



**Teacher Perceptions of and Confidence in Teaching Cultural Content in
English Courses: A Study of Islamic Private Schools in
Five Southern Border Provinces of Thailand**

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**A Thesis Submitted in Partial Fulfillment of the Requirements for the Degree of
Master of Arts in Teaching English as an International Language**

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Thesis Title Teacher Perceptions of and Confidence in Teaching
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Thailand

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ชื่อวิทยานิพนธ์	การรับรู้และความมั่นใจของครูในการสอนเนื้อหาทางวัฒนธรรมในชั้นเรียนภาษาอังกฤษ: กรณีศึกษาโรงเรียนเอกชนสอนศาสนาอิสลามในพื้นที่ห้าจังหวัดชายแดนภาคใต้
ผู้เขียน	นางสาว นุรุลฮูดา ดิง
สาขาวิชา	การสอนภาษาอังกฤษเป็นภาษานานาชาติ
ปีการศึกษา	2557

บทคัดย่อ

การศึกษาค้นคว้าครั้งนี้มีวัตถุประสงค์เพื่อศึกษาการรับรู้และความมั่นใจของครูในการสอนเนื้อหาทางวัฒนธรรมในชั้นเรียนภาษาอังกฤษในโรงเรียนเอกชนสอนศาสนาอิสลามในพื้นที่ห้าจังหวัดชายแดนภาคใต้ ความสัมพันธ์ของการรับรู้และความมั่นใจของครูในการสอนเนื้อหาทางวัฒนธรรมในชั้นเรียนภาษาอังกฤษ และปัญหาและข้อเสนอแนะในการสอนเนื้อหาทางวัฒนธรรมในชั้นเรียนภาษาอังกฤษในโรงเรียนเอกชนสอนศาสนาอิสลาม เนื้อหาทางวัฒนธรรมในการศึกษานี้ครอบคลุมแหล่งที่มา (Sources of Culture) และมิติทางวัฒนธรรม (Dimensions of Culture) แหล่งที่มาของวัฒนธรรม (Sources of Culture) ประกอบด้วยวัฒนธรรมของผู้เรียน (Source Culture) กล่าวคือ วัฒนธรรมไทยและวัฒนธรรมไทยมลายู วัฒนธรรมของผู้พูดภาษาอังกฤษเป็นภาษาแม่ (Target Culture) และวัฒนธรรมนานาชาติ (International Culture) มิติทางวัฒนธรรม (Dimensions of Culture) ประกอบด้วย วัฒนธรรมด้านวัตถุ (Cultural Products) วัฒนธรรมด้านการปฏิบัติ (Cultural Practices) และวัฒนธรรมด้านมุมมอง (Cultural Perspectives) ข้อมูลที่ได้จากแบบสอบถามและการสัมภาษณ์ครูผู้สอนภาษาอังกฤษในโรงเรียนเอกชนสอนศาสนาอิสลามในพื้นที่ห้าจังหวัดชายแดนภาคใต้ นำมาวิเคราะห์เชิงปริมาณและเชิงคุณภาพ กลุ่มตัวอย่างผู้ตอบแบบสอบถามคือ ครูจำนวน 314 คน จาก 155 โรงเรียน และกลุ่มตัวอย่างผู้ให้สัมภาษณ์คือ ครูจำนวน 33 คน จาก 16 โรงเรียน ผลการศึกษาสามารถสรุปได้ ดังนี้

ครูส่วนใหญ่เห็นด้วยกับการสอนเนื้อหาทางวัฒนธรรมในชั้นเรียนภาษาอังกฤษ ครูคิดว่าตนเองควรสอนวัฒนธรรมไทยมลายูมากที่สุด และควรสอนวัฒนธรรมนานาชาติน้อยที่สุด นอกจากนี้ ครูคิดว่าตนเองควรสอนวัฒนธรรมด้านมุมมองมากที่สุด และวัฒนธรรมด้านวัตถุน้อยที่สุด

ครูส่วนใหญ่มีความมั่นใจในการสอนเนื้อหาทางวัฒนธรรมในชั้นเรียนภาษาอังกฤษ โดยครูมีความมั่นใจที่จะสอนวัฒนธรรมไทยมลายูมากที่สุด และมีความมั่นใจในการสอนวัฒนธรรมนานาชาติน้อยที่สุด นอกจากนี้ ครูมีความมั่นใจที่จะสอนวัฒนธรรมด้านวัตถุมากที่สุด และวัฒนธรรมด้านมุมมองน้อยที่สุด

การรับรู้และความมั่นใจของครูในการสอนเนื้อหาทางวัฒนธรรมมีความสัมพันธ์กันทางบวกในระดับต่ำ อย่างมีนัยสำคัญทางสถิติที่ระดับ 0.01 โดยที่การรับรู้และความมั่นใจของครูในการสอนวัฒนธรรมไทยมลายูในชั้นเรียนภาษาอังกฤษมีค่าความสัมพันธ์ที่สูงที่สุดเมื่อเปรียบเทียบกับค่าความสัมพันธ์ของการรับรู้และความมั่นใจในการสอนเนื้อหาทางวัฒนธรรมจากแหล่งที่มาอื่นๆ

ครูพบปัญหาในการสอนเนื้อหาทางวัฒนธรรมในโรงเรียนเอกชนสอนศาสนาอิสลามหลายปัญหา และได้ให้ข้อเสนอแนะในการสอนเนื้อหาทางวัฒนธรรมในโรงเรียนดังกล่าวไว้หลายประเด็น

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ABSTRACT

Addressing the context of Islamic private schools in five southern border provinces of Thailand, the purposes of this study were to investigate teacher perceptions of and confidence in teaching cultural content in English courses, the relationship between teacher perceptions of and confidence in teaching cultural content in English courses, and teachers' perceived problems in and suggestions for teaching cultural content in English courses. Cultural content in this study covered three sources of culture, namely Source Culture including Thai and Thai Melayu Culture, Target Culture, and International Culture and three cultural dimensions, namely cultural products, practices, and perspectives. Data were collected through a questionnaire and semi-structured interviews and analyzed using both quantitative and qualitative approaches. 314 teachers of English in 155 Islamic private schools in the five southern border provinces of Thailand participated in the questionnaire administration, and 33 teachers from 16 schools participated in the semi-structured interviews. The results of the study can be summarized as follows.

1. Most teachers agreed that they should teach cultural content in their English courses. They perceived that they should teach Thai Melayu Culture the most, and International Culture the least. In addition, they perceived they should teach cultural perspectives the most and cultural products the least.

2. Most teachers agreed that they were confident to teach cultural content in their English courses. They were most confident to teach Thai Melayu,

Thai, Target, and International Culture respectively; meanwhile, they were most confident to teach cultural products and least confident to teach cultural perspectives.

3. There was a weak positive relationship between teacher perceptions of and confidence in teaching cultural content in English courses at the significant level of 0.01. The relationship between teacher perceptions of and confidence in teaching Thai Melayu cultural content in English courses was the strongest among such weak positive relationship.

4. The teachers reported several problems in teaching cultural content in Islamic private schools and offered several suggestions for teaching cultural content in such schools.

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LIST OF PAPERS

This thesis is based on the following papers:

- I. Ding, N. & Teo, A. (2014). *Teacher perceptions of and confidence in teaching cultural content in English courses: A study of Islamic private schools in five southern border provinces of Thailand*. Manuscript submitted for publication.
- II. Ding, N. & Teo, A. (2013). Teacher perceptions of teaching cultural content in Islamic private schools in five southern border provinces of Thailand. *Proceedings of 5th International Conference on Humanities and Social Sciences*, Songkhla.



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Dear Miss Noorulhuda Ding,

We are very pleased to inform you that your research paper titled Teacher Perceptions of Teaching Cultural Content in Islamic Private Schools in Five Southern Border Provinces of Thailand is accepted for the 5th International Conference on Humanities and Social Sciences from April 27-29, 2013, at the B.P. Grand Tower Hotel, Hat Yai, Songkhla, Thailand.

Your cooperation is highly appreciated.

Sincerely yours,

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เรื่อง บทความวิชาการสำหรับตีพิมพ์ในวารสาร LEARN Journal

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ตามที่ท่านได้ส่งบทความวิชาการ หัวข้อ Teacher Perceptions of and Confidence in Teaching Cultural Content in English Courses: A Study of Islamic Private Schools in Five Southern Border Provinces of Thailand เพื่อให้กองบรรณาธิการวารสารพิจารณาสำหรับการลงตีพิมพ์ในวารสาร LEARN Journal: Language Education and Acquisition Research Network นั้น ขณะนี้กองบรรณาธิการวารสาร ได้รับบทความดังกล่าวแล้ว โดยจะดำเนินการส่งให้ผู้ประเมินผลงานพิจารณาประมาณ 1-2 เดือน หากผลประเมินเป็นประการดีกองบรรณาธิการจะแจ้งยืนยันอีกครั้งว่าท่านจะได้รับการตีพิมพ์ในวารสารหรือไม่

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1. INTRODUCTION

This globalized world seems smaller and smaller. In this borderless era, intercultural communication takes place more and more frequently in areas of tourism, business, study, migration, and so on (Morgan, 2002). This makes English language ability one of the most important abilities to have for intercultural encounter.

At present, English is used as an international language. People learning English tend to use the language with people from many different languages and cultural backgrounds, or they tend to use English as a lingua franca or common language, a shared language used by people of different languages (Crystal, 1997; McArthur, 1998). It is meaningful, therefore, for teachers of English to include ‘intercultural competence’ as one of the learning goals. That is because intercultural competence facilitates students to exchange information successfully. It is the ability to decenter and take up the interlocutor’s perspectives. It is also the ability to establish and maintain relationship with the interlocutor (Byram, 1997).

To enable English learners to have intercultural competence, teachers of English should provide their students with a wide variety of cultural learning contexts. Byram, Esarte-Sarries, Taylor & Allatt (1991) claimed that culture teaching is ‘a pedagogical device’ that draws learners’ interest, contextualizes language learning, and fills in the lessons. So, teaching culture in English language classrooms does not only enhance learners’ intercultural competence but also motivates them to enjoy learning the language. The consequent question is whose culture and what dimensions of culture shall the teachers of English teach in their English courses?

According to Moran (2001), there are three cultural dimensions: cultural products, practices and perspectives. Cultural products are what a society creates such as music, literature, housing, tales, arts, and rituals. Cultural practices are patterns of behaviors—what, where, when, and how to perform specific tasks—of people in a society. Cultural perspectives are ideas, values, attitudes, and meanings which explain why a society performs its practices and creates its products. To teach

cultural content, all three cultural dimensions should be covered for students to thoroughly understand and appreciate the culture learned in their classrooms.

Cortazzi and Jin (1999) proposed their perspective on sources of cultural content in language teaching. They categorized sources of culture into three. They are Source Culture—language learners' own culture, Target Culture—culture(s) of the English speaking countries, and International Culture—a variety of cultures of non-English speaking countries all over the world.

However, many scholars claimed that language is a tool to exchange information and to convey culture. Therefore, language is a part of culture and reflects culture (Byram, 1988; Jin & Cortazzi, 2002, Kramsch, 1993, Laopongharn & Sercombe, 2009; Moran, 2001; Peterson & Coltrane, 2003). Undoubtedly, the cultures of native English speakers, or Target Culture, are reflected in English language classrooms.

In light of the role of English as an international language, however, the belief of teaching only culture(s) of native English speakers to learners of English is now obsolete. That is because it is obvious that, among the world citizen, non-native English speakers outnumber native English speakers (Graddol, 1997 cited in McKay, 2002; Strevens, 1980). As a result, language learners tend to encounter people from a wide variety of languages and cultures, not specific to merely English native speakers. Crystal (2003) suggested that learners of English should learn as many varieties of cultures as possible, especially the cultures of those whom the learners are most likely to encounter in their own surroundings. With the upcoming merging of the ASEAN countries, cultures of these countries are likely to be most prioritized for students in Thailand. To this end, both Target and International Cultures are essential for English as an international language lessons, and International Culture is the culture that the learners are more likely to encounter.

Having mentioned that it is useful to include Source Culture—students' culture, in English language courses as Crystal (2001) stated that "Identity and intelligibility are both needed for a healthy linguistic life" (p.61), and other experts

(Jin & Cortazzi, 2002; Kramersch, 1993; McKay, 2002; Peterson & Coltrane, 2003; Shibata, 1998 cited in Sadtono, 2000; Strevens, 1980) believed that local culture should be highly appreciated when English is used in the global context.

In a nutshell, in the current world where English is now used as an international language, learners of English should have 'intercultural competence'. They should be prepared for the use of English in intercultural situations. To achieve that, teachers of English should provide students with opportunities to learn a wide variety of cultures particularly International and Source Cultures in every dimension.

2. OBJECTIVES OF THE STUDY

This study is limited to Islamic private schools in five southern border provinces of Thailand including Yala, Pattani, Narathiwat, Songkhla, and Satun. It aims to investigate teacher perceptions of and confidence in teaching cultural content associated with teaching English as an international language, the relationship between them, and problems in and suggestions for teaching cultural content in Islamic private schools. Specifically, the study attempts to answer the following four research questions:

1. What are teacher perceptions of teaching cultural content in English courses?
2. To what extent are the teachers confident in teaching cultural content in English courses?
3. Is there a relationship between teacher perceptions of and confidence in teaching cultural content in English courses?
4. What are the teachers' perceived problems in and suggestions for teaching cultural content in Islamic private schools?

In this study, Cortazzi and Jin's (1999) view of three cultural sources was adopted and Moran's (2001) view of three cultural dimensions was adapted. Three cultural sources include Source Culture, Target Culture, and International Culture. First, Source Culture refers to students' culture including Thai Culture and Thai Melayu Culture. As Ding and Teo (2013) defined, Thai Culture is the culture of

Thai people with Buddhism, claimed as national religion, as their core belief, while Thai Melayu Culture is the culture of Thai people living in the southern part of Thailand and believing in Islam. Second, Target Culture refers to the cultures of English speaking countries. Third, International Culture is the cultures of non-English speaking countries excluding Thailand.

Moran (2001) originally proposed five cultural dimensions covering person, community, products, practices, and perspectives. In this study, however, only three dimensions—products, practices, and perspectives, are adopted. The reason why the other dimensions—persons and community, are not covered is that persons are the major factors building cultural aspects presented in three dimensions in a certain community. Therefore, in the researcher's view, there is no need to address these dimensions, persons and community. As defined in this study, cultural products refer to what a society creates such as arts, tales, and housing. Cultural practices refer to behaviors of people in a society. Cultural perspectives are what people in a society believe. They explain the underlying ideas of why cultural products are created and cultural practices are performed.

The data of this study were collected through questionnaire administration and semi-structured interviews (see Appendices 1-4). The questionnaire and semi-structured interview questions were reviewed by a panel of three experts and, consequently, tried out with 38 teachers of English in nine Islamic private schools in five southern border provinces of Thailand not included in the main study. In the main study, 314 teachers of English from 155 Islamic private schools in five southern border provinces of Thailand participated in the questionnaire administration. Among them, 33 teachers from 16 schools participated in the semi-structured interviews.

Data from the questionnaire administration were analyzed using a statistical package. Data from the semi-structured interviews were transcribed, categorized and used to explain and discuss those from questionnaire administration (See Appendix 7 for the results from semi-structured interviews).

Among the 314 teacher participants, most of them (40.76%) are teaching at the expanding level in Islamic private schools in Pattani. A majority of them (76.11%) are female and their average age is 21-30 years (66.56%). Almost all the teachers (93.95%) hold bachelor's degree and most of them (75.16%) have a degree in English. Many of the teachers (68.79%) have a certificate in teaching, and have been teaching English for less than five years (69.11%).

More than half of the teachers are teaching reading skills (81.85%), speaking skills (67.83%), English grammar (65.61%), vocabulary (64.33%), writing skills (64.01%), and listening skills (56.05%), while almost half of the teachers (44.59%) claimed that they are teaching English pronunciation. More than a quarter of the teachers (32.48%) have attended English language teaching seminars twice in the past three years. More than half of them (58.60%) have been to foreign countries, and most of them (86.94%) went to countries where English is not spoken as the first language.

