: Issues of Identification. In B. Kachru (Ed.), *The other tongue: English across culture* (2<sup>nd</sup> ed., pp. 99-111). Urbana: University of Illinois Press.
- Bamgbose, A. (1987). Language norms. In W. Bahner, J. Schildt, & D. Viehweger (pp. 105-113). *Proceedings of the international congress of linguists, Berlin/GDR, 10-15 August 1987*. Berlin: Akademie-Verlag.
- Bamgbose, A. (1998). Torn between the norms: Innovations in world Englishes. *World Englishes*, 17(1), 1-14.
- Banks, S. P., Ge, G., & Baker J. (1991). Intercultural encounters and miscommunication. In N. Coupland, H. Giles, & J. M. Wiemann (Eds.), *Miscommunication and problematic talk* (pp. 103-120). Newbury Park: Sage.
- Baron-Cohen, S., Wheelwright, S., & Jolliffe, T. (1997). Is there a “language of the eyes”? Evidence from normal adults, and adults with autism or Asperger syndrome. *Visual Cognition*, 4, 311-331.
- Barraja-Rohan, A. (1999). Teaching conversation for intercultural competence. In J. Lo Bianco, A. J. Liddicoat, & C. Crozet (Eds.), *Striving for the third place: Intercultural competence through language education* (pp. 143-154). Melbourne: Applied Linguistics Association of Australia and Language Australia.
- Barraja-Rohan, A. (2000). Teaching conversation and sociocultural norms with conversation analysis. In A. J. Liddicoat, & C. Crozet (Eds.), *Teaching language, teaching cultures* (pp. 65-78). Melbourne: Applied Linguistics Association of Australia and Language Australia.
- Barret, K. C. (1993). The development of nonverbal communication of emotion: A functionalist perspective [Electronic version]. *Journal of Nonverbal Behavior*, 17(3), 145-169.
- Barroso, F., Freedman, N., Grand, S., & van Meel, J. (1978). Evocation of two types hand movements in information processing. *Journal of Experimental Psychology: Human Perception and Performance*, 4, 321-329.
- Bartsch, R. (1987). *Norms of Language*. London: Longman.
- Baum, K. M., & Nowicki, S., Jr. (1998). Perception of emotion: Measuring decoding accuracy of adult prosodic cues varying in intensity. *Journal of Nonverbal*

- Behavior*, 22, 89-107.
- Beak, M. (2005). *Insider at border: Interactions of technology, language, culture, and gender in computer-mediated communication by Korean female learners of English*. Doctoral dissertation, The Ohio State University, Ohio. Retrieved May 23, 2006, from <http://wwwlib.umi.com/dissertations/fullcit/3161119>
- Beattie, G. W. (1978). Sequential temporal patterns of speech and gaze in dialogue. *Semiotica*, 23, 27-52.
- Beebe, L. (1980). Sociolinguistic variation and style shifting in second language acquisition. *Language Learning*, 30, 433-447.
- Beebe, L., Takahashi, T. & Uliss-Weltz, R. (1990). Pragmatic transfer in ESL refusals. In R. Scarcella, E. S. Anderson, S. D. Krashen (Eds.), *Developing communicative competence in a second language* (pp. 55-74). Boston, MAS: Heinle & Heinle Publishers.
- Beebe, L., & Zuengler, J. (1983). Accommodation theory: An explanation for style shifting in second language dialects. In N. Wolfson & E. Judd (Eds.), *Sociolinguistics and second language acquisition* (pp. 195-213). Rowley, MA: Newbury House.
- Belcher, D. D. (2004). Trends in teaching English for specific purposes. *Annual Review of Applied Linguistics: An Official Journal of the American Association or Applied Linguistics*, 24, 165 - 186.
- Belk, S. S., Garcia-Falconi, R., Hernandez-Sanchez, J. E., & Snell, W. E. (1988). Avoidance strategy use in the intimate relationships of women and men from Mexico and the United States. *Psychology of Women Quarterly*, 12, 165-174.
- Belz, J. A. (2002). Social dimensions of telecollaborative foreign language study. *Language Learning & Technology*, 6(1), 60 – 81.
- Bensing, J. M., Kerssens, J. J. & van der Pasch, M. (1995). Patient-directed gaze as a tool for discovering and handling psychosocial problems in general practice [Electronic version]. *Journal of Nonverbal Behavior*, 19, 223-242.
- Berenbaum, H., & Rotter, A. (1992). The relationship between spontaneous facial expressions of emotion and voluntary control of facial. *Journal of Nonverbal Behavior*, 16(3), 179-190.
- Bernieri, F., & Gillis, J. S. (1995). The judgement of rapport: A cross-cultural comparison between Americans and Greeks [Electronic version]. *Journal of Nonverbal Behavior*, 19(2), 115-130.

- Best, J. W., & Kahn, J. V. (2003). *Research in education* (9<sup>th</sup> ed.). Boston: Pearson.
- Bianco, J. L. (2003). Culture: Visible, invisible and multiple. In J. L. Bianco & C. Crozet (Eds.), *Teaching invisible culture: Classroom practice and theory* (pp. 11-38). Melbourne: Applied Linguistics Association of Australia and Language Australia.
- Biddle, B. J., & Anderson, D. S. (1986). Theory, methods, knowledge, and research on teaching. In M. C. Wittrock (Ed.), *Handbook of research on teaching* (3<sup>rd</sup> ed., pp. 230-252). New York: Macmillan. Quote appears on p. 239.
- Biehl, M., Matsumoto, D., Ekman, P., Hearn, V., Heider, K., Kudoh, T., & Ton, V. (1997). Matsumoto and Ekman's Japanese and Caucasian facial expressions of emotion (JACFEE): Reliability data and cross-national differences [Electronic version]. *Journal of Nonverbal Behavior*, 21(1), 3-21.
- Birdsong, D. (1992). Ultimate attainment in second language acquisition. *Language*, 68, 706-755.
- Birdwhistell R. L. (1979). Toward analyzing American movement. In S. Weitz (Ed.), *Nonverbal communication: Readings with commentary* (2<sup>nd</sup> ed., pp. 111-118). New York: Oxford University Press.
- Bitti, P. E. R. (1992). Facial and manual components of Italian symbolic gestures. In F. Poyatos (Ed.), *Advances in nonverbal communication: Sociocultural, clinical, esthetic and literary perspectives* (pp. 187-196). Amsterdam: John Benjamins.
- Blanck, P. D., & Rosenthal, R. (1992). Nonverbal behavior in the courtroom. In R. S. Feldman (Ed.), *Applications of nonverbal behavioral theories and research* (pp. 89-118). New Jersey: Lawrence Erlbaum.
- Bloch, D. A., & Kraemer, H. C. (1989). 2x2 kappa coefficients: Measures of agreement or association. *Biometrics*, 45, 269-287.
- Bogucka, M. (1991). Gesture, ritual, and social order in sixteenth-to eighteenth-century Poland. In J. Bremmer, & H. Roodenburg (Eds.), *A cultural history of gesture* (pp. 190-209). New York: Cornell University Press.
- Bolton, K. (2003). *Chinese Englishes: A sociolinguistic history*. Cambridge: Cambridge University Press.
- Bolton, K. (2005). Where WE stands: Approaches, issues, and debate in world Englishes [Electronic version]. *World Englishes*, 24(1), 69-83.
- Bond, M. H. (1993). Emotions and their expression in Chinese culture

- [Electronic version]. *Journal of Nonverbal Behavior*, 17(4), 245-262.
- Borg, W. R., & Gall, M. D. (1989). *Educational research: an introduction*. London: Longman.
- Bourgault, L. M. (1990). Participant observation and the study of African broadcast organizations. In S. Thomas (Ed.), *Communication and culture: Language performance, technology, and media selected proceedings from the sixth international conference on culture and communication, Temple University, 1986* (pp. 342-354). Norwood, New Jersey: Ablex Publishing Corporation.
- Boyle, E. A., Anderson, A. H., & Newlands, A. (1994). The effects of visibility on dialogue and performance in cooperative problem solving task. *Language and Speech*, 37, 1-20.
- Brannen, J. (1992). Combining qualitative and quantitative approaches: An Overview. In J. Brannen, (Ed.), *Mixing methods: Qualitative and quantitative Research* (pp. 3-38). Aldershot: Avebury.
- Brauer, G. (Ed.). (2001). *Pedagogical of language learning in higher education: An introduction*. Westport, CT: Ablex Publishing.
- Brecht, R. D., Davidson, D. E., & Ginsberg, R. B. (1995). Predictors of foreign language gain during study abroad. In B. F. Freed (Ed.), *Second language acquisition in a study abroad context* (pp. 37-66) Amsterdam: John Benjamins.
- Bredella, L. (2003a). For a flexible model of intercultural understanding. In G. Alred, M. Byram, & M. Fleming (Eds.), *Intercultural experience and education* (pp. 14-30). Clevedon: Multilingual Matters.
- Bredella, L. (2003b). Afterword: What does it mean to be intercultural. In G. Alred, M. Byram, & M. Fleming (Eds.), *Intercultural experience and education* (pp. 225-239). Clevedon: Multilingual Matters.
- Breen, M., B., Herd, M., Milton, R., Oliver, & Thwaite, A. (2001). Making sense of language teaching: teachers' principles and classroom practices. *Linguistics*, 22 (4), 470-501.
- Bremmer, J. (1991). Walking, standing, and sitting in ancient Greek culture. In J. Bremmer, & H. Roodenburg (Eds.), *A cultural history of gesture* (pp. 15-35). New York: Cornell University Press.
- Briton, N. J., & Hall, J. A. (1995). Gender-based expectancies and observer judgments of smiling [Electronic version]. *Journal of Nonverbal Behavior*, 19(1), 49-65.

- Brower, S. (1990). Inside stories: Goddis and television audiences. In S. Thomas (Ed.). *Communication and culture: Language performance, technology, and media selected proceedings from the sixth international conference on culture and communication, Temple University, 1986* (pp. 225-235). Norwood, New Jersey: Ablex Publishing Corporation.
- Brown, H. D. (1994). *Principles of language learning and teaching* (3<sup>rd</sup> ed.). Englewood Cliffs, NJ: Prentice Hall Regents.
- Brownlow, S. (1992). Seeing in believing: Facial appearance, credibility, and attitudes change [Electronic version]. *Journal of Nonverbal Behavior*, 16(2), 101-115.
- Brumfit, C. (Ed.). (1982). *English for international communication*. Oxford: Pergamon.
- Brunner, L. J. (1979). Smiles can be back channels. *Journal of Personality and Social Psychology*, 37, 728-734.
- Bruthiaux, P. (2001). Contexts and trends for English as a global language. In H. Tonkin & T. Reagan (Eds.), *Language in the twenty-first century: Selected papers of the millennial conferences of the center for research and documentation on world language problems, held at the University of Hartford and Yale University*. (pp. 9-22). Amsterdam: John Benjamins.
- Brutt-Griffler, J. (2002). *World Englishes: A study of its development*. Clevedon: Multilingual Matters.
- Buller, D. B., & Street, R. L., Jr. (1992). Physician-patient relationships. In R. S. Feldman (Ed.), *Applications of nonverbal behavioral theories and research* (pp. 119-142). New Jersey: Lawrence Erlbaum.
- Bumiller, E. (1990). *May you be a mother of a hundred sons*. New York: Fawcett Columbine.
- Burchfield, R. W. (1985). *The English language*. Oxford: Oxford University Press.
- Burgoon, J. K. (1988). Spatial relationships in small groups. In R. S. Cathcart & L. A. Samovar (Eds.), *Small group communication: A reader* (5<sup>th</sup> ed. pp. 351-366). Dubuque, IA: Wm. C. Brown.
- Burgoon, J. K. (1994). Nonverbal signals. In M. L. Knapp & G. R. Miller (Eds.), *Handbook of interpersonal communication* (2<sup>nd</sup> ed. pp. 229-285). Thousand Oaks: Sage.
- Burgoon, J. K., Buller, D. B., & Woodall, W. G. (1989). *Nonverbal communication: The unspoken dialogue*. New York: Harper & Row.
- Burke, P. (1991). The language of gesture in early modern Italy. In J. Bremmer, &

- H. Roodenburg (Eds.), *A cultural history of gesture* (pp. 71-83). New York: Cornell University Press.
- Burn, R. B. (1998). *Introduction to research methods* (3rd ed.). Melbourne: Longman.
- Burnard, P., & Naiyapatana, W. (2004). Culture and communication in Thai nursing: A report of an ethnographic study [Electronic Version]. *International Journal of Nursing Studies*, 41(7), 755-765.
- Burns, A. (2001). Analysing spoken discourse: Implications for TESOL. In A. Burns, & C. Coffin (Eds.), *Analysing English in a global context: A reader* (pp. 123-148). London: Routledge.
- Burns, A., & Coffin, C. (Eds.). (2001). *Analysing English in a global context: A reader*. London: Routledge.
- Burns, R. (1998). *Doing business in Asia: A cultural perspective*. Frenchs Forest, NSW: Longman, An imprint of Pearson Education Australia.
- Burton, D., & Bartlett, S. (2005) *Practitioner research for teachers*. London: Paul Chapman Publishing.
- Burtwitz-Melzer, E. (2001). Teaching intercultural communicative competence through literature. In M. Byram, A. Nichols, & D. Stevens (Eds.), *Developing intercultural competence in practice* (pp. 29-43). Clevedon: Multilingual Matters.
- Butler, S. (Ed.). (1981). *The Macquarie dictionary*. Sydney: Macquarie Dictionary Company Limited.
- Butler, S. (2002). Language, literature and culture- and their meeting place in the dictionary. In A. Kirkpatrick (Ed.), *Englishes in Asia: Communication, identity, power and education* (143-167). Melbourne: Applied Linguistics Association of Australia and Language Australia.
- Byers, P. (1979). Biological rhythms as information channels in interpersonal communication behaviour. In S. Weitz (Ed.), *Nonverbal communication: Readings with commentary* (2<sup>nd</sup> ed., pp. 398-418). New York: Oxford University Press.
- Bygate, Martin. (2004). Some current trends in applied linguistics. In S. Gass, & S. Makoni (Eds.), *AILA Review*, 17, (pp. 6-22). Amsterdam: John Benjamins.
- Byram, M. (1997). *Teaching and assessing intercultural communicative competence*. Clevedon, UK: Multilingual Matters.

- Byram, M. (2003). On being 'bicultural' and 'intercultural.' In G. Alred, M. Byram, & M. Fleming (Eds.), *Intercultural experience and education* (pp. 50-66). Clevedon: Multilingual Matters.
- Byram, M., & Fleming, M. (Eds.). (2002). *Language learning in intercultural perspective: Approaches through drama and ethnography*. Cambridge, UK: Cambridge University Press.
- Byram, M., Nichols, A., & Stevens, D. (2001a). Introduction. In M. Byram, A. Nichols & D. Stevens (Eds.), *Developing intercultural competence in practice* (pp. 1-8). Clevedon: Multilingual Matters.
- Byram, M., Nichols, A., & Stevens, D. (Eds.). (2001b). *Developing intercultural competence in practice* (pp. 1-8). Clevedon: Multilingual Matters.
- Cajkler, W., & Addelman, R. (1992). *The practice of foreign language teaching*. London: David Fulton Publishers.
- Canale, M., & Swain, M. (1980). Theoretical bases of communicative approaches to second language teaching and testing. *Applied Linguistics*, 1, 1-47.
- Cantor, J. (1991). Fright responses to mass media productions. In J. Bryant & D. Zillmann (Eds.), *Responding to the screen: Reception and reaction processes* (pp. 169-197). Hillsdale: NJ: Erlbaum.
- Cantor, M. G., & Cantor, J. M. (1990). The internationalization of TV entertainment. In S. Thomas (Ed.), *Communication and culture: Language performance, technology, and media selected proceedings from the sixth international conference on culture and communication, Temple University, 1986* (pp. 317-324). Norwood, New Jersey: Ablex Publishing Corporation.
- Cappella, J. N. (1985). The management of conversations. In M. L. Knapp & G. R. Miller (Eds.), *Hand Book of Interpersonal Communication* (pp. 393-435). Beverly Hills: Sage.
- Carbaugh, D. (Ed.). (1990). *Cultural communication and intercultural contact*. Hillsdale, N.J.: Lawrence Erlbaum.
- Carlile, B. J. (1993). *A study of cultural differences in nonverbal communication among non-native speakers of English*. Unpublished doctoral dissertation, Northern Arizona University, Northern Arizona.
- Carr, W., & Kemmis, S. (1986). *Becoming critical: Knowing through action research*. Geelong, Victoria: Deakin University Press.
- Carrera-Levillain, P., & Fernandez-Dols, J. (1994). Neutral faces in context: Their

- emotional meaning and their function [Electronic version]. *Journal of Nonverbal Behavior*, 18(4), 281-299.
- Carroll, N. (1996). *Theorizing the Moving Image*. New York: Cambridge University Press.
- Cary, M. S. (1978). The role of gaze in the initiation of conversation. *Social Psychology*, 41, 269-271.
- Chamberlain, J. (2002). Getting started in intercultural communication training. *IATEFL Business Issues*, 2, 6-10.
- Charles, C. M. (1998). *Introduction to educational research* (3<sup>rd</sup> ed.). New York: Longman.
- Chaudron, C. (2003). Data collection in SLA research. In C. J. Doughty, & M. H. Long (Eds.), *The handbook of second language acquisition* (pp. 762-828). Melbourne, VIC: Blackwell.
- Chayanuvat, A. (1997). Diversity and learner's choice: The true challenges of Thailand's EFL classrooms. In G. M. Jacobs (Ed.), *Language classrooms of tomorrow: Issues and responses* (pp. 1-15). Singapore: SEAMEO Regional Language Centre.
- Cheshire, J. (Ed.). (1991). *English around the world: Sociolinguistic perspectives*. Cambridge: Cambridge University Press.
- Cheshire, J. (1991). Introduction: Sociolinguistic and English around the world. In J. Cheshire (Ed.), *English around the world: Sociolinguistic perspectives* (pp. 1-12). Cambridge: Cambridge University Press.
- Chiang, L. H. (1993). Beyond the language: Native American's nonverbal communication, ERIC microfiche document, ED368540, October 1993.
- Chomsky, N. (1965). *Aspects of the theory of syntax*. Mouton: The Hague.
- Chuaprapaisilp, A. (1989). *Critical reflection in clinical experience: Action research in nurse education*. Unpublished doctoral dissertation, University of New South Wales, New South Wales, Australia.
- Clancy, P. (1990). Acquiring communicative style in Japan. In R. Scarcella, E. S. Anderson, S. D. Krashen (Eds.), *Developing communicative competence in a second language* (pp. 27-40). Boston, MAS: Heinle & Heinle Publishers.
- Clyne, M. (1996). *Inter-cultural communication at work: Cultural values in discourse*. Cambridge: Cambridge University Press.
- Clyne, M. (2006). Some thoughts on pragmatics, sociolinguistic variation, and

- intercultural communication [Electronic version]. *Intercultural Pragmatics*, 31(1), 95-105.
- Clynes, M. (1979). Sentics: Communication and generation of emotion through dynamic expression. In S. Weitz (Ed.), *Nonverbal communication: Readings with commentary* (2<sup>nd</sup> ed., pp. 386-397). New York: Oxford University Press.
- Coakes, S. J., & Steed, L. G. (2003). *SPSS: Analysis without anguish version 11.0 for Windows*. Singapore: Kyodo Printing.
- Coats, E. J., Feldman, R. S., & Philippot, P. (1999). The influence of television on children's nonverbal behaviour. In P. Philippot, R. S. Feldman, & E. J. Coats (Eds.), *The social context of nonverbal behavior* (pp. 156-181). New York: Cambridge University Press.
- Cohen, A. D., & Olshtain, E. (1994). Researching the production of second-language speech acts. In E. E. Tarone, S. M. Gass, & A. D. Cohen (Eds.), *Research methodology in second-language acquisition* (pp. 143-156). New Jersey: Lawrence Erlbaum Associates.
- Cohen, J. (1960). A coefficient of agreement for nominal scales. *Educational and Psychological Measurement*, 20, 37-46.
- Cohen, L., & Holliday, M. (1979). *Statistic for education and physical education*. London: Harper & Row.
- Cohen, L., & Manion, L. (1994). *Research methods in education* (4<sup>th</sup> ed.). London: Routledg.
- Cohen, L., Manion, L., & Morrison, K. (2000). *Research methods in education* (5<sup>th</sup> ed.). London: RoutledgeFalmer.
- Cole, A. L., & Knowles, J. G. (2000). *Researching teaching: Exploring teacher development through reflexive inquiry*. Boston: Allyn and Bacon.
- Collier, G. (1985). *Emotional experience*. Hillsdale, NJ: Erlbaum.
- Collins, C. A. (1990). Cultural stories in the rhetoric of U.S. involvement in Vietnam. In S. Thomas (Ed.). *Communication and culture: Language performance, technology, and media selected proceedings from the sixth international conference on culture and communication, Temple University, 1986* (pp. 25-33). Norwood, New Jersey: Ablex Publishing Corporation.
- Collins, T. (2002). Video recording and play back equipment. In G. Brauer (Ed.), *Body and language: Intercultural learning through drama* (pp. 113-124). Westport, Connecticut: Ablex Publishing.

- Comrie, B. (1984). *Language universal and linguistic typology*. Oxford: Basil Blackwell.
- Condon, J. & Yousef, F. (1975). *An introduction to intercultural communication*. Indianapolis: Bobbs-Merrill Educational Publishing.
- Condon, W. S. (1979). An analysis of behavioral organization. In S. Weitz (Ed.), *Nonverbal communication: Readings with commentary* (2<sup>nd</sup> ed., pp. 149-167). New York: Oxford University Press.
- Cook, G. (2001). 'The philosopher pulled the lower jaw of the hen.' Ludicrous invented sentences in language teaching. *Applied Linguistics*, 22(3), 366-387.
- Cook, M. (1979). Gaze and mutual gaze in social encounters. In S. Weitz (Ed.), *Nonverbal communication: Readings with commentary* (2<sup>nd</sup> ed., pp. 77-86). New York: Oxford University Press.
- Cook, V. (1993). *Linguistics and second language acquisition*. New York: St. Martin's Press.
- Cook, V. (2001). *Second language learning and language teaching* (3<sup>rd</sup> ed.). London: Arnold.
- Coombs, P. H. (1985). *The world crisis in education*. New York: Oxford University Press.
- Cooper, M. (1997). Nonparametric and distribution-free statistics. In J. P. Keeves (Ed.), *Educational research, methodology, and measurement: An international handbook* (2<sup>nd</sup> ed., pp. 607-612). Cambridge: Cambridge University Press.
- Corbett, J. (2003). *An intercultural approach to English language teaching*. Clevedon: Multilingual Matters.
- Costa, X. B. (1997). Intercultural education and teacher training. In D. Woodrow, G. K. Verma, M. B. Rocha-Trindade, G. Campani & C. Bagley (Eds.), *Intercultural education: Theories, policies and practice* (183-202). Aldershot: Ashgate.
- Costanzo, M. & Archer, D. (1993). *The interpersonal perception task-15 (IPT-15): A guide for researchers and teachers*. Berkeley, CA: University of California Extension Center for Media and Independent Learning.
- Craft, J. L. (1985). *Statistics and data analysis for social workers*. Itasca, Illinois: F. E. Peacock Publishers.
- Creswell, J. W. (2002). *Educational research: Planning, conducting, and evaluating quantitative and qualitative research*. New Jersey: Merrill Prentice Hall.

