



**EXPLORING INTERCULTURAL COMMUNICATION
COMPETENCE PERCEPTIONS AND INTEGRATION
INTO CLASSROOM PRACTICES OF CHINESE
ENGLISH TEACHERS AT A CHINESE
MIDDLE SCHOOL IN SHANXI**

**BY
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Abstract

The recognition of intercultural communication competence (ICC) has prompted the Chinese government to require teachers of English to acquire it so as to develop their students. This study explored the extent to which Chinese English teachers perceived their ICC and integrated it into classroom practices. Forty-seven teachers purposively recruited from a middle school in Shanxi assessed their ICC through a questionnaire; then five of them voluntarily participated in semi-structured interviews. To a very high extent, they thought they had the ability to understand and respect the excellent cultural traditions of other countries, communicating and interacting with people from different cultural backgrounds, and adapting to the needs of China's social, economic, and technological development and international interactions. They also thought they integrated ICC into classroom teaching to a very high extent, providing cultural activities and timely feedback to their students. These findings fulfilled the Chinese government's policy and implied that the levels of their ICC perceptions and integration were influenced by their self-improvement activities during leisure time and the advanced teaching facilities provided by the school. The same study can be replicated in other middle schools where they can promote their teachers' positive attitudes toward developing and teaching ICC.

(Total 133 pages)

Keywords: Intercultural Communication Competence, Perceptions, Intercultural Teaching in English Classroom, Chinese English Middle School Teachers

Student's Signature.....

Thesis Advisor's Signature.....

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Chapter 1

Introduction

This chapter introduces the background of this study, the statement of the research problem, the research objectives, the research questions, the definitions of terms and the significance of the research.

1.1 Background of the Study

With the acceleration of technological progress and globalization, the advent of the economic and information age has promoted communication and cooperation among people around the world, and the reality is that intercultural foreign language communication is increasingly needed. Ding (2020) argues that English plays an important role in communication between people from different countries or different cultural backgrounds. This phenomenon is known as intercultural communication (IC). The United States was the first country in the world to begin studying IC, and the birth of IC was marked by the publication of *The Silent Language* in 1959, a book whose author, Edward Hall, is known as the “father of intercultural communication” . *The Silent Language* was the founding work of intercultural communication theory. In 2003, Gudykunst summarized 15 different theories of intercultural communication in the field of Cross-cultural and Intercultural Communication, and the great progress in theoretical research and exploration marked the maturation of the discipline of intercultural communication (Tang, 2016).

Since English is part of the IC in many social settings, having intercultural communication competence (ICC) is necessary. The main reason is that in an era of multicultural coexistence and increasingly close communication between countries, using English to communicate can bring conflicts and contradictions due to cultural differences and differences in values if people do not have ICC (Hu & Jia, 2014). China recognizes the necessity for ICC. According to Wang (2015), China is one of the countries that obviously entered the era of socio-cultural reform from the mid to late 1950s when the Chinese government decided to implement a policy of reform and opening up, so the need for foreign communication increased during this period and the demand for English speakers was high. As a result, the Chinese government placed great emphasis on teaching English as a foreign language (EFL) from kindergarten to university.

The English Curriculum Standards for Compulsory Education clearly states that the middle school is the starting stage for cultivating students' ICC and the key stage for laying the foundation of their ICC, and that the middle school lays the foundation for cultivating English talents in line with the development of society (Chinese Ministry of Education, 2017, p. 1). As a result, studying ICC in the middle school is a critical period for students. Since English teachers are the designers and implementers of the ICC teaching process, they have a direct impact on the ICC cultivation and development of their students' ICC (Chen, 2011). Combined with the critical role of the middle school phase for developing students' ICC, it can be said that Chinese middle school English teachers have an important responsibility in the process of developing students' ICC.

With the important role of teachers in developing students' ICC, the Chinese Ministry of Education (2013, p.1) published the Full-time Middle School English

Syllabus, which defines ICC as teachers' ability to understand and respect the excellent cultural traditions of other countries, communicate and interact with people from different cultures, and adapt to the needs of China's social, economic, and technological development and international interactions. The English Curriculum Standards for Compulsory Education, released by the Chinese Ministry of Education (2017, p.17) clearly states that teachers should develop students' ICC in order to standardize the content and further specifies the requirements for Chinese teachers of English, in which all teachers are required to impart knowledge of both English language and culture to their students (Chinese Ministry of Education, 2017, p. 31).