In terms of the teachers' cultural knowledge, more than half of the teachers judge that literature (74.84%), arts and crafts (84.39%), music (81.21%), food and cuisine (87.26%), dress (97.45%), way of life (93.63%), values (69.75%), customs (94.27%), history (64.01%), housing (70.38%), family (66.56%), celebrations (78.66%), beliefs (85.03%), ethnography (65.29%), religions (70.06%), rules (50.32%), norms (51.91%), architecture (69.75%), artifacts (59.87%), and idioms and expressions (64.65%) are topics which relate to culture. On the other hand, more than half of the teachers perceived the following topics as not cultural: ideas (54.14%), attitudes (56.05%), institutions (60.83%), education (54.46%), infrastructure (64.97%), metropolis (74.52%), geography (66.56%), politics (64.65%), economy (76.11%), transportation (80.89%), agriculture (60.83%), science and technology (81.53%), hobbies (70.06%), tools (56.37%), and sports and recreations (53.50%). However, the topic of holidays was equally perceived as a cultural topic (50%) and not a cultural topic (50%). In summary, among 36 topics, teachers perceived 21 topics correctly as cultural ones.

3. RESULTS AND DISCUSSION

3.1 Teacher Perceptions of Teaching Cultural Content in English Courses

On the whole, Table 1 shows that the teachers had positive perceptions of teaching cultural content in general. They strongly agreed that teachers of English should integrate culture learning with language learning, and teaching cultural content can help their students to learn English better. Such result is in line with Luk's (2012) finding of positive attitudes of teachers of English in Hong Kong towards culture teaching since it is viewed as a 'sweetener' in language lessons and 'motivation' to learn the language. In this study, the teachers also agreed that cultural content can be motivation for their students to learn English better; cross-cultural understanding is important in English language teaching; teachers should teach a wide variety of cultures; they expect their students to be able to use English in intercultural situations; and they integrate cultural topics in their English lessons. However, they disagreed that students will use cultural knowledge outside of the classrooms. This is possibly because three out of these five southern border provinces of Thailand, namely Pattani, Yala and Narathiwat, are not tourist provinces; therefore, students in Islamic private schools in these provinces rarely have the opportunity to expose to foreigners in their real lives. In fact, there are many Malaysians and Indonesians visiting the area each year, but since the students speak the Malay language at home, they tend to use Malay rather than English with those foreigners.

Table 1: Teacher Perceptions of Teaching Cultural Content in English Courses in General

Statements	\bar{x}	S.D.	Meaning
1. English teachers should integrate culture learning with language learning lessons.	3.45	0.51	Strongly agree
2. Teaching cultural content can help my students to learn English better.	3.26	0.57	Strongly agree
3. Cultural content can motivate my students to learn English.	3.19	0.58	Agree
4. When teaching, I integrate cultural topic in my lessons.	3.16	0.53	Agree
5. Cultural knowledge is something my students will use outside of the classrooms.	2.40	0.86	Disagree
6. I expect my students to be able to use English in intercultural situations.	3.32	0.56	Agree
7. English teachers should teach a wide variety of cultures of various countries.	3.13	0.86	Agree
8. Cross-cultural understanding is important in English language teaching.	3.17	0.62	Agree
<i>Average</i>	3.14	0.31	Agree

Note: 3.26–4.00 = Strongly agree; 2.51–3.25 = Agree;
1.76–2.50 = Disagree; 1.00–1.75 = Strongly disagree

The teachers reflected in the semi-structured interviews that they believed teaching cultural content in their English courses can facilitate their students' English vocabulary learning, and motivate their students to enjoy learning English as it helps releasing stress in classroom settings where there was too much emphasis on grammar in English courses today. They also perceived that teaching cultural content in English courses helps make their students aware of their own cultural identity as the teachers tried to introduce verses from the Al-Quran and Hadith in the courses, and bring up topics related to the students' local wisdom, place and items. Besides, they believed that they could prepare their students to use English for cross-cultural understanding via integrating cultural content in their English courses. They expected

to widen their students' world vision; make them understand cultural differences even though they were not able to experience them by themselves; and enable them to use English with English speakers appropriately, to clarify their own culture in English, and, most importantly, to live in their multicultural society happily and harmoniously regardless of different races and religions. However, national curriculum, textbooks, and school settings also exert influence on the teachers' teaching of cultural content in their English courses.

Regarding teacher perceptions of teaching cultural content from three cultural sources and in three cultural dimensions, Table 2 shows that teacher perceptions of teaching cultural content from each cultural source and dimension were positive and in a similar range. However, within the similar range, the mean value of teacher perceptions of teaching Thai Melayu Culture was the highest ($\bar{x} = 3.16$) while that of teacher perceptions of teaching International Culture was the lowest ($\bar{x} = 2.90$). The finding of Thai Melayu Culture, students' own culture, being first prioritized is congruent with the new role of English—English as an international language. Nevertheless, the findings that the teachers gave greater priority to teaching Thai and Target Culture than International Culture are probably because they were influenced by commercial textbooks used in their English courses and the national curriculum which concentrates only on Thai and Target Culture. However, as revealed by the semi-structured interviews, the teachers were pleased to teach cultures of ASEAN countries in their English courses even though they have limited resources of International Culture. More detailed findings and discussion were presented in Ding and Teo (2014).

Table 2: Teacher Perceptions of Teaching Cultural Content in English Courses

Sources	Dimensions	Perceptions					
		\bar{x}	S.D.	Meaning	Rank: dimension	Rank: source	
Source Culture	Thai Culture	Products	3.25	0.57	Agree	1	2
		Practices	3.24	0.60	Agree	2	
		Perspectives	2.65	0.87	Agree	3	
		Average	3.05	0.68	Agree		
	Thai Melayu Culture	Products	2.88	0.87	Agree	3	1
		Practices	3.28	0.60	Strongly agree	2	
		Perspectives	3.31	0.56	Strongly agree	1	
		Average	3.16	0.68	Agree		
	Target Culture	Products	2.75	0.85	Agree	3	2
		Practices	3.13	0.57	Agree	2	
		Perspectives	3.26	0.59	Strongly agree	1	
		Average	3.05	0.67	Agree		
International Culture	Products	2.98	0.59	Agree	2	3	
	Practices	2.69	0.73	Agree	3		
	Perspectives	3.03	0.56	Agree	1		
	Average	2.90	0.63	Agree			

Note: 3.26–4.00 = Strongly agree; 2.51–3.25 = Agree;

1.76–2.50 = Disagree; 1.00–1.75 = Strongly disagree

When teacher perceptions of teaching cultural content in each dimension are concerned, it was found that most of the time, the mean value of teaching cultural perspectives was the highest. As Ding and Teo (2014) mentioned, cultural perspectives were prioritized because they underlie the other cultural dimensions—cultural products and practices. To teach cultural perspectives is to prepare foundation of cultural information related to cultural products and practices. Cultural perspectives also explain why cultural products are created and cultural practices are performed (Moran, 2001).

3.2 Teacher Confidence in Teaching Cultural Content in English Courses

Table 3 indicates that, on average, the teachers were confident to teach cultural content in their English courses. They agreed that they were able to integrate cultural content in their English lessons, teach a wide variety of cultures, help their students to learn English language better through teaching cultural content, motivate their students to learn more about different cultures, and build up their students' cross-cultural understanding in their English courses.

Table 3: Teacher Confidence in Teaching Cultural Content in English Courses in General

Statements	\bar{x}	S.D.	Meaning
1.I can integrate cultural content with English language lessons.	3.19	0.46	Agree
2.I am able to teach a wide variety of cultures of various countries in English courses.	3.11	0.51	Agree
3.I can help my students learn English better through teaching cultural content.	3.14	0.54	Agree
4.I can motivate my students to learn more about different cultures in English courses.	3.16	0.46	Agree
5.I feel prepared to build up my students' cross-cultural understanding in English courses.	3.16	0.54	Agree
<i>Average</i>	3.15	0.39	Agree

Note: 3.26 –4.00 = Strongly agree; 2.51–3.25 = Agree;
1.76 –2.50 = Disagree; 1.00 –1.75 = Strongly disagree

During the semi-structured interviews, the teachers responded to the question asking about their extent of confidence in different ways. All of them are confident to teach cultural content in general. Some of them perceived that cultural content presented in English courses in secondary level are not too complicated to understand and convey to the students and they had planned the lesson before teaching. Furthermore, many of them mentioned the influence of first-hand experience towards their cultural knowledge.

Table 4: Teacher Confidence in Teaching Cultural Content in English Courses

Sources	Dimensions	Confidence				
		\bar{x}	S.D.	Meaning	Rank: dimension	Rank: source
Source Culture	Products	3.06	0.46	Agree	1	2
	Practices	3.03	0.50	Agree	2	
	Perspectives	3.06	0.53	Agree	1	
	Average	3.05	0.50	Agree		
Thai Melayu Culture	Products	3.17	0.52	Agree	1	1
	Practices	3.17	0.55	Agree	1	
	Perspectives	3.12	0.55	Agree	2	
	Average	3.15	0.54	Agree		
Target Culture	Products	3.04	0.56	Agree	2	3
	Practices	3.07	0.52	Agree	1	
	Perspectives	2.99	0.57	Agree	3	
	Average	3.03	0.55	Agree		
International Culture	Products	3.01	0.59	Agree	1	4
	Practices	2.96	0.60	Agree	2	
	Perspectives	2.95	0.61	Agree	3	
	Average	2.97	0.60	Agree		

Note: 3.26–4.00 = Strongly agree; 2.51–3.25 = Agree;

1.76–2.50 = Disagree; 1.00–1.75 = Strongly disagree

Considering teacher confidence in teaching cultural content from each cultural source and in each cultural dimension, the mean values in Table 4 show that the teachers were confident to teach Thai Melayu, Thai, Target, and International Culture respectively. The teachers were most confident to teach Thai Melayu Culture because it is their own culture and they are most knowledgeable in it. Meanwhile, they are exposed to Thai Culture daily and they were familiar with it. Nevertheless, the teachers were more confident to teach cultural content from Target Culture than International Culture. This is because they have been exposed to information about Target Culture more frequently. In addition, Target Culture includes a few countries but International Culture covers cultures of many different countries in the entire world. Therefore, it is much easier to expose to Target Culture. Besides, most English language textbooks contain more of cultural content from Target Culture.

Focusing merely on teacher confidence in teaching cultural content from three cultural sources and in three cultural dimensions, it was found that the teachers were most confident to teach cultural products, practices and perspectives respectively. That is because cultural products and practices are more concrete than cultural perspectives. When the teachers talk about cultural products and practices, the students can create a clearer picture than when the teachers talk about cultural perspectives. More detailed explanation of the findings and discussion of teacher confidence in teaching cultural content from three cultural sources and in three cultural dimensions are presented in Ding and Teo (2014).

3.3 The Relationship between Teacher Perceptions of and Confidence in Teaching Cultural Content in English Courses

Table 5 shows that overall there was a weak positive relationship ($r = .30-.45$) between teacher perceptions of and confidence in teaching cultural content in English courses at the significant level of 0.01.

When the relationship between teacher perceptions of and confidence in teaching cultural content from every cultural source and in every cultural dimension is concerned, it was found that there was a little positive relationship between teacher perceptions of and confidence in teaching Thai and Thai Melayu cultural products, as well as cultural practices and perspectives of Target Culture at the significant level of 0.01. In addition, there was a weak positive relationship between teacher perceptions of and confidence in teaching Thai cultural practices, cultural practices and perspectives of Thai Melayu Culture, side by side with cultural products and perspectives of International Culture at the significant level of 0.01.

Although, on the whole the relationship between teacher perceptions of and confidence in teaching cultural content in English courses was not strong, such relationship in teaching Thai Melayu Culture was the strongest ($r = .45$) among all cultural sources. To explain this finding, 'sense of belonging' might be the key word. The teachers participating in this study belong to Thai Melayu Culture and they reported in the semi-structured interviews that, among all cultural sources, they were

most knowledgeable in Thai Melayu Culture. Moreover, the students also belong to Thai Melayu Culture. Therefore, it is practical for the teachers to utilize Thai Melayu Culture in their English courses so that they can make clearer pictures of unfamiliar cultural content and raise the students' awareness and appreciation of their own cultural identity.

Table 5: Correlations between Teacher Perceptions of and Confidence in Teaching Cultural Content in English Courses

Confidence Perceptions			Source Culture								Target Culture				International Culture			
			Thai Culture				Thai Melayu Culture											
			PD	PT	PS	Total	PD	PT	PS	Total	PD	PT	PS	Total	PD	PT	PS	Total
Source Culture	Thai Culture	PD	.26**															
		PT		.34**														
		PS			-.08													
		Total				.30**												
	Thai Melayu Culture	PD					.18**											
		PT						.33**										
		PS							.36**									
		Total								.45**								
Target Culture	PD									-.09								
	PT										.27**							
	PS											.28**						
	Total												.35**					
International Culture	PD													.30**				
	PT														-.06			
	PS															.30**		
	Total																.30**	

** Correlation is significant at the 0.01 level (1-tailed).

Note 1: PD = cultural products, PT = cultural practices, PS = cultural perspectives

2: .90 to 1.00 or -.90 to -1.00 = Very strong positive or negative relationship; .70 to .90 or -.70 to -.90 = Strong positive or negative relationship;
 .50 to .70 or -.50 to -.70 = Moderate positive or negative relationship; .30 to .50 or -.30 to -.50 = Weak positive or negative relationship;
 .00 to .30 or .00 to -.30 = Little if any correlation

3.4 Teachers' Perceived Problems in and Suggestions for Teaching Cultural Content in Islamic Private Schools

A summary of teachers' problems in teaching cultural content in Islamic private schools is presented in Table 6.

Table 6: Problems in Teaching Cultural Content in Islamic Private Schools

Problems	Frequency	Percentage
1. Students' disinterest in other cultures	43	13.69
2. Teachers' limited knowledge of and experience in a wide variety of cultures	33	10.51
3. Students' limited language ability	20	6.37
4. Presentation of cultural content which is against Islam	19	6.05
5. Too much presentation of Target Culture	16	5.10
6. Time limit	8	2.55

43 teachers (13.69%) stated students' disinterest in other cultures was the biggest problem to teach cultural content in Islamic private schools. Their students questioned the necessity of learning about different cultures. Cultural content related to different cultures, especially western culture, seemed irrelevant to the students' daily lives and they could not really understand different information leading them to pay less attention to the lesson.

Students' disinterest in other cultures can be associated with the problem presented by 19 teachers (6.05 %). It is the presentation of cultural content which is against the Islamic law and faith. For example, the cultural content like 'belief about number 13', and 'monkey paw' can affect Muslims' faith—believing in only one God, and content such as 'blind date' can lead students to unacceptable behavior. Therefore, the teachers could not discuss much on such topics, and the worst case is that they refused teaching such cultural topics in their English courses. In addition, students ignored different cultures discussed in English courses because they were afraid that the information might threaten their own culture.

33 teachers (10.51%) mentioned their limited knowledge and experience of Target and International Culture as a problem in teaching cultural content. They stated that they had limited opportunity for exposure to media, books, and first-hand experience as resources for cultural information. Therefore, they were not knowledgeable and confident enough to effectively discuss cultural topics in their English courses. Sometimes, they decided to avoid some cultural topics due to their limited knowledge.

Some of the teachers pointed out that topics related to culture are everything under the sun, so it is impossible for teachers to be aware of cultural content presented in textbooks. Moreover, some of them complained that International Culture covers many different countries, and they did not have enough knowledge of it.

16 teachers (5.10%) stated that there was too much presentation of Target Culture, especially in reading passages. Such cultural content was perceived by the teachers as information which is irrelevant to students' real lives, a threat to their students as the information might make students neglect their own culture, and there is a cultural bias. As a result, they could not handle such situation easily and could not integrate cultural content in their English courses well.

20 teachers (6.37%) viewed students' English language ability as a barrier for teachers to teach cultural content in their English courses. That is because they needed to pay more attention to students' language proficiency than to students' cultural competence. Some of them reported that once the students were good enough at English, it would be much easier for them to access to various kinds of cultural content. Similarly, Luk (2012) reported in her study that Hongkongese teachers of English viewed their students' low English proficiency as an obstacle for them to integrate culture teaching in their classrooms.

Lastly, time limit was perceived by eight teachers (2.55%) as an obstacle for them to teach cultural content. With the time limit, teachers decided to focus only on language learning. Even if teachers would like to talk about culture in

their English courses, it seemed time-consuming to prepare the lesson, explain the content and make the students understand such culture.

The teachers in this study proposed ideas for dealing with the above problems in teaching cultural content in English courses. Table 7 below shows a summary of their suggestions for teaching cultural content in Islamic private schools.