- Crookall, D., & Oxford, R. L. (1990). Linking language learning and simulation/gaming. In D. Crookall, & L. R. Oxford (Eds.), *Simulation, gaming, and language learning* (pp. 3-24). New York: Newbury House Publishers.
- Crozet, C. (2003). A conceptual framework to help teachers identify where culture is located in language use. In J. Lo Bianco & C. Crozet (Eds.), *Teaching invisible culture: Classroom practice and theory* (pp. 39-50). Melbourne: Applied Linguistics Association of Australia and Language Australia.
- Crozet, C., & Liddicoat, A. J. (1999). The challenge of intercultural language teaching: Engaging with culture in the classroom. In J. Lo Bianco, A. J. Liddicoat, & C. Crozet (Eds.), *Striving for the third place: Intercultural competence through language education* (pp. 113-125). Melbourne: Applied Linguistics Association of Australia and Language Australia.
- Crozet, C., & Liddicoat, A. J. (2000). Teaching culture as an integrated part of language: implications for the aims, approaches and pedagogies of language teaching. In A. J. Liddicoat, & C. Crozet (Eds.), *Teaching language, teaching cultures* (pp. 1-18). Melbourne: Applied Linguistics Association of Australia and Language Australia.
- Crozet, C., Liddicoat, A. J., & Lo Bianco, J. (1999). Intercultural competence: From language policy to language education. In J. Lo Bianco, A. J. Liddicoat, & C. Crozet (Eds.), *Striving for the third place: Intercultural competence through language education* (pp. 1-20). Melbourne: Applied Linguistics Association of Australia and Language Australia.
- Crusco, A. H., & Wetzel, C. G. (1984). The Midas touch: The effects of interpersonal touch on restaurant tipping. *Personality and Social Psychology Bulletin*. 10, 512-517.
- Crystal, D. (1987). *The Cambridge encyclopedia of language*. Cambridge: Cambridge University Press.
- Crystal, D. (1997). *English as a global language*. Cambridge: Cambridge University Press.
- Crystal, D. (2001). The future of Englishes. In A. Burns, & C. Coffin (Eds.), *Analysing English in a global context: A reader* (pp. 53-64). London: Routledge.
- Crystal, D. (2003). *English as a global language* (2<sup>nd</sup> ed.). Cambridge: Cambridge University Press.

- Culham, C. (2002). Coping with obstacles in drama-based ESL teaching: A nonverbal approach. In G. Brauer (Ed.), *Body and language: Intercultural learning through drama* (pp. 95-112). Westport, Connecticut: Ablex Publishing.
- Dabbs, Jr. J. M. (1997). Testosterone, smiling, and facial appearance. *Journal of Nonverbal Behavior*, 21(1), 45-55.
- Dadds M., Hart, S., Crotty, T., Ferguson, L., Frost, R., Geraci, J., Potter, J., & Waterland, L. (2001). *Doing practitioner research differently*. New York: RoutledgeFalmer.
- Damen, L. (1987). *Culture learning: The fifth dimension in the language classroom*, Massachusetts: Addison-Wesley.
- Dana, N. F., & Yendol-Silva, D. (2003). *The reflective educator's guide to classroom research: Learning to teach and teaching to learn through practitioner inquiry*. Thousand Oaks, California: Corwin Press.
- Dance, F. E. X. (1970). The concept of communication. *Journal of Communication*, 20, 201-210.
- Dance, F. E. X., & Larson, C. E. (1976). *The functions of human communication*. New York: Holt, Rinehart and Winston.
- Darwin, C. (1979). Similarities and differences between cultures in expressive movements. In S. Weitz (Ed.), *Nonverbal communication: Readings with commentary* (2<sup>nd</sup> ed., pp. 37-48). New York: Oxford University Press.
- Davcheva, L. (2003). Learning to be intercultural. In G. Alred, M. Byram, & M. Fleming (Eds.). *Intercultural experience and education* (pp. 67-86). Clevedon: Multilingual Matters.
- Davies, A. (2003). *The native speaker: Myth and reality*, Clevedon: Multilingual Matters.
- Davis, M. (1979). Laban analysis of nonverbal communication. In S. Weitz (Ed.), *Nonverbal communication: Readings with commentary* (2<sup>nd</sup> ed., pp. 182-206). New York: Oxford University Press.
- Davis, M. K. (1982). A study of the blushing response using self-reported data from college students. In M. R. Key (Ed.), *Nonverbal communication today: Current research* (pp. 55-56). Mouton: Berlin.
- Dege, D. A. B. (1983). *Verbal and nonverbal communication behaviours in multicultural groups: An exploratory analysis*, Unpublished PhD thesis, University of Minnesota, UMI Dissertation Service. Michigan: A Bell & Howell

Company.

- de Gennaro, L., & Violani, C. (1988). Reflective lateral eye movements: Individual styles, cognitive and lateralization effects. *Neuropsychologia*, 26, 727-736.
- Denzin, N. K. (1997). Triangulation in educational research. In J. P. Keeves (Ed.), *Educational research, methodology, and measurement: An international handbook* (2<sup>nd</sup> ed., pp. 318- 322). Cambridge: Cambridge University Press.
- DePaulo, P. J. (1992). Applications of nonverbal research in marketing and management. In R. S. Feldman (Ed.), *Applications of nonverbal behavioral theories and research* (pp. 63-88). New Jersey: Lawrence Erlbaum.
- Derewianka, B. (2001). Pedagogical grammars: Their role in English language teaching. In A. Burns, & C. Coffin (Eds.), *Analysing English in a global context: A reader* (pp. 240-269). London: Routledge.
- Dew, A. M., & Ward, C. (1993). The effects of ethnicity and culturally congruent and incongruent nonverbal behaviors on interpersonal attraction. *Journal of Applied Social Psychology*, 23, 1376-1389.
- Di Luzio, A., Gor, S., & Orletti, F. (Ed.). (2001). *Culture in communication: Analyses of intercultural situations*. Amsterdam: John Benjamins.
- Dobson, A. (2001). Teaching of culture within foreign language teaching and its relationship to nationalism. *Australian Review of Applied Linguistics*, 24(1), 61-73.
- Dodson, S. L. (2002). The educational potential of drama for ESL. In G. Brauer (Ed.), *Body and language: Intercultural learning through drama* (pp. 161-179). Westport, Connecticut: Ablex Publishing.
- Donato, R. (2004). Aspects of collaboration in pedagogical discourse. *Annual Review of Applied Linguistics: An Official Journal of the American Association for Applied Linguistics*, 24, 284-302.
- Donley, K. M. (2000). Film for fluency. *Forum*, 38(2), 24-28.
- Doughty, C. J. & Long, M. H. (2003). The scope of inquiry and goals of SLA. In C. J. Doughty & M. H. Long (Eds.), *The handbook of second language acquisition* (pp. 3-16). Melbourne, VIC: Blackwell.
- Driessen, H. (1991). Gesture masculinity: Body and sociability in rural Andalusia. In J. Bremmer, & H. Roodenburg (Eds.), *A cultural history of gesture* (pp. 237-260). New York: Cornell University Press.

- Drummond, K., & Hopper, R. (1991). Misunderstanding and its remedies: Telephone Miscommunication. In N. Coupland, H. Giles, & J. M. Wiemann (Eds.), *Miscommunication and problematic talk* (pp. 283-300). Newbury Park: Sage.
- Duncan, S., & Fiske, D. W. (1977). *Face-to-face communication*. Hillsdale, NJ: Erlbaum.
- Duncan, S. Jr. (1979). Working the other side of the sequence: Studying interaction strategy. In S. Weitz (Ed.), *Nonverbal communication: Readings with commentary* (2<sup>nd</sup> ed., pp. 379-385). New York: Oxford University Press.
- Dunn, G. (1989). *Design and analysis of reliability studies: The statistical evaluation of measurement errors*. London: Oxford University Press.
- Durongphan, M., Aksornkul, N., Sawangwong, W., & Tiancharoen, S. (1982). *The Development of English teaching in Thailand: A Rattanakosin experience*. Bangkok: Aksorn Charoentat for Tahi/TESOL.
- Eibl-Eibesfeldt, I. (1979). Similarities and differences between cultures in expressive movements. In S. Weitz (Ed.), *Nonverbal communication: Reading with commentary* (2<sup>nd</sup> pp. 37-48). New York: Oxford University Press.
- Eisenberg, E. M., & Phillips, S. R. (1991). Miscommunication in organizations. In N. Coupland, H. Giles, & J. M. Wiemann (Eds.), *Miscommunication and problematic talk* (pp. 244-258). Newbury Park: Sage.
- Eken, A. N. (2003). 'You've got mail': A film workshop [Electronic version]. *ELT Journal*, 57(1), 51-59.
- Ekman, P. (1994). Strong evidence for universals in facial expressions: A reply to Russell's mistaken critique. *Psychological Bulletin*, 115, 268-287.
- Ekman, P., & Friesen, W. V. (1975). *Unmasking the face*. Englewood Cliffs NJ: Prentice-Hall.
- Ekman, P., & Friesen, W. V. (1979). Measuring facial movement. In S. Weitz (Ed.), *Nonverbal communication: Readings with commentary* (2<sup>nd</sup> ed., pp. 64-76). New York: Oxford University Press.
- Ekman, P., & Friesen, W. V. (1981). The repertoire of nonverbal behavior: Categories, origins, usage, and coding. In T. A. Sebeok, & J. Umiker-Sebeok (Eds.), *Nonverbal communication, interaction, and gesture: Selection from Semiotica* (pp. 57-105). The Hague: Mouton.
- Ekman, P., Friesen, W. V., & Ellsworth, P. (1972). *Emotion in the human face*. New York: Pergamon.

- Ekman, P., Friesen, W. V., & Tomkins, S. S. (1971). Facial affect scoring technique: A first validity study. *Semiotica*, 3, 37-58.
- Ellis, H. D., & Young, A. W. (Eds.). (1989). *Handbook of research on face processing*. Amsterdam: North-Holland.
- Ellis, R. (1994a). *Understanding second language acquisition*. Hong Kong: Oxford University Press.
- Ellis, R. (1994b). *The study of second language acquisition*. China: Oxford University Press.
- Else, H., & Lathlean, J. (2006). Using action research to simulate organisational change within health services: Experiences from two community-based studies [Electronic Version]. *Educational Action Research*, 14(2), 171-186.
- Erben, T. (2004). Emerging research and practices in immersion teacher education. *Annual Review of Applied Linguistics: An Official Journal of the American Association for Applied Linguistics*, 24, 320 – 338.
- Errington, E. (1997). *Role-play*. Australia Capital Territory: Higher Education Research and Development Society of Australia Incorporated.
- Evans, L. (2002). *Reflective practice in educational research: Developing advanced skills*. London: Continuum.
- Feeney, J. A., Noller, P., Sheehan, G., & Peterson, C. (1999). Conflict issues and conflict strategies as contexts for nonverbal behavior in close relationship. In P. Philippot, R. S. Feldman, & E. J. Coats (Eds.), *The social context of nonverbal behavior* (pp. 348-371). New York: Cambridge University Press.
- Feldman, R. S. (Ed.). (1992). *Application of nonverbal behavioural theories and research*. Hillsdale, New Jersey: Lawrence Erlbaum.
- Fels, L., & McGivern, L. (2002). Intercultural recognitions through performative inquiry. In G. Brauer (Ed.), *Body and language: Intercultural learning through drama* (pp. 19-35). Westport, Connecticut: Ablex Publishing.
- Fernandez-Dols, J. (1999). Facial expression and emotion: A situationist view. In P. Philippot, R. S. Feldman, & E. J. Coats (Eds.), *The social context of nonverbal behavior* (pp. 242-261). New York: Cambridge University Press.
- Fernandez-Dols, J., Sanchez, F., Carrera, P., & Ruiz-Belda, M. (1997). *Journal of Nonverbal Behavior*, 21(3), 163-177.
- Fidelman, C. (1997). *Extending the language curriculum with enabling technologies: Nonverbal communication and interactive video*,

- Retrieved January 9, 2002, from <http://face-to-face.org/article1/calico1.html>
- Finn, J. D. (1997a). Hypothesis testing. In J. P. Keeves (Ed.), *Educational research, methodology, and measurement: An international handbook* (2<sup>nd</sup> ed., pp. 556-561). Cambridge: Cambridge University Press.
- Finn, J. D. (1997b). Variance and covariance, analysis of. In J. P. Keeves (Ed.), *Educational research, methodology, and measurement: An international handbook* (2<sup>nd</sup> ed., pp. 697-703). Cambridge: Cambridge University Press.
- Firth, A. (1996). The discursive accomplishment of normality. On 'lingua franca' English and conversational analysis. *Journal of Pragmatics*, 26, 237 – 259.
- Fisher, J. D., Rytting, M., & Heslin, R. (1976). Hands touching hands: Affective and evaluative effects of an interpersonal touch. *Sociometry*, 39, 416-421.
- Fishman, J. A. (1972). *Language and nationalism: Two integrative essays*. Rowley, MA: Newbury House.
- Fishman, J. A., Cooper, R. L., & Conrad, A. W. (1977). *The spread of English: The sociology of English as an additional language*. Rowley, MA: Newbury House.
- Fiske, J. (1990). Introduction to communication studies. London: Routledge.
- FitzGerald, H. (1999). Adult ESL: What culture do we teach? In J. Lo Bianco, A. J. Liddicoat, & C. Crozet (Eds.), *Striving for the third place: Intercultural competence through language education* (pp. 127-142). Melbourne: Applied Linguistics Association of Australia and Language Australia.
- Fitzgerald, H. (2003). *How different are we? Spoken discourse in intercultural communication*. Clevedon: Multilingual Matters.
- Fleiss, J. L. (1973). *Statistical methods for rates and proportions*. New York: Wiley & Sons.
- Fleiss, J. L. (1981). *Statistical methods for rates and proportions*. New York: Wiley & Sons.
- Fleming, M. (2003). Intercultural experience and drama. In G. Alred, M. Byram, & M. Fleming (Eds.), *Intercultural experience and education* (pp. 87-100). Clevedon: Multilingual Matters Ltd.
- Flowerdew, J., & Peacock, M. (Eds.). (2001). *Research perspectives on English for academic purposes*. Cambridge: Cambridge University Press.
- Foster, D. (2000). *The global etiquette guide to Asia: Everything you need to know for business and travel success*. New York: John Wiley & Sons.

- Fox, J. (2000). The distinctive case of the Samoan learner of English: Metacognition, learning style and culture. *Directions*, 22(2), 56-80.
- Freebody, P. (2003). *Qualitative research in education: Interaction and practice*. New Delhi: Sage.
- Freed, B. F. (1995a). Language learning and study abroad. In B. F. Freed (Ed.), *Second language acquisition in a study abroad context* (3-33). Amsterdam: John Benjamins.
- Freed, B. F. (1995b). What makes us think that students who study abroad become fluent? In B. F. Freed (Ed.), *Second language acquisition in a study abroad context* (123-148). Amsterdam: John Benjamins.
- Frick, R. W. (1985). Communicating emotion: The role of prosodic features. *Psychology Bulletin*, 97, 412-429.
- Fricka, D. (1997). *Language and culture clash of a stranger: A study in communication avoidance among international students in the United States*. Master's thesis, University of South Alabama, Alabama. Retrieved May 23, 2006, from [http://wwwlib.umi.com/dissertations/preview\\_all/1384497](http://wwwlib.umi.com/dissertations/preview_all/1384497)
- Fridlund, A. J. (1994). *Human facial expression: An evolution view*. San Diego, CA: Academic Press.
- Friedman, H. S. (1982). The modification of word meaning by nonverbal cues. In M. R. Key (Ed.), *Nonverbal communication today: Current research* (pp. 57-67). Mouton: Berlin.
- Friedrich, G. W. & Boileau, D. M. (1999). The communication discipline. In A. L. Vangelisti, J. A. Daly, & G. W. Friedrich (Eds.), *Teaching communication: Theory, research, and methods* (pp. 3-14). Mahwah, New Jersey: Lawrence Erlbaum Associates.
- Frijda, N. H. (1982). The meanings of emotional expression. In M. R. Key (Ed.), *Nonverbal communication today: Current research* (pp. 103-119). Mouton: Berlin.
- Frijhoff, W. (1991). The kiss sacred and profane: Reflections on a cross-cultural confrontation.. In J. Bremmer, & H. Roodenburg (Eds.), *A cultural history of gesture* (pp. 210-236). New York: Cornell University Press.
- Fukushima, O., & Aoyagi, S. (1994). Learning to decode vocally encoded emotions. *Japanese Journal of Counseling Science*, 27, 37-45.
- Gall, J. P., Gall, M. D., & Borg, W. R. (2005). *Applying educational research:*

- A practical guide* (5<sup>th</sup> ed.). Boston: Pearson.
- Gao, M. (2000). Influence of native culture and language on intercultural communication: The case of PRC student immigrants in Australia. *Journal of Intercultural Communication*, 4, November 2000.  
Retrieved May 30, 2006, from <http://www.immi.se/intercultural/nr4/gao.htm>
- Garbin, C. P., & Teng, G. K. (1988). *Applied multivariate analysis*. New York: Springer-Verlag.
- Gaskin, C. J., O'Brien, A. P., & Hardy, D. J. (2004). Consumer notes clinical indicators: Determining inter-rater reliability with multiple raters, nominal categories and several cases. *Australian Journal of Advanced Nursing*, 21(3), 14-19.
- Gass, S. M., & Selinker, L. (2001). *Second language acquisition: An introductory course* (2<sup>nd</sup> ed.). Mahwah, New Jersey: Lawrence Erlbaum.
- Gass, S. M., & Varonis, E. M. (1991). Miscommunication in nonnative speaker Discourse. In N. Coupland, H. Giles, & J. M. Wiemann (Eds.), *Miscommunication and problematic talk* (pp. 121-145). Newbury Park: Sage.
- Gay, L. R. & Airasian, P. (2003). *Educational Research: Competencies for analysis and applications* (7<sup>th</sup> ed.). New Jersey: Merrill Prentice Hall
- Gerber, U. (1990). Literary role play [Electronic version]. *ELT Journal*, 44(3), 199-203.
- Giles, H, Henwood, K, Coupland, N., Harriman, J., & Coupland, J. (1992). Language attitudes and cognitive mediation. *Human Communication Research*, 18, 500-527.
- Gill, M. M. (1994). Accent and stereotypes: Their effect on perceptions of teachers and lecture comprehension. *Journal of Applied Communication Research*, 22, 348-361.
- Gill, S. K. (1999). Standards and emerging linguistic realities in the Malaysian workplace [Electronic version]. *World Englishes*, 18(2), 215-232.
- Givens, D. (1981). Greeting a stranger: Some commonly used nonverbal signals of aversiveness. In T. A. Sebeok, & J. Umiker-Sebeok (Eds.), *Nonverbal communication, interaction, and gesture: Selection from Semiotica* (pp. 219-235). The Hague: Mouton.
- Givon, T. (1995). *Functionalism and grammar*. Amsterdam: John Benjamins.
- Glenberg, A. M., Schroeder, J. L., & Robertson, D. A. (1998). Averting the gaze

- disengages the environment and facilitates remembering. *Memory & Cognition*, 26, 651-658.
- Goh, E., & Vonechith, T. (2004). English language teaching in Lao PDR. In H. W. Kam, & R. Y. L. Wong (Eds.), *English language teaching in East Asia today: Changing policies and practices* (pp. 262-271). Singapore: Eastern University Press.
- Gokhan, A. (1990). Speaking as reflected in Turkish proverbs. In S. Thomas (Ed.), *Communication and culture: Language performance, technology, and media selected proceedings from the sixth international conference on culture and Communication, Temple University, 1986* (pp. 92-100). Norwood, New Jersey: Ablex Publishing Corporation.
- Golder, H. (1992). Visual meaning in Greek drama: Sophocles' Ajax and the art of dying. In F. Poyatos (Ed.), *Advances in nonverbal communication: Sociocultural, clinical, esthetic and literary perspectives* (pp. 323-362). Amsterdam: John Benjamins.
- Goldstein, N. E., & Feldman, R. S. (1996). Knowledge of American sign language and the ability of hearing individuals to decode facial expressions of emotion [Electronic version]. *Journal of Nonverbal Behavior*, 20(2), 111-122.
- Goos, L. M., & Silverman, I. (2002). Sex related factors in the perception of threatening facial expressions [Electronic version]. *Journal of Nonverbal Behavior*, 26(1), 27-41.
- Gorard, S. (2001). *Quantitative methods in educational research: The role of numbers made easy*. London: Continuum.
- Gorard, S., & Taylor, C. (2004). *Combining methods in educational and social research*. Glasgow: Open University Press.
- Gorcyca, D. A., Garner, P. H., & Fouts, R. (1982). Deaf children and chimpanzees: A comparative sociolinguistic investigation. In M. R. Key (Ed.), *Nonverbal communication today: Current research* (pp. 219-231). Mouton: Berlin.
- Gorlach, M. (1998). *Even more Englishes: Studies, 1996-1997*. Amsterdam/Philadelphia: John Benjamins.
- Grabe, W. (2004). Research on teaching reading. *Annual Review of Applied Linguistics: an Official Journal of the American Association for Applied Linguistics*, 24, 44 – 69.
- Graddol, D. (2001). English in the future. In A. Burns, & C. Coffin (Eds.),

- Analysing English in a global context: A reader* (pp. 26-37). London: Routledge.
- Graddol, D. (2006). *English Next*. Plymouth: British Council.
- Graf, F. (1991). Gestures and conventions: The gestures of Roman actors and orators. In J. Bremmer, & H. Roodenburg (Eds.), *A cultural history of gesture* (pp. 36-58). New York: Cornell University Press.
- Graham, J. A., & Argyle, M. (1975). A cross-cultural study of the communication of extra-verbal meaning by gestures [Electronic version]. *International Journal of Psychology*, 10(1), 57-67.
- Graham, J. L. (1990). An exploratory study of the process of marketing negotiations using a cross-cultural perspective. In R. Scarcella, E. S. Anderson, S. D. Krashen (Eds.), *Developing communicative competence in a second language* (pp. 239-286). Boston, MAS: Heinle & Heinle Publishers.
- Grant, N. (1997). Intercultural education in the United Kingdom. In D. Woodrow, G. K. Verma, M. B. Rocha-Trindade, G. Campani & C. Bagley (Eds.), *Intercultural education: Theories, policies and practice* (135-156). Aldershot: Ashgate.
- Greenbaum, S. (Ed.). (1996). *Comparing English worldwide*. Oxford: Clarendon Press.
- Greenbaum, P. E., & Rosenfeld, H. M. (1980). Varieties of touching in greetings: Sequential structure and sex-related differences [Electronic version]. *Journal of Nonverbal Behavior*, 5, 13-25.
- Gudykunst, W. B. (Ed.). (2003). *Cross-cultural and intercultural communication*. Thousand Oaks: Sage Publications.
- Gudykunst, W. B., & Lee, C. M. (2003). Cross-cultural theories. In W. B. Gudykunst (Ed.), *Cross-cultural and intercultural communication* (p. 12). Thousand Oaks: SAGE.
- Gudykunst, W. B., Ting-Toomey, S., & Chua E. (1990). *Culture and interpersonal communication* (2<sup>nd</sup> ed.). Newbury Park: Sage.
- Guilherme, M. (2002). *Critical citizens for an intercultural world: Foreign Language education as cultural politics*. Clevedon: Multilingual Matters.
- Gumperz, J. J. (1990). The conversational analysis of interethnic communication.