According to the requirements set forth in the English Curriculum Standards for Compulsory Education released (2017), Chinese teachers teaching EFL must have a rich and solid knowledge of English language and culture in order to teach their students. Such knowledge basically gained from the required courses they took at the university level, such as 'Basic English', 'English Composition', 'Translation Theory' and 'Practice, History of Literature' and 'Selected Literary Works of Major English-speaking Countries', and 'National Conditions of Major English-speaking Countries' (Dong, 2020; Ge & Zhang, 2021). These courses not only expand their knowledge of the English language and English culture, but also foster a sense of respect for the culture. It can be assumed that Chinese teachers of English would be competent in IC to an extent. In addition to the courses taken at the university, reading cultural books, experiences in studying abroad and attendance in ICC related trainings are self-improvements to expand their knowledge of English culture (Dong, 2020; Ge & Zhang, 2021), but it is only their choice, not by force or requirement.

About the cultural knowledge of English that the Chinese teachers need to teach, The English Curriculum Standards for Middle School, released by the Chinese Ministry of Education (2017, p.9), by the Chinese Ministry of Education (2017, p.9), clearly states that students are taught English culture, which refers to the history, geography, customs, traditions, lifestyles, literature and arts, norms of behavior, and values of English-speaking countries. Among them, English cultural refers to cultures of people who use English as native language, second language and foreign language in which in the Inner Circle, the Outer Circle and the Expanding Circle (Kachru, 1985).

It is worth noting that Chinese teachers of EFL must possess ICC by having knowledge and need to be sensitive, insightful, and adaptable to different cultures. They need to have the positive attitude towards different cultures in addition to intercultural knowledge, because the positive attitude is a prerequisite for achieving ICC (Byram, 1997). In addition and most importantly, cultural critical awareness is also something that they should have. This is because cultural critical awareness helps them to conduct IC in an open, flexible, and effective manner and to achieve a sense of self-identity in the IC process (Byram, 1997). Thus, it can be seen that cultural critical awareness can help them to rationalize the differences between their own culture and other cultures so that they can better adapt to the evolving society. In general, knowledge of English language and culture is an important part of the ICC for Chinese teachers of EFL, but their cultural critical awareness, i.e., their ability to look at different cultures objectively, rationally, critically and openly, is also an integral part of their ICC.

Even if Chinese English teachers are able to perceive ICC to a great extent, this does not mean that Chinese EFL teachers are able to develop ICC in their students,

because they should also integrate ICC into their classroom practices during the actual teaching process. As argued by Byram (2017, pp. 44-48), foreign language teachers should understand what knowledge is and thus really have to master it; information is not knowledge, they have to understand the meaning this information carries. They should not have the illusion of being completely proficient in foreign cultures, but rather have the idea of studying them. In other words, Chinese EFL teachers' focus is not just on imparting knowledge of foreign cultures, but on developing attitudes and skills, as well as critical thinking in their students.

In addition to clarifying the teaching focus of Chinese EFL teachers when conducting ICC classroom practices, Byram (2017, pp. 102-116) suggests that foreign language teachers also need to develop practical educational goals based on their own students' learning characteristics in order to help them to be competent in IC. Educational goals do not have to be all-encompassing, but they must pursue achievability, innovative teaching methods, and active exploration of assessment methods. This will lead Chinese EFL teachers to integrate ICC into their classroom teaching practices. Therefore, Chinese EFL teachers should develop appropriate teaching objectives and methods based on students' learning characteristics, and develop scientific assessment methods to provide timely feedback on students' learning. It can be said that the extent to which teachers perceive ICC and integrate ICC in their classroom teaching practices will have a great impact on students' ICC.

In view of the importance of teachers' ICC and ICC integration into classroom practices mentioned above, it is essential to measure both. According to Arasaratnam-Smith (2017), most researchers advocate a mixture of quantitative and qualitative methods to assess ICC, where the instruments used for quantitative assessment need to include different variables related to ICC and a measure of ICC

itself. Qualitative assessments use instruments that require participants to express their thoughts and feelings. In contrast, most empirical studies on ICC rely only on self-assessment using research instruments for reasons including the availability of participants, ease of data collection, and availability of appropriate assessment techniques. Therefore, to ensure that the participants in this study were available and reliable, the researcher used a questionnaire for the quantitative instrument and a semi-structured interviews for the qualitative instrument to help teachers self-assess their ICC and ICC integration into classroom practices.

1.2 Statement of the Research Problem

As China's ties with other countries become more frequent, especially with the accelerated development of social informatization, more and more people are becoming involved in ICC, and since teachers' perception of ICC and ICC integration into the classroom are key to developing students' ICC, and since ICC and intercultural classroom teaching are gaining great recognition in China, many related studies have been conducted. However, only Liang (2019) and Li (2019) studied students' ICC based on Byram's (1997) ICC model. The others conducted studies based on different ICC models. In fact, Liang (2019) and Li (2019) studied the same objectives with middle school students in different contexts. The former took place in Jiangsu Province, the latter in Sichuan Province. Although their studies were conducted in different contexts, their findings were not different in that the middle school students had a low level of ICC and that their Chinese teachers of English did not include English-speaking cultures when they taught English in the classroom. These findings implied that the Chinese teachers of English in those studies may neither perceive ICC nor ICC integration into classroom practices required by the Chinese government.