Table 7: Suggestions for Teaching Cultural Content in Islamic Private Schools

Suggestions	Frequency	Percentage
1. Teaching various cultures for cross-cultural understanding	57	18.15
2. Emphasizing more on Thai Melayu Culture	39	12.42
3. Replacing unacceptable cultural content with acceptable one	18	5.73
4. Providing cultural learning experience	16	5.10
5. Emphasizing less on grammar	12	3.82
6. Providing adequate materials for teachers	9	2.87
7. Changing the curriculum	7	2.23
8. Teaching culture through songs	4	1.27
9. Providing native speakers for schools	4	1.27

57 teachers (18.15%) suggested teaching a wide variety of cultures in English courses. They believed that this can motivate students to learn English and provide a foundation to instill cross-cultural understanding in students. Even though there was a presentation of cultural content which is against Islamic teaching, teachers could deal with this problem by advising students to learn other cultures to know each other and not to imitate the culture which is inappropriate for their students, explaining the students the importance of learning about cultural differences and adaptation to an encounter with people belonging to different cultures, justifying the content with Islamic teaching, and informing them to practice the English language via learning cultural content. It is interesting to point out that, among these 57 teachers, many of them proposed giving cultures of countries in the ASEAN community first priority when teaching cultural content was concerned.

In addition, to cope with the problems of presentation of cultural content which is against Islamic law and faith, 18 teachers (5.73%) tried to replace unacceptable cultural content with acceptable one. 39 teachers (12.42%) suggested emphasizing more on Thai Melayu Culture. It was reported that it was cultural content presented in the book that directed the teachers to discuss culture in their English courses. Then, when teaching cultural content related to other cultures, many of them tried to compare such cultures with students' own culture, Thai Melayu Culture, to improve students' understanding of other cultures. Some of them chose to teach the English language through Thai Melayu Culture, for example, learning English vocabulary of Thai Melayu Culture such as mosque, pilgrimage, and monotheism. Besides, including Thai Melayu Culture could raise students' awareness of their own identity. However, some of the teachers claimed that if culture teaching in English courses focused on Islamic culture, students would be indirectly trained to have cultural competence. This is useful since there is a wide variety of Muslims throughout the world.

Besides, providing cultural learning experience was perceived by 16 teachers (5.10%) as a way to enable teachers to teach cultural content in their English courses. The experiences were, for example, cultural seminars, cultural learning field trips, and cultural exchange programs between schools. They added that cultural exchange programs and field trips were advantageous for teachers and students in terms of cultural learning and English language proficiency. Cultural seminars were fruitful for teachers to learn new cultural information and how to effectively relay it to students.

Similarly, nine teachers (2.87%) asked for adequate cultural learning materials as references for them to gain cultural information. The materials could be printings, songs, movies, documentaries, and so on. Some of them criticized that sometimes they found the Internet was not helpful when it comes to teaching International Culture.

Still, there were four teachers (1.27%) who appreciated teaching cultures through songs. They perceived this enjoyable technique could help their

students learn the English language better. Half of them utilized Anasheeds—songs containing Islamic messages, as materials to learn English vocabulary, expressions, and idioms. Furthermore, another four teachers asked for providing English native speakers as they can be an interactive and accurate source of cultural information.

Interestingly, 12 teachers (3.82%) recommended emphasizing less on grammar, and more on communicative competence. Teachers believed that developing students' communicative competence from the very beginning of their English language education can make them familiar with, and have positive attitude towards the language.

Similarly, seven teachers (2.23%) criticized national curriculum in terms of culture learning as it pays insufficient attention to learning a wide variety of cultures. They argued that students tend to use the language with people from ASEAN community in the coming year but only Target Culture is emphasized in the curriculum.

4. CONCLUDING REMARKS

4.1 Conclusion and Implications of the Study

The results of this study can be summarized as follows:

Firstly, teacher perceptions of teaching cultural content in English courses were shown positive. In terms of their perceptions of teaching cultural content from each cultural source and in each cultural dimension, it was found that, within the similar range of mean values, the teachers perceived that Thai Melayu Culture was the most important cultural content to teach in their English courses, while International Culture was the least important. Regarding cultural dimensions, cultural perspectives were reported by the teachers as the most important cultural dimension to teach in their English courses while cultural products were perceived as the least important.

Secondly, teacher confidence in teaching cultural content in English courses was shown positive as well. The teachers agreed to teach cultural content from every cultural source and in every cultural dimension. When the mean values of teacher confidence were ranked order, it was found that, within the same range, the teachers were most confident to teach Thai Melayu, Thai, Target, and International Culture respectively; while they perceived that they were most confident to teach cultural products following by cultural practices and cultural perspectives respectively.

Thirdly, there was a weak positive relationship between teacher perceptions of and confidence in teaching cultural content in English courses at the significant level of 0.01. However, the relationship between teacher perceptions of and confidence in teaching Thai Melayu Culture was the strongest among all cultural sources. This, again, emphasizes the importance of Thai Melayu Culture in the context of Islamic private schools in five southern border provinces of Thailand.

Fourthly, the teachers' perceived problems in teaching cultural content in Islamic private schools are students' disinterest in other cultures, teachers' limited knowledge of and experience in a wide variety of cultures, students' limited language ability, presentation of cultural content which is against Islam, too much presentation of Target Culture, and time limit. However, the teachers did propose suggestions for teaching cultural content in Islamic private schools. The suggestions were teaching various cultures for cross-cultural understanding, emphasizing more on Thai Melayu Culture, replacing unacceptable cultural content with acceptable one, providing cultural learning experience, emphasizing less on grammar, providing adequate materials for teachers, changing the curriculum, teaching culture through songs, and providing native speakers for schools.

Based on the results of this study, implications can be drawn as follows:

Firstly, as revealed by this study, in terms of cultural sources, the teachers perceived Thai Melayu Culture as the most important source of culture to teach and they were most confident to teach it in their English courses. Besides, the relationship between teacher perceptions of and confidence in teaching Thai Melayu

Culture was reported strongest among other sources of culture. These results imply that the teachers were ready, to a considerable extent, to teach English through Thai Melayu cultural content. Thai Melayu cultural content is a good resource to underpin students' awareness of their own culture and to enable them to use English as an international language to convey their own culture to the world.

Secondly, teaching and learning materials related to Thai Melayu Culture should be provided to aid the teachers. Meanwhile, the teachers should also be encouraged to create the materials by themselves. In addition, such materials can also help solve the teachers' perceived problems of students' disinterest in other cultures, and limited language ability. By incorporating Thai Melayu Culture, the students would feel more comfortable with English classes in which they can reflect on their own culture, relate it to other cultures, and are enabled to use English language to communicate their own culture in global contexts where cross-cultural understanding is sensitized.

Thirdly, the results that the teachers prioritized Target Culture over International Culture in their English courses reflect that the teachers hold an obsolete view. They may probably be influenced by the national curriculum which puts more emphasis on Target Culture. Therefore, the Ministry of Education should take the present role of English as an international language into consideration and revise the national curriculum so that it focuses more on the inclusion of International cultural content in English courses in order to prepare Thai students to learn, practice and appreciate cross-cultural understanding. It would be helpful if there is a curriculum focusing on English as an international language specially designed for Islamic private schools and responsive to the needs of teachers, students and community in this particular context. In addition, school administrators should be informed and trained to recognize the gradual importance of preparing students for the use of English as an international language in this new era. Seminars and trainings in methodology and techniques for teaching English as an international language and developing intercultural competence as well as cultural exchange programs should also be offered to teachers so that they become aware of the current role of English in the global

context, as well as capable of teaching English as an international language and handling cultural content in English classes.

Fourthly, in terms of cultural dimensions, the teachers perceived cultural perspectives the most important to teach in their English courses but they were least confident to teach this cultural dimension. As a result, cultural learning experiences such as seminars on cultural knowledge, workshops on approaches to and techniques of culture teaching, and cultural exchange programs would definitely increase the teachers' knowledge and ability to teach cultural content in their English courses which will consequently increase their confidence to teach cultural content in their English courses as well. Furthermore, it would be beneficial if the government provided a culture teaching and learning database as a resource for the teachers to draw on for cultural information.

Fifthly, the results of this study can serve as a trigger for teacher educators to consider courses for pre-service teachers to raise their awareness of and prepare them for handling cultural content from each source and in each dimension in teaching English as an international language. The courses can address topics such as multilingualism, English as an international language, approaches to and techniques of culture teaching, and development and evaluation of materials for culture teaching.

Lastly, to be specific to teaching cultural content in Islamic private schools in five southern border provinces of Thailand, teachers should be sensitive and informative about Thai Melayu Culture in order to draw students' attention and familiarize them to the cultural content before presenting a wide variety of cultures and enabling them to relate the cultures to and reflect on their own culture. The students are actually interested in learning other cultures. They will be more interested if the teachers can relate such cultures to their real lives and explain why such cultures need to be learned—appreciating their own culture, widening their world vision, and cross-cultural understanding.

4.2 Recommendations for Further Studies

For further study of this type, some recommendations are given below.

1. For more specific data analysis, more specific interview questions should be made to elicit more information of teacher confidence in teaching cultural content, and the content from each cultural source and dimension should be emphasized.

2. Classroom observation is a useful data collection method for further study to explore teaching pedagogy in relation to English as an international language. It would reveal current teaching practices in English courses which reflect teacher perceptions of and confidence in teaching cultural content, and predict if classrooms in the study are ready for preparing students for the use of English as an international language.

3. Teachers of English in this study mentioned their needs to improve their cultural competence. It is worth conducting a research to find out specific needs for the development of teachers' cultural competence. Research should also be carried out to establish appropriate materials, methods and techniques for such teacher training.

4. Since perceptions may inform policy and practice, it is also essential to conduct research on students and school administrators' perceptions of teaching cultural content in English courses in order to probe into their practices and preparation for English as an international language as well as to investigate the relationship between their perceptions of and their policy and practice in the teaching of cultural content in English courses in schools. A study of this nature is important in that administrators have the authority to manage and direct classroom and school settings to support English as an international language, and students are the products of such provisions.

5. It would be worth evaluating cultural content presented in English language textbooks used in the context of Islamic private schools regarding teaching English as an international language. That is because classroom materials play a very crucial role in the lessons and the evaluation of textbooks can also be an indicator of how cultural content is treated in English courses and to what extent English is taught as an English as an international language in Islamic private schools context.

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APPENDIX 1
Questionnaire (English Version)

Questionnaire

Teacher Perceptions of and Confidence in Teaching Cultural Content in English Courses in Islamic Private Schools in Five Southern Border Provinces of Thailand

Dear teachers of English,

I am interested in researching teachers of English's perceptions of and confidence in teaching cultural content in English courses in Islamic Private Schools in Five Southern Border Provinces of Thailand. Please kindly spare a few minutes of your time to give your true answer to each item in this questionnaire. The information will be used only in this study. The results will be presented as overall findings and your identity will not be exposed. Therefore, your responses will not affect you and your school. Thank you for your cooperation.

Sincerely,

Noorulhoda Ding

M.A. in Teaching English as an International Language,

Department of Languages and Linguistics,

Faculty of Liberal Arts, Prince of Songkla University

8. Experience abroad Yes No

If yes, please specify the countries and purposes of the visit.

8.1 Country:

Purpose: Business Education
 Conference/seminar Employment
 Visit friends/ relatives Leisure/ holiday
 Religion/ pilgrimage Other; please specify.....

8.2 Country:

Purpose: Business Education
 Conference/seminar Employment
 Visit friends/ relatives Leisure/ holiday
 Religion/ pilgrimage Other; please specify.....

8.3 Country:

Purpose: Business Education
 Conference/seminar Employment
 Visit friends/ relatives Leisure/ holiday
 Religion/ pilgrimage Other; please specify.....

8.4 Country:

Purpose: Business Education
 Conference/seminar Employment
 Visit friends/ relatives Leisure/ holiday
 Religion/ pilgrimage Other; please specify.....

8.5 Country:

Purpose: Business Education
 Conference/seminar Employment
 Visit friends/ relatives Leisure/ holiday
 Religion/ pilgrimage Other; please specify.....

9. Which topic do you think is considered “culture”?

Topics	Yes	No
Literature		
Arts and crafts		
Music		
Food and cuisine		
Dress		
Way of life		
Values		
Ideas		
Attitudes		
Institutions		
Education		
Customs/traditions		

Topics	Yes	No
Infrastructure*		
Metropolis		
Geography		
History		
Politics		
Housing		
Family		
Celebrations		
Economy		
Transportation		
Agriculture		
Science and technology		

Topics	Yes	No
Beliefs		
Ethnography		
Hobbies		
Religions		
Holidays		
Rules		
Norms		
Architecture		
Artifacts		
Tools		
Idioms and expressions		
Sport and recreations		

*Infrastructure, for example water and power supplies, and building

Part B: Perceptions of teaching cultural content in English courses

Instruction: Read each statement and put a tick (✓) in the column that represents your opinion.

Statements	4 strongly agree	3 agree	2 disagree	1 strongly disagree
1. Perceptions of teaching culture in English courses in general				
1.1 English teachers should integrate culture learning with language learning lessons.				
1.2 Teaching cultural content can help my students to learn English better.				
1.3 Cultural content can motivate my students to learn English.				
1.4 When teaching, I integrate cultural topic in my lessons.				
1.5 Cultural knowledge is something my students will not use outside of the classrooms.				
1.6 I expect my students to be able to use English in intercultural situations.				
1.7 English teachers should not teach a wide variety of cultures of various countries.				
1.8 Cross-cultural understanding is important in English language teaching.				
2. Perceptions of teaching <u>Thai culture</u>* in English courses				
2.1 Teaching Thai culture* in English courses is worthwhile.				
2.2 Teachers should teach about Thai culture* involving literature, art, music, food, dress, and objects in English courses.				
2.3 English teacher should teach Thai culture* involving traditions, celebrations, and ways of life in English courses.				
2.4 Teachers should not teach Thai culture* involving values, ideas, and attitudes in English courses.				

***Thai Culture** means what Thai people believe, use and practice which are descended from one generation to another generation; for example, Thai language use, wai (palms pressed to show respect), Thai musical instruments, Thai food, Loy Krathong festival, and having Buddhism as the guidance.

3. <i>Perceptions of teaching Thai Melayu culture*</i> in English courses				
3.1 Teaching Thai Melayu culture* in English courses is worthwhile.				
3.2 Teachers should not teach about Thai Melayu culture* involving literature, art, music, food, dress, and objects in English courses.				
3.3 English teacher should teach Thai Melayu culture* involving traditions, celebrations, and ways of life in English courses.				
3.4 Teachers should teach Thai Melayu culture* involving values, ideas, and attitudes in English courses.				
4. <i>Perceptions of teaching culture of English-speaking countries, for example, USA, Australia, New Zealand and Canada in English courses</i>				
4.1 Teaching culture of English-speaking countries in English courses is worthwhile.				
4.2 Teachers should not teach about culture involving literature, art, music, food, dress, and objects of English-speaking countries in English courses.				
4.3 English teacher should teach culture involving traditions, celebrations, and ways of life of English-speaking countries in English courses.				
4.4 Teachers should teach culture involving values, ideas, and attitudes of English-speaking countries in English courses.				
5. <i>Perceptions of teaching culture of non-English-speaking countries, for example, Malaysia, Japan, the Philippines, South Africa and Spain in English courses</i>				
5.1 Teaching culture of non-English-speaking countries in English courses is worthwhile.				

***Thai Melayu Culture** means what Thai people living in the deep south of Thailand believe, use and practice due to the blend of Islam and Melayu culture which are descended from one generation to another generation; for example, Melayu language use, saying Salam for greeting, Melayu dress code, and having Al-Quran and Al-Hadith as the guidance.

Statements	4 strongly agree	3 agree	2 disagree	1 strongly disagree
5.2 Teachers should teach about culture involving literature, art, music, food, dress, and objects of non-English-speaking countries in English courses.				
5.3 English teacher should not teach culture involving traditions, celebrations, and ways of life of non-English-speaking countries in English courses.				
5.4 Teachers should teach culture involving values, ideas, and attitudes of non-English-speaking countries in English courses.				

Part C: Confidence in teaching cultural content in English courses

Instruction: Read each statement and put a tick (✓) in the column that represents your opinion.

Statements	4 strongly agree	3 agree	2 disagree	1 Strongly disagree
1. <i>Confidence</i> in teaching culture in English courses in general				
1.1 I can integrate cultural content with English language lessons.				
1.2 I am able to teach a wide variety of cultures of various countries in English courses.				
1.3 I can help my students learn English better through teaching cultural content.				
1.4 I can motivate my students to learn more about different cultures in English courses.				
1.5 I feel prepared to build up my students' cross-cultural understanding in English courses.				
2. <i>Confidence</i> in teaching <u>Thai culture*</u> in English courses				
2.1 I am unable to teach Thai culture* in English courses.				