- In R. Scarcella, E. S. Anderson, S. D. Krashen (Eds.), *Developing communicative competence in a second language* (pp. 223-238). Boston, MAS: Heinle & Heinle Publishers.
- Gundara, J. (1999). Linguistic diversity, globalisation and intercultural education. In J. Lo Bianco, A. J. Liddicoat, & C. Crozet. (Eds.), *Striving for the third Place: Intercultural competence through language education* (pp. 23-42). Melbourne: Applied Linguistics Association of Australia and Language Australia.
- Guntermann, G. (1995). The Peace Corps experience: Language learning in training and in the field. In B. F. Freed (Ed.), *Second language acquisition in a study abroad context* (pp. 149-170) Amsterdam: John Benjamins.
- Gunton, A. (2004). A comparison of English language learning and use by Balinese people involved in the tourist industry and refugee students. *Language, Society and Culture*, 14, Retrieved May 30, 2006, from <http://www.educ.utas.edu.au/users/tle/JOURNAL/Articles/Gunton/Gunton.html>
- Gupta, A. F. (1994). *The step-tongue: Children English in Singapore*. Clevedon, UK: Multilingual Matters.
- Hadar, U. (1992). The dissociation between motor and symbolic movements in coverbal behavior. In F. Poyatos (Ed.), *Advances in nonverbal communication: Sociocultural, clinical, esthetic and literary perspectives* (pp. 113-124). Amsterdam: John Benjamins.
- Hair, J. F., Anderson, R. E., Tatham, R. L., & Black, W. C. (1998). *Multivariate data analysis* (5<sup>th</sup> ed.). Upper Saddle River, New Jersey, Prentice Hall.
- Halberstadt, A. G., Crisp, V. W., & Eaton, K. L. (1999). Family expressiveness: A retrospective and new directions for research. In P. Philippot, R. S. Feldman, & E. J. Coats (Eds.), *The social context of nonverbal behavior* (pp. 109-155). New York: Cambridge University Press.
- Hall, E. (1959). *The silent language*. New York: Doubleday/Fawcett.
- Hall, E. T. (1968). Proxemics. *Current Anthropology*, 9, 83.
- Hall, E. T. (1969). *The hidden dimension*. New York: Doubleday.
- Hall, E. T. (1969). *The hidden dimension of time*. New York: Doubleday.
- Hall, E. T. (1974). *Handbook of proxemic research: A special publication of the society for the anthropology of visual communication*. Washington, DC: Society for the Anthropology of Visual Communication.

- Hall, E. T. (1976). *Beyond culture*. New York: Doubleday.
- Hall, E. T. (1979). Proxemics. In S. Weitz (Ed.), *Nonverbal communication: Reading with commentary* (2<sup>nd</sup> pp. 293-312). New York: Oxford University Press.
- Hall, J. A., Horgan, T. G., & Carter, J. D. (2002). Assigned and felt status in relation to observer-coded and participant-reported smiling [Electronic version]. *Journal of Nonverbal Behavior*, 26(2), 63-81.
- Hall, J. A., & Veccia, E. M. (1990). More “touching” observations: New insights on men, women, and interpersonal touch. *Journal of Personality and Social Psychology*, 59, 1155-1162.
- Hall, J., Murphy, N., & Mast, M. (2006). Recall of nonverbal cues: Exploring a new definition of interpersonal sensitivity [Electronic Version]. *Journal of Nonverbal Behavior*, 30(4), 141-155.
- Halliday, M. A. K. (2001). Literacy and linguistics: Relationships between spoken and written language. In A. Burns, & C. Coffin (Eds.), *Analysing English in a global context: A reader* (pp. 181-193). London: Routledge.
- Halliday, M. A. K., MacIntosh, A., & Stevens, P. (1964). *The linguistics sciences and language teaching*. London: Longman.
- Hambleton, R. K. & Kanjee, A. (1997). Tests and attitude scales, translation of. In J.P. Keeves (Ed.), *Educational research, methodology, and measurement: An international handbook* (2<sup>nd</sup> ed., pp. 965-971). Cambridge: Cambridge University Press.
- Hand, L. (1999). Writing systems around the world. *MIG Bulletin*, 15(3), 7-9.
- Harrigan, J. A., & Taing, K. T. (1997). Fooled by a smile: Detecting anxiety in others [Electronic version]. *Journal of Nonverbal Behavior*, 21(3), 203-221.
- Harris, T. E. (1990). Organisational cultures: An examination of the role of communication. In S. Thomas (Ed.). *Communication and culture: Language performance, technology, and media selected proceedings from the sixth international conference on culture and communication, Temple University, 1986* (pp. 143-155). Norwood, New Jersey: Ablex Publishing Corporation.
- Harrison-Speake, K., & Willis, F. N. (1995). Ratings of the appropriateness of touching among family members [Electronic version]. *Journal of Nonverbal Behavior*, 19(2), 85-100.
- Hartley, J., & Chesworth, K. (1998, July). *Qualitative and quantitative methods in research on essay writing: No one way*. Paper presented at the international

- conference “Higher Education Close up,” at the University of Central Lancashire Preston, United Kingdom. Available:  
<http://www.leeds.ac.uk/educol/documents/000000682.htm>
- Hashim, A. (2002). Culture and identity in the English discourses of Malaysians. In A. Kirkpatrick (Ed.), *Englishes in Asia: Communication, identity, power and education* (75-93). Melbourne: Applied Linguistics Association of Australia and Language Australia.
- Hashimoto, K. (2002). Implications of the recommendation that English become the second official language in Japan. In A. Kirkpatrick (Ed.), *Englishes in Asia: Communication, identity, power and education* (63-74). Melbourne: Applied Linguistics Association of Australia and Language Australia.
- Hatch, E. (1978). *Second language acquisition*. Rowley, Mass: Newbury House.
- Hatch, J. A. (2002). *Doing qualitative research in education settings*. New York: State University of New York Press.
- Hawad-Claudot, H. (1992). The veiled face and expressiveness among the tuaregs. In F. Poyatos (Ed.), *Advances in nonverbal communication: Sociocultural, clinical, esthetic and literary perspectives* (pp. 197-212). Amsterdam: John Benjamins.
- Heisel, M. J., & Mongrain, M. (2004). Facial expressions and ambivalence: Looking for conflict in all the right faces [Electronic version]. *Journal of Nonverbal Behavior*, 28(1), 35-52.
- Henley, N. (1977). *Body politics: Power, sex, and nonverbal communication*. Englewood Cliffs, NJ: Prentice-Hall.
- Heslin, R., & Alper, T. (1983). Touch: A bonding gesture. In J.M. Wiemann & R. P. Harrison (Eds.), *Nonverbal interaction*. Beverly Hills: CA: Sage.
- Heslin, R., & Boss, D. (1980). Nonverbal intimacy in airport arrival and departure. *Personality and Social Psychology Bulletin*, 6, 248-252.
- Hess, U., Blairy, S., & Kleck, R. E. (1997). The intensity of emotional facial expressions and decoding accuracy [Electronic version]. *Journal of Nonverbal Behavior*, 21(4), 241-257.
- Hess, U., Blairy, S., & Kleck, R. E. (2000). The influence of facial emotion displays, gender, and ethnicity on judgements of dominance and affiliation [Electronic version]. *Journal of Nonverbal Behavior*, 24(4), 265-283.
- Hess, U., Philippot, P., & Blairy, S. (1999). Mimicry: Facts and fiction.

- In P. Philippot, R. S. Feldman, & E. J. Coats (Eds.), *The social context of nonverbal behavior* (pp. 213-241). New York: Cambridge University Press.
- Heyman, R. D. (1990). Natural language and computer conferencing. In S. Thomas (Ed.), *Communication and culture: Language performance, technology, and media selected proceedings from the sixth international conference on culture and communication, Temple University, 1986* (pp. 215-222). Norwood, New Jersey: Ablex Publishing Corporation.
- Hittleman, D. R., & Simon, A. J. (2002). *Interpreting educational research: An introduction for consumers of research* (3<sup>rd</sup> ed.). New Jersey: Merrill Prentice Hall.
- Holden, S. (1981). *Drama in language teaching*. London: Longman.
- Hollingsworth, S. (1999). Teachers as researchers. In J. P. Keeves, & G. Lakomski (Eds.), *Issues in educational research* (pp. 57-63). Amsterdam: Pergamon.
- Holoka, J. P. (1992). Nonverbal communication in the classics: Research opportunities. In F. Poyatos (Ed.), *Advances in nonverbal communication: Sociocultural, clinical, esthetic and literary perspectives* (pp. 237-254). Amsterdam: John Benjamins.
- Hopkins, D. (1993). *A teacher's guide to classroom research* (2<sup>nd</sup> ed.). Buckingham: Open University Press.
- Hopkins, D. (2002). *A teacher's guide to classroom research* (3<sup>rd</sup> ed.). Buckingham: Open University Press.
- House, J. (1996). Developing pragmatic fluency in English as a foreign language: Routines and metapragmatic awareness. *Studies in second language acquisition*, 18(2), 225-252.
- House, J. (1999). Misunderstanding in intercultural communication: Interactions in English as a lingua franca and the myth of mutual intelligibility. In C. Gnutzmann (Ed.), *Teaching and learning English as a global language*, (pp.73-89). Tübingen: Stauffenburg.
- House, J. (2002). Pragmatic competence in lingua franca English. In K. Knapp, & C. Meierkord (Eds.), *Lingua franca communication* (pp.245 – 267). Frankfurt: Lang.
- Huebner, T. (1995). The effects of overseas language programs: Report on a case Study of an intensive Japanese course. In B. F. Freed (Ed.), *Second language acquisition in a study abroad context* (pp. 171-194) Amsterdam:

John Benjamins.

- Husen, T. (1997). Research paradigms in education. In J. P. Keeves (Ed.), *Educational research, methodology, and measurement: An international handbook* (2<sup>nd</sup> ed., pp. 16-21). Cambridge: Cambridge University Press.
- Hyltenstam, K. (1988). Lexical characteristics of the near-native second-language learners of Swedish. *Journal of Multilingual and Multicultural Development*, 9(1-2), 67-84.
- Hymes, D. (1972). On communicative competence. In J. Pride, & J. Holmes (Eds.), *Sociolinguistics: Selected reading* (pp. 269-293). Baltimore: Penguin.
- Hymes, D. (1974). *Foundations in sociolinguistics: An ethnographic approach*. Philadelphia: University of Pennsylvania Press.
- Illson, R. F. (1985). Usage problems in British and American English. In S. Greenbaum (Ed.), *The English Language today* (pp. 166-182). Oxford: Pergamon Institute of English.
- Ingram, D. E., & O'Neill, S. (2000). Cross-cultural attitudes as a goal of language teaching in the global context. In H. W. Kam, & C. Ward (Eds.), *Language in the global context: Implications for the language classroom* (104-163). Singapore: SEAMEO Regional Language Centre.
- Intachakra, S. (2004). Contrastive pragmatics and language teaching: Apologies and thanks in English and Thai [Electronic version]. *RELC*, 35(1), 37-62.
- Isaac, S., & Michael, W. B. (1995). *Handbook in research and evaluation: A collection of principles, methods, and strategies useful in the planning, design, and evaluation of studies in education and the behavioral sciences* (3<sup>rd</sup> ed.). San Diego, California: Educational and Industrial Testing Services.
- Iwabuchi, K. (2003). Pop culture's lingua franca: Language differences and regional cultural flows in East Asia. In J. Lindsay, & T. Y. Ying (Eds.), *Babel or behemoth: Language trends in Asia* (pp. 161-174). Singapore: Asia Research Institute, National University of Singapore.
- Izard, C. E. (1971). *The face of emotion*. New York: Appleton.
- Jackaway, G. (1990). Initial reactions to the introduction of television, 1938-1953. In S. Thomas (Ed.), *Communication and culture: Language performance, technology, and media selected proceedings from the sixth international conference on culture and communication, Temple University, 1986* (pp. 187-197). Norwood, New Jersey: Ablex Publishing Corporation.

- Jenkins, J. (1998). Which pronunciation norms and models for English as an international language [Electronic version]. *ELT Journal*, 52(2), 119-126.
- Jenkins, J. (2002). A sociolinguistically based, empirically researched pronunciation syllabus for English as international language. *Applied Linguistics*, 23(1), 83-103.
- Jenkins, J. (2003). *World Englishes: A resource book for students*. London: Routledge.
- Jenkins, J. (2004). Research in teaching pronunciation and intonation. *Annual Review of Applied Linguistics: An Official Journal of the American Association for Applied Linguistics*, 24, 109 - 125.
- Johnson, B. & Christensen, L. (2004). *Educational research: Quantitative, qualitative, and mixed approaches* (2<sup>nd</sup> ed.). Boston: Pearson.
- Johnson, H. G., Ekman, P., & Friesen, W. V. (1981). Communicative body movements: American emblems. In T. A. Sebeok, & J. Umiker-Sebeok (Eds.), *Nonverbal communication, interaction, and gesture: Selection from Semiotica* (pp. 371-399). The Hague: Mouton.
- Johnson, M. C. (1997). Classroom relationships in three cultures: Comparative classroom ambiance in the UK, France and Lithuania. In D. Woodrow, G. K. Verma, M. B. Rocha-Trindade, G. Campani & C. Bagley (Eds.), *Intercultural education: Theories, policies and practice* (277-298). Aldershot: Ashgate.
- Johnson, P. (1990). Acculturation: Conversational inference in the interaction of nonnative English speakers. In S. Thomas (Ed.). *Communication and culture: Language performance, technology, and media selected proceedings from the sixth international conference on culture and communication, Temple University, 1986* (pp. 101-114). Norwood, New Jersey: Ablex Publishing Corporation.
- Jones, I. (1997 December). Mixing qualitative and quantitative methods in sports fan research. *The Qualitative report*. [On-line serial], 3(4). Available: <http://www.nova.edu/ssss/QR/QR3-4/jones.html>
- Jones, S. E., & Yarbrough, A. E. (1985). A naturalistic study of meanings of touch. *Communication Monographs*, 52, 19-56.
- Jourdain, S. (2000). A native-like ability to circumlocute [Electronic version]. *The Modern Language Journal*, 84, 185-195.
- Juni, S., & Brannon, R. (1981). Interpersonal touching as a function of status and sex.

- Journal of Social Psychology*, 114, 135-136.
- Kachru, B. B. (1986a). *The alchemy of English: The spread, functions and models of non-native Englishes*. Oxford: Pergamon Press.
- Kachru, B. B. (1986b). The power and politics of English. *World Englishes*, 5(2-3), 121-140.
- Kachru, B. B. (1988). The sacred cows of English. *English Today*, 16, 3-8.
- Kachru, B. B. (1992a). World Englishes: Approaches, issues and resources. *Language Teaching*, 25, 1-14.
- Kachru, B. B. (1992b). *The other tongue: English across cultures* (2<sup>nd</sup> ed.). Urbana: University of Illinois Press.
- Kachru, B. B., & Nelson, C. L. (2001). World Englishes. In A. Burns, & C. Coffin (Eds.), *Analysing English in a global context: A reader* (pp. 9-25). London: Routledge.
- Kaikkonen, P. (2001). Intercultural learning through foreign language education. In Kohonen, V., Jaatinen, R., Kaikkonen, P., & Lehtovaara, J. (Eds.), *Experiential learning in foreign language education* (pp. 61-105). Malaysia: Longman..
- Kalma, A. (1992). Gazing in triads: A powerful signal in floor apportionment. *British Journal of Social Psychology*, 31, 21-39.
- Kam, H. W. (2004). RELC's role in ELT in Southeast Asia (1968 to 2002): Mediating between the centre and the periphery. In H. W. Kam, & R. Y. L. Wong (Eds.), *English language teaching in East Asia today: Changing policies and practices* (pp. 46-73). Singapore: Eastern University Press.
- Kaplan, A. (1997). Scientific methods in educational research. In J. P. Keeves (Ed.), *Educational research, methodology, and measurement: An international handbook* (2<sup>nd</sup> ed., pp. 112-119). Cambridge: Cambridge University Press.
- Kaplan, R. B. (1986). Culture and written language. In J. M. Valdes (Ed.), *Culture bound: Bridging the cultural gap in language teaching* (pp. 8-19). New York: Cambridge University Press.
- Kappas, A. (1997). The fascination with faces: Are they windows to our soul? [Electronic version]. *Journal of Nonverbal Behavior*, 21(3), 157-161.
- Kasper, G. (1981). *Pragmatische aspekkte in der interimsprache*. Tübingen: Gunter Narr.
- Kasper, G. & Blum-Kulka S. (Ed.). (1993). *Interlanguage pragmatics*. New York:

Oxford University Press.

- Kassim, N. L. A. (2004). The evaluation of instructional materials in ESL setting (Malaysia): The application of an empirical method. In H. W. Kam, & R. Y. L. Wong (Eds.), *English language teaching in East Asia today: Changing policies and practices* (pp. 294-312). Singapore: Eastern University Press.
- Kato, K. (2001). Exploring cultures of learning: A case of Japanese and Australian classrooms [Electronic version]. *Journal of Intercultural Studies*, 22(1), 51-67.
- Kaufman, D. (2004). Constructivist issues in language learning and teaching. *Annual Review of Applied Linguistics: An Official Journal of the American Association for Applied Linguistics*, 24, 303 - 319.
- Keating, C. F., Mazur, A., Segall, M. H., Cysneiros, P. G., Divale, W. F., Kilbridge, J. E., Komin, S., Leahy, P., Thurman, B., & Wirsing, R. (1981). Culture and the perception of social dominance from facial expression. *Journal of Personality and Social Psychology*, 40, 615-626.
- Keating, C. F., Randall, D. W., Kendrick, T., & Gutshall, K. A. (2003). Do babyfaced adults receive more help? The (cross-cultural) case of the lost resume [Electronic version]. *Journal of Nonverbal Behavior*, 27(2), 89-109.
- Keats, J. A. (1997). Measurement in educational research. In J. P. Keeves (Ed.), *Educational research, methodology, and measurement: An international handbook* (2<sup>nd</sup> ed., pp. 754-762). Cambridge: Cambridge University Press.
- Keeves, J. P. (1997a). Multivariate analysis. In J. P. Keeves (Ed.), *Educational research, methodology, and measurement: An international handbook* (2<sup>nd</sup> ed., pp. 403-412). Cambridge: Cambridge University Press.
- Keeves, J. P. (1997b). Validity of tests. In J. P. Keeves (Ed.), *Educational research, methodology, and measurement: An international handbook* (2<sup>nd</sup> ed., pp. 976-984). Cambridge: Cambridge University Press.
- Kemmis, S. (1997). Action research. In J. P. Keeves (Ed.), *Educational research, methodology, and measurement: An international handbook* (2<sup>nd</sup> ed., pp. 173-179). Cambridge: Cambridge University Press.
- Kemmis, S. (1999). Action research. In J. P. Keeves (Eds.), *Issues in educational research* (pp. 150-160). Amsterdam: Pergamon.
- Kemmis, S. (1999). Action research. In J. P. Keeves & G. Lakomski (Eds.), *Issues in educational research* (pp. 150-160). Amsterdam: Pergamon.
- Kendon, A. (1967). Some functions of gaze-direction in social interaction.

- Acta Psychologica*, 26, 22-63.
- Kendon, A. (1979). Movement coordination in social interaction: Some examples described. In S. Weitz (Ed.), *Nonverbal communication: Readings with commentary* (2<sup>nd</sup> ed., pp. 119-134). New York: Oxford University Press.
- Kendon, A. (1981). Introduction: Current issues in the study of 'nonverbal communication.' In T. A. Sebeok, & J. Umiker-Sebeok (Eds.), *Nonverbal communication, interaction, and gesture: Selection from Semiotica* (pp. 1-53). The Hague: Mouton.
- Kendon, A. (1986). Current issues in the study of gesture. In J. L. Nespoulous, P. Perron, & A. R. Lecours (Eds.), *The biological foundations of gestures* (pp. 24-45). Hillsdale, NJ: Erlbaum.
- Kenner, A. N. (1993). A cross-cultural study of body-focused hand movement [Electronic version]. *Journal of Nonverbal Behavior*, 17(4), 263-279.
- Kern, R., Ware, P., & Warschauer, M. (2004). Crossing frontiers: new direction in online pedagogy and research. *Annual Review of Applied Linguistics: An official Journal of the American Association for Applied Linguistics*, 24, 243-260.
- Keyes, C. F. (2003). The politics of language in Thailand and Laos. In M. E. Brown S. Ganguly (Eds.), *Fighting words: Language policy and ethnic relations in Asia* (pp. 177-210). Cambridge, MASS: The MIT Press.
- Kilbride, J. E., & Yarczower, M. (1980). Recognition and imitation of facial expressions: A cross-cultural comparison between Zambia and the United States. *Journal of Cross-Cultural Psychology*, 11, 282.
- Kim, B. S. K., Liang, C. T. H., & Li, L. C. (2003). Counselor ethnicity, counsellor nonverbal behaviour, and session outcome with Asian American clients: Initial findings [Electronic Version]. *Journal of Counseling & Development*, 81(2), 202-207.
- Kim, H., Hearn, G., Hatcher, C., & Weber, I. (2004). Online communication between Australians and Koreans: Learning to manage differences that matter. In F. E. Jandt (Ed.), *Intercultural communication: A global reader* (pp. 143-159). Thousand Oaks: Sage.
- Kim, Y. Y., & Gudykunst, W. B. (1999). Teaching intercultural communication. In A. L. Vangelisti, J. A. Daly, & G. W. Friedrich (Eds.), *Teaching communication: Theory, research, and methods* (2<sup>nd</sup> ed., pp. 171-180).