In the study on ICC in Chinese teachers of English, two research by Xu (2018) and Tu (2020) that used Byram's (1997) ICC model were found. Both of them conducted their studies in different middle schools. The former took place in Chongqing and the latter in Huanggang. Although their studies were conducted in different contexts, there were similarities in their findings that Chinese teachers of English did not have high levels of perceive ICC. Their studies of teachers' own ICC provided strong empirical evidence for this present study, which demonstrated that teachers did not have a comprehensive understanding of ICC and that teachers' own ICC were lacking and needed improvement. Therefore, teachers' ICC is in need of researchers' attention.

The above study shows that there are still some gaps in the research on the ICC of Chinese middle school teachers of English in China. This research used Byram's (1997) ICC model and the ICC in the English teaching guidelines issued by the Chinese Ministry of Education (2013) to study Chinese middle school English teachers' ICC and ICC integration into classroom practices. Byram's (1997) ICC model contains five elements: attitude, knowledge, translation and communication skills, discovery and interaction skills, and critical cultural awareness. The model is one of the most influential models in the field of ICC research and has important practical and theoretical value (Liu, 2021). The model explicitly attributes the development of ICC to instructional goals (Li, 2017). Byram (1997) argues that teaching incorporates communicative competence based on language learning and education is the core of ICC, and the ultimate goal of foreign language learning is to develop competent intercultural communicators. Therefore, the model is applicable to educational aspect of the study. More importantly, the model is easy to operationalize and has important implications for measuring ICC and improving

foreign language teachers' instructional processes (Wu, 2014). Therefore, Byram's (1997) ICC model is appropriate for this study.

The researcher chose Yuci Second Middle School in Jinzhong City, Shanxi Province as the site of this study because it was a key model middle school in this province. It had advanced teaching facilities that provided a good teaching environment for teachers. English teachers at this school may or may not possess ICC and integrate ICC integration into their classroom practices despite the fact that the Chinese government has require them to have solid and deep knowledge of ICC so as to pass it onto their students.

1.3 Research Objectives

The objectives were to investigate the following:

1.3.1 Chinese teachers of English at Yuci Second Middle School perceived their ICC.

1.3.2 Chinese teachers of English at Yuci Second Middle School integrated ICC into their classroom practices.

1.4 Research Questions

The investigation has the following two research questions:

1.4.1 To what extent did Chinese teachers of English at Yuci Second Middle School perceive ICC?

1.4.2 To what extent did Chinese teachers of English ICC integrate into their classroom practices at Yuci Second Middle School?

1.5 Research Framework

This study was designed to explore the ICC perceptions and integration into classroom practices of Chinese English teachers at Yuci Second Middle School as required the Chinese government as seen in Figure 1.1. The degrees of their perceptions of ICC varied due to the assumption from the compulsory courses they took and passed at the university as well as those self-improvements (i.e. reading cultural books, experiences in studying abroad and attendance in related ICC trainings) they chose to do in their free time. They may or may not integrate ICC into classroom teaching.

Figure 1.1 showed the framework of this research.

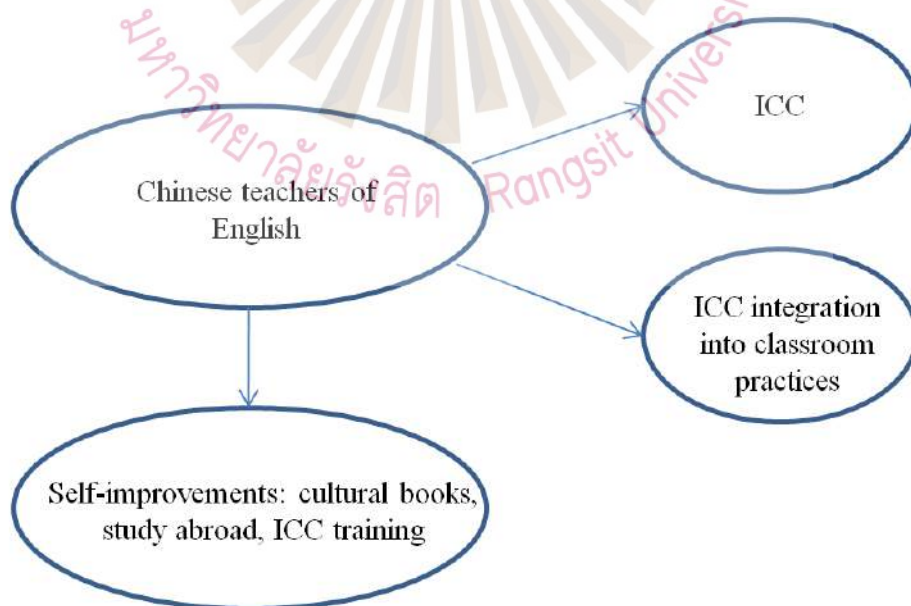


Figure 1.1. Chinese English teachers' ICC and integration into classroom practices