***Thai Culture** means what Thai people believe, use and practice which are descended from one generation to another generation; for example, Thai language use, wai (palms pressed to show respect), Thai musical instruments, Thai food, Loy Krathong festival, and having Buddhism as the guidance.

Statements	4 strongly agree	3 agree	2 disagree	1 Strongly disagree
2.2 I can teach Thai culture* involving literature, art, music, food, dress, and objects in my English courses.				
2.3 I can teach Thai culture* involving traditions, celebrations, and ways of life in my English courses.				
2.4 I can teach Thai culture* involving values, ideas, and attitudes in my English courses.				
3. Confidence in teaching <u>Thai Melayu culture**</u> in English courses				
3.1 I am unable to teach Thai Melayu culture** in English courses.				
3.2 I can teach Thai Melayu culture** involving literature, art, music, food, dress, and objects in my English courses.				
3.3 I can teach Thai Melayu culture** involving traditions, celebrations, and ways of life in my English courses.				
3.4 I can teach Thai Melayu culture** involving values, ideas, and attitudes in my English courses.				
4. Confidence in teaching <u>culture of English-speaking countries</u>, for example, USA, Australia, New Zealand and Canada in English courses				
4.1 I am able to teach culture of English-speaking countries in English courses.				
4.2 I can teach culture involving literature, art, music, food, dress, and objects of English-speaking countries in my English courses.				

***Thai Culture** means what Thai people believe, use and practice which are descended from one generation to another generation; for example, Thai language use, wai (palms pressed to show respect), Thai musical instruments, Thai food, Loy Krathong festival, and having Buddhism as the guidance.

****Thai Melayu Culture** means what Thai people living in the deep south of Thailand believe, use and practice due to the blend of Islam and Melayu culture which are descended from one generation to another generation; for example, Melayu language use, saying Salam for greeting, Melayu dress code, and having Al-Quran and Al-Hadith as the guidance.

Statements	4 strongly agree	3 agree	2 disagree	1 Strongly disagree
4.3 I can teach culture involving traditions, celebrations, and ways of life of English-speaking countries in my English courses.				
4.4 I can teach culture involving values, ideas, and attitudes of English-speaking countries in my English courses.				
5. <i>Confidence</i> in teaching <u>culture of non-English-speaking countries</u>, for example, Malaysia, Japan, the Philippines, South Africa and Spain in English courses				
5.1 I am able to teach culture of non-English-speaking countries in English courses.				
5.2 I can teach culture involving literature, art, music, food, dress, and objects of non-English-speaking countries in my English courses.				
5.3 I can teach culture involving traditions, celebrations, and ways of life of non-English-speaking countries in my English courses.				
5.4 I can teach culture involving values, ideas, and attitudes of non-English-speaking countries in my English courses.				

Part D: Problems, suggestions, and comments

Instruction: Please write down your problems, suggestions, and comments on teaching cultural content in English courses in Islamic private schools.

1. **Problems:**
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2. **Suggestions:**
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3. **Comments:**
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APPENDIX 2
Questionnaire (Thai Version)

แบบสอบถาม

เรื่อง

ความคิดเห็นและความมั่นใจของครูในการสอนเนื้อหาทางวัฒนธรรมในวิชาภาษาอังกฤษ
ในโรงเรียนเอกชนสอนศาสนาอิสลามในพื้นที่ห้าจังหวัดชายแดนภาคใต้

เรียน อาจารย์ผู้สอนวิชาภาษาอังกฤษ

ผู้วิจัยมีความสนใจในการศึกษาความคิดเห็นและความมั่นใจของครูในการสอนเนื้อหาทางวัฒนธรรมในวิชาภาษาอังกฤษในโรงเรียนเอกชนสอนศาสนาอิสลามในพื้นที่ห้าจังหวัดชายแดนภาคใต้ ดังนั้น ผู้วิจัยจึงใคร่ขอความกรุณาท่านสละเวลาเพื่อตอบแบบสอบถามฉบับนี้ตามความเป็นจริง เพื่อการรวบรวมข้อมูลที่เที่ยงตรง ข้อมูลที่ได้จะนำไปใช้ในการวิจัยครั้งนี้เท่านั้น และการเสนอผลวิจัยจะนำเสนอในภาพรวม โดยข้อมูลเกี่ยวกับตัวท่านและโรงเรียนจะไม่ได้รับการเปิดเผย ดังนั้น จึงไม่มีผลใดๆ ต่อตัวท่านและโรงเรียนของท่าน

ผู้วิจัยขอขอบคุณในความร่วมมือของท่านมา ณ ที่นี้

นางสาวนุรุลฮูดา ดิง

นักศึกษาปริญญาโท

สาขาการสอนภาษาอังกฤษเป็นภาษานานาชาติ

คณะศิลปศาสตร์ มหาวิทยาลัยสงขลานครินทร์

ตอนที่ 1 ข้อมูลทั่วไป

คำชี้แจง โปรดขีดเครื่องหมาย ✓ ในกล่องสี่เหลี่ยมหน้าข้อความที่เป็นจริงและกรอกข้อความ
ในช่องว่างที่กำหนดให้

1. เพศ ชาย หญิง
2. อายุ ต่ำกว่า 20 ปี 21-30 ปี 31-40 ปี
 41-50 ปี มากกว่า 50 ปี
3. วุฒิการศึกษาสูงสุด ต่ำกว่าปริญญาตรี สาขาวิชา
 ปริญญาตรี สาขาวิชา
 ปริญญาโท สาขาวิชา
 สูงกว่าปริญญาโท สาขาวิชา
4. ท่านมีใบประกอบวิชาชีพครูหรือไม่ มี ไม่มี กำลังศึกษา
5. ประสบการณ์ในการสอนภาษาอังกฤษ
 น้อยกว่า 1 ปี 1-5 ปี 6-10 ปี
 11-15 ปี 16-20 ปี มากกว่า 20 ปี
6. ทักษะทางภาษาอังกฤษที่สอนในปัจจุบัน (สามารถเลือกได้มากกว่า 1 ข้อ)
 ทักษะการฟัง ทักษะการพูด ทักษะการอ่าน ทักษะการเขียน
 ไวยากรณ์ การออกเสียง คำศัพท์
7. ท่านเคยเข้าร่วมการอบรมหรือสัมมนาเกี่ยวกับการสอนภาษาอังกฤษหรือไม่
 เคย ไม่เคย
ถ้าเคย โปรดระบุความถี่ของการเข้าร่วมในรอบ 3 ปีที่ผ่านมา
 1 ครั้ง 2 ครั้ง 3 ครั้ง อื่นๆ โปรดระบุ.....

8. ท่านเคยเดินทางไปต่างประเทศหรือไม่

เคย ไม่เคย

ถ้าเคย โปรดระบุชื่อประเทศและจุดประสงค์ในการการเดินทาง

8.1 ประเทศ:

จุดประสงค์: ธุรกิจ การศึกษา การประชุมหรือสัมมนา
 การจ้างงาน การเยี่ยมเพื่อนหรือญาติ
 การพักผ่อนหรือวันหยุด ศาสนาหรือการแสวงบุญ
 อื่นๆ โปรดระบุ.....

8.2 ประเทศ:

จุดประสงค์: ธุรกิจ การศึกษา การประชุมหรือสัมมนา
 การจ้างงาน การเยี่ยมเพื่อนหรือญาติ
 การพักผ่อนหรือวันหยุด ศาสนาหรือการแสวงบุญ
 อื่นๆ โปรดระบุ.....

8.3 ประเทศ:

จุดประสงค์: ธุรกิจ การศึกษา การประชุมหรือสัมมนา
 การจ้างงาน การเยี่ยมเพื่อนหรือญาติ
 การพักผ่อนหรือวันหยุด ศาสนาหรือการแสวงบุญ
 อื่นๆ โปรดระบุ.....

8.4 ประเทศ:

จุดประสงค์: ธุรกิจ การศึกษา การประชุมหรือสัมมนา
 การจ้างงาน การเยี่ยมเพื่อนหรือญาติ
 การพักผ่อนหรือวันหยุด ศาสนาหรือการแสวงบุญ
 อื่นๆ โปรดระบุ.....

8.5 ประเทศ:

จุดประสงค์: ธุรกิจ การศึกษา การประชุมหรือสัมมนา
 การจ้างงาน การเยี่ยมเพื่อนหรือญาติ
 การพักผ่อนหรือวันหยุด ศาสนาหรือการแสวงบุญ
 อื่นๆ โปรดระบุ.....

9. ท่านคิดว่าหัวข้อใดเป็นเรื่องเกี่ยวกับ “วัฒนธรรม”

หัวข้อ	เป็น	ไม่เป็น
วรรณกรรม		
ศิลปะและงานฝีมือ		
ดนตรี		
อาหาร		
การแต่งกาย		
วิถีชีวิต		
ค่านิยม		
ความคิด		
ทัศนคติ		
สถาบัน		
การศึกษา		
ขนบธรรมเนียมและประเพณี		

หัวข้อ	เป็น	ไม่เป็น
โครงสร้างพื้นฐาน*		
มหานคร		
ภูมิศาสตร์		
ประวัติศาสตร์		
การเมือง		
ที่อยู่อาศัย		
ครอบครัว		
การเฉลิมฉลอง		
เศรษฐกิจ		
การขนส่ง		
การเกษตร		
วิทยาศาสตร์และเทคโนโลยี		

หัวข้อ	เป็น	ไม่เป็น
ความเชื่อ		
ชาติพันธุ์วรรณา		
งานอดิเรก		
ศาสนา		
วันหยุด		
กฎระเบียบ		
บรรทัดฐาน		
สถาปัตยกรรม		
สิ่งประดิษฐ์		
เครื่องมือ		
สำนวน		
กีฬาและนันทนาการ		

*โครงสร้างพื้นฐาน เช่น ระบบไฟฟ้า ระบบประปา และสิ่งก่อสร้าง

ตอนที่ 2 ความคิดเห็นของครูต่อการสอนเนื้อหาทางวัฒนธรรมในวิชาภาษาอังกฤษ

คำชี้แจง โปรดอ่านข้อความต่อไปนี้และขีดเครื่องหมาย ✓ ลงในช่องที่ตรงกับความคิดเห็นของท่าน

ข้อความ	4 เห็นด้วย มาก	3 เห็นด้วย	2 ไม่เห็น ด้วย	1 ไม่เห็น ด้วยมาก
1. ความคิดเห็นต่อการสอนวัฒนธรรมในวิชาภาษาอังกฤษในภาพรวม				
1.1 ครูตรวจสอบแทรกเนื้อหาทางวัฒนธรรมไปพร้อมๆ กับการสอนภาษาอังกฤษ				
1.2 การสอนเนื้อหาทางวัฒนธรรมช่วยให้นักเรียนสามารถเรียนรู้ภาษาอังกฤษได้ดียิ่งขึ้น				
1.3 เนื้อหาทางวัฒนธรรมสามารถจูงใจนักเรียนในการเรียนภาษาอังกฤษ				
1.4 ข้าพเจ้าสอดแทรกเนื้อหาทางวัฒนธรรมในวิชาภาษาอังกฤษของข้าพเจ้า				
1.5 เนื้อหาทางวัฒนธรรมเป็นสิ่งที่นักเรียนไม่ได้นำมาใช้นอกห้องเรียน				
1.6 ข้าพเจ้าคาดหวังว่านักเรียนจะสามารถใช้ภาษาอังกฤษในสถานการณ์ที่มีความหลากหลายทางวัฒนธรรม				
1.7 ครูภาษาอังกฤษไม่ควรสอนวัฒนธรรมของประเทศต่างๆ				
1.8 ความเข้าใจข้ามวัฒนธรรมเป็นสิ่งสำคัญในการสอนภาษาอังกฤษ				
2. ความคิดเห็นต่อการสอนวัฒนธรรมไทย*ในวิชาภาษาอังกฤษ				
2.1 การสอนเนื้อหาทางวัฒนธรรมไทย*ในวิชาภาษาอังกฤษมีคุณค่า				
2.2 ครูควรสอนวัฒนธรรมไทย*ที่เกี่ยวกับวรรณกรรม ศิลปะ ดนตรี อาหาร การแต่งกาย และสิ่งของต่างๆ ในวิชาภาษาอังกฤษ				

***วัฒนธรรมไทย** หมายถึง สิ่งที่คนไทยคิด ใช้ และปฏิบัติ มีการเรียนรู้สืบทอดกันมา เช่น การใช้ภาษาไทย การไหว้ เครื่องดนตรีและอาหารไทย ประเพณีลอยกระทง และการมีพุทธศาสนาเป็นเครื่องยึดเหนี่ยวจิตใจ เป็นต้น

ข้อความ	4 เห็นด้วย มาก	3 เห็นด้วย	2 ไม่เห็น ด้วย	1 ไม่เห็น ด้วยมาก
2.3 ครูควรสอนเนื้อหาทางวัฒนธรรมไทย*ที่เกี่ยวกับประเพณี การเฉลิมฉลอง และวิถีชีวิต ในวิชาภาษาอังกฤษ				
2.4 ครูไม่ควรสอนเนื้อหาทางวัฒนธรรมไทย*ที่เกี่ยวกับค่านิยม ความคิด และทัศนคติ ในวิชาภาษาอังกฤษ				
3. ความคิดเห็นต่อการสอนวัฒนธรรมไทยมลายู**ในวิชาภาษาอังกฤษ				
3.1 การสอนเนื้อหาทางวัฒนธรรมไทยมลายู**ในวิชา ภาษาอังกฤษมีคุณค่า				
3.2 ครูไม่ควรสอนวัฒนธรรมไทยมลายู**ที่เกี่ยวกับวรรณกรรม ศิลปะ ดนตรี อาหาร การแต่งกาย และสิ่งของต่างๆ ในวิชา ภาษาอังกฤษ				
3.3 ครูควรสอนเนื้อหาทางวัฒนธรรมไทยมลายู**ที่เกี่ยวกับ ประเพณี การเฉลิมฉลอง และวิถีชีวิต ในวิชาภาษาอังกฤษ				
3.4 ครูควรสอนเนื้อหาทางวัฒนธรรมไทยมลายู**ที่เกี่ยวกับ ค่านิยม ความคิด และทัศนคติ ในวิชาภาษาอังกฤษ				
4. ความคิดเห็นต่อการสอนวัฒนธรรมของประเทศที่ใช้ภาษาอังกฤษในฐานะภาษาแม่ เช่น สหรัฐอเมริกา ออสเตรเลีย นิวซีแลนด์ และแคนาดา ในชั้นเรียนภาษาอังกฤษ				
4.1 การสอนเนื้อหาทางวัฒนธรรมของประเทศที่ใช้ภาษาอังกฤษ ในฐานะภาษาแม่ในวิชาภาษาอังกฤษมีคุณค่า				
4.2 ครูไม่ควรสอนเนื้อหาทางวัฒนธรรมของประเทศที่ใช้ ภาษาอังกฤษในฐานะภาษาแม่ที่เกี่ยวกับวรรณกรรม ศิลปะ ดนตรี อาหาร การแต่งกาย และสิ่งของต่างๆ ในวิชา ภาษาอังกฤษ				

*วัฒนธรรมไทย หมายถึง สิ่งที่คนไทยคิด ใช้ และปฏิบัติ มีการเรียนรู้สืบทอดกันมา เช่น การใช้ภาษาไทย การไหว้ เครื่องดนตรีและอาหารไทย ประเพณีลอยกระทง และ การมีพุทธศาสนาเป็นเครื่องยึดเหนี่ยวจิตใจ เป็นต้น

**วัฒนธรรมไทยมลายู หมายถึง สิ่งที่คนไทยทางภาคใต้ตอนล่างคิด ใช้ และปฏิบัติ อันเกิดจากการผสมผสานความเป็น อิสลามและมลายู และมีการเรียนรู้สืบทอดกันมา เช่น การใช้ภาษามลายู การให้สลาม การแต่งกายแบบมลายู การใช้อัล-กุรอานและฮาดิซเป็นแนวทางในการดำเนินชีวิต เป็นต้น