- Mahwah, New Jersey: Lawrence Erlbaum Associates.
- Kincaid, D. L. (2004). From innovation to social norm: Bounded normative influence. *Journal of Health Communication*, 9, 37-57.
- Kirk, L., & Burton, M. (1981). Physical versus semantic classification of nonverbal forms: A cross-cultural experiment. In T. A. Sebeok, & J. Umiker-Sebeok (Eds.), *Nonverbal communication, interaction, and gesture: Selection from Semiotica* (pp. 459-481). The Hague: Mouton.
- Kirkendall, D. R., Gruber, J. J., & Johnson R. E. (1987). *Measurement and Evaluation for Physical Education* (2<sup>nd</sup> ed.). Champaign: Human Kinetics.
- Kirkpatrick, A. (Ed.). (2002). *English in Asia: Communication, identity, power and education*. Melbourne: Applied Linguistics Association of Australia and Language Australia.
- Kirkpatrick, A., & Zhichang, X. (2002). Chinese pragmatic norms and China English [Electronic version]. *World Englishes*, 21(2), 269-279.
- Kirouac, G., & Hess, U. (1999). Group membership and the decoding of nonverbal behavior. In P. Philippot, R. S. Feldman, & E. J. Coats (Eds.), *The social context of nonverbal behavior* (pp. 182-212). New York: Cambridge University Press.
- Kirsch, M. S. (1979) Nonverbal communication across cultures. *The Modern Language Journal*, 63, 416-423.
- Klausner, W. J. (1993). *Reflections on Thai culture: Collected writings of William J. Klausner*. Bangkok: Siam Society.
- Knapp, M. L. (1978). *Nonverbal communication in human interaction* (2nd ed.). New York: Holt.
- Knapp, M. L. (1980). *Essentials of nonverbal communication*. New York: Holt, Rinehart and Winston.
- Knapp, M. L. (1999). Teaching nonverbal communication. In A. L. Vangelisti, J. A. Daly, & G. W. Friedrich (Eds.), *Teaching communication: Theory, research, and methods* (2<sup>nd</sup> ed., pp. 157-170). New York: Lawrence Erlbaum Associates.
- Knapp, M. L., & Hall, J. A. (1992). *Nonverbal communication in human interaction* (3<sup>rd</sup> ed.). New York: Harcourt Brace Jovanovich College.
- Knapp, M. L., & Hall, J. A. (2002). *Nonverbal communication in human interaction* (5<sup>th</sup> ed.). United States: Wadsworth Thomson Learning.
- Knapp, M.L., Miller, G. R., & Fudge, K. (1994). Background and current trends in the study of interpersonal communication. In M. L. Knapp & G. R. Miller (Eds.),

- Handbook of interpersonal communication* (2<sup>nd</sup> ed. pp. 3-20). Thousand Oaks: Sage.
- Koechlin, B. (1992). Prolegomenon to the elaboration of a new discipline: Ethnogestics. In F. Poyatos (Ed.), *Advances in nonverbal communication: Sociocultural, clinical, esthetic and literary perspectives* (pp. 59-76). Amsterdam: John Benjamins.
- Kohonen, V., Jaatinen, R., Kaikkonen, P., & Lehtovaara, J. (2001). *Experiential learning in foreign language education*. Malaysia: Longman.
- Kramsch, C. (1991). Culture in language learning: A view from the U.S. In K. de Bot, R. B. Ginsberg, & C. Kramsch (Eds.), *Foreign language research in cross-cultural perspective* (pp. 217-240). Amsterdam: John Benjamins.
- Kramsch, C. (1993). *Context and culture in language teaching*. Hong Kong: Oxford University Press.
- Kramsch, C. (1994). *Context and culture in language teaching*. Hong Kong: Oxford University Press.
- Krashen, S. D. (1981). *Second language acquisition and second language learning*. Oxford: Pergamon.
- Krashen, S. D. (1995). *Principles and practice in second language acquisition*. London: Phoenix ELT.
- Krishnamurti, Bh. (1992). On verbalizing politeness in Telugu. In E. C. Dimock, Jr., B. B. Kachru, & Bh. Krishnamurti (Eds.), *Dimensions of sociolinguistics in South Asia: Papers in memory of Gerald Kelley* (pp. 85-98). New Delhi: Oxford & IBH.
- Krumhuber, E., & Kappas, A. (2005). Moving smiles: The role of dynamic components for the perception of the genuineness of smiles [Electronic version]. *Journal of Nonverbal Behavior*, 29(1), 3-24.
- Kupperbusch, C., Matsumoto, D., Kookan, K., Loewinger, S., Uchida, H., Wilson-Cohn, C., & Yrizarry, N. (1999). Cultural influences on nonverbal expressions of emotion. In P. Philippot, R. S. Feldman, & E. J. Coats (Eds.), *The social context of nonverbal behavior* (pp. 17-44). New York: Cambridge University Press.
- Labov, W. (1972). *Sociolinguistic patterns*. Philadelphia: Pennsylvania University Press.
- Ladefoged, P., & Ladefoged, J. (1980). The ability of listeners to identify voices. *UCLA Working Papers in Phonetics*, 49, 43-51.

- Lafford, B. R. (1995). Getting into, through and out of survival situation:  
A comparison of communicative strategies used by students studying Spanish abroad and 'at home' . In B. F. Freed (Ed.), *Second language acquisition in a study abroad context* (pp. 97-122) Amsterdam: John Benjamins.
- LaFrance, M., & Hecht, M. A. (1999). Option or obligation to smile: The effects of power and gender on facial expression.. In P. Philippot, R. S. Feldman, & E. J. Coats (Eds.), *The social context of nonverbal behavior* (pp. 45-70). New York: Cambridge University Press.
- LaFrance, M., & Mayo, C. (1978). Cultural aspects of nonverbal communication. *International Journal of Intercultural Relations*, 2, 71-89.
- Lamb, W. (1965). *Posture and gesture*. London: Duckworth.
- Lambert, R. D. (1999). Language and intercultural competence. In J. Lo Bianco, A. J. Liddicoat, & C. Crozet. (Eds.), *Striving for the third Place: Intercultural competence through language education* (pp. 65-72). Canberra: Language Australia.
- Landis, J. R., & Koch, G. G. (1977). The measurement of observer agreement for categorical data. *Biometrics*, 33, 159-174.
- Langsdorf, L. (1991). The emperor has only clothes: Toward a hermeneutic of the video text. In A. Olson, C. Parr & D Parr (Eds.), *Video: Icons and values* (pp. 45-62). Albany, NY: State University of New York Press.
- Lapinski, M. K., & Rimal, R. N. (2005). An explication of social norms. *International Communication Association*. 15(2), 127-147.
- Lapkin, S., Hart, D., & Swain, M. (1995). A Canadian interprovincial exchange: Evaluating linguistic impact of a three-month stay in Quebec. In B. F. Freed (Ed.), *Second language acquisition in a study abroad context* (pp. 67-94) Amsterdam: John Benjamins.
- LaPlante, D., & Ambady, N. (2000). Multiple messages: Facial recognition advantage for compound expressions [Electronic version]. *Journal of Nonverbal Behavior*, 24(3), 211-224.
- Lateiner, D. (1992). Affect displays in the epic poetry of Homer, Vergil, and Ovid. In F. Poyatos (Ed.), *Advances in nonverbal communication: Sociocultural, clinical, esthetic and literary perspectives* (pp. 255-270). Amsterdam: John Benjamins.
- Laughery, K. R., & Wogalter, S. (1989). Forensic applications of facial memory

- research. In A. W. Young, & H.D. Ellis (Eds.), *Handbook of research on face processing* (pp. 519-547). Amsterdam: North-Holland.
- Lawson, M. J. (1997). Experimental studies. In J. P. Keeves (Ed.), *Educational research, methodology, and measurement: An international handbook* (2<sup>nd</sup> ed., pp. 126-134). Cambridge: Cambridge University Press.
- Le, M. (1999). Miscommunication: From intracultural to intercultural socialisation. *Language, Society and Culture*, 4, Retrieved May 30, 2006, from <http://www.educ.utas.edu.au/users/tle/JOURNAL/Articles/Le/Le.html>
- Leathers, D. G. (1997). *Successful nonverbal communication: Principles and applications*. Boston: Allyn and Bacon.
- Lee, M. E., Matsumoto, D., Kobayashi, M., Krupp, D., Maniatis, E. F., & Roberts, W. (1992). Cultural influences on nonverbal behavior in applied settings. In R. S. Feldman (Ed.), *Applications of nonverbal behavioral theories and research* (pp. 239-262). New Jersey: Lawrence Erlbaum.
- Lehmann, I. J., & Mehrens, W. A. (Eds.). (1979). *Educational research: Readings in focus* (2<sup>nd</sup> ed.). New York: Holt, Rinehart and Winston.
- Leigh, J. (2000). Humans in culture and culture in humans: Origins of human behaviour. *Language, Society and Culture*, 6, Retrieved May 30, 2006, from <http://www.educ.utas.edu.au/users/tle/JOURNAL/Articles/Leigh/Leigh2.html#1>
- Levenson, R. W. (1988). Emotions and the autonomic nervous system: A prospectus for research on autonomic specificity. In H. Wager (Ed.), *Social psychophysiology and emotion: Theory and clinical applications* (pp. 17-41). Chichester: Wiley.
- Lewis, G., & Slade, C. (2000). *Critical communication* (2<sup>nd</sup> ed.). Malaysia: Prentice Hall.
- Liddicoat, A. J. (2000). Everyday speech as culture: Implications for language teaching. In A. Liddicoat, & C. Crozet (Eds.), *Teaching languages, teaching cultures* (51-63). Melbourne: Linguistic Association of Australia and Language Australia.
- Liddicoat, A. J., Crozet, C. (Eds.). (2000). *Teaching languages, teaching cultures*. Melbourne: Applied Linguistic Association of Australia and Language Australia
- Lightbown, P. M. (2000). Classroom SLA research and second language teaching. *Applied Linguistics*, 21(3), 431-462.
- Lindsey, J. K. (1997). Significance testing. In J. P. Keeves (Ed.), *Educational*

- research, methodology, and measurement: An international handbook* (2<sup>nd</sup> ed., pp. 670-677). Cambridge: Cambridge University Press.
- Lippa, R. (1998). The nonverbal display and judgement of extraversion, masculinity, femininity, and gender diagnosticity: A lens model analysis. *Journal of Research in Personality*, 32, 80-107.
- Liu, J. (2002). Process drama in second-and foreign-language classrooms. In G. Brauer (Ed.), *Body and language: Intercultural learning through drama* (pp. 51-70). Westport, Connecticut: Ablex Publishing.
- Livingstone, C. (1983). *Role play in language learning*. Singapore: Longman.
- Lizuki, Y., Patterson, M. L., & Matchen, J. C. (2002). Accuracy and confidence on the Interpersonal Perception Task: A Japanese-American comparison [Electronic version]. *Journal of Nonverbal Behavior*, 26(3), 159-174.
- Lo Bianco, J. (1987). *National policy on language*. Canberra: Australian Government Publishing Service.
- Lo Bianco, J. (2003). Culture: Visible, invisible and multiple. In A. J. Liddicoat, & C. Crozet (Eds.), *Teaching language, teaching cultures* (pp. 11-38). Melbourne: Applied Linguistics Association of Australia and Language Australia.
- Lo Bianco, J. Liddicoat, A. J., & Crozet, C. (Eds.). (1999). *Striving for the third place: Intercultural competence through language education*. Melbourne: Applied Linguistics Association of Australia and Language Australia.
- Locke, L. F., Silverman, S. J., & Spirduso, W. W. (1998). *Reading and understanding research*. Thousand Oaks: Sage Publications.
- Long, M. H. (1983). Native speaker/non-native speaker conversation and the negotiation of comprehensible input [Electronic version]. *Applied Linguistics*, 4(2), 126-141.
- Long, M. H. (1990). Group work and communicative competence in the ESOL classroom. In R. Scarcella, E. S. Anderson, S. D. Krashen (Eds.), *Developing communicative competence in a second language* (pp. 303-316). Boston, MAS: Heinle & Heinle Publishers.
- Lowenthal, F. (1992). Formalisms for clinical observations. In F. Poyatos (Ed.), *Advances in nonverbal communication: Sociocultural, clinical, esthetic and literary perspectives* (pp. 125-143). Amsterdam: John Benjamins.
- Lustig, M. W., & Koester, J. (2006). *Intercultural competence: Interpersonal*

*communication across cultures* (5<sup>th</sup> ed.). Boston: Pearson Education.

- Lys, F. B., Meuser, D., Paluch, J., & Zeller, I. (2002). Performing Brecht: From theory to practice. In G. Brauer (Ed.), *Body and language: Intercultural learning through drama* (pp. 207-231). Westport, Connecticut: Ablex Publishing.
- MacLay, H., & Osgood, C. E. (1959). Hesitation phenomena is spontaneous English speech. *Word*, 15, 19-44.
- Mahadeo, S. K. (1999). The English language and social inequality: Towards a re-evaluation of the role of English in Mauritius. *Language, Society and Culture*, 5, Retrieved May 30, 2006, from <http://www.educ.utas.edu.au/users/tle/JOURNAL/Articles/Mhadeo/Mhadeo2.html>
- Mahl, G. F. (1979). Body movement, ideation, and verbalization during psychoanalysis. In S. Weitz (Ed.), *Nonverbal communication: Readings with commentary* (2<sup>nd</sup> ed., pp. 168-181). New York: Oxford University Press.
- Maley, A., & Duff, A. (1995). *Drama techniques in language learning: A resource book of communication activities for language teachers*. Cambridge: Cambridge University Press.
- Mallick, K. (1997). Language diversity and intercultural education. In D. Woodrow, G. K. Verma, M. B. Rocha-Trindade, G. Campani & C. Bagley (Eds.), *Intercultural education: Theories, policies and practice* (99-112). Aldershot: Ashgate.
- Manstead, A. S. R., Fischer, A. H., & Jakobs, E. B. (1999). The social and emotional functions of facial displays. In P. Philippot, R. S. Feldman, & E. J. Coats (Eds.), *The social context of nonverbal behavior* (pp. 287-313). New York: Cambridge University Press.
- Marriott, H. (1995). The acquisition of politeness patterns by exchange students in Japan. In B. F. Freed (Ed.), *Second language acquisition in a study abroad context* (pp. 197-224). Amsterdam: John Benjamins.
- Marschark, M. (1994). Gesture and sign. *Applied Psycholinguistics*, 15, 209-236.
- Martin, J. N., Nakayama, T. K., & Flores, L. A. (Eds.). (1998). *Readings in cultural contexts*. Flores, Mountain View, CA: Mayfield.
- Martinez-Pons, M. (1999). *Statistics in modern research: Applications in the social sciences and education*. Lanham: University Press of America.

- Matheson, D. H. (1997). The painful truth: Interpretation of facial expressions of pain in older adults [Electronic version]. *Journal of Nonverbal Behavior*, 21(3), 223-238.
- Matsumoto, D. (2005). Scalar ratings of contempt expressions [Electronic version]. *Journal of Nonverbal Behavior*, 29(2), 91-104.
- Matsumoto, D., & Assar, M. (1992). The effects of language on judgements of universal facial expressions of emotion [Electronic version]. *Journal of Nonverbal Behavior*, 16(2), 85-99.
- Matsumoto, D., & Kudoh, T. (1993). American-Japanese cultural differences in attributions of personality based on smiles [Electronic version]. *Journal of Nonverbal Behavior*, 17(4), 231-243.
- Maurer, L., Carroli, P., & Hillman, R. (2000). Teaching literature across cultures and across artforms. In A. Liddicoat, & C. Crozet (Eds.), *Teaching languages teaching cultures* (pp. 89-104). Melbourne: Applied Linguistics Association of Australia and Language Australia.
- McArthur, T. (1998). *The English languages*. Cambridge: Cambridge University Press.
- McCarthy, M., & O'Keeffe, A. (2004). Research in the teaching of speaking. *Annual Review of Applied Linguistics: An Official Journal of the American Association for Applied Linguistics*, 24, 26– 43.
- McCaslin, N. (2000). *Creative drama in the classroom and beyond* (7<sup>th</sup> ed.). New York: Longman.
- McCrum, R., Cran, W., & MacNeil, R. (1986). *The story of English*. London: Faber & Faber.
- McDaniel, E., & Anderson, P. A. (1998). International patterns of interpersonal tactile communication: A field study [Electronic version]. *Journal of Nonverbal Behavior*, 22(1), 59-75.
- McDaniel, E. R. (1993, November). *Japanese nonverbal communication: A review and critique of literature*. Conference paper presented at the 79<sup>th</sup> Annual Meeting of the Speech Communication Association, Miami Beach, FL.
- McDonnell, P. (1992). Children's artificial limbs: Interpersonal implications. In F. Poyatos (Ed.), *Advances in nonverbal communication: Sociocultural, clinical,*

- esthetic and literary perspectives* (pp. 145-162). Amsterdam: John Benjamins.
- McGroarty, M. (ed) (2004). *Annual review of applied linguistics: An official journal of the American association for applied linguistics*, 24.
- McHugo, G. J., & Smith, C. A. (1996). The power of faces: A review of John T. Lanzetta's research on facial expression and emotion. *Motivation and Emotion*, 20, 85-120.
- McMillan, J. H., & Wergin, J. F. (2002). *Understanding and evaluating educational research* (2<sup>nd</sup> ed.). Upper Saddle River, New Jersey: Merrill Prentice Hall.
- Medgyes, P. (1992). Native or non-native: Who's worth more? [Electronic version]. *ELT Journal*, 46(4), 340-349.
- Melfsen, S., & Florin, I. (2002). Do socially anxious children show deficits in classifying facial expressions of emotions? [Electronic version]. *Journal of Nonverbal Behavior*, 26(2), 109-126.
- Meltzoff, N., & Lenssen, J. (2000). Enhancing cultural competence through simulation activities [Electronic Version]. *Multicultural Perspectives*, 1(2), 29-34.
- Ments, M. V. (1999). *The effective use of role-play: Practical techniques for improving Learning* (2<sup>nd</sup> ed.). London: Kogan Page.
- Merriam, Sharon B. (1988). *Case study research in education: a qualitative Approach*. San Francisco: Jossey-Bass.
- Merten, J. (1997). Facial-affective behavior, mutual gaze, and emotional experience in dyadic interactions [Electronic version]. *Journal of Nonverbal Behavior*, 21(3), 179-201.
- Mertler, C. A., & Charles, C. M. (2005). *Introduction to educational research* (5<sup>th</sup> ed.). Boston: Pearson.
- Meyer, C. (2002). *English corpus linguistics: An introduction*. Cambridge: Cambridge University Press.
- Meyer, L. (1990). It was no trouble: Achieving communicative competence in a second language. In R. Scarcella, E. S. Anderson, S. D. Krashen (Eds.), *Developing communicative competence in a second language* (pp. 195-222). Boston, MAS: Heinle & Heinle Publishers.
- Miccoli, L. (2003). English through drama for oral skills development [Electronic version]. *ELT Journal*, 57(2), 122-129.

- Mignault, A., & Chaudhuri, A. (2003). The many faces of a neutral face: Head tilt and perception of dominance and emotion [Electronic version]. *Journal of Nonverbal Behavior*, 27(2), 111-132.
- Miller, G. R., & Stiff, J. B. (1992). Applied issues in studying deceptive communication. In R. S. Feldman (Ed.), *Applications of nonverbal behavioral theories and research* (pp. 217-238). New Jersey: Lawrence Erlbaum.
- Miller, L. (1990). Japanese oral narrative as an international event. In S. Thomas (Ed.), *Communication and culture: Language performance, technology, and media selected proceedings from the sixth international conference on culture and communication, Temple University, 1986* (pp. 85-91). Norwood, New Jersey: Ablex Publishing Corporation.
- Milroy, J., & Milroy, L. (1999). *Authority in language: Investigating standard English* (3rd ed.). London: Routledge.
- Ministry of Education, Thailand (1987). *Reports on lower secondary school English Curriculum*. Bangkok: Jong Jarern Kharnphim.
- Ministry of Education, Thailand (1996a). *Outline of the curriculum of the English language*. Bangkok: Author.
- Ministry of Education, Thailand (1996b). *Reform in the teaching and learning of English*. Bangkok: Author.
- Ministry of Education, Thailand (1996c). *The ten commandments for school administrators*. Bangkok: Author.
- Modiano, M. (2003). Euro-English: A Swedish perspective. *English Today*, 74, 19(2), 35-41.
- Mokbel, M. (2002). Immigrants lives, new horizons: Some Arab Canadian women's experiences in greater metropolitan Toronto. *Language, Society and Culture*, 10, Retrieved May 30, 2006, from <http://www.educ.utas.edu.au/users/tle/JOURNAL/Articles/Mokbel/Mokbel.html>
- Montagu, A. (1979). The skin, touch, and human development. In S. Weitz (Ed.), *Nonverbal communication: Readings with commentary* (2<sup>nd</sup> ed., pp. 328-337). New York: Oxford University Press.
- Montepare, J. M., & Opeyo, A. (2002). The relative salience of physicognomic cues differentiating faces: A methodological tool [Electronic version]. *Journal of*

*Nonverbal Behavior*, 26(1), 43-59.

- Montepare, J. M., & Zebrowitz, L. A. (1993). A cross-cultural comparison of impressions created by age-related variations in gait [Electronic version]. *Journal of Nonverbal Behavior*, 17(1), 55-68.
- Moody, D. J. (2002). Undergoing a process and achieving a product: A contradiction in educational drama? In G. Brauer (Ed.), *Body and language: Intercultural learning through drama* (pp. 135-159). Westport, Connecticut: Ablex Publishing.
- Morita, A. (2001). *Teaching nonverbal communication with movies through top-down approach*, Retrieved January 9, 2002, from <http://www.aurora.dti.ne.jp/~aimorita/paper/pl.html>
- Morris, D. (1977). *Manwatching*. New York: Abrams.
- Morris, D., Collett, P., Marsh, P., & O'Shaughnessy, M. (1979). *Gestures*. New York: Stein and day.
- Morris, D., Collett, P., Marsh, P., & O'Shaughnessy, M. (1979). *Gestures: Their origins and distribution*. New York: Stein & Day.
- Muchembled, R. (1991). The order of gestures: a social history of sensibilities under the Ancien Regime in France. In J. Bremmer, & H. Roodenburg (Eds.), *A cultural history of gesture* (pp. 129-151). New York: Cornell University Press.
- Mufwene, S. S. (2001). *The ecology of language evolution*. Cambridge: Cambridge University Press.
- Mulasilp, W. (1986). *Education reform in the reign of King Chulachomkloachaoyuhua*. Bangkok: Thai Wattana Panich Company.
- Muller, K. E. (2003). Conclusion: Surveying the linguistic landscape: Assessing identity and change. In H. Tonkin & T. Reagan (Eds.), *Language in the twenty-first century: Selected papers of the millennial conferences of the center for research and documentation on world language problems, held at the University of Hartford and Yale University*. (pp. 157-176). Amsterdam: John Benjamins.
- Mullins, D. T., & Duke, M. P. (2004). Effects of social anxiety on nonverbal accuracy and response time I: Facial expressions [Electronic Version]. *Journal of Nonverbal Behavior*, 28(1), 3-33.