1.6 Definitions of Terms

ICC

ICC refers to teachers' ability to understand and respect the excellent cultural traditions of other countries, communicate and interact with people from different cultures, and adapt to the needs of China's social, economic, and technological development and international interactions.

ICC perceptions

ICC perceptions refer to Chinese English teachers' personal views on ICC which consists of four elements: attitude, knowledge, skills, and awareness.

1) Attitude refers to Chinese English teachers' curiosity and openness about the English-speaking peoples' cultures and willingness to view their own culture and others' positively (Byram, 1997, p.50). The English-speaking peoples are those from the Inner Circle, the Outer Circle and the Expanding Circle.

2) Knowledge refers to Chinese English teachers' understanding of their own culture and the English-speaking peoples' cultures including history, geography, customs, traditional habits, lifestyles, behavioral norms, cultural values, literature and arts (Byram, 1997, p.51).

3) Skills refer to Chinese English teachers' ability to use their cultural knowledge to interpret different cultural phenomena and to discover new cultural knowledge when socially interacting with the English-speaking peoples. (Byram, 1997, pp.37-38).

4) Awareness refers to Chinese English teachers' ability to value cultures of their own and of the English-speaking peoples' (Byram, 1997, p.53).

ICC integration into classroom practices

ICC integration into classroom practices means Chinese teachers of English integrate ICC in the classroom with cultural appropriate activities and timely feedback suitable for their students' learning characteristics to develop them in the following areas:

- 1) positive attitudes toward different cultures.
- 2) cultural knowledge of Chinese and of the English-speaking peoples.
- 3) interpreting and discovering skills.
- 4) awareness of intercultural uniqueness.

A Chinese Middle School in Shanxi:

The study took place at Yuci Second Middle School in Shanxi, China, a key local middle school, a model middle school in Shanxi Province, and one of the largest, most advanced and beautiful complete middle schools in the province. The school has an adequate teaching staff and is experienced in teaching.

1.7 Significance of the Research

By exploring the extent to which Chinese English teachers at Yuci Second Middle School in Jinzhong City, Shanxi Province perceived their ICC and integrated it into classroom practices, the results can be beneficial for other middle schools in different regions of China where Chinese English teachers appear to be less motivated to develop their ICC or positive attitudes towards other cultures, cultural

knowledge or an understanding of their own culture and of others, skills in interacting with foreigners and dealing with cultural differences, and awareness of cultural values of Chinese culture and of others. The schools may consider providing them with ICC training, more opportunities to attend short IC courses abroad and better teaching facilities. With this provision, their Chinese English teachers may have more motivations to develop their ICC through self-improvement in their free time, and integrate ICC into classroom teaching.



Chapter 2

Literature Review

This chapter presents related literature review on intercultural communication competence and language and culture teaching. It includes the development, concepts and models of intercultural communication competence, integrating ICC into classroom practices and related studies.

2.1 Development and Definition of Intercultural Communication Competence

Intercultural communication (IC) originated in the United States in the mid-19th century and flourished in Europe and Asia in the 1980s and 1990s. Gudykunst (1988) proposed that IC is a process of meaningful interaction between individuals with different cultural backgrounds. Jia (1997) proposed that if one considers various degrees of communication as IC, it would encompass inter-ethnic communication, inter-racial communication, communication among different groups in the dominant culture, and international IC. Hu (1999) mentions that IC is interpersonal communication and the people involved in it must come from different cultural backgrounds. Samovar (2000) argues that IC represents the transfer of information in different cultures and it involves communication between people from various cultural backgrounds. Therefore, it also implies comparison between different cultures. In conclusion, most scholars and professors tend to define IC as the mutual communication between people from different cultures. Since then, more and more people have realized that the purpose of learning a foreign language is not to master its use but to know how to use it properly, hence the emergence of ICC

(Ding, 2019). Thus scholars from various countries have studied ICC from different perspectives according to their own research needs.

From a psychological perspective, Ruben (1989) defines ICC as the ability to meet one's own needs and achieve goals and expectations in the process of communicating with others in other languages. From a linguistic perspective, Spitzberg (1994), defines ICC as the ability to adapt and adjust to language and environment to ensure the achievement of communicative purposes. This perspective is an important development in the field of ICC research because it goes beyond the limitations of psychological research and begins to be studied from a linguistic perspective.