ข้อความ	4 เห็นด้วย มาก	3 เห็นด้วย	2 ไม่เห็น ด้วย	1 ไม่เห็น ด้วยมาก
4.3 ครูควรนำเอาเนื้อหาทางวัฒนธรรมของประเทศที่ใช้ภาษาอังกฤษในฐานะภาษาแม่ที่เกี่ยวกับประเพณี การเฉลิมฉลอง และวิถีชีวิต มาสอนในวิชาภาษาอังกฤษ				
4.4 ครูควรบูรณาการเนื้อหาทางวัฒนธรรมของประเทศที่ใช้ภาษาอังกฤษในฐานะภาษาแม่ที่เกี่ยวกับค่านิยม ความคิด และทัศนคติ ในวิชาภาษาอังกฤษ				
5. ความคิดเห็นต่อการสอนวัฒนธรรมของประเทศที่ไม่ใช้ภาษาอังกฤษในฐานะภาษาแม่ เช่น มาเลเซีย ฟิลิปปินส์ แอฟริกาใต้ ฝรั่งเศส และสเปน ในวิชาภาษาอังกฤษ				
5.1 การสอนเนื้อหาทางวัฒนธรรมของประเทศที่ไม่ใช้ภาษาอังกฤษในฐานะภาษาแม่ในวิชาภาษาอังกฤษมีคุณค่า				
5.2 ครูควรสอนเนื้อหาทางวัฒนธรรมที่เกี่ยวกับบรรณกรรม ศิลปะ ดนตรี อาหาร การแต่งกาย และของใช้ ของประเทศที่ไม่ใช้ภาษาอังกฤษในฐานะภาษาแม่ ในวิชาภาษาอังกฤษ				
5.3 ครูไม่ควรสอนเนื้อหาทางวัฒนธรรมที่เกี่ยวกับประเพณี การเฉลิมฉลอง และวิถีชีวิต ของประเทศที่ไม่ใช้ภาษาอังกฤษในฐานะภาษาแม่ ในวิชาภาษาอังกฤษ				
5.4 ครูควรสอนเนื้อหาทางวัฒนธรรมที่เกี่ยวกับค่านิยม ความคิด และทัศนคติ ของประเทศที่ไม่ใช้ภาษาอังกฤษในฐานะภาษาแม่ ในวิชาภาษาอังกฤษ				

ตอนที่ 3 ความมั่นใจของครูในการสอนเนื้อหาทางวัฒนธรรมในวิชาภาษาอังกฤษ

คำชี้แจง โปรดอ่านข้อความต่อไปนี้และขีดเครื่องหมาย ✓ ลงในช่องที่ตรงกับความคิดเห็นของท่าน

ข้อความ	4 เห็นด้วย มาก	3 เห็นด้วย	2 ไม่เห็น ด้วย	1 ไม่เห็น ด้วยมาก
1. ความมั่นใจในการสอนวัฒนธรรมในวิชาภาษาอังกฤษในภาพรวม				
1.1 ข้าพเจ้าสามารถสอดแทรกเนื้อหาทางวัฒนธรรมเข้ากับบทเรียนภาษาอังกฤษได้				
1.2 ข้าพเจ้าสามารถสอนเนื้อหาทางวัฒนธรรมของประเทศต่างๆในวิชาภาษาอังกฤษได้				
1.3 ข้าพเจ้าสามารถช่วยให้นักเรียนเรียนรู้ภาษาอังกฤษได้ดียิ่งขึ้นด้วยการสอนเนื้อหาทางวัฒนธรรม				
1.4 ข้าพเจ้าสามารถจูงใจนักเรียนให้เรียนรู้เกี่ยวกับวัฒนธรรมที่หลากหลายในวิชาภาษาอังกฤษได้				
1.5 ข้าพเจ้ารู้สึกพร้อมที่จะเสริมสร้างความเข้าใจข้ามวัฒนธรรมของนักเรียนในวิชาภาษาอังกฤษ				
2. ความมั่นใจในการสอนวัฒนธรรมไทย*ในวิชาภาษาอังกฤษ				
2.1 ข้าพเจ้าสามารถสอนเนื้อหาทางวัฒนธรรมไทย*ในวิชาภาษาอังกฤษได้				
2.2 ข้าพเจ้าสามารถสอนเนื้อหาทางวัฒนธรรมไทย*ที่เกี่ยวข้องกับวรรณกรรม ศิลปะ ดนตรี อาหาร การแต่งกาย และสิ่งของต่างๆ ในวิชาภาษาอังกฤษได้				
2.3 ข้าพเจ้าสามารถสอนเนื้อหาทางวัฒนธรรมไทย*ที่เกี่ยวข้องกับประเพณี การเฉลิมฉลอง และวิถีชีวิตในวิชาภาษาอังกฤษได้				
2.4 ข้าพเจ้าสามารถสอนเนื้อหาทางวัฒนธรรมไทย*ที่เกี่ยวข้องกับค่านิยม ความคิด และทัศนคติในวิชาภาษาอังกฤษได้				

*วัฒนธรรมไทย หมายถึง สิ่งที่คนไทยคิด ใช้ และปฏิบัติ มีการเรียนรู้สืบทอดกันมา เช่น การใช้ภาษาไทย การไหว้ เครื่องดนตรีและอาหารไทย ประเพณีลอยกระทง และ การมีพุทธศาสนาเป็นเครื่องยึดเหนี่ยวจิตใจ เป็นต้น

ข้อความ	4 เห็นด้วย มาก	3 เห็นด้วย	2 ไม่เห็น ด้วย	1 ไม่เห็น ด้วยมาก
3. ความมั่นใจในการสอนวัฒนธรรมไทยมลายู*ในวิชาภาษาอังกฤษ				
3.1 ข้าพเจ้าสามารถสอนเนื้อหาทางวัฒนธรรมไทยมลายู*ในวิชาภาษาอังกฤษได้				
3.2 ข้าพเจ้าสามารถสอนเนื้อหาทางวัฒนธรรมไทยมลายู*ที่เกี่ยวกับวรรณกรรม ศิลปะ ดนตรี อาหาร การแต่งกาย และสิ่งของต่างๆ ในวิชาภาษาอังกฤษได้				
3.3 ข้าพเจ้าสามารถสอนเนื้อหาทางวัฒนธรรมไทยมลายู*ที่เกี่ยวกับประเพณี การเฉลิมฉลอง และวิถีชีวิตในวิชาภาษาอังกฤษได้				
3.4 ข้าพเจ้าสามารถสอนเนื้อหาทางวัฒนธรรมไทยมลายู*ที่เกี่ยวกับค่านิยม ความคิด และทัศนคติ ในวิชาภาษาอังกฤษได้				
4. ความมั่นใจต่อการสอนวัฒนธรรมของประเทศที่ใช้ภาษาอังกฤษในฐานะภาษาแม่ เช่น สหรัฐอเมริกา ออสเตรเลีย นิวซีแลนด์ และแคนาดา ในวิชาภาษาอังกฤษ				
4.1 ข้าพเจ้าสามารถสอนเนื้อหาทางวัฒนธรรมของประเทศที่ใช้ภาษาอังกฤษในฐานะภาษาแม่ในวิชาภาษาอังกฤษได้				
4.2 ข้าพเจ้าสามารถสอนเนื้อหาทางวัฒนธรรมที่เกี่ยวกับวรรณกรรม ศิลปะ ดนตรี อาหาร การแต่งกาย และสิ่งของต่างๆ ของประเทศที่ใช้ภาษาอังกฤษในฐานะภาษาแม่ ในวิชาภาษาอังกฤษได้				
4.3 ข้าพเจ้าสามารถสอนเนื้อหาทางวัฒนธรรมที่เกี่ยวกับประเพณี การเฉลิมฉลอง และวิถีชีวิต ของประเทศที่ใช้ภาษาอังกฤษในฐานะภาษาแม่ในวิชาภาษาอังกฤษได้				
4.4 ข้าพเจ้าสามารถสอนเนื้อหาทางวัฒนธรรมที่เกี่ยวกับค่านิยม ความคิด และทัศนคติ ของประเทศที่ใช้ภาษาอังกฤษในฐานะภาษาแม่ ในวิชาภาษาอังกฤษได้				

*วัฒนธรรมไทยมลายู หมายถึง สิ่งทีคนไทยทางภาคใต้ตอนล่างคิด ใช้ และปฏิบัติ อันเกิดจากการผสมผสานความเป็นอิสลามและมลายู และมีการเรียนรู้สืบทอดกันมา เช่น การใช้ภาษามลายู การให้สลาม การแต่งกายแบบมลายู การใช้อัล-กุรอานและฮาดิษเป็นแนวทางในการดำเนินชีวิต เป็นต้น

ข้อความ	4 เห็นด้วย มาก	3 เห็นด้วย	2 ไม่เห็น ด้วย	1 ไม่เห็น ด้วยมาก
5. ความมั่นใจในการสอนวัฒนธรรมของประเทศที่ไม่ใช้ภาษาอังกฤษในฐานะภาษาแม่ เช่น มาเลเซีย ญี่ปุ่น ฟิลิปปินส์ แอฟริกาใต้ ฝรั่งเศส และสเปน ในวิชาภาษาอังกฤษ				
5.1 ข้าพเจ้าสามารถสอนเนื้อหาทางวัฒนธรรมของประเทศที่ไม่ใช้ภาษาอังกฤษในฐานะภาษาแม่ในวิชาภาษาอังกฤษได้				
5.2 ข้าพเจ้าสามารถสอนเนื้อหาทางวัฒนธรรมที่เกี่ยวกับวรรณกรรม ศิลปะ ดนตรี อาหาร การแต่งกาย และสิ่งของต่างๆ ของประเทศที่ไม่ใช้ภาษาอังกฤษในฐานะภาษาแม่ ในวิชาภาษาอังกฤษได้				
5.3 ข้าพเจ้าสามารถสอนเนื้อหาทางวัฒนธรรมที่เกี่ยวกับประเพณี การเฉลิมฉลอง และวิถีชีวิต ของประเทศที่ไม่ใช้ภาษาอังกฤษในฐานะภาษาแม่ในวิชาภาษาอังกฤษได้				
5.4 ข้าพเจ้าสามารถสอนเนื้อหาทางวัฒนธรรมที่เกี่ยวกับค่านิยม ความคิด และทัศนคติ ของประเทศที่ไม่ใช้ภาษาอังกฤษในฐานะภาษาแม่ ในวิชาภาษาอังกฤษได้				

ตอนที่ 4 ปัญหา ข้อเสนอแนะ และข้อคิดเห็น

คำชี้แจง โปรดระบุปัญหา ข้อเสนอแนะ และข้อคิดเห็นที่เกี่ยวข้องกับการสอนเนื้อหาทาง
วัฒนธรรมในวิชาภาษาอังกฤษในโรงเรียนเอกชนสอนศาสนาอิสลาม

1. ปัญหา:

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2. ข้อเสนอแนะ:

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3. ข้อคิดเห็น:

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APPENDIX 3

Semi-structured Interview Questions (English Version)

Semi-structured Interview

Topic: Teacher Perceptions of and Confidence in
Teaching Cultural Content in English Courses

School: Location:

Interview began: Interview finished:

Questions:

1. Should cultural content be taught in English courses? Why? What are the influences for cultural content to be/not to be included?
2. Whose culture should be taught in English classes? Why?
3. Which cultural topic(s) should be primarily taught in English classes? Why?
4. Have you ever taught cultural knowledge in your English lessons? If so, whose culture was it and what was your students' response?
5. What are your approaches to teach cultural content in English courses?
6. To what extent are you confident to teach cultural content in your English class? What are the motivators and/or barriers influencing your confidence? How do you deal with those motivators and/or barriers?
7. Have you provided any cultural activities? If so, what are they? Why do you think these activities are necessary for your students?
8. What is your understanding of 'English as an International Language'?
9. What is the role and relationship of culture and English as an international language?

APPENDIX 4

Semi-structured Interview Questions (Thai Version)

แบบสัมภาษณ์

เรื่อง

ความคิดเห็นและความมั่นใจของครูในการสอนเนื้อหาทางวัฒนธรรมในวิชาภาษาอังกฤษ
ในโรงเรียนเอกชนสอนศาสนาอิสลามในพื้นที่ห้าจังหวัดชายแดนภาคใต้

โรงเรียน: ที่ตั้ง:

เวลาเริ่มต้น: เวลาสิ้นสุด:

ข้อคำถาม

1. ครูควรสอนเนื้อหาทางวัฒนธรรมในวิชาภาษาอังกฤษหรือไม่ เพราะเหตุใด อะไรเป็นปัจจัยที่เกี่ยวข้องกับการตัดสินใจที่จะนำเอาเนื้อหาทางวัฒนธรรมมาสอนในวิชาภาษาอังกฤษ
2. ครูควรนำวัฒนธรรมของบุคคลในกลุ่มหรือประเทศใดมาสอนในวิชาภาษาอังกฤษ เพราะเหตุใด
3. เรื่องของวัฒนธรรมเรื่องใดที่ควรนำมาสอนเป็นอันดับต้นๆ ในวิชาภาษาอังกฤษ เพราะเหตุใด
4. ท่านเคยสอนเนื้อหาทางวัฒนธรรมควบคู่กับบทเรียนภาษาอังกฤษหรือไม่ ถ้าเคย ท่านสอนเนื้อหาทางวัฒนธรรมของบุคคลในกลุ่มหรือประเทศใดและหัวข้อใด และนักเรียนตอบสนองต่อการสอนนั้นๆ อย่างไร
5. ท่านมีวิธีการสอนเนื้อหาทางวัฒนธรรมในวิชาภาษาอังกฤษอย่างไร
6. ท่านมีความมั่นใจในการสอนเนื้อหาทางวัฒนธรรมในวิชาภาษาอังกฤษมากน้อยเพียงใด อะไรเป็นปัจจัยที่เพิ่มพูนหรือบั่นทอนความมั่นใจของท่าน และท่านมีวิธีการจัดการกับปัจจัยเหล่านั้นอย่างไร
7. ท่านเคยจัดกิจกรรมที่เกี่ยวกับวัฒนธรรมหรือไม่ ถ้าเคย โปรดระบุกิจกรรมดังกล่าว และเพราะเหตุใดท่านคิดว่ากิจกรรมเหล่านั้นมีความสำคัญต่อนักเรียน
8. ท่านมีความเข้าใจคำว่า “ภาษาอังกฤษในฐานะภาษานานาชาติ” อย่างไร
9. ท่านคิดว่าเนื้อหาทางวัฒนธรรมมีบทบาทและเกี่ยวข้องกับการใช้ภาษาอังกฤษในฐานะภาษานานาชาติอย่างไร

APPENDIX 5
Teacher Perceptions of Teaching Cultural Content in
Islamic Private Schools in
Five Southern Border Provinces of Thailand (Paper1)

Teacher Perceptions of Teaching Cultural Content in Islamic Private Schools in Five Southern Border Provinces of Thailand

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Abstract

This study aimed to examine teacher perceptions of teaching cultural content in English courses in Islamic private schools in five southern border provinces of Thailand. Cultural content was analyzed in terms of four sources of culture—Thai, Thai Melayu, Target, and International Culture, and three cultural dimensions—products, practices, and perspectives. The participants of this study were 211 Thai teachers of English in 55 Islamic private schools in five southern border provinces of Thailand. The data were collected through questionnaire administration and semi-structured interview.

This paper presents preliminary findings based on the data which have been collected. The findings showed that, as a whole, the teachers positively perceived that they should teach cultures from all four sources and in every dimension.

Key word: cultural content, English courses, teacher perceptions, Islamic private schools

1. Background

Currently, English is one of the compulsory subjects in every school in Thailand. It becomes the most important foreign language to be learned by students as soon as they begin their elementary education (Ministry of Education, 2008). To be competent in a language, language learners need not only linguistic competence, but also cultural competence since people use language as a tool to convey their thoughts, ideas and feelings; to understand values, beliefs and attitudes; to describe artifacts, history and experience; to transmit perceptions, traditions and customs; and to say the right words in the right way at the right time (Byram, 1988; Kramsch, 1993; Moran, 2001; Smith, 1988).

Significantly, teaching and learning language along with culture is one of the four goals of the National Education Standards. In terms of cultural knowledge, students in the expanding level (Mathayomsuksa 4-6) are required in the end of the educational level to be able to analyze and discuss similarities and differences between the lifestyles, beliefs and culture of native English speakers and those of Thais, and apply them appropriately (Ministry of Education, 2008). This implies that the goal puts emphasis on Thai and native English speakers' cultures only, and it ignores other cultures of the world.