- Mulvaney, B. M. (1990). Popular art as rhetorical artefact: The case of reggae music. In S. Thomas (Ed.), *Communication and culture: Language performance, technology, and media selected proceedings from the sixth international conference on culture and communication, Temple University, 1986* (pp. 117-127 ). Norwood, New Jersey: Ablex Publishing Corporation.
- Murphy-Lejeune, E. (2003). An experience of interculturality: Student travellers abroad. In G. Alred, M. Byram, & M. Fleming (Eds.), *Intercultural experience and education* (pp. 101-113). Clevedon: Multilingual Matters.
- Myint, M., & Poe, P. (2004). English language teaching in Myanmar: Current status. In H. W. Kam, & R. Y. L. Wong (Eds.), *English language teaching in East Asia today: Changing policies and practices* (pp. 320-327). Singapore: Eastern University Press.
- Myles, F., Mitchell, R., & Hooper, J. (1999). Interrogative chunks in French L2. *Studies in Second Language Acquisition*, 21(1), 49-80.
- Nelson, G. (1996). The design of corpus. In S. Greenbaum (Ed.), *Comparing English worldwide* (pp.27-35). Oxford: Clarendon Press.
- Nelson, N. L. (1990). Metaphor and the media. In S. Thomas (Ed.), *Communication and culture: Language performance, technology, and media selected proceedings from the sixth international conference on culture and communication, Temple University, 1986* (pp. 17-24). Norwood, New Jersey: Ablex Publishing Corporation.
- Ness, S. A. (1990). The latent meaning of a dance: The Cebuano Sinulog as a model of social interaction. In S. Thomas (Ed.), *Communication and culture: Language performance, technology, and media selected proceedings from the sixth international conference on culture and communication, Temple University, 1986* (pp. 128-133). Norwood, New Jersey: Ablex Publishing Corporation.
- Neu, J. (1990). Assessing the role of nonverbal communication: The acquisition of communicative competence in L2. In R. C. Scarcella, E. S. Anderson, & S. D. Krashen (Eds.), *Developing communicative competence in a second language* (121-138). Boston, MASS: Heinle & Heinle Publishers.
- Neumann, R., & Strack, F. (2000). "Mood contagion": The automatic transfer of

- mood between persons. *Journal of Personality and Social Psychology*, 79, 211-223.
- Nevius, F. (1990). Convenience stores and the consumer: Interaction patterns and influence. In S. Thomas (Ed.), *Communication and culture: Language performance, technology, and media selected proceedings from the sixth international conference on culture and communication, Temple University, 1986* (pp. 174-179). Norwood, New Jersey: Ablex Publishing Corporation.
- Newbold, R. (1992). Nonverbal expressiveness in late Greek epic: Quintus of Smyrna, and Nonnus. In F. Poyatos (Ed.), *Advances in nonverbal communication: Sociocultural, clinical, esthetic and literary perspectives* (pp. 271-284). Amsterdam: John Benjamins.
- Newmark, L. (1990). Changing student pronunciation: Getting people to eat worms. In R. Scarcella, E. S. Anderson, S. D. Krashen (Eds.), *Developing communicative competence in a second language* (pp. 329-336). Boston, MAS: Heinle & Heinle Publishers.
- Noller, P. (1992). Nonverbal communication in marriage. In R. S. Feldman (Ed.), *Applications of nonverbal behavioral theories and research* (pp. 31-62). New Jersey: Lawrence Erlbaum.
- Norris, J., & Ortega, L. (2003). Defining and measuring SLA. In C. J. Doughty & M. H. Long (Eds.), *The handbook of second language acquisition* (pp. 717-761). Melbourne, VIC: Blackwell.
- Norton, B. (2000). *Identity and language learning: Gender, ethnicity and educational change*. Harlow, England: Longman/Pearson Education.
- Nunan, D. (1999). *Second language teaching and learning*. Toronto: Heinle & Heinle Publishers
- Olynyk, M., D'Anglejan, A., & Sankoff, D. (1990). A quantitative and qualitative analysis of speech markers in the native and second language speech of bilinguals. In R. Scarcella, E. S. Anderson, S. D. Krashen (Eds.), *Developing communicative competence in a second language* (pp. 139-162). Boston, MAS: Heinle & Heinle Publishers.
- Orsman, H. (1997). *The dictionary of New Zealand English: A dictionary of New Zealandisms on historical principles*. Auckland: Oxford University Press.
- Ostwald, P. F. (1979). The sounds of emotional disturbance. In S. Weitz (Ed.), *Nonverbal communication: Readings with commentary* (2<sup>nd</sup> ed., pp. 260-267).

- New York: Oxford University Press.
- O'Sullivan, K. and Tajaroensuk, S. (1997). *Thailand: A Handbook of Intercultural Communication*. Sydney: National Centre for English Language Teaching and Research.
- Pandian, A. (2004). English language teaching in Malaysia today. In H. W. Kam, & R. Y. L. Wong (Eds.), *English language teaching in East Asia today: Changing policies and practices* (pp. 272-293). Singapore: Eastern University Press.
- Parker, M. (1999). New Zealand or Aotearoa – a confused culture. In E. Ronowicz, & C. Yallop (Eds.), *English: One language, different cultures* (pp. 179-196). London: Cassell.
- Patterson, M. L. (1999). The evolution of a parallel process model of nonverbal communication. In P. Philippot, R. S. Feldman, & E. J. Coats (Eds.), *The social context of nonverbal behavior* (pp. 317-347). New York: Cambridge University Press.
- Patterson, M. L., & Edinger, J. (1987). A functional analysis of space in social interaction. In A. W. Siegman & S. Feldstein (Eds.), *Nonverbal behavior and communication* (pp. 523-562). Hillsdale, NJ: Erlbaum.
- Patterson, M. L., Foster, J. L., & Bellmer, C. D. (2001). Another look at accuracy and confidence in social judgements [Electronic version]. *Journal of Nonverbal Behavior*, 25(3), 207-219.
- Patterson, M. L., Powell, J. L., & Lenihan, M. G. (1986). Touch, compliance, and interpersonal affect [Electronic version]. *Journal of Nonverbal Behavior*, 10, 41-50.
- Patterson, M. L., & Sechrest, L. B. (1970). Interpersonal distance and impression information. *Journal of Personality*, 38, 106.
- Patterson, M. L., & Stockbridge, E. (1998). Effects of cognitive demand and judgement strategy on person perception accuracy [Electronic version]. *Journal of Nonverbal Behavior*, 22(4), 253-263.
- Paulston, C. B. (1990). Linguistic and communicative competence. In R. Scarcella, E. S. Anderson, S. D. Krashen (Eds.), *Developing communicative competence in a second language* (pp. 287-302). Boston, MASS: Heinle & Heinle Publishers.
- Payrato, L. (1993). A pragmatic view on autonomous gestures: A first report on Cattalan emblems. *Journal of Pragmatics*, 20, 193-216.

- Pedhazur, E. J., & Schmelkin, L. P. (1991). *Measurement, design, and analysis: An integrated approach*. New Jersey: Lawrence Erlbaum Associates, Publishers.
- Peng, Y., Zebrowitz, L. A., & Lee, H. L. (1993). The impact of cultural background and cross-cultural experience on impressions of American and Korean male speakers. *Journal of Cross-cultural Psychology*, 24, 204-220.
- Pennycook, A. (2001). English in the world/the world in English. In A. Burns & C. Coffin (Eds.), *Analysing English in a global context: A reader* (pp. 78-89).
- Philippot, P., Feldman, R.S., & Coats, E. J. (1992). Introducing nonverbal behavior within a social context. In R. S. Feldman (Ed.), *Applications of nonverbal behavioral theories and research* (pp. 3-14). New Jersey: Lawrence Erlbaum.
- Philippot, P., Feldman, R. S., & Coats, E. J. (Eds.), (1999). *The social context of nonverbal behavior*. New York: Cambridge University Press.
- Philippot, P., Feldman, R. S., & Coats, E. J. (1999). Introducing nonverbal behavior within a social context. In P. Philippot, R. S. Feldman, & E. J. Coats (Eds.), *The social context of nonverbal behavior* (pp. 3-14). New York: Cambridge University Press.
- Philippot, P., Feldman, R.S., & McGee, G. (1992). Nonverbal behavioral skills in an educational context: Typical and atypical populations. In R. S. Feldman (Ed.), *Applications of nonverbal behavioral theories and research* (pp. 191-216). New Jersey: Lawrence Erlbaum.
- Phillipson, R. (1992). *Linguistic Imperialism*, Oxford: Oxford University Press.
- Pica, T. (1987). Second-language acquisition, social interaction, and the classroom. *Applied Linguistics*, 8(1), 3-21.
- Pica, T. (2003). Language in the twenty-first century: A newly informed perspective. In H. Tonkin & T. Reagan (Eds.), *Language in the twenty-first century: Selected papers of the millennial conferences of the center for research and documentation on world language problems, held at the University of Hartford and Yale University*. (pp. 115-132). Amsterdam: John Benjamins.
- Picciano, A. G. (2004). *Educational research primer*. London: Continuum.
- Pit, C., & Roth, H. (2004). English language teaching development in Cambodia: Past, present, and future. In H. W. Kam, & R. Y. L. Wong (Eds.), *English language teaching in East Asia today: Changing policies and practices* (pp. 102-119). Singapore: Eastern University Press.

- Pittman, J., & Scherer, K. S. (1993). Vocal expression and communication of emotion. In M. Lewis & J. M. Haviland (Eds.), *Handbook of emotions*. New York: Guilford.
- Plastina, A. (2002). ESL culture in the classroom (Are you shooting an elephant). *Language, Society and Culture*, 10, Retrieved May 30, 2006, from <http://www.educ.utas.edu.au/users/tle/JOURNAL/Articles/Plastina/Plastina.html>
- Poelmans, P. (2003). *Developing second-language listening comprehension: Effects of training lower-order skills versus higher-order strategy*. Unpublished Ph.D. Dissertation, University of Amsterdam.
- Polit, D. F., & Hungler, B. P. (1999). *Nursing research: Principle and methods* (6<sup>th</sup> ed.). Philadelphia: Lippincott-Williams & Wilkins.
- Polyani, L. (1995). Language learning and living abroad: Stories from the field. In B. F. Freed (Ed.), *Second language acquisition in a study abroad context* (pp. 271-292) Amsterdam: John Benjamins.
- Poulisse, N. (1990). System and hierarchy in L2 compensatory strategies. In R. Scarcella, E. S. Anderson, S. D. Krashen (Eds.), *Developing communicative competence in a second language* (pp. 163-178). Boston, MAS: Heinle & Heinle Publishers.
- Poyatos, F. (1981). Gesture inventories: Fieldwork methodology and problems. In T. A. Sebeok, & J. Umiker-Sebeok (Eds.), *Nonverbal communication, interaction, and gesture: Selection from Semiotica* (pp. 371-399). The Hague: Mouton.
- Poyatos, F. (1982). New perspectives for an integrative research of nonverbal systems. In M. R. Key (Ed.), *Nonverbal communication today: Current research* (pp. 121-138). Mouton: Berlin.
- Poyatos, F. (1983). *New perspectives in nonverbal communication: Studies in cultural anthropology, social psychology, linguistics, literature, and semiotics*, Oxford: Pergamon Press.
- Poyatos, F. (1992a). Paralanguage and quasiparalinguistic sounds as a concern of literary analysis. In F. Poyatos (Ed.), *Advances in nonverbal communication: Sociocultural, clinical, esthetic and literary perspectives* (pp. 301-322). Amsterdam: John Benjamins.

- Poyatos, F. (1992b). The audible-visual approach to speech as basic to nonverbal communication research. In F. Poyatos (Ed.), *Advances in nonverbal communication: Sociocultural, clinical, esthetic and literary perspectives* (pp. 41-58). Amsterdam: John Benjamins.
- Poyatos, F. (1992c). The interdisciplinary teaching of nonverbal communication: academic and social implications. In F. Poyatos (Ed.), *Advances in nonverbal communication: Sociocultural, clinical, esthetic and literary perspectives* (pp. 363-389). Amsterdam: John Benjamins.
- Poyatos, F. (2002a). *Nonverbal communication across disciplines: Volume I: Culture, sensory interaction, speech, conversation*. Amsterdam: John Benjamins.
- Poyatos, F. (2002b). *Nonverbal communication across disciplines: Volume II: Paralanguage, kinesics, silence, personal and environmental interaction*. Amsterdam: John Benjamins.
- Poyatos, F. (2002c). *Nonverbal communication across disciplines: Volume III: Narrative Literature, theatre, cinema, translation*. Amsterdam: John Benjamins.
- Pringle, I. (1985). Attitudes to Canadian English. In S. Greenbaum (Ed.), *The English Language today* (pp. 183-206). Oxford: Pergamon Institute of English.
- Prkachin, K. M., & Craig, K. D. (1995). Expressing pain: The communication and interpretation of facial pain signals [Electronic version]. *Journal of Nonverbal Behavior*, 19(4), 191-205.
- Putnam, L. L., & Conrad, C. R. (1999). Teaching organizational communication. In A. L. Vangelisti, J. A. Daly, & G. W. Friedrich (Eds.), *Teaching communication: Theory, research, and methods* (2<sup>nd</sup> ed., pp. 141-156). Mahwah, New Jersey: Lawrence Erlbaum Associates, Publishers.
- Quirk, R. (1990). Language varieties and standard language. *English Today*, 21, 3-21.
- Radnor, H. (2002). *Researching your professional practice: Doing interpretive research*. Buckingham: Open University Press.
- Read, J. (2004). Research in teaching vocabulary. *Annual Review of Applied Linguistics: An Official Journal of the American Association for Applied Linguistics*, 24, 146 - 164.

- Reagan, T. (2003). Language and language education in the twenty-first century. In H. Tonkin & T. Reagan (Eds.), *Language in the twenty-first century: Selected papers of the millennial conferences of the center for research and documentation on world language problems, held at the University of Hartford and Yale University*. (pp. 133-144). Amsterdam: John Benjamins.
- Regan, V. (1995). The acquisition of sociolinguistic native speech norms: effects of a year abroad on second language learners of French. In B. F. Freed (Ed.), *Second language acquisition in a study abroad context* (pp. 245-267). Amsterdam: John Benjamins.
- Remland, M. S., Jones, T.S., & Brinkman, H. (1991). Proxemic and haptic behavior in three European countries [Electronic version]. *Journal of Nonverbal Behavior*, 15, 215-232.
- Richards, J. C. (1985). Conversational competence through role play activities. *RELC Journal*, 16(1), 82-100.
- Richards, J. C. (1990). *The language teaching matrix*. Cambridge: Cambridge University Press.
- Richards, J. C., Platt, J., & Platt, H. (1992). *Longman dictionary of language teaching and applied linguistics* (2<sup>nd</sup> ed.). Malaysia: Longman.
- Richeson, J. A., & Nicole, S. J. (2005). Brief report: Thin slices of racial bias [Electronic version]. *Journal of Nonverbal Behavior*, 29(1), 75-86.
- Richmond, V. P., & McCroskey, J. C. (1987). *Nonverbal behavior in interpersonal relations* (5<sup>th</sup> ed.). Boston: Pearson.
- Richmond, V. P., & McCroskey, J. C. (2000). *Nonverbal behavior in interpersonal relations* (5<sup>th</sup> ed.). Boston: Pearson.
- Richmond, V. P., & McCroskey, J. C. (2004). *Nonverbal behavior in interpersonal relations* (5<sup>th</sup> ed.). Boston: Pearson.
- Richmond, V. P., McCroskey, J. C., & Payne, S. K. (1987). *Nonverbal behavior in interpersonal relations*. Englewood Cliffs, N.J.: Prentice Hall.
- Riess, M. (1982). Seating preferences as impression management: A literature review and theoretical integration. *Communication*, 11, 85-113.
- Riggio, R. E. (1992). Social interaction skills and nonverbal behaviour. In R. S. Feldman (Ed.), *Applications of nonverbal behavioral theories and research* (pp. 3-30). New Jersey: Lawrence Erlbaum.

- Ringbom, H. (Ed.). (1993). *Near-native proficiency in English*. Åbo, Finland: Åbo Akademi University.
- Rintell, E. M. (1990). That's incredible: Stories of emotion told by second language learners and native speakers. In R. Scarcella, E. S. Anderson, S. D. Krashen (Eds.), *Developing communicative competence in a second language* (pp. 75-94). Boston, MAS: Heinle & Heinle Publishers.
- Rintell, E. M. & Mitchell, C. J. (1989). Studying requests and apologies: An inquiry into method. In S. Blum-Kulka, J. House, & G. Kasper (Eds.), *Cross-cultural pragmatics: Request and apologies* (pp. 248-272). Norwood, New Jersey: Ablex.
- Roberts, C. (2003). Ethnography and cultural practice: Ways of learning during residence abroad. In G. Alred, M. Byram, & M. Fleming (Eds.), *Intercultural experience and education* (pp. 114-130). Clevedon: Multilingual Matters.
- Rochester, S. R. (1973). The significance of pauses in spontaneous speech. *Journal of Psycholinguistic Research*, 2, 51-81.
- Rogers, W. T. (1978). The contribution of kinesics illustrators toward the comprehension of verbal behavior within utterances. *Human Communication Research*, 5, 54-62.
- Romaine, S. (1988). *Pidgin and Creole languages*. London: Longman.
- Ronowicz, E. (1995). *Poland: A handbook in intercultural communication*. Sydney: National Centre for English Language Teaching and Research, Macquarie University.
- Ronowicz, E. (1999). Introduction. In E. Ronowicz, & C. Yallop (Eds.), *English: One language, different cultures* (pp. 1-25). London: Cassell.
- Ronowicz, E., & Yallop, C. (Eds.). (1999). *English: One language, different cultures*. London: Cassell.
- Ronowicz, E., & Yallop, C. (1999). Australia - the great south land. In E. Ronowicz, & C. Yallop (Eds.), *English: One language, different cultures* (pp. 83-135). London: Cassell.
- Roodenburg, H. (1991). The 'hand of friendship': Shaking hands and other gestures in the Dutch republic. In J. Bremmer, & H. Roodenburg (Eds.), *A cultural history of gesture* (pp. 152-189). New York: Cornell University Press.

- Rosenfeld, H. M. (1987). Conversational control functions of nonverbal behavior. In A. W. Siegman & S. Feldstein (Eds.), *Nonverbal behavior and communication* (2<sup>nd</sup> ed.). Hillsdale, NJ: Erlbaum.
- Rosenfeld, H. M., Shea, M., & Greenbaum, P. (1981). Facial emblems of 'right and wrong': Topographical analysis and derivation of a recognition test. In T. A. Sebeok, & J. Umiker-Sebeok (Eds.), *Nonverbal communication, interaction, and gesture: Selection from Semiotica* (pp. 483-501). The Hague: Mouton.
- Rosenthal, R., Hall, J. A., Archer, D., DiMatteo, M. R., & Rogers, P. L. (1979). The PONS test: Measuring sensitivity to nonverbal cues. In S. Weitz (Ed.), *Nonverbal communication: Readings with commentary* (2<sup>nd</sup> ed., pp. 357-370). New York: Oxford University Press.
- Rosenthal, R., Hall, J. A., DiMatteo, M. R., Rogers, P. L., Archer, D. (1979). Sensitivity to nonverbal communication: The PONS test. Baltimore: The Johns Hopkins University Press.
- Rosip, J. C., & Hall, J. A. (2004). Knowledge of nonverbal cues, gender, and nonverbal decoding accuracy [Electronic version]. *Journal of Nonverbal Behavior*, 28(4), 267-286.
- Rosberg-Gempton, I. (1993). The effect of open and closed postures on pleasant and unpleasant emotion. *Arts in Psychotherapy*, 20, 75-82.
- Rubin, A. (1993, March). Audience activity and media use. *Communication Monographs*, 98-105.
- Ruthrof, H. (2000). *The body in language*. London: Cassell.
- Ryan, P. M. (2003). Searching for the intercultural person. In G. Alred, M. Byram, & M. Fleming (Eds.), *Intercultural experience and education* (pp. 131-154). Clevedon: Multilingual Matters.
- Saarni, C., & Weber, H. (1999). Emotional displays and dissemblance in childhood implications for self-presentation, In P. Philippot, R. S. Feldman, & E. J. Coats (Eds.), *The social context of nonverbal behavior* (pp. 71-108). New York: Cambridge University Press.
- Sabath, A. M. (1999). *International business etiquette: Asia & the Pacific Rim: What you need to know to conduct business abroad with charm and savvy*. Franklin, NJ: Career Press.

- Salami, L. O., & Awolowo, O. (2006). Use and attitude towards English taboo words among young adults in a Nigerian university. *Language, Society and Culture*, 17, Retrieved May 30, 2006, from <http://www.educ.utas.edu.au/users/tle/JOURNAL/ARTICLES/2006/17-4.htm#5>
- Samovar, L. A. & Porter, R. E. (2001). *Communication between cultures* (4<sup>th</sup> ed.). California: Wadsworth/Thomson Learning.
- Sanford, M. (1990). Cultural norms and foretalk in direct sales interactions. In S. Thomas (Ed.). *Communication and culture: Language performance, technology, and media selected proceedings from the sixth international conference on culture and communication, Temple University, 1986* (pp. 169-173). Norwood, New Jersey: Ablex Publishing Corporation.
- Salkind, N. J. (1997). *Exploring research* (3<sup>rd</sup> ed.). Upper Saddle River, New Jersey: Prentice Hall.
- Sapir, E. (1958). *Culture, language, and personality*. Berkeley: University of California Press.
- Sato, C. J. (1990). Ethnic styles in classroom discourse. In R. Scarcella, E. S. Anderson, S. D. Krashen (Eds.), *Developing communicative competence in a second language* (pp. 107-120). Boston, MAS: Heinle & Heinle Publishers.
- Sawyer, M., & Smith, L. E. (1994). Approaching cultural crossover in language learning. In R. W. Brislin, & T. Yoshida (Eds.), *Improving intercultural interactions: Modules for cross-cultural training programs*. (pp. 295-312). Thousand Oaks: SAGE.
- Scarcella, R. (1979). On speaking politely in a second language. In C. Yorio, K. Perkin, & J. Schachter (Eds.), *On TESOL '79*. Washington D.C.: TESOL.
- Scarcella, R. C. (1990). Communication difficulties in second language production, development, and instruction. In R. Scarcella, E. S. Anderson, S. D. Krashen (Eds.), *Developing communicative competence in a second language* (pp. 337-354). Boston, MAS: Heinle & Heinle Publishers.
- Scarcella, R. C., Anderson, E. S., & Krashen, S. D. (Eds.). (1990). *Developing communicative competence in a second language*. Boston, MASS: Heinle & Heinle Publishers.
- Schachter, J. (1990). On the issue of completeness in second language acquisition. *Second Language Research*, 6, 93-124.