From a foreign language teaching perspective, Byram (1997) defines ICC as requiring learners to transcend the limitations of their native language and target language and their corresponding specific cultures, to understand a variety of different ways of thinking and living, and to develop flexible, multiculturally appropriate communicative competence with an open, critical mind. Byram (2017, p.110) considers ICC as a foreign language teacher's essential skill because it helps them to improve their overall competence in teaching skills, which include: pedagogical skills, intellectual skills, critical assessment skills, and the ability to master emotions.

From the perspective of linguistic communication, Lynch and Hanson (1992) consider ICC as the ability of an individual or organization to communicate effectively in different cultural contexts and emphasize the respect and recognition of the different cultures involved in communication by individuals and organizations. Samovar and Porter (2004) consider ICC as the ability to

communicate with people who have different cultural symbols, but both parties can still ensure smooth communication. From a behavioral dynamics perspective, Lusting and Koester (1999) view ICC as the ability to communicate effectively and contextually appropriate, driven by motivation. The definitions of ICC mentioned by Samovar and Porter (2004) and Lusting and Koester (1999) emphasize the role of cultural knowledge and context, and recognizes that a central part of the concept is to ensure that effective communication occurs successfully.

In the 1990s, IC received attention and attempted to develop various new theories in the Chinese foreign language teaching community. For example, Hu and Gao (1997) published *Foreign Language Teaching and Culture*, in which they discussed the meaning of culture, the importance, purpose, content and methods of developing ICC. They also show that the focus of foreign language teaching for students' ICC is to help students develop cultural sensitivity and the ability to deal with cultural diversity in order to improve the cultural quality of the whole country. Jia (1997) considered ICC as the ability of people to use their linguistic and cultural knowledge accurately and appropriately to communicate appropriately and effectively with people of other cultures. He believes that ICC includes the basic communicative competence system, the emotional and relational competence system, the plot competence system, and the communicative strategy system. The basic communicative competence system includes the verbal and nonverbal behavioral competence, cultural competence, mutual interaction competence, and cognitive competence that people should have in order to communicate effectively; the affective and relational competence system includes empathy and the communicator's ability to use correct communicative strategies in communication; the affective competence system includes the general ability to follow the logic of the plot and the ability to go beyond and change the rules that one is used to

following; and the communicative strategy system includes the general ability to follow the logic of the plot and the super The communicative strategy system includes a series of remedial strategies that are used when the communicator fails to achieve the communicative purpose or makes a communicative mistake due to deficiencies in language or pragmatic skills.

According to Wen (1999), ICC is a dynamic concept that is constantly being discussed and improved. The communicative competence is composed of linguistic competence, pragmatic competence and strategic competence. Intercultural competence is composed of three important components: intercultural sensitivity, inclusiveness, and flexibility. Lei (2003) defines ICC as the ability to interact with people from different cultural backgrounds, and Hu (2005) defines ICC as the ability to negotiate differences in the process of communication and to agree on communication goals.

The Chinese government believes that in order to face modernization, face the world and the future, to focus on cultivating students' innovative spirit and practical ability, and to meet the need to improve the quality of English teaching in general, English teaching must actively promote the improvement of teaching methods and strive to improve the quality of teaching. The Chinese Ministry of Education (2013) released the Full-time Middle School English Teaching Curriculum. In it, ICC is defined as teachers should understand and respect the excellent cultural traditions of other countries, communicate and interact with people from different cultural backgrounds, and adapt to the needs of China's social, economic, and technological development and international interaction.

According to Sun and Zhao (2015), ICC is the ability of people from different cultural backgrounds to interact with each other and to follow the principle of language adaptation to the environment and relationship, so that the purpose of the interaction can be achieved. Among them, ICC includes three parts: correctly identifying and understanding the behavioral functions of different cultures; being familiar with people's habits and speech in different cultural backgrounds; and being familiar with the connotative and extended cultural meanings of English words.

In summary, it can be seen that ICC has been extensively defined by many scholars. And the definition of ICC in this study adopted the definition of ICC by the Chinese Ministry of Education. Since the introduction of compulsory education in China, the English syllabus has been revised and improved with the development of society and the improvement of national literacy. The Chinese Ministry of Education defined ICC in the Full-time Middle School English Syllabus released in 2013, this ICC definition used in this study. The release of this document demonstrates the importance that the Chinese Ministry of Education places on English education in secondary schools and serves as a guide for the development of teachers' personal competencies and daily teaching.