As far as the role of English as an international language is concerned, the notion of merely teaching native speakers' culture is obsolete. Kachru (1986) has pointed out categories of countries in terms of English language use. They are the Inner Circle countries—where English is spoken as the first language, Outer Circle countries—where English is served as a second language, and Expanding Circle countries—where English is studied as a foreign language. It is obvious that non-native English speakers outnumber the English native speakers (Graddol, 1997 cited in McKay, 2002; Strevens, 1980). As a result, in real life situations, English tends to be used in cross-cultural encounters with people from many different countries, and of various styles of English or so-called Englishes. The goal of English language teaching is then to build transcultural understanding (Risager, 2002) both when learners use the language with native English speakers and when it is used as a *lingua franca* or 'common language' (Crystal, 1997), a shared language used by people of

different languages (Crystal, 1997; McArthur, 1998).

To build transcultural understanding does not only mean to foster cultural understanding alone, but also to promote the understanding in linguistic differences. However, learners' own culture will never be neglected. They will be encouraged to reflect and appreciate their culture as well, as Crystal (2001) mentioned "Identity and intelligibility are both needed for a healthy linguistic life." (p.61). The notion of cultural differences in the English as an international language classroom should be raised in order to promote cultural understanding and linguistic intelligibility. Local culture is highly appreciated when English is used in the global contexts (Jin & Cortezzi, 2002; Kramsch, 1993; McKay, 2002; Peterson & Coltrane, 2003; Shibata, 1998 cited in Sadtono, 2000; Strevens, 1980).

As the role of the English language changed, teachers of English need to respond to the change by incorporating culture into the English teaching, therefore, it is necessary to study their perceptions in handling cultural content in class.

The focus of this study is on teacher perceptions of teaching cultural content. There are many experts (Borg, 2001; Nespor, 1987; Peter, 1997; Richards, 1998; Richard & Lockhart, 1996; Woods, 1996) who believed that teachers perceptions provide the underlying framework of their classroom activities and how the activities are carried out.

In this study, the researchers investigated teacher perceptions of teaching cultural content in English courses in Islamic private schools—schools where both general education and religious education are offered—in five southern border provinces of Thailand namely Pattani, Yala, Narathiwat, Songkhla, and Satun. The focus of the study is on sources of culture and cultural dimensions. The researchers adopted Cortazzi and Jin's (1999) perspective on sources of cultural content in language teaching: Source, Target, and International Culture.

Firstly, *Source culture*—the learners' own culture—consists of two kinds of culture: *Thai* and *Thai Melayu Cultures*. To explain, Thai Culture is the culture of Thai people based on the belief in Buddhism since Bhuddhism is claimed as national religion. Thai Melayu Culture is the culture of Thai people living in southern part of

Thailand and believing in Islam. *Target Culture* refers to culture(s) of the English speaking countries. *International Culture* embraces a variety of cultures of non-English-speaking countries all over the world.

The researchers adapted three of five cultural dimension proposed by Moran's (2001). They are cultural practices, products and perspectives. *Cultural practices* refer to cultural content dealing with patterns of behaviors—what, where, when, and how to perform specific tasks—of people in a society. *Cultural products* are what a society creates such as music, literature, housing, tales, arts, and rituals. *Cultural perspectives* are cultural content concerning ideas, values, attitudes, and meanings which explain why a society performs its practices and creates its products.

To conclude, this study investigates teacher perceptions of teaching four cultural sources: Thai, Thai Melayu, Target, and International Culture, in three cultural dimensions: products, practices, and perspectives, in Islamic private schools in five southern border provinces of Thailand, with regard to teaching English as an international language.

2. Research Methodology

2.1 Subjects

The participants in this study were Thai teachers of English teaching in the expanding level (Mathayomsuksa 4-6) in 55 Islamic private schools in five southern border provinces of Thailand: Pattani, Yala, Narathiwat, Songkhla, and Satun.

The total number of the teachers was 247. However, only 211 questionnaires were completely filled by 211 teachers. The participants in the semi-structured interview were selected through the purposive sampling method based on convenience and accessibility. They were 23 teachers of English from 10 schools which were included in the questionnaire administration during the study.

2.2 Data Collection

The data were obtained through questionnaire administration and semi-structured interview. The researchers sent questionnaires to 55 Islamic private schools via post. The aim of the questionnaire was to examine teacher perceptions of teaching cultural content in English courses. The questionnaire items, in form of four-point

Likert scale, elicited teacher perceptions of teaching culture in general as well as teaching culture from four sources—Thai, Thai Melayu, Target, and International Culture, in three cultural dimensions—products, practices, and perspectives. The last part of the questionnaire elicited the participants' problems of, and suggestions for teaching cultural content in Islamic private schools.

Meanwhile, the researchers went to 10 of the 55 schools for the semi-structured interviews. The semi-structured interview questions were constructed to ask teachers about the integration of cultural content in English courses, motivators and barriers influencing teacher perceptions, and teacher understanding of the relations of teaching culture and English as an international language.

2.3 Data Analysis

To answer the research questions, the data gathered through the questionnaire administration with teachers of English from Islamic private schools in five southern border provinces of Thailand were analyzed by Statistical Packages for the Social Sciences (SPSS) using a series of descriptive statistics. The data obtained from the interview were used to support and explain findings from the questionnaire.

3. Findings and Discussion

3.1 Teacher Perceptions of Teaching Cultural Content in General

The beginning of the questionnaire elicited teacher perceptions of teaching cultural content in general and the results were presented in Table 1.

Table 1: Teacher Perceptions of Teaching Cultural Content in General

Statements	\bar{x}	S.D.	Meaning
1. English teachers should integrate culture learning with language learning lessons.	3.48	0.51	Strongly agree
2. Teaching cultural content can help my students to learn English better.	3.27	0.56	Strongly agree
3. Cultural content can motivate my students to learn English.	3.23	0.55	Agree
4. When teaching, I integrate cultural topic in my lessons.	3.19	0.52	Agree
5. Cultural knowledge is something my students will use outside of the classrooms.	2.35	0.84	Disagree
6. I expect my students to be able to use English in intercultural situations.	3.33	0.57	Strongly agree
7. English teachers should teach a wide variety of cultures of various countries.	3.08	0.90	Agree
8. Cross-cultural understanding is important in English language teaching.	3.18	0.63	Agree
Average	3.14	0.30	Agree

Table 1 summarizes the means of teacher perceptions of teaching cultural content in general. It illustrates that the teachers had positive perceptions of teaching cultural content in general. They strongly agreed with the ideas that teachers should integrate culture learning with language learning in English courses, teaching cultural content can help their students to learn English language better, and they expect their students to use English in intercultural situations. The teachers reported that they integrate cultural content in their lessons. They also agreed that cultural content is a motivation for their students to learn English. Correspondingly, they agreed that cross-cultural understanding is important in English language teaching, and that English teachers should teach a wide variety of cultures of various countries. However, the teachers disagreed that their students will use cultural knowledge outside of the classrooms. This is possibly because three out of these five southern border provinces of Thailand, namely Pattani, Yala and Narathiwat, are not a tourist provinces, therefore, students studying in Islamic private schools in these provinces rarely have the opportunity to expose to foreigners in their real lives. In fact, there are many Malaysians and Indonesians visiting the area each year, but since the students speak Malay language at home, they tend to use Malay language with those foreigners.

3.2 Teacher Perceptions of Thai, Thai Melayu, Target, and International Culture

To capture the teachers' priorities in teaching cultural content in English courses, the means of teacher perceptions in teaching cultural content from each source were rank ordered. Table 2 illustrates that the teachers gave top priority to teaching Thai Melayu Culture in English courses. The followings are Target, Thai, and International Culture respectively.

Table 2: Teacher Perceptions of Teaching Thai, Thai Melayu, Target, and International Culture

Cultures	\bar{x}	S.D.	Ranking
Thai Culture	3.09	0.45	3
Thai Melayu Culture	3.25	0.45	1
Target Culture	3.10	0.38	2
International Culture	2.94	0.38	4

The teachers perceived Thai Melayu Culture as top priority because it is the students' own identity which is highly needed for raising students' awareness, as two of the teachers reported in the interview:

"We should put Thai Melayu Culture first because it is our own culture. We were born with it and have to relay it to young people. It is what we know best and students should know best."

"I usually try to start with our culture because it is what students are familiar with and have more concrete idea. Then, I link the idea with what people from other cultures do. It's just only to make sure my students can get such cultural message."

When the topic of the integration of Target Culture in English courses was raised in the interview, the teachers mentioned the importance of Target Culture to learning English as follows.

“We should teach them Target Culture too because it is stated so in the national curriculum, and, you know, the books talk about Target Culture, mostly.”

“Teaching Target Culture is a must because we are learning English and the culture of English-speaking people lurks in the language. So, if we want our students to understand the language clearly, we have to integrate English(-speaking people’s) culture as well.”

Even though Thai and International Cultures were not ranked high as the cultures to be taught in English courses, the teachers agreed to include such cultures in their English courses as they reported in the interview:

“Thai Culture is also essential because it is what we encounter daily. We don’t live alone. We should learn it to adjust to it.”

“I once taught about different ways of greeting in different countries. Of course, there was shaking hands from the Western...and in the book, there were greetings from Japan, China, Arabian countries, and some other countries. I also did a research on greeting topic and presented the students some unique greetings from places like Tibet where people sometimes stretch out their tongues to say hi...and Eskimos press their noses together. This broadens students’ world view and they become more enthusiastic to pay attention to the lesson.”

The most important goal of teaching English as an international language is to prepare students to be ready to use the English language with people from different linguistic and cultural background by teaching International Culture in such a way that students are able to reflect their own culture in order (Byram, 1997; Crystal, 1997; Kramsch, 1993; McKay, 2003; Smith, 1976). It should be noted here that the teacher perceptions of teaching English do not reflect the current goal of English language use as an international language because Target Culture was given higher appreciation than International Culture. The national curriculum might influence the teacher perception since it only focuses on students’ culture and Target Culture which in turn become a criterion for teachers to select textbooks for their students, and shape teachers traditional belief that the English language belongs to English-native speakers only.

Nevertheless, when the means of teacher perceptions of teaching cultural content from each source and in each dimension were examined, it was found that as a whole, the teachers agreed with teaching cultural content from every source of culture—Thai, Thai Melayu, Target, and International Culture. In addition, they had positive perceptions of teaching culture from each source in every dimension as illustrated in Table 3.

Table 3 shows that the teachers agreed that teaching Thai Culture in English courses is worthwhile, and that teachers should teach Thai cultural perspectives. They strongly agreed that they should teach Thai cultural products and practices. In terms of Thai Melayu Culture, they strongly agreed that teaching Thai Melayu Culture in English courses is valuable, and that they should teach Thai Melayu cultural practices and perspectives, while they agreed that they should teach Thai Melayu cultural products. When Target Culture was mentioned, they strongly agreed that it is useful when Target Culture is taught in English courses, and that they should teach about perspectives of Target Culture. Lastly, they agreed that content about International Culture is worthwhile for English courses, and that they should teach about products, practices, and perspectives of International Culture.

Table 3: Teacher Perceptions of Teaching Cultural Content from each Source and in each Dimension

Perceptions	\bar{x}	S.D.	Meaning	Ranking
1. Perceptions of teaching <u>Thai Culture</u> in English courses				
1.1 Teaching Thai Culture in English courses is worthwhile.	3.23	0.57	Agree	
1.2 Teachers should teach about products of Thai Culture.	3.27	0.58	Strongly agree	4
1.3 Teacher should teach about practices of Thai Culture.	3.27	0.61	Strongly agree	4
1.4 Teachers should teach about perspectives of Thai Culture.	2.60	0.90	Agree	11
<i>Average</i>	<i>3.09</i>	<i>0.45</i>	<i>Agree</i>	
2. Perceptions of teaching <u>Thai Melayu Culture</u> in English courses				
2.1 Teaching Thai Melayu Culture in English courses is worthwhile.	3.42	0.57	Strongly agree	
2.2 Teachers should teach about products of Thai Melayu Culture.	2.84	0.92	Agree	8
2.3 Teacher should teach about practices of Thai Melayu Culture.	3.35	0.59	Strongly agree	2
2.4 Teachers should teach about perspectives of Thai Melayu Culture.	3.37	0.56	Strongly agree	1
<i>Average</i>	<i>3.25</i>	<i>0.45</i>	<i>Agree</i>	
3. Perceptions of teaching <u>Target Culture</u> in English courses				
3.1 Teaching Target Culture in English courses is worthwhile.	3.30	0.57	Strongly agree	
3.2 Teachers should teach about products of Target Culture.	2.69	0.90	Agree	9
3.3 Teachers should teach about practices of Target Culture.	3.14	0.61	Agree	5
3.4 Teachers should teach about perspectives of Target Culture.	3.28	0.60	Strongly agree	3
<i>Average</i>	<i>3.10</i>	<i>0.38</i>	<i>Agree</i>	
4. Perceptions of teaching <u>International Culture</u> in English courses				
4.1 Teaching International Culture in English courses is worthwhile.	3.04	0.62	Agree	
4.2 Teachers should teach about products of International Culture.	3.01	0.61	Agree	7
4.3 Teacher should teach about practices of International Culture.	2.64	0.74	Agree	10
4.4 Teachers should teach about perspectives of International Culture.	3.05	0.60	Agree	6
<i>Average</i>	<i>2.94</i>	<i>0.38</i>	<i>Agree</i>	

When the means of teacher perceptions in teaching cultural content from each source and in each dimension were ranked order, it was found that the teachers gave top three priorities to teaching Thai Melayu cultural perspectives, Thai Melayu

cultural practices, and perspectives of Target Culture respectively. The findings can possibly be explained by the following responses from the interview.

“Everything should be based on the teaching of Islam...which is the guide of our life.”

“We all know that our students today have been assimilated, both consciously and unconsciously, with other culture like western and Korean culture because of media and materialism. So, I think if we talk more about our own culture, they’ll become more sensitive to conserve their own culture which has been overlooked for long. You know, many of them don’t even try to speak Melayu with each other.”

“It’s challenging but very useful to discuss value of English speakers. It’s useful because what they (English speakers) do is based on their value and idea. Say, white Americans celebrate Thanksgiving because of their gratitude to native Americans during their very first visit to the land. See? Everything they (English speakers) do is all derived from the history that drives their initial thought. So, if teachers could know things like this, they’ll understand more about the practices of English speakers and they can deliver this to their students in order to make the students understand the culture more and find learning English more interesting too.”

It is interesting to point out that most of the top three priorities dealt with cultural perspectives became the most perceived cultural dimension to be included in English courses. It is possibly because cultural perspectives are cultural contents which relate to ideas, values, and attitudes which are the underlying principles that drive people in a certain culture to perform their cultural practices, and create their cultural products. Therefore, to discuss cultural perspectives is a foundation for students to have the insight of a certain culture.

3.3 Problems and Suggestions about Teaching Cultural Content

The last part of the questionnaire elicited teachers’ perceived problems in and suggestions for teaching cultural content in Islamic private schools. A summary of the obtained data is presented in Table 4 and 5.

Table 4: Problems in Teaching Cultural Content in Islamic Private Schools

Problems	Frequency
1.Students' disinterest in other cultures	29
2.Teachers' limited knowledge of a wide variety of cultures	22
3.Cultural content which is against Islam	14
4.Too much presentation of Target Culture	11
5.Students' limited language ability	6
6.Time limit	5

29 teachers stated students' disinterest in other cultures as the biggest problem because their students questioned the necessity of learning about different cultures. Target Culture seemed to be far away from and irrelevant to their daily life which, accordingly, led them to pay less attention to the lesson that, in turn, made it difficult for the students to comprehend the content. In addition, they ignored different cultures discussed in English courses because they were afraid that the information that the teachers gave would threaten their own culture.

This can be linked to the problem presented by 14 teachers which is about the presentation of culture which is against the Islamic law and faith. For example, the cultural content like 'belief about number 13', and 'monkey paw' can affect Muslims' faith—believing in only one God, and content such as 'blind date' can lead students to unacceptable behavior. Therefore, teachers could not discuss much on such topics, and the worse case is that teachers refused teaching such cultural topics in their English courses. Similar situation does happen in many Islamic contexts, such as in Pakistan (Shah, Afsar, Haq & Khan, 2012) and in Iran (Mokhtarnia, 2011). However, Barry (2011) who taught English in a Bruneian university observed that none of her students adopt British or European culture and give up their own culture.