- Schefflen, A. E. (1964). The significance of posture in communication systems. *Psychiatry*, 27, 320-323.
- Schefflen, A. E. (1979). Quasi-courtship behaviour in psychotherapy. In S. Weitz (Ed.), *Nonverbal communication: Readings with commentary* (2<sup>nd</sup> ed., pp. 135-148). New York: Oxford University Press.
- Scherer, K. R. (1979). Acoustic consonants of emotional dimensions: Judging affect from synthesized tone sequences. In S. Weitz (Ed.), *Nonverbal communication: Readings with commentary* (2<sup>nd</sup> ed., pp. 249-253). New York: Oxford University Press.
- Scherer, K. R. (1982). Methods of research on vocal communication: Paradigms and parameters. In K. R. Scherer & P. Ekman (Eds.), *Handbook of methods in nonverbal behavior research*. Cambridge, MA: Cambridge University Press.
- Scherer, K. R., & Oshinsky, J. S. (1977). Cue utilization in emotion attribution from auditory stimuli. *Motivation and Emotion*, 1, 331-346.
- Schewe, M. L. (2002). Teaching foreign language literature: Tapping the students' bodily-kinesthetic intelligence. In G. Brauer (Ed.), *Body and language: Intercultural learning through drama* (pp. 73-93). Westport, Connecticut: Ablex Publishing.
- Schiffrin, D. (1981). Handwork as ceremony: The case of the handshake. In T. A. Sebeok, & J. Umiker-Sebeok (Eds.), *Nonverbal communication, interaction, and gesture: Selection from Semiotica* (pp. 237-250). The Hague: Mouton.
- Schmidt, G. (2000). Teaching culture and language for specific purposes: An approach to the development of appropriate teaching material. In A. J. Liddicoat, & C. Crozet (Eds.), *Teaching languages teaching cultures* (pp. 131-140). Melbourne: Applied Linguistics Association of Australia and Language Australia.
- Schmidt, R., & Frota, S. (1986). Developing basic conversational ability in a second language: A case study of an adult learner of Portuguese. In R. Day (Ed.), *Talking to learn: Conversation in second language acquisition*. Rowley, Mass: Newbury House.
- Schmitt, J. (1991). The rationale of gestures in the west: Third to thirteenth centuries. In J. Bremner, & H. Roodenburg (Eds.), *A cultural history of gesture*

- (pp. 59-70). New York: Cornell University Press.
- Schmitt, J. (1992). The rational of gestures in the west: A history from the 3<sup>rd</sup> to the 13<sup>th</sup> centuries. In F. Poyatos (Ed.), *Advances in nonverbal communication: Sociocultural, clinical, esthetic and literary perspectives* (pp. 77-98). Amsterdam: John Benjamins.
- Schnell, J. A. (2003). *Case studies in culture and communication: A group perspective*. New York: Lexington Books.
- Schneller, R. (1988). The Israeli experience of cross-cultural misunderstanding: Insights and lessons. In F. Poyatos (Ed.), *Cross-cultural perspectives in non-verbal communication* (pp. 151-173).
- Schneller, R. (1992). Many gestures, many meanings: Nonverbal diversity in Israel. In F. Poyatos (Ed.), *Advances in nonverbal communication: Sociocultural, clinical, esthetic and literary perspectives* (pp. 213-236). Amsterdam: John Benjamins.
- Schostak, J. F. (2002). *Understanding, designing and conducting qualitative research in education: Framing the project*. Buckingham: Open University Press.
- Schubert, G. (1982). Nonverbal communication as political behavior. In M. R. Key (Ed.), *Nonverbal communication today: Current research* (pp. 69-85). Berlin: Mouton.
- Schubert, G. (1982). Overall considerations of human beings interacting in their world. In M. R. Key (Ed.), *Nonverbal communication today: Current research* (pp. 3-13). Berlin: Mouton.
- Schultz, K. & Heinigk, P. (2002). Magic on stage: Urfaust and other great plays for educational pleasure. In G. Brauer (Ed.), *Body and language: Intercultural learning through drama* (pp. 233-239). Westport, Connecticut: Ablex Publishing.
- Schutzenberger, A. A., & Geffroy, Y. (1979). The body and the group: The new body therapies. In S. Weitz (Ed.), *Nonverbal communication: Readings with commentary* (2<sup>nd</sup> ed., pp. 207-220). New York: Oxford University Press.
- Schwartz, B., Tesser, A., & Powell, E. (1982). Dominance cues in nonverbal behavior. *Social Psychology Quarterly*, 45, 114-120.
- Schwartz, G. E., Fair, P. L., Salt, P., Mandel, M. R., & Klerman, G. L. (1979). Facial expression and imagery in depression: An electromyographic study. In S. Weitz (Ed.), *Nonverbal communication: Readings with commentary*

- (2<sup>nd</sup> ed., pp. 54-63). New York: Oxford University Press.
- Schwartz, S. H. (1994). Are there universal aspects in the structure and content of values? *Journal of Social Issues*, 50, 19-45.
- Schwartz, S. H., & Sagiv, L. (1995). Identifying culture-specifics in the content and structure of values. *Journal of Cross-Cultural Psychology*, 26, 92-116.
- Scribner, M. (2002). Body Talk [Electronic Version]. *Health*, 16(6), 84.
- Seaford, H. W., Jr. (1981). Maximizing replicability in describing facial behavior. In T. A. Sebeok, & J. Umiker-Sebeok (Eds.), *Nonverbal communication, interaction, and gesture: Selection from Semiotica* (pp. 165-195). The Hague: Mouton.
- Sebba, M. (1997). *Contact languages*. Basingstoke, UK: Macmillan.
- Seelye, H. N. (1997). *Teaching culture: Strategies for intercultural communication*. Lincolnwood, ILL: National Textbook Company.
- Seidlhofer, B. (1999). Double standards: Teacher education in the expanding circle. *World Englishes*, 18(2), 233-245.
- Seidlhofer, B. (2004). Research perspectives on teaching English as a lingua franca. *Annual Review of Applied Linguistics: An Official Journal of the American Association for Applied Linguistics*, 24, 209 - 242.
- Seliger, H. W., & Shohamy, E. (1989). *Second language research methods*. Hong Kong: Oxford University Press.
- Servaes, J. (1999). *Communication for development: One world, multiple cultures*. Cresskill, NJ: Hampton Press.
- Sharwood-Smith, M. (1999). British shibboleths. In E. Ronowicz, & C. Yallop (Eds.), *English: One language, different cultures* (pp. 46-82). London: Cassell.
- Shaughnessy, J. J., & Zechmeister, E. B. (1997). *Research methods in psychology* (4<sup>th</sup> ed.). New York: McGrawHill.
- Sheila, J. W. (1982). Nonverbal antecedents to language functioning: A model and its relevance for the deaf. In M. R. Key (Ed.), *Nonverbal communication today: Current research* (pp. 233-243). Mouton: Berlin.
- Sherer, K. R., Walbott, H. G., Matsumoto, D., & Kudoh, T. (1988). Emotional experience in cultural context: A comparison between Europe, Japan, and the United States. In K. R. Sherer (Ed.), *Facets of emotion-Recent research* (pp. 1-30). Hillsdale, NJ: Erlbaum.

- Shier, J. H. (2002). The arts and the foreign-/second-language curriculum: An interdisciplinary approach to actively engage students in their own learning. In G. Brauer (Ed.), *Body and language: Intercultural learning through drama* (pp. 183-206). Westport, Connecticut: Ablex Publishing.
- Shulman, A. D., & Penman, R. (1981). Non-Verbal Communication. In R. Williams (Ed.), *Contact: Human communication and its history* (pp. ). London: Thames and Hudson.
- Shun-chiu, Y. (1992). Six characters in search of a gesture: Chinese graphs and corporal behavior. In F. Poyatos (Ed.), *Advances in nonverbal communication: Sociocultural, clinical, esthetic and literary perspectives* (pp. 163-186). Amsterdam: John Benjamins.
- Shutter, R. (1976). Proxemics and tactility in Latin America. *Journal of Communication*, 26, 46-52.
- Shutter, R. (1977). A field study of nonverbal communication in Germany, Italy, and the United States. *Communication Monographs*, 44, 298-305.
- Siegal, M. (1995). Individual differences and study abroad: Women learning Japanese in Japan. In B. F. Freed (Ed.), *Second language acquisition in a study abroad context* (pp. 225-244) Amsterdam: John Benjamins.
- Siegel, J (2003). Social context. In C. J. Doughty, & M. H. Long (Eds.), *The handbook of second language acquisition* (pp. 178-223). Melbourne: Blackwell Publishing.
- Siegmán, A. W. (1987). The telltale voice: Nonverbal messages of verbal communication. In A. W. Siegmán & S. Feldstein (Eds.), *Nonverbal behavior and communication* (2<sup>nd</sup> ed.). Hillsdale, NJ: Erlbaum.
- Sikkema, M., & Niyekawa, A. (1987). *Design for cross-cultural learning*. Yarmouth, MAINE: Intercultural Press.
- Silva, T., & Brice, C. (2004). Research in teaching writing. *Annual Review of Applied Linguistics: An Official Journal of the American Association for Applied Linguistics*, 24, 70 - 108.
- Simmons-McDonald, H. (2004). Trends in teaching standard varieties to creole and vernacular speakers. *Annual Review of Applied Linguistics: An Official Journal of the American Association for Applied Linguistics*, 24, 187 - 208.

- Smith, C. A., McHugo, G. J., & Kappas, A. (1996). Epilogue: Overarching themes and enduring contributions of the Lanzetta research. *Motivation and Emotion*, 20, 237-253.
- Smith, D. E., Willis, F. N., & Gier, J. A. (1980). Success and interpersonal touch in a competitive setting [Electronic version]. *Journal of Nonverbal Behavior*, 5, 26-34.
- Smith, L. (1976). English as an international auxiliary language. *RELC Journal*, 7(2).
- Smith, L. (1987). *Discourse across cultures: Strategies in world Englishes*. New York: Prentice Hall.
- Smith, L. E., (Ed.). (1987). *Discourse across cultures: Strategies in World Englishes*. London: Prentice-Hall.
- Smith, W. J., Chase, J., & Liebllich, A. K. (1974). Tongue showing: A facial display of humans and other primate species. *Semiotica*, 11, 201-246.
- Sogon, S., & Masutani, M. (1989). Identification of emotion from body movements: A cross-cultural study of Americans and Japanese. *Psychological Reports*, 65, 35-45.
- Sommer, R. (1979). Hard architecture. In S. Weitz (Ed.), *Nonverbal communication: Readings with commentary* (2<sup>nd</sup> ed., pp. 313-328). New York: Oxford University Press.
- Sorace, A. (2003). Near-nativeness. In C. J. Doughty, & M. H. Long (Eds.), *The handbook of second language acquisition* (pp. 130-151). Melbourne: Blackwell Publishing.
- Southworth, F. C. (1992). South Asian emblematic gestures. In E. C. Dimock, Jr., B. B. Kachru, & Bh. Krishnamurti (Eds.), *Dimensions of sociolinguistics in South Asia: Papers in memory of Gerald Kelley* (pp. 99-112). New Delhi: Oxford & IBH.
- Sowell, E. J. (2001). *Educational research: An integrative introduction*. Boston: McGraw-Hill.
- Sparhawk, C. M. (1981). Contrastive-identificational features of Persian Gesture. In T. A. Sebeok, & J. Umiker-Sebeok (Eds.), *Nonverbal communication, interaction, and gesture: Selection from Semiotica* (pp. 421-458). The Hague: Mouton.

- Spearritt, D. (1997). Factor analysis. In J. P. Keeves (Ed.), *Educational research, methodology, and measurement: An international handbook* (2<sup>nd</sup> ed., pp. 528-539). Cambridge: Cambridge University Press.
- Spicer, J. (1991). The Renaissance elbow. In J. Bremmer, & H. Roodenburg (Eds.), *A cultural history of gesture* (pp. 84-128). New York: Cornell University Press.
- Stevens, D. (2003). English for the English: An intercultural approach. In G. Alred, M. Byram, & M. Fleming (Eds.), *Intercultural experience and education* (pp. 179-195). Clevedon: Multilingual Matters.
- Stoller, F. L. (2004). Content-based instruction: perspectives on curriculum planning. *Annual Review of Applied Linguistics: An Official Journal of the American Association for Applied Linguistics*, 24, 261-283.
- Stoynoff, S. J. (1990). English language proficiency and study strategies as determinants of academic success for international students in U.S. universities. *Dissertation abstracts international*, 52(01), 97A. University Microfilms No. AAC-9117569.
- Streeck, J. (1993). Gestures as communication I: Its coordination with gaze and speech. *Communication Monographs*, 60, 275-299.
- Streeck, J. (1994). Culture, meaning, and interpersonal communication. In M. L. Knapp, & G. R. Miller (Eds.), *Handbook of interpersonal communication* (2<sup>nd</sup> ed., pp. 286-319). Thousand Oaks: SAGE.
- Streeck, J., & Knapp, M. L. (1992). The interaction of visual and verbal features in human communication. In F. Poyatos (Ed.), *Advances in nonverbal communication: Sociocultural, clinical, esthetic and literary perspectives* (pp. 3-24). Amsterdam: John Benjamins.
- Streeter, L. A., Krauss, R. M., Geller, V., Olson, C., & Apple, W. (1979). Pitch changes during attempted deception. In S. Weitz (Ed.), *Nonverbal communication: Readings with commentary* (2<sup>nd</sup> ed., pp. 254-259). New York: Oxford University Press.
- Stevens, P. (1980). *Teaching English as an international language*. Oxford: Pergamon.
- Stroinska, M., & Cecchetto, V. (1999). Canada – the winter half of North America. In E. Ronowicz, & C. Yallop (Eds.), *English: One language, different cultures* (pp. 136-178). London: Cassell.

- Suan Sunanta Wittayalia, (1989). *Education in Thailand*. Bangkok: Rong Pim Lae Tam Pok Charoen Phol.
- Sue, D. W. (1981). *Counseling the culturally different*. New York: Wiley.
- Sundstrom, E., & Altman, I. (1976). Interpersonal relationships and personal space: Research review and theoretical model. *Human Ecology*, 4, 46-47.
- Swain, M., & Lapkin, S. (1990). Aspects of the sociolinguistic performance of early and late French immersion students. In R. C. Scarcella, E. S. Anderson, & S. D. Krashen (Eds.), *Developing communicative competence in a second language* (41-54). Boston, MASS: Heinle & Heinle Publishers.
- Sweeney, M. A., Cottle, W. C., & Kobayashi, M. J. (1980). Nonverbal communication: A cross-cultural comparison of American and Japanese counseling students. *Journal of Counseling Psychology*, 27, 154.
- T. Mullins, D., & Duke, M. P. (2004). Effects of social anxiety on nonverbal accuracy and response time I: Facial expressions [Electronic version]. *Journal of Nonverbal Behavior*, 28(1), 3-33.
- Takahashi, T. (1989). The influence of the listener on L2 speech. In S. Gass, C. Madden, D. Preston, & L. Selinker (Eds.), *Variation in second language acquisition volume I: Discourse and pragmatics* (pp. 245-279). Bristol: Multilingual Matters Ltd.
- Tanaka, N. (1988). Politeness: Some problems for Japanese speakers of English. *JALT Journal*, 9, 81-102.
- Tankel, J. D., & Banks, B. J. (1990). The boys of prime time: An analysis of new male roles in television. In S. Thomas (Ed.). *Communication and culture: Language performance, technology, and media selected proceedings from the sixth international conference on culture and communication, Temple University, 1986* (pp. 285-290). Norwood, New Jersey: Ablex Publishing Corporation.
- Taylor, P. (2002). Designing artful reflective strategies: The guided case study. In G. Brauer (Ed.), *Body and language: Intercultural learning through drama* (pp. 125-133). Westport, Connecticut: Ablex Publishing.

- Thielmann, W. (1999). 'Justification' – the important of linguistic action patterns for the success of intercultural communication. In J. Lo Bianco, A. J. Liddicoat, & C. Crozet. (Eds.), *Striving for the third place: Intercultural competence through language education* (pp. 167-180). Melbourne: Applied Linguistics Association of Australia and Language Australia.
- Thielmann, W. (2003). Are Germans rude or just doing things differently? Understanding and teaching language and culture. In J. Lo Bianco, & C. Crozet (Eds.), *Teaching invisible culture: Classroom practice and theory* (pp. 147-176). Melbourne: Applied Linguistics Association of Australia.
- Thomas, K. (1991). Introduction. In J. Bremmer, & H. Roodenburg (Eds.), *A cultural history of gesture* (pp. 1-14). New York: Cornell University Press.
- Thomas, R. M. (1998). *Conducting educational research: A comparative view*. Westport, Connecticut: Bergin & Garvey.
- Thomas, S. (Ed.). (1990). *Communication and culture: Language performance, technology, and media selected proceedings from the sixth international conference on culture and communication, Temple University, 1986*. Norwood, New Jersey: Ablex Publishing Corporation.
- Thorndike, R. L. & Thorndike, R. M. (1997). Reliability. In J. P. Keeves (Ed.), *Educational research, methodology, and measurement: An international handbook* (2<sup>nd</sup> ed., pp. 775-790). Cambridge: Cambridge University Press.
- Thunberg, M., & Dimberg, U. (2000). Gender differences in facial reactions to fear-relevant stimuli [Electronic version]. *Journal of Nonverbal Behavior*, 24(1), 45-51.
- Tickle-Degnen, L., & Rosenthal, R. (1992). Nonverbal aspects of therapeutic rapport. In R. S. Feldman (Ed.), *Applications of nonverbal behavioral theories and research* (pp. 143-166). New Jersey: Lawrence Erlbaum.
- Timmis, I. (2002). Native-speaker norms and international English: A classroom view [Electronic version]. *ELT Journal*, 56(3), 240-249.
- Todd, L. (1984). *Modern Englishes: Pidgins and Creoles*. Oxford: Blackwell.
- Tomaselli, K., Louw, E., Tomaselli, R. (1990). Communication, language, and the crisis of hegemony in South Africa. In S. Thomas (Ed.). *Communication and culture: Language performance, technology, and media selected proceedings from the sixth international conference on culture and communication, Temple*

- University*, 1986 (pp. 3-16). Norwood, New Jersey: Ablex.
- Tonkin, H. (2003). Why learn foreign languages? Thoughts for a new millennium. In H. Tonkin & T. Reagan (Eds.), *Language in the twenty-first century: Selected papers of the millennial conferences of the center for research and documentation on world language problems, held at the University of Hartford and Yale University*. (pp. 145-156). Amsterdam: John Benjamins.
- Traudt, P. J. (1990). Ethnic diversity and mass-mediated experience. In S. Thomas (Ed.), *Communication and culture: Language performance, technology, and media selected proceedings from the sixth international conference on culture and communication, Temple University, 1986* (pp. 244-254). Norwood, New Jersey: Ablex Publishing Corporation.
- Treadwell, D., & Applbaum, R. L. (1996). The basic course in organisational Communication: A national survey. *Journal of Administrative Communication Association*, 1, 12-24.
- Trudgill, P., & Hannah, J. (1994). *International English: A guide to varieties of standard English*. London: Arnold.
- Turner, D. (1992). *Role plays: A sourcebook of activities for trainers*. London: Kogan Page Limited.
- Valdes, J. M. (Ed.). (1986). *Culture bound: Bridging the cultural gap in language Teaching*. New York: Cambridge University Press. (first published 1986)
- Valdes, J. M. (Ed.). (1992). *Culture bound: Bridging the cultural gap in language Teaching*. New York: Cambridge University Press. (sixth printing 1994)
- Valsiner, J., & Allik, J. (1982). General semiotic capabilities of the higher primates: Some hypotheses on communication and cognition in the evolution of human semiotic systems. In M. R. Key (Ed.), *Nonverbal communication today: Current research* (pp. 245-257). Mouton: Berlin.
- van Dulmen, A. M., Verhaak, P. F. M., & Bilo, H. J. G. (1997). Shifts in doctor-patient communication during a series of outpatient consultations in non-insulin-dependent diabetes mellitus. *Patient Education and Counselling*, 30, 227-237.
- Van Esterik, P. (2000). *Materializing Thailand*. Oxford: Berg.
- van Lancker, D., Kreiman, J., & Emmorey, K. (1985). Familiar voice recognition: Patterns and parameters-Recognition of backward voices. *Journal of Phonetics*, 13, 19-38.

- Vandergrift, L. (2004). Listening to learn or learning to listen? *Annual Review of Applied Linguistics: An Official Journal of the American Association for Applied Linguistics*, 24, 3 – 25.
- Varonis, E. M., & Gass, S. (1985). Non-native/non-native conversations: A model for negotiation of meaning [Electronic version]. *Applied Linguistics*, 6(1), 71-90.
- Verma, G. K. (1997). Inequality and intercultural education. In D. Woodrow, G. K. Verma, M. B. Rocha-Trindade, G. Campani & C. Bagley (Eds.), *Intercultural education: Theories, policies and practice* (55-64). Aldershot: Ashgate.
- Vermeer, H. J. (1992). Describing nonverbal behavior in the Odyssey: Scenes and verbal frames as translation problems. In F. Poyatos (Ed.), *Advances in nonverbal communication: Sociocultural, clinical, esthetic and literary perspectives* (pp. 285-300). Amsterdam: John Benjamins.
- Villegas, A. M., & Lucas, T. (2002). *Educating culturally responsive teachers: A coherent approach*. New York: State University of New York.
- Voller, P., & Widdows, S. (1993). Feature films as text: A framework for classroom [Electronic version]. *ELT Journal*, 47(4), 342-353.
- von Cranach, M., & Ellgring, J. H.. (1973). Problems in the recognition of gaze direction. In M. von Cranach & I. Vine (Eds.), *Social communication and movement*. New York: Academic Press.
- Wagner, B. J. (2002). Understanding drama-based education. In G. Brauer (Ed.), *Body and language: Intercultural learning through drama* (pp. 3-18). Westport, Connecticut: Ablex Publishing.
- Wagner, H., & Lee, V. (1999). . Facial behavior alone and in presence of others. In P. Philippot, R. S. Feldman, & E. J. Coats (Eds.), *The social context of nonverbal behavior* (pp. 262-286). New York: Cambridge University Press.
- Wagner, J., & Firth, A. (1997). Communication strategies at work. In G. Kasper, & E. Kellerman (Eds.), *Communication strategies: Psycholinguistics and sociolinguistic perspectives* (pp. 323 – 344). London: Longman.
- Wainwright, G. R. (2003). *Teach yourself: Body language*. London: McGraw-Hill.
- Walker, J. C. & Evers, C. W. (1997). Research in education: Epistemology issues. In J. P. Keeves (Ed.), *Educational research, methodology, and measurement: An international handbook* (2<sup>nd</sup> ed., pp. 23-31). Cambridge: Cambridge

- University Press.
- Wallbott, H. G. (1992). Effects of distortion of spatial and temporal resolution of video stimuli on emotion attributions [Electronic version]. *Journal of Nonverbal Behavior*, 16(1), 5-20.
- Walt, J. L. V. D., & Rooy, B. V. (2002). Towards a norm in South African Englishes [Electronic version]. *World Englishes*, 21(1), 113-128.
- Walters, J. (1980). Grammar, meaning and sociocultural appropriateness in second language acquisition. *Canadian Journal of Psychology*, 34, 337-345.
- Wang, X. (2000). Ways with words in Chinese and English cultures: A comparative note. *Language, Society and Culture*, 6, Retrieved May 30, 2006, from <http://www.educ.utas.edu.au/users/tle/JOURNAL/Articles/Wang/Wang.html>
- Wardhaugh, R. (1976). *The context of language*. Rowley, Mass: Newbury House.
- Ware, P. D. (2003). *From involvement to engagement in online communication: Promoting intercultural competence in foreign language education*. Unpublished doctoral dissertation, University of California, Berkeley.
- Warner, R. (1999). Plagiarism: An LBOTE perspective. *TESOL in Context*, 9(2), 24-29.
- Warschauer, M. (1999). *Electronic literacies: Language, culture and power in online education*. Mahwah, NJ: Laurence Erlbaum.
- Warschauer, M. (2000). The death of cyberspace and the rebirth of CALL. *English Teachers' Journal*, 53, 61-67.
- Warschauer, M, El Said, G. R., Zohry, A. (2004). Language choice online: Globalization and identity in Egypt. In F. E. Jandt (Ed.), *Intercultural communication: A global reader* (pp. 160-172). Thousand Oaks: Sage.
- Weber, S. (2003). A framework for teaching and learning 'intercultural competence.' In G. Alred, M. Byram, & M. Fleming (Eds.). *Intercultural experience and education* (pp. 196-212). Clevedon: Multilingual Matters.
- Webster, N. (1828). *An American dictionary of the English language*. 2 vols. New York: S. Converse.
- Weiss, M. W. (1990). Reagan's America in television: Return of the nuclear family. In S. Thomas (Ed.). *Communication and culture: Language performance, technology, and media selected proceedings from the sixth international conference on culture and communication, Temple University, 1986* (pp. 291-296). Norwood, New Jersey: Ablex Publishing Corporation.