2.2 Intercultural Communication Competence Model

Many ICC models exist in academia. For example, Spitzberg and Cupach (1984) were the first to delineate the components of ICC, including three elements, namely knowledge, motivation, and skills. Knowledge refers to the theories required for appropriate and effective communication; motivation refers to the emotional component of ICC, while skills refer to the awareness of acquiring information and the ability to understand it. Fantini (1994) covers three dimensions of ICC: the ability to establish and maintain cooperative relationships; the ability to

communicate in a way that minimizes loss or misunderstanding; and the ability to meet common needs or obtain common benefits through cooperation. He identified four dimensions of ICC: knowledge, positive attitudes, skills, and awareness. He also describes three stages of ICC: tourist, intercultural professional and intercultural expert, which represent the different requirements for ICC and provide a reference for developing and analyzing ICC.

Deardorff's (2006) ICC pyramid model emphasizes the process orientation of ICC and emphasizes that learners enter the framework from different levels, depending on their existing level of ICC. The proposed ICC framework consists of four dimensions: attitudes, knowledge and understanding, internal outcomes, and external outcomes, considering the motivation, knowledge, skills, cultural context, and communicative outcomes of both parties, building on the cultural context in which both parties maintain an ongoing relationship. The development of attitudes should be an important component of ICC and argues that scholars should further explore the definition of ICC and how to effectively develop and assess it. In this model, the most basic and fundamental aspect of ICC is attitude, which Deardorff defines as openness, respectful regard for all cultures, and curiosity and discovery. Deardorff does not emphasize the general ICC. Instead, Deardorff emphasizes the skills that make up ICC: knowledge of others; knowledge of self; skills of interpretation and connection; skills of discovery interaction; valuing the values, beliefs, and behaviors of others; and relativized self.

In addition, Kim (2014) proposed that cognitive, affective, and behavioral abilities together constitute the ICC, and the three are closely related, influencing each other inseparably. Guo (2016) proposed a framework of ICC consisting of four dimensions including personality traits, communication skills, psychological

adaptation, and cultural awareness. At the same time, he argued that the importance of developing ICC reflected on the fact that ICC could help people overcome communication barriers due to cultural differences.

Yang and Zhuang (2007) argued that ICC included four systems: global awareness, cultural adjustment, knowledge, and communication practices. Scholars tended to have different understanding of ICC factors due to different disciplinary backgrounds. Chen and Starosta (2007) also discussed the dimensions and components of ICC. They claimed that ICC consists of four dimensions and each dimension has four components. These four dimensions were personal attributes, communication skills, psychological adaptation, and cultural awareness.

Byram (1997) argues that learners with high levels of ICC need to include a range of intercultural knowledge, intercultural behaviors, and intercultural awareness. Intercultural knowledge, socio-cultural knowledge of one's own country and other countries, knowledge of interactions from a social and personal perspective. Intercultural knowledge refers to socio-cultural knowledge about one's own country and other countries, knowledge of interactions from social and personal perspectives. Intercultural behavior refers to the learner's ability to interpret a document or event from another culture, and relate it to his or her own culture; the learner's ability to acquire new knowledge of cultures and cultural practices, and to manipulate knowledge, attitudes, and skills within the constraints of real-time communication. Intercultural awareness refers to the ability to critically evaluate one's own and other cultures' and countries' perspectives, practices, and products according to explicit criteria.

Byram used Hyme's (1972) and van EK's (1986) research as a starting point to develop an ICC model from the perspective of language teaching and culture teaching. Byram's (1997) ICC model is considered one of the classic theories (Deardorff, 2006; Zhong & Fan, 2013; Liu & Hu, 2013; Gao, 2014). Byram's (1997, p. 34-43) ICC model contains four constituent elements: attitude, knowledge, skills, and awareness. Attitude, represents the learner's curiosity and openness, as well as the willingness to give up suspicion of other cultures and believe in their own. It means that the learner avoids self-righteousness, that the learner does not believe that his or her beliefs and behaviors are uniquely correct, and that the learner sees things from an outsider's point of view. Knowledge refers to the knowledge of social groups, social products and social practices in their own country and in the countries of their interlocutors. It follows that knowledge can be seen as having two main components: the sum of abstract knowledge about social processes and concrete knowledge about the realization of these processes in interaction. Skills refer to the ability to understand the documents and events of another culture, to interpret it and relate it to one's own culture, and to acquire new knowledge of a culture's production and cultural practices. Awareness is the ability to value their own and other cultures' and countries' practices and products.