22 teachers mentioned their limited knowledge of Target and International Culture as they had less opportunity for exposure to different kinds of culture in terms of media, books, and first-hand experience. Similarly, 11 of them stated that there was too much presentation of Target Culture. Therefore, they could not handle such situation easily and could not integrate cultural content in their English courses well. There are many researchers (Charise, 2007; Jahan & Roger, 2006; Kumaravadivelu,

2006; Martin & Komsiah, 2003) who found that textbooks for English language learning are dominated by Target Culture. In addition, students' limited language ability, and time limit are the teachers' other problems in teaching cultural content in English courses.

Table 5: Suggestions for Teaching Cultural Content in Islamic Private Schools

Suggestions	Frequency
1. Emphasizing more on Thai Melayu culture	27
2. Teaching various cultures for cross-cultural understanding	24
3. Replacing unacceptable cultural content with acceptable one	18
4. Organizing a cultural seminar	11
5. Emphasizing less on grammar	9
6. Changing the curriculum	5
7. Teaching cultures through songs	4
8. Paying more attention to ASEAN community	3
9. Providing native speakers for schools	3

As a response to problems of too much presentation of Target Culture and other culture that might bring negative response to and from the students, 27 of the teachers dealt with this problem by emphasizing more on or replacing them with Thai Melayu culture.

It was reported that cultural content presented in the book is the major factor that directed them to discuss about culture in their English courses. Then, when teaching a cultural content related to other cultures, many of them tried to compare such cultures with students' own culture, Thai Melayu culture. Sometimes, such cultures were replaced by Thai Melayu culture as stated by 18 of them. Charise (2007) stated that in some Islamic contexts, such as the Arabian Gulf, censorship from the government is very common, and Al Maleh (2005) claimed that teachers, themselves, also censor the English language teaching materials.

Besides, 24 of them agreed that teachers should teach a wide variety of cultures for cross-cultural understanding, and 11 of them proposed that there should be cultural seminars for teachers of English to develop their cultural knowledge.

Seminars can be an effective way to improve teachers' cultural competence as Leighton & Harkins (2010) found in their study that workshop experience is a greater factor affecting teachers' cultural competence than teaching experience.

Nine of the teachers suggested paying less attention to English grammar and spending more time on cultural content. Five of them criticized the national curriculum which promotes Target Culture and does not make much effort to encourage teachers to teach International Culture in English courses. It is also interesting to use songs as an approach to integrate cultural content as mentioned by four of the teachers. Finally, three of them thought that teachers should take the upcoming ASEAN community into their first consideration of teaching cultural content. The other three asked for native speakers as sources of their cultural knowledge at schools.

4. Conclusion and Recommendations

This study sheds light on teacher perceptions of teaching cultural content in English courses in Islamic private schools in five southern border provinces of Thailand. The results show that teachers have positive perceptions of teaching cultural content in their English courses with some worries about the threat to students' own culture. However, the International Culture appears to be paid less attention to. When the role of English as an international language is concerned, this finding provided evidence that teachers were not yet really ready for preparing their students for the use of English in global context because the teachers prioritized Target Culture over International Culture.

Therefore, to raise teachers' awareness of the importance of the International Culture, the Ministry of Education should reshape the national curriculum, a core guideline for teaching procedures, and put more emphasis on International Culture, rather than Target Culture so that Thai students are eventually prepared for the use of English for international communication and cross-cultural understanding.

Schools administrators can also play a role. They should support this group of teachers to prepare their students for the use of English as an international language

in the future by informing them of the importance of including a wide variety of cultures in English courses, and providing them with adequate materials or environments to experience cultures of various countries, especially the countries that students tend to mostly be exposed to, side by side with students' own culture.

In addition, the results of this study can be a trigger for teacher educators to consider courses for pre-service teachers to be aware and ready for teaching English as an international language, as Pajares (1992) claimed that beliefs or perceptions about teaching are well established by the time a student gets to college. The courses can be, for example, bilingualism, material evaluation and development with regard of mutual understanding (Ozturk, Cecen & Altinmakas, 2009).

With great attempts and cooperative actions, it is not very difficult to build a new generation of teachers of English to have passions for teaching and preparing their students for the use of English as an international language, along with building the students cross-cultural understanding in their English courses.

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APPENDIX 6
Teacher Perceptions of and Confidence in
Teaching Cultural Content:
A Study of Islamic Private Schools in
Five Southern Border Provinces of Thailand (Paper2)

**Teacher Perceptions of and Confidence in Teaching Cultural Content in
English Courses: A Study of Islamic Private Schools in
Five Southern Border Provinces of Thailand**

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Teacher Perceptions of and Confidence in Teaching Cultural Content in English Courses: A Study of Islamic Private Schools in Five Southern Border Provinces of Thailand

Abstract

This study examines teacher perceptions of and confidence in teaching cultural content in English courses in Islamic private schools in five southern border provinces of Thailand, namely Yala, Pattani, Narathiwat, Songkhla, and Satun. Three sources of culture—Source Culture including Thai and Thai Melayu Culture, Target Culture, and International Culture, along with three cultural dimensions—products, practices, and perspectives, were analyzed. Teacher perceptions of and confidence in teaching cultural content were investigated by means of questionnaire administration and semi-structured interviews. The participants of the questionnaire administration were 314 teachers of English in 155 Islamic private schools. Among 314 teachers, 33 from 16 schools participated in the semi-structured interviews. The results of this study show that the teachers perceived that they should teach, and they were confident to teach all sources of culture and in every dimension. There was a weak positive relationship between teacher perceptions of and confidence in teaching cultural content in English courses in Islamic private schools in five southern border provinces of Thailand at the significant level of 0.01. However, Thai Melayu cultural content seems to have the strongest relationship among all cultural sources.

Keywords: language and culture, English courses, English as an international language, cultural content, teacher perceptions, teacher confidence, Islamic private schools

1. Introduction

Language and culture are related. When the definition of culture is considered, language is a part of culture and it reflects culture (Peterson & Coltrane 2003). In communication, language is the tool not only to exchange information, but also to convey culture. That is to say, one way to pass on and exchange thoughts, ideas, customs, traditions, literature, etc. is through language; therefore, it is impractical to separate cultural learning from language learning (Byram 1988; Jin & Cortazzi, 2002; Kramsch, 1993; Laopongharn & Sercombe, 2009; Moran 2001; Peterson & Coltrane, 2003). In language classroom, language is used by speakers and writers to express thoughts, and it is used by listeners or readers to make inference about the writers/speakers' ideas (Sheets, 2005). Sardi (2002) believed that without cultural teaching in a language classroom, learners will have an empty frame of language. In addition, cultural teaching is “a ‘pedagogical device’ that draws students’ interest, contextualizes language learning and fills in the lessons (Byram, Esarte-Sarries, Taylor & Allatt, 1991). Therefore, language and culture are undoubtedly inseparable; moreover, it is fruitful to include cultural features along with linguistic features in English language courses.

English is currently served as an international language. English language learners are likely to use the language with people from various language and cultural backgrounds. Consequently, teachers of English should not teach only the English language, but they should include information of a wide variety of cultures, meaning not only culture of the native English speakers, in their English classes in order to prepare their students for proper use of the English language in intercultural communication which can take place for many reasons, such as tourism, business, study, and migration (Morgan, 2002). Therefore, one of the cultural goals in English language teaching is to enable students to interact with people from other cultures appropriately, or to have so-called 'intercultural competence' (Byram, 1997).

Intercultural competence helps language learners exchange information successfully depending on the ability to decentre and take up the interlocutor's perspectives, and the ability to establish and maintain relationships with the interlocutor (Byram, 1997). For that reason, language teachers should not teach cultural content only for students to understand and produce language structures, but also to promote their ability to use the language with people from different cultures appropriately.

To achieve the goal of equipping students with intercultural competence, Edelhoff (1987 cited in Sercu, 2002) presented teacher qualifications for intercultural foreign language teaching which include *attitudes*, *knowledge*, and *skills*. The first qualification is *attitudes*. To train students to have intercultural competence, teachers should be international learners themselves as they should consider how others see them and be curious about themselves and others. Teachers should be prepared to share meanings, experience, and affects with people from different cultures, and negotiate for cross-cultural understanding. They should be active for international understanding and peacemaking, and for adopting the role of social and intercultural interpreter. The second qualification is *knowledge*. Teachers should have and seek knowledge of cultural environment and background of the target language communities, students' own communities, and how others see students' communities. Besides cultures of target languages and students' cultures, in terms of EIL teaching, teachers should have and seek knowledge of a wide variety of cultural communities as well. Teachers should also be active to apply, interpret, and make accessible to cultural learning. They should know how the language works and is used for understanding in different situations so that misunderstanding can be avoided. The last qualification is *skills*. Teachers should have and develop further appropriate communication skills for cultural negotiation when encountering authentic data in all media, and face-to-face interaction. Furthermore, teachers should have and develop the skills to connect students' experience with ideas, things, and objects outside their direct reach and to create cultural learning environment where cultural negotiation and experiment take place.

To summarize, teaching English as an international language is teaching the English language side by side with the International Culture in order to prepare students for the use of English in intercultural encounters. Teachers of English should teach as many varieties of cultures in different cultural dimensions: cultural products, practices, and perspectives, as possible, especially cultures of those whom students are most likely to encounter in their own surroundings (Crystal, 2003). In the case of

Thailand, the cultures of ASEAN nations should be firstly taught. However, students' own culture should never be neglected, as Byram (1989) and Kramsch (1993) agreed that intercultural competence can be developed through de-centering from students' own culture. This means that after one's identity is established, his/her ability to negotiate for meanings across cultural boundaries is generated which eventually creates intercultural competence.

Moran (2001) proposed his view on three dimensions of culture: *products, practices, and perspectives*. Cultural products are what a society creates such as music, literature, housing, tales, arts, and rituals. Cultural practices refer to cultural content dealing with patterns of behaviors—what, where, when, and how to perform specific tasks—of people in a society. Cultural perspectives include cultural content concerning ideas, values, attitudes, meanings which explain why a society performs its practices and creates its products.

Meanwhile, Cortazzi and Jin (1999) also presented their view on sources of cultural content in language teaching: Source, Target, and International Culture. Source Culture refers to the learners' culture; Target Culture is the culture of the English speaking countries; and International Culture embraces a variety of cultures of non-English-speaking countries all over the world.

Some researchers studied teachers' perspectives on teaching cultural content. For example, Jahan and Roger (2006) investigated teachers of English's perspectives on target culture—the culture of countries where English is spoken as the first language—associated with English as a foreign language. The subjects are language teachers from five different countries: Indonesia, Japan, Kenya, Mauritius, and South Korea, who had themselves learned English as a second or foreign language. A focus group discussion was held to generate a comprehensive set of data on three issues which are ownership of the English language, degree of cultural acceptance, and native and non-native models of English. The finding showed sharp distinctions between the view of participants from Outer Circle countries and Expanding Circle countries.

In consideration of ownership of the English language, teachers from Kenya and Mauritius, representing the Outer Circle countries, revealed that they use the English language as a tool to convey their own culture. In contrast, teachers from Expanding Circle countries: Japan, Korea, and Indonesia, suggested that world English perspectives are only just beginning to enter the popular discourse in these societies. In terms of cultural acceptance, consequently, English language is viewed as a culturally biased language for participants from Korea and Indonesia, while it is seen as a culturally neutral language for participants from Kenya and Mauritius. Moreover, there is no native models of English in Kenya and Mauritius, but in Korea and Indonesia, native models are more greatly accepted than non-native models. Therefore, it is interesting to note that Target Culture and Source Culture are effectively balanced in English language teaching and learning in Kenya and Mauritius, while in the countries in the Expanding Circle they are not.

In Indonesia, Zacharias (2003) studied tertiary teachers' beliefs about English language teaching in Indonesia with regard to the role of English as a global language

by using three instruments: questionnaire, classroom observation, and interview. The findings show that in Indonesia, English is an instrumental reason for better employment and higher social status. Regarding the issue of teaching materials, many respondents favor material from the English-speaking countries for the reasons that it is more readily available and more accurate, while not many of them have tried out locally produced materials. When asked to compare their preference for native and non-native English teachers, they answer differently depending on the language skills considered. For pronunciation and speaking, native English speakers are more preferred than Indonesian teachers. However, most teachers agree that the use of their first language—*bahasa Indonesia*—is beneficial, while many of them find it difficult to draw a line between the use and the abuse of their mother tongue for, sometimes, they feel that students should be exposed to the English language more. Many of them, consequently, argue that integrating source culture in English language teaching is useful, and the target culture which is primarily taught can be included in the classroom but students should not practice such culture.

2. Purposes of the Study

This study aims to answer the following questions:

- 2.1 What are teacher perceptions of teaching cultural content in English courses?
- 2.2 To what extent are the teachers confident in teaching cultural content in English courses?
- 2.3 Is there a relationship between teacher perceptions of and confidence in teaching cultural content in English courses?

3. Methodology

3.1 Subjects

The participants in the questionnaire administration of this study were 314 teachers teaching English in 155 Islamic private schools in five southern border provinces of Thailand. Among these teachers, 33 of them from 16 schools participated in the semi-structured interviews.

3.2 Data Collection

To collect data, Moran's (2001) view on dimensions of culture and Cortazzi and Jin's (1999) view on sources of cultural content were adapted. Specifically, this study explores teacher perceptions of and confidence in teaching cultural content in three dimensions of culture: products—what a society creates, practices—patterns of behaviors, and perspectives—ideas, values, attitudes and meaning which explain why a society performs its practices and creates its products (Moran, 2001). Moreover, this study adapted Cortazzi and Jin's (1999) sources of cultural content in language teaching: Source, Target and International Culture. In this study, Source Culture—learners' culture—consists of two types of culture. They are Thai and Thai Melayu Cultures. To elaborate, according to Ding and Teo (2013), Thai Culture is the culture of Thai people based on the belief in Buddhism claimed as national religion. Thai

Melayu Culture is the culture of Thai people believing in Islam and living in the southern part of Thailand. Target Culture is the culture of the English-speaking countries, and International Culture is the cultures of non-English speaking countries excluding Thailand.

Data of this study were collected through questionnaires and semi-structured interviews. The questionnaire items in the form of four-point Likert Scale probed teacher perceptions of and confidence in teaching cultural content in English courses in Islamic private schools in general, as well as their perceptions of and confidence in teaching culture from all cultural sources—Source Culture including Thai and Thai Melayu Culture, Target Culture and International Culture, and in three cultural dimensions—products, practices and perspectives. The semi-structured interview questions were constructed to elicit more information concerning teacher perceptions of and confidence in teaching cultural content in English courses, their integration of cultural content in English courses, and motivators and barriers influencing their perceptions of and confidence in teaching cultural content in English courses.

3.3 Data Analysis

The data gathered from questionnaire administration were analyzed using a series of descriptive statistics. The data recorded in the semi-structured interviews were transcribed and used to support and explain findings from the questionnaire. To analyze the relationship between teacher perceptions of and confidence in teaching cultural content, Pearson's Correlations were computed. To analyze the strength of the relationship, Hinkle, Wiersma and Jurs's (2003) Rule of Thumb for Interpreting the Size of a Correlation Coefficient was adopted.

4. Findings and Discussion

4.1 Teacher Perceptions of Teaching Cultural Content in English Courses

It was found that as a whole, the teachers agreed that they should teach cultural content from all sources. The mean values of teacher perceptions of teaching cultural content from each cultural source and in each cultural dimension are shown in Table 1 side by side with the rankings.

Table 1 shows that the teachers strongly agreed that they should teach Thai Melayu cultural practices and perspectives along with perspectives of Target Culture, while they agreed that they should teach all cultural dimensions of Thai and International Culture, Thai Melayu cultural products, and cultural products and practices of Target Culture.

Table 1: Teacher Perceptions of Teaching Cultural Content in English Courses

Sources	Dimensions	Perceptions				
		\bar{x}	S.D.	Meaning	Rank: dimension	Rank: source
Source Culture	Products	3.25	0.57	Agree	1	2
	Practices	3.24	0.60	Agree	2	
	Perspectives	2.65	0.87	Agree	3	
	Average	3.05	0.68	Agree		
Thai Melayu Culture	Products	2.88	0.87	Agree	3	1
	Practices	3.28	0.60	Strongly agree	2	
	Perspectives	3.31	0.56	Strongly agree	1	
	Average	3.16	0.68	Agree		
Target Culture	Products	2.75	0.85	Agree	3	2
	Practices	3.13	0.57	Agree	2	
	Perspectives	3.26	0.59	Strongly agree	1	
	Average	3.05	0.67	Agree		
International Culture	Products	2.98	0.59	Agree	2	3
	Practices	2.69	0.73	Agree	3	
	Perspectives	3.03	0.56	Agree	1	
	Average	2.90	0.63	Agree		

Within the same range, the mean value of teacher perceptions of teaching Thai Melayu Cultural perspectives ($\bar{x} = 3.31$) was the highest. The teachers reported in the semi-structured interviews that they integrated Thai Melayu cultural perspectives into their English classes because it is the basis of their students' lives. In addition, the teachers talked about Thai Melayu cultural products and practices because their students were familiar with the content and they could utilize the content to compare it with cultural content of Target and International Culture, and to encourage their students to talk about it in English.