- Weisz, J., & Adam, G. (1993). Hemispheric preference and lateral eye movements evoked by bilateral visual stimuli. *Neuropsychologia*, 31, 1299-1306.
- Weitz, S. (Ed.). (1979). *Nonverbal communication: Readings with commentary* (2<sup>nd</sup> ed.). New York: Oxford University Press.
- Wescott, R. W. (1992). Auditory communication: Non-verbal, pre-verbal, and co-verbal. In F. Poyatos (Ed.), *Advances in nonverbal communication: Sociocultural, clinical, esthetic and literary perspectives* (pp. 25-40). Amsterdam: John Benjamins.
- West, C., & Frankel, R. M. (1991). Miscommunication in medicine. In N. Coupland, H. Giles, & J. M. Wiemann (Eds.), *Miscommunication and problematic talk* (pp. 166-194). Newbury Park: Sage.
- Westwood, M. U., & Borgen, W. A. (1988). A culturally embedded model for effective intercultural communication. *International Journal for the Advancement of Counselling*, 11, 115-125.
- Whitcut, J. (1985). English, my English?. In S. Greenbaum (Ed.), *The English language today* (pp. 159-165). Oxford: Pergamon Institute of English.
- White, L. (2003). On the nature of interlanguage representation: Universal grammar in the second language. In C. J. Doughty & M. H. Long (Eds.), *The handbook of second language acquisition* (pp. 19-42). Melbourne, VIC: Blackwell.
- Whorf, B L. (1956). *Language, thought, and reality*. Cambridge, Mass: MIT Press.
- Wish, M. (1979). Dimensions of dyadic communication. In S. Weitz (Ed.), *Nonverbal communication: Readings with commentary* (2<sup>nd</sup> ed., pp. 371-378). New York: Oxford University Press.
- Widdowson, H.G. (1984). *Teaching language as communication* (5<sup>th</sup> ed.). Oxford: Oxford University Press.
- Widdowson, H. G. (1994). Pragmatics and the pedagogic competence of language teachers. In T. Sebbage, & S. Sebbage (Eds.), *Proceeding of the 4<sup>th</sup> international NELLE conference*, Hamburge: NELLE.
- Wiemann, J. M., & Knapp, M. L. (1975). Turn-taking in conversations. *Journal of Communication*, 25, 75-92.
- Wiener, H. (1979). Human exocrinology: The olfactory component of nonverbal communication. In S. Weitz (Ed.), *Nonverbal communication: Readings with commentary* (2<sup>nd</sup> ed., pp. 338-346). New York: Oxford University Press.

- Wiersma, W. (2000). *Research methods in education: An introduction* (7<sup>th</sup> ed.). Boston: Allyn and Bacon.
- Wierzbicka, A. (1985). The double life of a bilingual. In Sussex & Zubrzycki (Eds.), (pp. 187-223).
- Wilkinson, K. T. (1995). *Where culture, language and communication converge: The Latin American cultural-linguistic television market*. Doctoral dissertation, The University of Texas at Austin, Texas. Retrieved May 23, 2006, from [http://wwwlib.umi.com/dissertations/preview\\_all/9617376](http://wwwlib.umi.com/dissertations/preview_all/9617376)
- Wilkinson, L. (1992). *Statistics: Systat Manual*. (Version 502). Evanston, IL: Systat Inc.
- Williams, C. E., & Stevens, K. N. (1979). Emotions and speech: Some acoustical correlates. In S. Weitz (Ed.), *Nonverbal communication: Readings with commentary* (2<sup>nd</sup> ed., pp. 233-248). New York: Oxford University Press.
- Williams, J. (1990). Another look at yes/no questions: Native speakers and non-native speakers [Electronic version]. *Applied Linguistics*, 11(2), 159-182.
- Wilson, M. C. (2000). *Cross-cultural communication between African American parents and teachers: The role of culture, language, and voice*. Doctoral dissertation, Indiana University, Indiana. Retrieved May 23, 2006, from [http://wwwlib.umi.com/dissertations/preview\\_all/9981798](http://wwwlib.umi.com/dissertations/preview_all/9981798)
- Wolcott, H. F. (1992). Posturing in qualitative research. In M. D. LeCompte, W. L. Millroy, & J. Preissle (Eds.), *The handbook of qualitative research in education* (pp. ). San Diego: Academic Press.
- Wolf, R. M. (1997a). Quasi-experimentation. In J. P. Keeves (Ed.), *Educational research, methodology, and measurement: An international handbook* (2<sup>nd</sup> ed., pp. 420-421). Cambridge: Cambridge University Press.
- Wolf, R. M. (1997b). Questionnaires. In J. P. Keeves (Ed.), *Educational research, methodology, and measurement: An international handbook* (2<sup>nd</sup> ed., pp. 422-427). Cambridge: Cambridge University Press.
- Wolf, R. M. (1997c). Rating scales. In J. P. Keeves (Ed.), *Educational research, methodology, and measurement: An international handbook* (2<sup>nd</sup> ed., pp. 958-965). Cambridge: Cambridge University Press.
- Wong, J. (2000). Delayed next turn repair initiation in native/non-native speaker English conversation [Electronic version]. *Applied Linguistics*, 21(2),

244-267.

- Wongsothorn, A. (2004). Thailand. In H. W. Kam, & R. Y. L. Wong (Eds.), *Language policies and language education: The impact in East Asian countries in the next decade* (2nd ed. pp. 329-341). Singapore: Eastern University Press.
- Wongsothorn, A., Hiranburana, K., & Chinnawongs, S. (2004). English language teaching in Thailand today. In H. W. Kam, & R. Y. L. Wong (Eds.), *English language teaching in East Asia today: Changing policies and practices* (pp. 435-446). Singapore: Eastern University Press.
- Wood, D. J. (1995). *Film communication theory and practice in teaching English as a foreign language*. Lewiston, NY: The Edwin Mellen Press.
- Yallop, C. (1999a). British shibboleths. In E. Ronowicz, & C. Yallop (Eds.), *English: One language, different cultures* (pp. 46-82). London: Cassell.
- Yallop, C. (1999b). English around the world. In E. Ronowicz, & C. Yallop (Eds.), *English: One language, different cultures* (pp. 26-45). London: Cassell.
- Yardley-Matwiejczuk, K. M. (1997). *Role play: Theory and practice*. London: Sage.
- Yingen, X., & Quek, F. (2006). Hand motion gesture frequency properties and multimodal discourse analysis Vision [Electronic Version]. *International Journal of Computer*, 69(3), 353-371.
- Yli-Renko, K. (1989). *Intercultural communication as an aim of English language teaching*. Helsinki, Finland: Department of Education, University of Helsinki.
- Yongbing, L. (2001). Conversational protocols: A cross-cultural perspective. *Language, Society and Culture*, 8, Retrieved May 30, 2006, from <http://www.educ.utas.edu.au/users/tle/JOURNAL/Articles/Yongbing/Yongbing3.html>
- Yule, G., & Tarone, E. (1990). Eliciting the performance of strategic competence. In R. C. Scarcella, E. S. Anderson, & S. D. Krashen (Eds.), *Developing communicative competence in a second language* (pp. 179-194). Boston, MASS: Heinle & Heinle Publishers
- Yule, H., & Burnell, A. C. (1969). *Hobson-jobson: A glossary of Anglo-Indian words and phrases*. London: John Murray.
- Zarate, G. (2003). The recognition of intercultural competences: From individual experience to certification. In G. Alred, M. Byram, & M Fleming (Eds.), *Intercultural experience and education* (pp. 213-224). Clevedon: Multilingual

Matters.

- Zeller, R. A. (1997). Validity. In J. P. Keeves (Ed.), *Educational research, methodology, and measurement: An international handbook* (2<sup>nd</sup> ed., pp. 822-829). Cambridge: Cambridge University Press.
- Zhichang, X. (2002). From TEFL to TEIL: Changes in perceptions and practices: Teaching English as an international language in Chinese universities. In A. Kirkpatrick (Ed.), *Englishes in Asia: Communication, identity, power and education* (225-244). Melbourne: Applied Linguistics Association of Australia and Language Australia.
- Zillmann, D., & Bryant, J. (1986). Exploring the entertainment experience. In D. Zillmann & J. Bryant (Eds.), *Perspectives on media effects* (pp. 303-324). Hillsdale, NJ: Erlbaum.
- Zohoori, A. R. (1990). Children, television, and the acculturation process. In S. Thomas (Ed.), *Communication and culture: Language performance, technology, and media selected proceedings from the sixth international conference on culture and communication, Temple University, 1986* (pp. 255-264). Norwood, New Jersey: Ablex Publishing Corporation.
- Zuckerman, M., & Driver, R. E. (1989). What sounds beautiful is good: The vocal attractiveness stereotype [Electronic version]. *Journal of Nonverbal Behavior*, 13, 67-82.
- Zuckerman, M., Hodgins, H., & Miyake, K. (1990). The vocal attractiveness stereotype: Replication and elaboration [Electronic version]. *Journal of Nonverbal Behavior*, 14, 97-112.
- Zuengler, J., & Bent, B. (1991). Relative knowledge of content domain: An influence on native-non-native conversations [Electronic version]. *Applied Linguistics*, 12(4), 397-415.

## Appendices

Appendix A: Questionnaires of Attitude towards Intercultural Communication  
before Factor Analysis Process

Appendix B: Questionnaires of Attitude towards Intercultural Communication  
after Factor Analysis Process

Appendix C: Questionnaires of Understanding Intercultural Communication

Appendix D: Nonverbal Communication Rating Scale by English Native Speakers

Appendix E: Post Individual Interview Guided Questions

Appendix F: Pre and Post Role Play Scenarios, Role Play Practice, and  
Clarifications of Nonverbal Cues

Appendix G: Performance on the Interpersonal Perception (IPT): Percentage  
Accuracy Levels for Norm Group (n=438), Control and Experimental  
Groups in Comparison with Chance

Appendix H: The Raw Item Percentage Average of the Understanding of  
Nonverbal Communication for the Control Group and Experimental  
Group

Appendix A: Questionnaires of Attitude  
towards Intercultural Communication before  
Factor Analysis Process

- ## Attitudes towards Intercultural Communication

6. What was your programme when you were a high school student?

- ☐ English-Math
- ☐ English-French
- ☐ English-Japanese
- ☐ Others .....

7. Have you ever been abroad to countries where English is a first language?

☐ Yes.

If yes, please indicate which country and a period of time (i.e., your answer can include more than one country):

- ☐ Australia for ..... weeks/months/years  
Reasons .....
- ☐ The UK for ..... weeks/months/years  
Reasons .....
- ☐ The US for ..... weeks/months/years  
Reasons .....
- ☐ Others ..... for ..... weeks/months/years  
Reasons .....

☐ No.

8. Has your family ever had an English speaking person staying with them (i.e., your answer can include more than one option)?

☐ Yes.

If yes, please indicate which country and a period of time:

- ☐ from Australia for ..... weeks/months/years
- ☐ from The UK for ..... weeks/months/years
- ☐ from the US for ..... weeks/months/years
- ☐ from others ..... for ..... weeks/months/years

☐ No.

9. Have you ever studied English outside classrooms, e.g., private English classes (i.e., your answer can include more than one option)?

☐ Yes.

If yes, please provide more information by attending to the following options:

☐ Conversation for ..... weeks/months/years

☐ Reading skill for ..... weeks/months/years

☐ Writing skill for ..... weeks/months/years

☐ Other, please specify .....for.... weeks/months/years

☐ No.

10. In the schooling systems (primary, secondary, or high school) have you ever studied English with native English speaking teachers (i.e., your answer can include more than one option)?

☐ Yes.

If yes, please indicate which school and a period of time:

☐ Primary level

School name .....for..... months/years

☐ Secondary level

School name .....for..... months/years

☐ High school level

School name .....for..... months/years

☐ Others level

Institution name ..... for ..... months/years

☐ No.

**Part II: Attitudes towards Intercultural Communication**

Directions: Below are 6 sections of items that relate to (a) intercultural relationship, (b) facial expression, (c) eye contact, (d) bodily communication, (e) kinesics (touching), and (f) vocalic communication. Please indicate the degree to which you agree or disagree with each item by placing the appropriate number for your response in the space before that item using the following five-point scale:

- (5) Strongly agree
- (4) Agree
- (3) Undecided
- (2) Disagree
- (1) Strongly disagree

**Section I: Intercultural Relationship**

(based on Richmond & McCroskey 2000, 331 p.)

- \_\_\_ 1. Most other cultures are backward compared to my culture.
- \_\_\_ 2. My culture should be the role model for other cultures.
- \_\_\_ 3. People from other cultures act strangely when they come to my culture.
- \_\_\_ 4. Lifestyles in other cultures are just as valid as those in my culture.
- \_\_\_ 5. Other cultures should try to be more like my culture.
- \_\_\_ 6. I am not interested in the values and customs of other cultures.
- \_\_\_ 7. People in my culture could learn a lot from people in other cultures.
- \_\_\_ 8. Most people from other cultures just do not know what is good for them.
- \_\_\_ 9. I respect the values and customs of other cultures.
- \_\_\_ 10. Other cultures are smart to look up to our culture.
- \_\_\_ 11. Most people would be happier if they lived like people in my culture.
- \_\_\_ 12. I have many friends from different cultures.
- \_\_\_ 13. People in my culture have just about the best lifestyles of anywhere.
- \_\_\_ 14. Lifestyles in other cultures are not as valid as those in my culture.
- \_\_\_ 15. I am very interested in the values and customs of other cultures.
- \_\_\_ 16. I apply my values when judging people who are different.
- \_\_\_ 17. I see people who are similar to me as virtuous.
- \_\_\_ 18. I do not cooperate with people who are different.
- \_\_\_ 19. Most people in my cultures just do not know what is good for them.
- \_\_\_ 20. I do not trust people who are different.
- \_\_\_ 21. I dislike interacting with people from different cultures.
- \_\_\_ 22. I have little respect for the values and customs of other cultures.

**Section II:** Facial expression (Revised based on the scale presented by Richmond & McCroskey 2000, 158 p.)

- (5) Strongly agree
- (4) Agree
- (3) Undecided
- (2) Disagree
- (1) Strongly disagree

- \_\_\_ 1. I do not mind if an English native speaker shows displeasure through his/her facial expression when talking with me.
- \_\_\_ 2. I enjoy showing pleasure through my facial expression when talking with an English speaking person.
- \_\_\_ 3. When I see a Thai person showing interest through his/her facial expression when talking with an English speaking persons, it bothers me.
- \_\_\_ 4. A Thai person should feel uncomfortable when an English native speaker shows disinterest through their facial expression when talking with him/her.
- \_\_\_ 5. I like it when an English native speaker shows the intensity of their involvement in a conversation with me through his/her facial expression.
- \_\_\_ 6. I wish I were free to show my emotions through my facial expressions when talking with an English native speaker.
- \_\_\_ 7. I do not like showing disinterest through my facial expression when talking with an English native speaker.
- \_\_\_ 8. I do not like being shown displeasure through their facial expression by an English native speaker when talking with me.
- \_\_\_ 9. I find it enjoyable when an English speaking person shows pleasure through their facial expression when talking to me.
- \_\_\_ 10. I dislike having to show intensity of involvement in a situation through my facial expression when talking with an English speaking person.

**Section 11I: Eye contact**

(Revised based on the scale presented by Richmond & McCroskey 2000, 158 p.)

- (5) Strongly agree
- (4) Agree
- (3) Undecided
- (2) Disagree
- (1) Strongly disagree

- \_\_\_ 1. I do not mind if an English native speaker makes eye contact with me to indicate their interest in what I am saying.
- \_\_\_ 2. When I see a Thai person making eye contact indicating interest with an English speaking person, it bothers me.
- \_\_\_ 3. I like being made eye contact with by an English native speaker to signal that our conversation is occurring and continuing.
- \_\_\_ 4. I wish I were free to show my negative emotions by making eye contact with an English native speaker.
- \_\_\_ 5. I do not like being made eye contact with by an English native speaker to initiate an intimate relationship.
- \_\_\_ 6. I dislike having to make eye contact with an English speaking person to signal that our conversation is occurring and continuing.
- \_\_\_ 7. Making eye contact by looking directly into the eyes of an English native speaker is a very important part of my personality.
- \_\_\_ 8. Being made eye contact with by an English native speaker to indicate their interest in what I am saying makes me uncomfortable.

**Section IV: Bodily communication**

(Revised based on the scale presented by Richmond & McCroskey 2000, 158 p.)

- (5) Strongly agree
- (4) Agree
- (3) Undecided
- (2) Disagree
- (1) Strongly disagree

- \_\_\_ 1. I do not mind if an English native speaker does not greet me with Thai greeting by putting their hands on the chest level and bowing their head (i.e., 'Wai' in Thai culture).
- \_\_\_ 2. I enjoy making a hand gesture to an English speaking person to indicate that this is good (e.g., a gesture meaning 'OK', "That is fine").
- \_\_\_ 3. When I see a young Thai person does not bow down when he/she walks pass an older English speaking person, it bothers me.
- \_\_\_ 4. A Thai person should feel uncomfortable about an English native speaker using their hands to illustrate a point they are making when speaking.
- \_\_\_ 5. I wish I were free to show my emotions by using my hand to touch or hold objects in my immediate environment when talking with an English native speaker.
- \_\_\_ 6. I do not like using my hands to illustrate a point when talking with an English native speaker.
- \_\_\_ 7. I do not like being shaken hands with by an English native speaker.
- \_\_\_ 8. I find it enjoyable when an English speaking person makes a hand gesture to me to indicate that something we are talking about is good (e.g., to mean 'OK', or "That is fine").
- \_\_\_ 9. When I see a young English speaking person does not bow down when he/she walks past an older Thai person, it makes me uncomfortable.

**Section V: Kinesics (Touching)**

(Revised based on the scale presented by Richmond & McCroskey 2000, 158 p.)

- (5) Strongly agree
- (4) Agree
- (3) Undecided
- (2) Disagree
- (1) Strongly disagree

- \_\_\_ 1. I do not mind if I am hugged as a sign of friendship by an English native speaker.
- \_\_\_ 2. I enjoy patting an English native speaker on the back.
- \_\_\_ 3. When I see a Thai person and an English native speaker hugging, it bothers me.
- \_\_\_ 4. A Thai person should feel uncomfortable about being touched on their head by an English native speaker.
- \_\_\_ 5. I like being touched on my arms by an English native speaker.
- \_\_\_ 6. I wish I were free to show my emotions by hugging an English native speaker.
- \_\_\_ 7. I do not like touching an English native speaker's head.
- \_\_\_ 8. I do not like being touched by an English native speaker.
- \_\_\_ 9. I find it enjoyable to be patted on the back by an English native speaker.
- \_\_\_ 10. I dislike having to touch an English native speaker on their arm.
- \_\_\_ 11. Hugging and touching should be outlawed.
- \_\_\_ 12. Touching an English native speaker on their hands is a very important part of my personality.
- \_\_\_ 13. Being hugged by an English native speaker makes me uncomfortable.

**Section VI: Vocalic Communication**

(Revised based on the scale presented by Richmond & McCroskey 2000, 158 p.)

- (5) Strongly agree
- (4) Agree
- (3) Undecided
- (2) Disagree
- (1) Strongly disagree

- \_\_\_ 1. I do not mind if an English native speaker speaks with English intonation with me.
- \_\_\_ 2. I enjoy speaking with a soft voice with an English speaking person.
- \_\_\_ 3. When I see a Thai person speaking slowly with an English speaking person,  
it bothers me.
- \_\_\_ 4. A Thai person should feel uncomfortable about being spoken quickly by  
an English native speaker.
- \_\_\_ 5. I like it when an English native speaker indicates he/she is listening to me by  
vocalising whilst I am speaking (e.g., saying 'yes', "ah ha" or similar).
- \_\_\_ 6. I wish I were free to use Thai intonation whilst speaking English with an  
English native speaker.
- \_\_\_ 7. I do not like speaking quickly with an English native speaker.
- \_\_\_ 8. I do not like being spoken loudly by an English native speaker.
- \_\_\_ 9. I find it enjoyable to be spoken softly by an English speaking person.
- \_\_\_ 10. I dislike indicating that I am listening to an English native speaker by  
vocalising whilst he/she is speaking (e.g., saying 'yes', "ah ha" or similar).
- \_\_\_ 11. Speaking with monotonous intonation to an English native speaker is a very  
important part of my personality.
- \_\_\_ 12. Being spoken to slowly by an English native speaker makes me uncomfortable.

Appendix B: Questionnaires of Attitude towards Intercultural  
Communication after Factor Analysis Process



13. What was your programme when you were a high school student?

- ☐ English-Math
- ☐ English-French
- ☐ English-Japanese
- ☐ Others .....

14. Have you ever been abroad to countries where English is a first language?

☐ Yes.

If yes, please indicate which country and a period of time (i.e., your answer can include more than one country):

- ☐ Australia for ..... weeks/months/years  
Reasons .....
- ☐ The UK for ..... weeks/months/years  
Reasons .....
- ☐ The US for ..... weeks/months/years  
Reasons .....
- ☐ Others ..... for ..... weeks/months/years  
Reasons .....

☐ No.

8. Has your family ever had an English speaking person staying with them (i.e., your answer can include more than one option)?

☐ Yes.

If yes, please indicate which country and a period of time:

- ☐ from Australia for ..... weeks/months/years
- ☐ from The UK for ..... weeks/months/years
- ☐ from the US for ..... weeks/months/years
- ☐ from others ..... for ..... weeks/months/years

☐ No.

10. Have you ever studied English outside classrooms, e.g., private English classes (i.e., your answer can include more than one option)?

☐ Yes.

If yes, please provide more information by attending to the following options:

☐ Conversation for ..... weeks/months/years

☐ Reading skill for ..... weeks/months/years

☐ Writing skill for ..... weeks/months/years

☐ Other, please specify.....for.... weeks/months/years

☐ No.

10. In the schooling systems (primary, secondary, or high school) have you ever studied English with native English speaking teachers (i.e., your answer can include more than one option)?

☐ Yes.

If yes, please indicate which school and a period of time:

☐ Primary level

School name .....for..... months/years

☐ Secondary level

School name .....for..... months/years

☐ High school level

School name .....for..... months/years

☐ Others level

Institution name ..... for ..... months/years

☐ No.

**Part II: Attitudes towards Intercultural Communication**

Directions: Below are 6 sections of items that relate to (a) intercultural relationship, (b) facial expression, (c) eye contact, (d) bodily communication, (e) kinesics (touching), and (f) vocalic communication. Please indicate the degree to which you agree or disagree with each item by placing the appropriate number for your response in the space before that item using the following five-point scale:

- (5) Strongly agree
- (4) Agree
- (3) Undecided
- (2) Disagree
- (2) Strongly disagree

**Section I: Intercultural Relationship (based on Richmond & McCroskey 2000, 331 p.)**

- \_\_\_ 1 (1) Most other cultures are backward compared to my culture.
- \_\_\_ 2 (2) My culture should be the role model for other cultures.
- \_\_\_ 3 (3) People from other cultures act strangely when they come to my culture.
- \_\_\_ 4 (4) Lifestyles in other cultures are just as valid as those in my culture.
- \_\_\_ 5 (5) Other cultures should try to be more like my culture.
- \_\_\_ 6 (7) People in my culture could learn a lot from people in other cultures.
- \_\_\_ 7 (8) Most people from other cultures just do not know what is good for them.
- \_\_\_ 8 (9) I respect the values and customs of other cultures.
- \_\_\_ 9 (10) Other cultures are smart to look up to our culture.
- \_\_\_ 10 (11) Most people would be happier if they lived like people in my culture.
- \_\_\_ 11 (13) People in my culture have just about the best lifestyles of anywhere.
- \_\_\_ 12 (14) Lifestyles in other cultures are not as valid as those in my culture.
- \_\_\_ 13 (15) I am very interested in the values and customs of other cultures.
- \_\_\_ 14 (18) I do not cooperate with people who are different.
- \_\_\_ 15 (19) Most people in my cultures just do not know what is good for them.
- \_\_\_ 16 (20) I do not trust people who are different.
- \_\_\_ 17 (21) I dislike interacting with people from different cultures.
- \_\_\_ 18 (22) I have little respect for the values and customs of other cultures.