Byram's (1997) ICC model is relevant to foreign language teaching and learning (Liang, 2019). Therefore, teachers should first guide students to understand and acquire intercultural knowledge, intercultural behaviors, and intercultural awareness in the process of learning English. Second, students need more opportunities to develop interpretive and connective behaviors in order to avoid misunderstandings about intercultural and knowledge, intercultural behaviors, and intercultural awareness in the process of learning English. Finally, developing ICC requires developing them to identify differences and similarities between cultures

and helping them to accept and appreciate different cultures in order to achieve successful communication. According to Byram (1997), people with ICC possess knowledge and social identity about one or more cultures and have the ability to recognize and understand people from other cultural environments without relevant preparation. The success of intercultural communication lies in the effectiveness of information exchange and the maintenance of interpersonal relationships. In other words, ICC is reflected in the establishment of good interactions across linguistic and cultural differences.

Researchers in different countries applied Byram's (1997) ICC model to design their research tools in their studies, for example, as a framework for a collaborative distance learning project in English-speaking universities in Lebanon (Ayon, 2016) and as a tool to analyze multimodal teaching materials (Benavides, 2019). In Thailand, Singhanat and Anyada. (2020) studied 26 Thai hotel interns' ICC with five domains, namely, knowledge, skills to interpret and relate, skills to discover and interact, attitudes, and critical cultural awareness. In Italy, Helm and Guth (2010) adapted Byram's (1997) ICC model into an online language learning environment by adding new literacy competencies to enable learners to take on key responsibilities as active citizens in a globalized digital world.

In this study, Byram's (1997) ICC model was applied to investigate ICC in Chinese teacher of English at Yuci Second Middle School. His four ICC elements, attitudes, knowledge, skills, and awareness were included in the study because the model was constructed from the perspective of language and cultural teaching, it is important for measuring foreign language teachers' ICC and improving foreign language teachers' teaching processes.

2.3 Integrating Intercultural Communication Competence into classroom practices

In the past three decades, there has been a richer understanding of the relationship between language and culture: language and culture are interactive and interdependent (Zhou, 2021). Culture and language are closely related, language is the carrier of culture, and culture is deeply rooted in language. Language can transmit a wealth of cultural knowledge. Through the use of language, people are able to approach and understand the values, beliefs, and ideas embedded in culture. Therefore, without cultural knowledge, it is difficult to understand the meaning of language (Zhang, 2012). In addition to this, language is the most important communication tool for human beings; language is closely related to thinking, is a tool for thinking, is a direct expression of thinking, and is one of the essential characteristics that distinguish human beings from other animals (Li, 2021).

Based on the inseparable nature of language and culture, Zhou (2020) argues that the ultimate goal of foreign language learning should not only be to achieve proficiency in the language, but learners should also learn the culture behind the language so that learners can use it more accurately and appropriately. In addition, the humanistic nature of language determines that foreign language teaching can and should take on the important task of developing humanistic literacy in learners. In other words, it is the ability of learners to interact and relate effectively with people from different cultural backgrounds in a positive and egalitarian manner. This requires foreign language teachers to teach both language and culture to their students.

In general, the inclusion of cultural instruction in language teaching is beneficial in developing students' cultural awareness, which helps learners to learn the language better, and good cultural awareness is the key to improving ICC (Zhou, 2020). Cultural awareness is a perception of language use and communication that is influenced by behaviors related to the cultural context (Tomalin, 1993). Zhao (2007) argues that cultural awareness is a conscious and active cognitive activity, which is a way for people to comprehend the connotation of culture while learning a language, to receive culture, and to implicitly internalize an emotion of pursuing culture.

As for the development of cultural awareness, Liu(2020) argues that learners can develop cultural awareness through the study of foreign language courses. Cultural awareness not only enables learners to have a certain understanding of the basic situation of the target country and the culture embedded in the language, but also enables learners to understand the differences of different cultures through learning and eventually deepen their understanding of their own culture, and may even help their own culture to go global. According to Zhu and Yuan (2018), learning English as a foreign language course is a gradual process that does not happen overnight and requires learners to accumulate slowly little by little in order to achieve something, and the cultivation of cultural awareness is not the same as simple language knowledge learning, which cannot be internalized and absorbed by learners in a short period of time. Therefore, the cultivation of cultural awareness is a long process of penetration.

The development of cultural awareness requires teachers to teach students about culture. In the 21st century, with the globalization of the world economy, the development of social and cultural diversity and the rapid development of high-tech information technology, theories, principles and methods of culture teaching have

been rapidly developed. With the development of IC, people realize that cultivating students' ICC is the fundamental purpose of foreign language teaching, and have a deeper understanding of the significance of cultural teaching, and the cultivation of cultural awareness has gradually become one of the main curriculum objectives of foreign language teaching in many countries (Li, 2019).