Overall, the findings regarding the teachers' favorable perceptions of teaching all dimensions of cultural contents from all sources and their most favorable perceptions of teaching cultural content from their own culture as presented in Table 1 show that the teachers' belief about English teaching is in line with the current role of English as an international language. In teaching English as an international language, students' own culture should be highly appreciated (Jin & Cortazzi, 2002; Kramsch, 1993; McKay, 2002; Peterson & Coltrane, 2003; Shibata, 1998 cited in Sadtono, 2000; Strevens, 1980). In response to Kramsch and Sullivan's (1996 cited in McKay, 2003) proposed language pedagogy in this new era as "global thinking, local teaching" (p.200), students should be taught to communicate their own culture to others (Bouzenita, 2008; Smith, 1976), and to understand cultures of others through the other's eye and the students' own sight (Kramsch, 1993). It is obvious that to introduce other cultures to students, it is useful to include the students' own culture to the lesson as it aids them to make a link between cultural content in textbooks and

their own culture—the schema, so that they can expand their understanding of their own culture along with the new cultures (Byram, 1997; 2008; Laopongharn and Sercombe, 2009; McKay, 2000).

It is, however, interesting to point out that the average mean values of teaching Thai Culture and Target Culture ($\bar{x} = 3.05$ each) showing that they agree to teach culture from both sources at the second place and International Culture ($\bar{x} = 2.90$) at the third place. They might be influenced by the national curriculum which focuses on students' competence in Target and Thai Culture (Ministry of Education, 2008), and by the commercial textbooks used in their English courses. These commercial textbooks usually draw heavily on Target Culture.

In details, based on the result of semi-structured interviews, Thai cultural products and practices were included in their English courses so as to compare such content with Target and International Culture, while Thai cultural perspectives were discussed to build up students' cross-cultural understanding. Similarly, the teachers taught cultural perspectives of Target culture for cross-cultural understanding and for giving the underpinning information to understand cultural information about products and practices of Target Culture. Moreover, cultural practices of Target Culture were taught in their English courses because they expect their students to use the English language with native English speakers appropriately.

Within the similar range, the average mean value of teacher perceptions of teaching International Culture ($\bar{x} = 2.90$) was the lowest. This shows that, among all cultural sources, the teachers paid the least attention to the International Culture reflecting their belief that English is learnt as a foreign language and students tend to use the language with merely English native speakers. The teachers expressed in the semi-structured interviews that they would like to teach International Culture which is of students' interest and benefits. They taught about products and practices of International Culture because of the occurrence of such cultural content in textbooks, and their own interest and experience in International Culture. Among many different countries belonging to International Culture, they did prioritize cultures of ASEAN nation. Such finding indicates that the teachers were aware of the current regional change and the increased use of English as an international language.

Focusing merely on teacher perceptions of teaching cultural content in each dimension, the means of teacher perceptions, according to Table 1, of teaching cultural perspectives was most of the time higher than other cultural dimensions. This is probably because cultural perspective is the only dimension that underlies the other two cultural dimensions—cultural products, and cultural practices. For that reason, to integrate cultural perspectives is to provide students with foundation of cultural information which can be expanded to other cultural topics in the future.

4.2 Teacher Confidence in Teaching Cultural Content in English Courses

As shown in Table 2, it was found that the teachers agreed that they can teach cultural content from each cultural source and in each cultural dimension—namely, Thai cultural products, practices and perspectives, Thai Melayu cultural products,

practices and perspectives, cultural products, practices and perspectives of Target Culture, and cultural products, practices and perspectives of International Culture.

Table 2: Teacher Confidence in Teaching Cultural Content in English Courses

Sources	Dimensions	Confidence					
		\bar{x}	S.D.	Meaning	Rank: dimension	Rank: source	
Source Culture	Products	3.06	0.46	Agree	1	2	
	Practices	3.03	0.50	Agree	2		
	Perspectives	3.06	0.53	Agree	1		
	Average	3.05	0.50	Agree			
	Thai Melayu Culture	Products	3.17	0.52	Agree	1	1
		Practices	3.17	0.55	Agree	1	
		Perspectives	3.12	0.55	Agree	2	
		Average	3.15	0.54	Agree		
Target Culture	Products	3.04	0.56	Agree	2	3	
	Practices	3.07	0.52	Agree	1		
	Perspectives	2.99	0.57	Agree	3		
	Average	3.03	0.55	Agree			
International Culture	Products	3.01	0.59	Agree	1	4	
	Practices	2.96	0.60	Agree	2		
	Perspectives	2.95	0.61	Agree	3		
	Average	2.97	0.60	Agree			

The teachers, belonging to Thai Melayu Culture, were very confident to teach cultural products of Thai Melayu Culture. As presented in the semi-structured interviews, they perceived they can teach cultural perspectives of Thai Melayu Culture because it roots from Islamic teaching with which they were educated. A number of teachers perceived that they can teach Thai Melayu Culture because it is based on Islamic culture, which is their own culture. Consequently, it is the source of culture that they were most knowledgeable in.

Since Thai Melayu Culture is embedded in Thai Culture, the teachers claimed that they were confident to talk about Thai cultural products and practices in their English courses. The teachers became confident to talk about Thai cultural products because they and their students partly belong to Thai Culture and most Thai cultural products are the objects that they experience in their daily lives both directly and indirectly.

In terms of Target Culture, many teachers claimed during the semi-structured interviews that they felt competent in teaching Target Culture in general because there were sufficient media for them to learn the culture. They also appreciated their experience of majoring in English, and exposure to English native speakers which let them gain knowledge of the Target Culture. Regarding International Culture, the teachers viewed themselves as capable of teaching International Culture in general because they had gained information about International Culture, especially in cultural practices dimension, from different sources, such as books and documentaries.

Within the same range of mean values, the findings show that the teachers were confident to teach Thai Melayu, Thai, Target, and International Culture respectively. The teachers were ready to teach Thai Melayu Culture the most because they belong to the culture and they were most conversant in it. This is congruent with Cortazzi and Jin's (1999) view that teachers will be most confident about the cultures of which they have background knowledge. Such reason probably explains the finding that the teachers are secondly confident to teach Thai Culture.

The mean value of teacher confidence in teaching Target Culture is higher than that of the International Culture because almost every teacher got a degree of English. They might be exposed to information about Target Culture rather than International Culture when they were students. In addition, the scope of Target Culture and International Culture seemed too much different. That is because Target Culture includes cultures of a few countries while International Culture means cultures of many different countries in the world. Moreover, it is much easier for the teachers to access to information of Target Culture when compared with International Culture; for example, textbooks mostly contain Target Culture (Charise, 2007; Jahan and Roger, 2006; Kumaravadivelu, 2006; Martin and Kamsiah, 2003), and media coverage of Target Culture is prevalent in Thailand. In this study, the teachers also mentioned that they usually compare Target Culture with Thai Melayu Culture to raise students' awareness of their identity and to have a clearer picture of new cultural information. This is in line with the new notion of teaching English as an international language in which it is imperative for language learners to invest the Target Culture in order to organize and reorganize language learners' own identity, and to relate the identity to the social world (Passrson, 1977 cited in Norton, 2000).

When teacher confidence in teaching cultural content in three different cultural dimensions were concerned, findings in Table 2 show that the teachers were most confident to teach cultural products followed by cultural practices. This is obvious because cultural products and practices are more concrete than cultural perspectives and they create a much clearer picture of a culture which is different from students' own culture. So, it is easier for the teachers to address cultural products and practices in class. Nonetheless, it should be noted that the teachers mostly showed the highest extent of confidence in teaching cultural products because, when compared with cultural practices, cultural products require less detail to talk about. It needs less time and material to make sure that students understand a cultural product than a cultural practice.

When the relationship between teacher perceptions of and confidence in teaching cultural content in Islamic private schools in five southern border provinces of Thailand were concerned, teacher perceptions of teaching cultural content from each source and in each dimension were shown positive. They agreed to teach cultural content from each source and in each dimension, especially perspectives and practices of Thai Melayu Culture, and perspectives of Target Culture. When teacher perceptions of teaching cultural content from each source was rank ordered, it was found that teachers perceived Thai Melayu Culture as the first culture to teach in English courses, followed by Thai and Target Culture, and International Culture respectively. In terms of cultural dimension, cultural perspectives were perceived by the teachers as the most

important cultural dimension to teach in their English courses, and cultural products as the least important cultural dimension.

When teacher confidence in teaching cultural content from each source and in each dimension was concerned, teachers positively showed their confidence in the same extent. However, teachers were most confident to teach Thai Melayu Culture, along with Thai, Target, and International Culture respectively. In terms of cultural dimension, the teachers were most confident to teach cultural products and practices in their English courses.

4.3 The Relationship between Teacher Perceptions of and Confidence in Teaching Cultural Content in English Courses

Table 3 shows that overall in terms of cultural sources, there was a weak positive relationship between teacher perceptions of and confidence in teaching cultural content in English courses. Such relationship is significant at the 0.01 level.

In details, when cultural dimensions are considered, it was found that there was a little positive relationship between teacher perceptions of and confidence in teaching Thai and Thai Melayu cultural products as well as practices and perspectives of Target Culture at the significant level of 0.01. In addition, there was a weak positive relationship between teacher perceptions of and confidence in teaching practices of Thai Culture, practices and perspectives of Thai Melayu Culture, as well as products and perspectives of International Culture at the significant level of 0.01.

Although the relationship between teacher perceptions of and confidence in teaching cultural content in English courses in this study is not strong, it is worth pointing out that overall such relationship in teaching Thai Melayu cultural content tends to be the strongest among all cultural sources. 'Sense of belonging' might be the key word to explain this finding. The teachers are from Thai Melayu Culture. They are knowledgeable in it. This explains the relationship between teacher perceptions of and confidence in teaching cultural content in English courses found in the study. Besides, the students also belong to Thai Melayu Culture. Therefore, it is very practical to address and build on Thai Melayu Culture in English courses in the context of southern border provinces of Thailand where the majority of people belong to Thai Melayu Culture. Furthermore, according to the interviews, the teachers would like to pass on local wisdom and beliefs to their students so that they, the students, appreciate their own identity.

Table 3: Correlations between Teacher Perceptions of and Confidence in Teaching Cultural Content in English Courses

Perceptions		Confidence	Source Culture								Target Culture				International Culture				
			Thai Culture				Thai Melayu Culture												
			PD	PT	PS	Total	PD	PT	PS	Total	PD	PT	PS	Total	PD	PT	PS	Total	
Source Culture	Thai Culture	PD	.26**																
		PT		.34**															
		PS			-.08														
		Total				.30**													
	Thai Melayu Culture	PD					.18**												
		PT						.33**											
		PS							.36**										
		Total								.45**									
Target Culture		PD											-.09						
		PT												.27**					
		PS													.28**				
		Total														.35**			
International Culture		PD													.30**				
		PT														-.06			
		PS															.30**		
		Total																.30**	

** Correlation is significant at the 0.01 level (1-tailed).

Note: PD = cultural products, PT = cultural practices, PS = cultural perspective

5. Conclusions and Implications

Teacher perceptions of teaching cultural content from each source and in each dimension were shown positive. They agreed to teach cultural content from each source and in each dimension, especially perspectives and practices of Thai Melayu Culture, and perspectives of Target Culture. When teacher perceptions of teaching cultural content from each source was rank ordered, it was found that, within the same range, the teachers perceived Thai Melayu Culture as the first culture to teach in English courses, followed by Thai and Target Culture as the second culture, and International Culture as the last culture to teach in their English courses. In terms of cultural dimension, cultural perspectives were perceived by the teachers as the most important cultural dimension to teach in their English courses, and cultural products as the least important cultural dimension.

When teacher confidence in teaching cultural content from each source and in each dimension was concerned, the teachers positively showed their confidence in the same extent. However, they were most confident to teach Thai Melayu Culture, along with Thai, Target, and International Culture respectively. In terms of cultural dimensions, the teachers were most confident to teach cultural products and practices in their English courses.

The relationship between teacher perceptions of and confidence in teaching cultural content in English courses was mostly weak, but positive. However, the relationship between teacher perceptions of and confidence in teaching Thai Melayu cultural content is the strongest among all cultural sources.

The results of this study show that International Culture was considered by the teachers as, within the same range, the least important cultural content to teach in their English courses and they felt least confident to teach it when compared with other cultural sources. From the perspective of teaching English as an international language, the teachers should be made aware of the importance of including International Culture in English language pedagogy in this new era. There should be cultural learning experiences provided for teachers, such as seminars on cultural knowledge, intercultural communicative competence, teaching approaches for cross-cultural understanding, and cultural exchange programs which can be held both in Thailand and abroad. Definitely, financial supports are highly needed to accomplish the activities.

Then, which cultural dimension should be highlighted first? This study found that cultural perspectives was perceived as the first cultural dimension to teach in English courses, but the teachers had least confidence to talk about it due to their lack of cultural information and resources. Therefore, teachers should be offered the activities mentioned above to learn a wide variety of cultures concentrating on cultural perspectives.

To build our young generation for cross-cultural understanding, the notion of teaching English as an international language should be highly considered. No doubt, teachers of English play a great role to achieve it. Therefore, it is necessary to put the greatest effort to boost their ability to teach English as an international language.

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APPENDIX 7

Results from Semi-structured Interviews

Table 1: Teacher Perceptions of and Confidence in Teaching Cultural Content in English Courses in Islamic Private Schools

Sources	Perceptions (Frequency)				Confidence (Frequency)			
	Neutral	Products	Practices	Perspectives	Neutral	Products	Practices	Perspectives
Source Culture								
Thai Culture	1	1	8	1	0	0	0	0
Thai Melayu Culture	5	7	17	12	0	0	0	0
Target Culture	5	15	18	5	0	0	0	0
International Culture	7	9	12	5	0	0	0	0

Table2: Approaches to Teaching Cultural Content in English Courses

Approaches	Frequency	Percentage
Comparing and contrasting	18	35.29
Familiarizing cultural content	14	27.45
Students searching for cultural information	4	7.84
Addressing teachers' cultural experiences	4	7.84
Inserting Thai Melayu Culture when other cultures are mentioned	4	7.84
Justifying through Islamic teaching	3	5.88
Replacing unacceptable cultural content with acceptable one	1	1.96
Teaching through songs	1	1.96
Role plays	1	1.96
Students expressing their own cultural experiences	1	1.96

Table 3: Influences on Teacher Perceptions of Teaching Cultural Content in English Courses

Influence: Perceptions	Frequency	Percentage
ASEAN community	11	15.28
Textbooks	10	13.89
Facilitating English learning	9	12.50
Enabling students to appropriately adjust themselves in intercultural situations	9	12.50
National curriculum	8	11.10
Widening students' world vision	6	8.32
Making students appreciate their identity	5	6.93
Cross-cultural understanding	4	5.56
Enabling students to differentiate different cultures	4	5.56
Linguistic intelligibility	3	4.17
Native norms	2	2.78
Being brave to use English	1	1.39

Table 4: Influences on Teacher Confidence in Teaching Cultural Content in English Courses

Influence: Confidence	Frequency	Percentage
Searching for cultural information before teaching	19	55.88
Personal cultural experiences	9	26.47
Islamic teaching	4	11.76
School settings	2	5.88

Table 5: Teacher Perceptions of English as an International Language

Perceptions of English as an International Language	Frequency	Percentage
English is a universal language.	19	100

Table 6: Teacher Perceptions of the Relationship between Culture Teaching and English as an International Language

The Relationship between Culture Teaching and English as an International Language	Frequency	Percentage
Enabling students to appropriately adjust themselves in intercultural situations	6	40.00
Enabling students to convey their own culture to the world	3	20.00
Enabling students to live harmoniously	3	20.00
Enabling students to use English in intercultural situations appropriately	2	13.32
Making students realize world Englishes	1	6.67

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