**Section II:** Facial expression (Revised based on the scale presented by Richmond & McCroskey 2000, 158 p.)

(5) Strongly agree

(4) Agree

(3) Undecided

(2) Disagree

(2) Strongly disagree

- \_\_\_ 1. (2) I enjoy showing pleasure through my facial expression when talking with an English speaking person.
- \_\_\_ 2 (5) I like it when an English native speaker shows the intensity of their involvement in a conversation with me through his/her facial expression.
- \_\_\_ 3 (7) I do not like showing disinterest through my facial expression when talking with an English native speaker.
- \_\_\_ 4 (9) I find it enjoyable when an English speaking person shows pleasure through their facial expression when talking to me.
- \_\_\_ 5 (10) I dislike having to show intensity of involvement in a situation through my facial expression when talking with an English speaking person.

**Section 11I:** Eye contact (Revised based on the scale presented by Richmond & McCroskey 2000, 158 p.)

(5) Strongly agree

(4) Agree

(3) Undecided

(2) Disagree

(2) Strongly disagree

- \_\_\_ 1 (1) I do not mind if an English native speaker makes eye contact with me to indicate their interest in what I am saying.
- \_\_\_ 2 (3) I like being made eye contact with by an English native speaker to signal that our conversation is occurring and continuing.
- \_\_\_ 3 (5) I do not like being made eye contact with by an English native speaker to initiate an intimate relationship.
- \_\_\_ 4 (6) I dislike having to make eye contact with an English speaking person to signal that our conversation is occurring and continuing.
- \_\_\_ 5 (7) Making eye contact by looking directly into the eyes of an English native speaker is a very important part of my personality.

**Section IV: Bodily communication** (Revised based on the scale presented by Richmond & McCroskey 2000, 158 p.)

(5) Strongly agree

(4) Agree

(3) Undecided

(2) Disagree

(2) Strongly disagree

- \_\_\_ 1 (1) I do not mind if an English native speaker does not greet me with Thai greeting by putting their hands on the chest level and bowing their head (i.e., 'Wai' in Thai culture).
- \_\_\_ 2 (2) I enjoy making a hand gesture to an English speaking person to indicate that this is good (e.g., a gesture meaning 'OK', 'That is fine').
- \_\_\_ 3 (3) When I see a young Thai person does not bow down when he/she walks pass an older English speaking person, it bothers me.
- \_\_\_ 4 (4) A Thai person should feel uncomfortable about an English native speaker using their hands to illustrate a point they are making when speaking.
- \_\_\_ 5 (5) I wish I were free to show my emotions by using my hand to touch or hold objects in my immediate environment when talking with an English native speaker.
- \_\_\_ 6 (6) I do not like using my hands to illustrate a point when talking with an English native speaker.
- \_\_\_ 7 (7) I do not like being shaken hands with by an English native speaker.
- \_\_\_ 8 (8) I find it enjoyable when an English speaking person makes a hand gesture to me to indicate that something we are talking about is good (e.g., to mean 'OK', or "That is fine").
- \_\_\_ 9 (9) When I see a young English speaking person does not bow down when he/she walks past an older Thai person, it makes me uncomfortable.

**Section V: Kinesics (Touching)** (Revised based on the scale presented by Richmond & McCroskey 2000, 158 p.)

(5) Strongly agree

(4) Agree

(3) Undecided

(2) Disagree

(2) Strongly disagree

- \_\_\_ 1 (1) I do not mind if I am hugged as a sign of friendship by an English native speaker.
- \_\_\_ 2 (2) I enjoy patting an English native speaker on the back.
- \_\_\_ 3 (3) When I see a Thai person and an English native speaker hugging, it bothers me.
- \_\_\_ 4 (5) I like being touched on my arms by an English native speaker.
- \_\_\_ 5 (6) I wish I were free to show my emotions by hugging an English native speaker.
- \_\_\_ 6 (8) I do not like being touched by an English native speaker.
- \_\_\_ 7 (9) I find it enjoyable to be patted on the back by an English native speaker.
- \_\_\_ 8 (10) I dislike having to touch an English native speaker on their arm.
- \_\_\_ 9 (11) Hugging and touching should be outlawed.
- \_\_\_ 10 (12) Touching an English native speaker on their hands is a very important part of my personality.
- \_\_\_ 11 (13) Being hugged by an English native speaker makes me uncomfortable.

**Section VI: Vocalic Communication** (Revised based on the scale presented by Richmond & McCroskey 2000, 158 p.)

(5) Strongly agree

(4) Agree

(3) Undecided

(2) Disagree

(2) Strongly disagree

- \_\_\_ 1 (1) I do not mind if an English native speaker speaks with English intonation with me.
- \_\_\_ 2 (4) A Thai person should feel uncomfortable about being spoken quickly by  
an English native speaker.
- \_\_\_ 3 (5) I like it when an English native speaker indicates he/she is listening to me by  
vocalising whilst I am speaking (e.g., saying 'yes', "ah ha," or similar).
- \_\_\_ 4 (7) I do not like speaking quickly with an English native speaker.
- \_\_\_ 5 (8) I do not like being spoken loudly by an English native speaker.
- \_\_\_ 6 (10) I dislike indicating that I am listening to an English native speaker by  
vocalising whilst he/she is speaking (e.g., saying 'yes', "ah ha" or similar).
- \_\_\_ 7 (11) Speaking with monotonous intonation to an English native speaker is a very  
important part of my personality.

Appendix C: Questionnaires of Understanding  
Intercultural Communication

## Understanding of Intercultural Communication

This set of questions is about your understanding of intercultural communication.

The purpose of this inventory is to assist you assess your ability to understand, communicate, and interact in English with native English speakers effectively. All information obtained will be completely *anonymous* and *confidential*. Please answer each question as honestly as you can. It will need 50 minutes to complete the entire questionnaire.

If you have any questions, concerns or suggestions regarding this study or if you would like a summary of the general results when the study is completed, please contact Anamai Damnet at [anamai.damnet@research.vu.edu.au](mailto:anamai.damnet@research.vu.edu.au).

### **Part I Video Clips** (based on Archer & Costanzo, 1988 and Costanzo & Archer, 1993)

The videotape you are about to see contains 30 brief scenes and lasts about 30 minutes. There is one question on this answer sheet for each of the 30 scenes on the videotape. Before each scene appears on the screen, you may want to read the corresponding multiple choice answers on this sheet.

Please try to answer each question, even if you feel you are merely guessing. Indicate your answer to each question by drawing a circle around the letter 'a', 'b', or 'c' next to the answer you believe to be correct.

1. Who is the child of the two adults?
  - a) Only the little boy
  - b) Only the little girl
  - c) Neither the boy nor the girl is the child of the adults.
  
2. What is the relationship between the man and the woman?
  - a) They are lovers who have been together for about 10 months.
  - b) They are lovers who have been together for about 3 years.
  
3. Who is the higher status person?
  - a) The man
  - b) The woman

4. Who is the woman talking to on the telephone?
  - a) Her mother
  - b) A close female friend
  - c) Her boyfriend
  
5. Which person is telling a lie?
  - a) The man is lying, the woman is telling the truth.
  - b) The man is telling the truth, the woman is lying.
  - c) Both the man and the woman are lying.
  
6. Who won the fencing bout?
  - a) The man on the left
  - b) The man on the right
  
7. Who is the higher status person?
  - a) The woman on the left
  - b) The woman on the right
  
8. Who is the woman talking to on the telephone?
  - a) Her mother
  - b) A female friend she has known for many years
  - c) A male friend she has known for many years
  
9. You will see the same woman in two scenes. Which is the lie and which is the truth?
  - a) The first is a lie, the second is the truth.
  - b) The first is the truth, the second is a lie.
  - c) Both are lies.
  
10. Which woman is the mother of the boy?
  - a) The woman on the left
  - b) The woman on the right
  - c) Neither woman
  
11. Who won the racquetball game?
  - a) The man on the left
  - b) The man on the right

12. Which woman is talking to someone of higher status?
- a) Only the first woman
  - b) Only the second woman
  - c) Both women are talking to someone of higher status.
13. What is the relationship between the man and the woman?
- a) They are acquaintances who have met once before.
  - b) They are lovers who have been together for almost two years.
  - c) They are lovers who have been together for almost four years.
14. What is the relationship between the man and the woman?
- a) They are brother and sister.
  - b) They are friends who have known each other for about three months
15. Which is the lie and which is the truth?
- a) The first is a lie, the second is the truth.
  - b) The first is the truth, the second is a lie.
16. Who won the racquetball game?
- a) The woman on the left
  - b) The woman on the right
17. Who is the higher status person?
- a) The man
  - b) The woman
18. Which man is the father of the little girl?
- a) The man on the left
  - b) The man on the right
  - c) Neither man
19. Which is the lie and which is the truth?
- a) The first is a lie, the second is the truth.
  - b) The first is the truth, the second is a lie.
  - c) Both are lies.

20. Which woman is engaged to be married to the man?
- a) The woman on the left
  - b) The woman on the right
  - c) Neither woman
21. Who won the 100 yards dash?
- a) The man
  - b) The woman
22. In which scene is the woman talking to someone of higher status?
- a) Only in the first scene
  - b) Only in the second scene
23. Who won the game of chess?
- a) The man on the left
  - b) The man on the right
  - c) The two men played to a draw.
24. Which is the lie and which is the truth?
- a) The first is a lie, the second is the truth.
  - b) The first is the truth, the second is a lie.
25. Who are the women talking to?
- a) Both women are talking to strangers.
  - b) Both women are talking to friends.
  - c) The first woman is talking to a friend, the second woman is talking to a stranger.
26. Who won the game of one-on-one basketball?
- a) The man on the left
  - b) The man on the right
27. Who is the higher status person?
- a) The man
  - b) The woman

28. Who is the woman talking to on the telephone?

- a) Her mother
- b) A female friend
- c) Her boyfriend

29. Which man is the father of the two little boys?

- a) The man on the left
- b) The man on the right
- c) Neither man

30. Which is the lie and which is the truth?

- a) The first is a lie, the second is the truth.
- b) The first is the truth, the second is a lie.
- c) Both are lies.

How many questions (0 to 30) do you think you answer correctly?

.....

1. If you feel happy, how do you express your feeling?

Do you think Thai and native English persons express emotion of happiness in the same or different ways (give samples and reasons)?

This image shows a full page of white paper with horizontal dotted lines, typical of primary school writing paper. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.

2. When you are angry, in what way/s do you show your anger?

Do you think Thai and native English persons express emotion of anger in the same or different ways (give samples and reasons)?

This image shows a full page of a document template. It consists of approximately 30 evenly spaced horizontal dotted lines across the entire width of the page, providing a guide for handwriting or typing. There are no margins, text, or other markings present.

3. When you have a feeling of disgust, how do you express this?

Do you think Thai and native English persons express disgust in the same or different ways (give samples and reasons)?

[illegible]

4. To what extent do you look directly into the eyes of native English speakers?

Do you think Thai and native English persons behave in the same way or differently in how they look into the eyes of the person they are speaking with (give samples and reasons)?

[illegible]

5. How much do you use hand movement/gestures when you are talking with native English speakers, for example, your 5-year old youngest sister is lost at a department store, thus, you explain her figure (e.g., how tall, fat, etc. she is) to the receptionist to assist you to find her?

Do you think Thai and native English persons use hand movement/gestures in the same or different ways (give examples and reasons)?

[illegible]

6. In case of touching, how often do you touch when you speak with native English speakers?

## What sorts of touching?

Between Thai and native English persons, which ones do touching more often (give personal reasons)?

### What are the similarities and differences in touching behaviour?

This image shows a full page of a handwriting practice worksheet. It consists of approximately 20 horizontal rows. Each row is defined by two parallel dotted lines, creating a series of uniform gaps for letter height. The entire page is otherwise blank, with no margins, text, or other markings.

7. Do you usually use vocalising whilst listening to indicate that you are paying attention to the person talking to you (e.g., 'yes,' 'uhm,' "ah ha"; henceforth referred to as 'back channelling') when you speak with native English speakers?

Do you think Thai and native English persons use back channelling in the same or different ways (give samples and reasons)?

[illegible]

Appendix D: Nonverbal Communication Rating Scale by  
English Native Speakers

## Nonverbal Communication Rating Scale by English Native Speakers

### Explanation of rating scale

- Verbal context means such a dialogue/conversation in English that conversed by Thai university students with American students. The contextualisation is that Thai students were granted a one-year scholarship from the American government to stay with American home stay whose one of their children were the same age as Thai students. The setting happened at New York airport where American students went to pick up Thai students. It was supposed to be the first time they have met. However, the American and Thai students knew each other before via e-mail, and they have read the other profile.
- Features of nonverbal communication refer to nonverbal behaviour cues that were produced by Thai students in conjunction with verbal message whilst interacting with the American students. These involve with facial expression (smile and nodding), eye contact and gaze, bodily communication (hand movement, gesture, sitting posture, and raised shoulders), kinesics (touching), and vocalic communication (laughing, ‘umh,’ “uh ha,” etc.).

Rating refers to quality and amount of usage in relation to what would be considered appropriate by a native speaker in this conversational setting.

1 = limited use of this feature of nonverbal communication in relation to what would be expected given the verbal context

2 = use of this feature of nonverbal communication is to a level that is acceptable and/or appropriate in relation to what would be expected given the verbal context

3 = excessive/ over use of this feature of nonverbal communication in relation to what would be expected given the verbal context

Rater.....

Tape.....

Scene number .....

	Rating			Comments
1. Eye contact and gaze	1	2	3	.....
2. Smile	1	2	3	.....
3. Nodding	1	2	3	.....
4. Hand movement	1	2	3	.....
5. Vocalic communication	1	2	3	.....
6. Laughing	1	2	3	.....
7. Touching	1	2	3	.....
8. Shoulder movement	1	2	3	.....
9. Are there any other features of this person's use of nonverbal communication that you notice as being distinctive or unusual in relation to what you would expect of an English native speaker?				
.....				
.....				

\*\*\*\*\*

Scene number .....

	Rating			Comments
1. Eye contact and gaze	1	2	3	.....
2. Smile	1	2	3	.....
3. Nodding	1	2	3	.....
4. Hand movement	1	2	3	.....
5. Vocalic communication	1	2	3	.....
6. Laughing	1	2	3	.....
7. Touching	1	2	3	.....
8. Shoulder movement	1	2	3	.....
9. Are there any other features of this person's use of nonverbal communication that you notice as being distinctive or unusual in relation to what you would expect of an English native speaker?				
.....				
.....				

## Appendix E: Post Individual Interview Guided Questions

## Post Individual Interview Guided Questions

The purpose of the post individual interview guided question is to explore in greater depth how participants feel about communicating nonverbally in English and the barriers they may experience. The descriptions of their experiences will be gathered through a series of interview. In order to focus on the exploration of experiences, three broad questions will be covered:

1. What are your personal experiences of communicating nonverbally in English?
  - Have you faced any difficulties?
  - Why?
  - What strategies have you applied?
2. What are your personal experiences in interpreting/understanding native English speakers' nonverbal communication?
  - Have you faced any difficulties?
  - Why?
  - How?
  - Which strategies have you applied to your communication?
3. What would your personal advice be to others about learning nonverbal communication in English?
4. How do you think contemporary English language films enhance your intercultural communication in English?
5. What are the advantages of learning intercultural communication in English through viewing contemporary English language films?
6. What are the disadvantages of learning intercultural communication in English through viewing contemporary English language films?

7. How do you think role plays develop your intercultural communication in English?
8. What are the advantages of learning intercultural communication in English through performing role plays?
9. What are the disadvantages of learning intercultural communication in English through performing role plays?

Appendix F: Pre and Post Role Play Scenarios, Role Play  
Practice, and Clarifications of Nonverbal Cues

## Pre and Post Role Plays Scenarios

(Both experimental and control groups)

Scenario	<p>At the Airport in New York</p> <p>An AFS (American field share service) Thai student has arrived at the airport in New York. A home stay brother/sister who is American picks him/her up, and they are having coffee at the airport. Both of them have known each other before by reading their exchanged profiles.</p>
Aims	To examine and measure EFL student nonverbal communication competence
Nonverbal Cues	<p>Facial Expression (pleasure, interest, intensity of involvement in a conversation and in a situation</p> <p>Eye Contact (emotion: happy and pleasure; and feeling: indicate interest, signify conversation, initiate an intimate relationship, and look directly into the eye)</p> <p>Bodily Communication (English: hand gesture (OK, that's fine, etc), use hand to illustrate, touch or hold something, and shake hand</p> <p>Kinesics (Touching: hug, pat, touching: touch on a head, touch on arms, and touch on hands)</p> <p>Vocalic Communication</p> <p>Intonation: English and Thai (monotone)</p> <p>Voice volume: soft, and loud</p> <p>Speed of speech: slowly and quickly</p> <p>Back channelling: 'yes,' "ah ha," etc.</p>

Language Skills	Speaking and listening
Level	Upper intermediate
Organisation	Pairs
Preparation	Role cards, i.e. an A-role card is for the AFS Thai student and a B-role card is the American home stay brother/sister
Time	3-5 min per pairs
Procedure	Each of students draw the A-role card and B-role card, respectively, think of what they could say and act for 5-10 min and then act the correspondence between the guest and waiting person.

## Role Play Practice

(For experimental group)

### Topics

1. A Thai student who first arriving for 2 weeks at a home stay in the US has got a problem with home stay sister/brother of watching and using a computer/internet.

Nonverbal cues: anger, displeasure, vocalisation, facial expressions, and eye contact

2. A Thai student at a home stay in the US has got a happy life after staying for 6 months, and he/she is talking with home stay family after dinner of his/her home country/culture.

Nonverbal cues: pleasure, gesture, Wai (Thai), vocalisation, facial expressions, and eye contact

3. A Thai student who is a visitor asks for a direction in the city of New York.

Nonverbal cues: fright, gesture, facial expressions, eye contact, and hand movement

4. A Thai student has been working as a waiter/waitress in an American restaurant in New York for 2 years. He/she is dealing with an American guest who is complaining of slow service, tasteless food, etc.

Nonverbal cues: anger, displeasure, vocalisation, tone of voice, facial expressions, and eye contact

5. A Thai students who studying at Victoria University for 1 year is describing and giving reasons why he/she hands in the assignment late to the lecturer.

Nonverbal cues: worried, gesture, facial expressions, eye contact, and hand movement

6. A Thai student who staying in Melbourne for 2 year forgot to validate a ticket and is checked by the inspector at Footscray Station.

Nonverbal cues: worried, frightened, gesture, facial expressions, eye contact, and hand movement

7. A Thai student who is a visitor was robbed at the Flinders Street Station, and talking with a policeman.

Nonverbal cues: worried, frightened, gesture, facial expressions, eye contact, and hand movement

8. A Thai student who finished a master degree from VU is interviewed by an Australian manager.

Nonverbal cues: pleasure, gesture, Wai (Thai), vocalisation, facial expressions, and eye contact

## Clarifications of Nonverbal Cues

### 1. Facial Expression

1.1. Happiness: pleasure and displeasure

1.2. Interest: interest and disinterest

1.3. Intensity: intensity of involvement in a conversation and in a situation

### 2. Eye Contact

2.1 Expressing emotion:      angry, worried, annoying, upset, disgust  
   happy, pleasure

2.2 Expression feeling:      indicate interest, signify conversation, initiate an  
   intimate relationship, and look directly into the eye

### 3. Bodily Communication

3.1 Thai:      Wai, and bow down

3.2 English:    hand gesture (OK, that's fine, etc), use hand to illustrate, touch or hold  
   something, and shake hand

### 4. Kinesics (Touching)

4.1 Hug

4.2 Pat

4.3 Touching: touch on a head, touch on arms, and touch on hands

### 5. Vocalic Communication

5.1 Intonation:      English and Thai (monotone)

5.2 Voice volume:    soft, and loud

5.3 Speed of speech: slowly and quickly

5.4 Back channelling: 'yes,' "ah ha," etc.

Appendix G: Performance on the Interpersonal Perception  
(IPT): Percentage Accuracy Levels for Norm Group (n=438),  
Control and Experimental Groups  
in Comparison with Chance

Performance on the Interpersonal Perception (IPT):  
 Percentage Accuracy Levels for Norm Group  
 (n=438), Control and Experimental Groups  
 in Comparison with Chance

Scene Item No.	Chance	Norm Group	Control Group		Experimental Group	
			Pretest	Posttest	Pretest	Posttest
1	33	65	60	64	58	74
2	50	88	80	80	79	88
3	50	80	70	70	68	72
4	33	46	45	46	45	48
5	33	52	50	52	49	52
6	50	78	70	72	68	78
7	50	40	30	30	30	36
8	33	41	36	38	35	40
9	33	38	35	36	36	38
10	33	51	50	54	50	52
11	50	71	75	76	74	78
12	33	42	38	40	37	44
13	33	41	35	30	34	42
14	50	78	60	62	59	80
15	50	77	58	60	56	78
16	50	59	60	60	60	64
17	50	24	10	12	9	22
18	33	44	40	44	38	42
19	33	44	40	42	40	42
20	33	43	38	70	37	46
21	50	60	60	66	58	76
22	50	70	75	75	74	82
23	33	37	35	35	34	38
24	50	60	55	56	54	60
25	33	46	45	48	44	48
26	50	78	75	70	73	74
27	50	59	55	60	53	60
28	33	42	40	44	40	44
29	33	74	65	65	64	70
30	33	46	40	40	38	46

Appendix H: The Raw Item Percentage Average of the  
Understanding of Nonverbal Communication for  
the Control Group and Experimental Group

## The Raw Item Percentage Average of the Understanding of Nonverbal Communication for the Control Group

Control Group		
Number	Pretest	Posttest
1	17	19
2	17	17
3	15	15
4	13	14
5	10	11
6	13	14
7	19	19
8	16	17
9	15	17
10	17	19
11	14	16
12	11	12
13	17	13
14	14	16
15	14	15
16	18	18
17	14	15
18	14	16
19	13	14
20	12	19
21	13	17
22	18	18
23	18	18
24	15	16
25	14	17
26	22	20
27	15	18
28	14	16
29	17	17
30	12	12
31	20	13
32	19	15
33	17	17
34	13	10
Means	15.29	15.88

# The Raw Item Percentage Average of the Understanding of Nonverbal Communication for the Experimental Group

Experimental Group		
Number	Pretest	Posttest
1	12	18
2	15	16
3	18	17
4	14	16
5	18	20
6	12	14
7	18	17
8	15	17
9	11	12
10	16	18
11	12	15
12	13	18
13	12	17
14	15	26
15	11	12
16	10	12
17	16	16
18	17	18
19	20	20
20	10	15
21	7	16
22	16	20
23	16	18
24	16	17
25	14	19
26	17	16
27	15	17
28	16	15
29	16	14
30	8	13
31	14	22
32	17	19
33	14	16
34	11	15
35	11	15
36	16	18
37	16	17
38	18	18
39	13	18
Means	14.26	16.85