In the late 19th and early 20th centuries, the French educationalist Gouin (1880) published *The Art of Language Teaching and Learning*, in which he proposed that cultural teaching was an integral part of language teaching and clarified the important role of cultural teaching in language teaching. In 1918, the *British Journal Modern Studies* introduced cultural teaching and emphasized that second language education is to enable learners to better understand the target language country and its cultural life. The early way of teaching culture in Europe was the appreciation of literature. After the establishment of the European Union, a series of large-scale and long-lasting language teaching reforms were carried out in Europe, which led to a boom in promoting the integration of culture and language teaching. According to Byram (2008), cultural teaching includes not only the study of foreign cultures and familiarization with the politics, economy, history, habits and customs contained in them, but also the study of national cultures to increase pride in one's own nation. The role of English teaching is not limited to instrumentality, but should be the cultivation of humanistic literacy. The goals of language teaching should be consistent with the goals of civic education.

Culture teaching in Europe predates that in the U.S. (Wang, 2015). In the 1960s, the foreign language teaching community in the U.S. began to focus on culture teaching (Wang, 2015). Nelson Brooks (1964) emphasizes that culture teaching should permeate the whole process of language teaching and progressively adopt

different teaching methods at different stages (Zhang, 2007). Kramsch (1999) argues that culture teaching must enable students to experience and understand the target culture in multiple ways, compare and contrast the target culture with the native culture on the basis of understanding, and adopt an intercultural perspective on cultural phenomena.

In order to improve the foreign language abilities of American students to meet the needs of a globalized economy, the American government established the Standards for Foreign Language Learning in the 21st Century in 1996, which summarizes the goals of foreign language learning in the 21st century into five words beginning with the letter C, namely: Communication, Cultures, Connections, Comparisons, and Communities, requires students to have the ability to engage in conversation, provide and obtain information, express emotions, and communicate ideas in a foreign language. Cultures require students to acquire and understand knowledge of the culture of the target language. Connection requires that the study of a foreign language be linked to other disciplines in order to acquire information and knowledge. Students gain information and knowledge about a foreign language and its culture, and identify obvious ideas through the information available. Comparisons require teachers to develop insight into the nature of the language and culture being studied. Students will be able to understand the nature of language by comparing the target language with the native language and the concept and content of culture by comparing the target culture with the native culture. Students will be able to use foreign languages both inside and outside of school, and to learn foreign languages as a means of enjoyment and self-enrichment so that they can become lifelong learners of foreign languages. The above 5Cs are a relatively complete system, which are interdependent, mutually reinforcing, integrated, interpenetrating, and mutually supportive, and cannot be separated. The 5Cs are not only the core

content of the Standards for Foreign Language Learning in the 21st Century, but also embody the latest theories of language acquisition and represent the direction of the reform and development of foreign language education in the 21st century. The introduction of this document not only promotes the reform of foreign language education in the United States, but also has a great reference and inspiration for the current stage of foreign language education reform in China, especially for English classroom education in China (Wang, 2017).

Similarly, in order to help Chinese students' foreign language abilities to adapt to the needs of economic globalization. China is clearly conscious of the importance of cultural awareness for English learning. The English Curriculum Standards for General Middle School (Experimental Draft) (2003, P. 3) issued by the Chinese Ministry of Education first clarified the status of cultural awareness and set out the goals and requirements for teachers to help students develop intercultural communicative awareness and basic ICC. The English Curriculum Standards for Compulsory Education released by the Chinese Ministry of Education (2011, P. 9) includes requirements for teachers to develop students' cultural awareness, which states that cultural awareness is one of the overall goals of the English curriculum at the compulsory education level. Cultural awareness includes: cultural knowledge, cultural understanding, and intercultural communication. The English Curriculum Standards for Compulsory Education follow up by clearly stating that students' exposure to and understanding of English culture is conducive to understanding and using English. In teaching, teachers should gradually expand the content and scope of cultural knowledge according to students' age characteristics and cognitive abilities (Chinese Ministry of Education, 2011, p. 17). Thus developing cultural awareness requires the integration of language teaching and cultural teaching.

In China, the first Chinese scholar to study language teaching and culture was Luo Changpei, who articulated the close relationship between language and culture in his 1950 book *Language and Culture*. In the early 1980s, Xu (1980) published *The Cultural Connotations of Vocabulary and English Language Teaching* which marked a shift from theory to practice in the study of the relationship between language and culture. This indicated the importance that educational scholars and linguists attached to the teaching of language and culture. Zhang (1981) discusses some problems of French language teaching by analyzing some cases in real life. He argues that the purpose of language teaching should be twofold: on the one hand, language teaching should develop students' ability to listen, read, write and translate, and on the other hand, students should learn about the culture of the target language. They should know how to communicate effectively with people of different identities, in different situations, and for different purposes. Shu and Zhuang (1996) co-authored *Modern Foreign Language Teaching: Theory, Practice, and Methodology*, in which they proposed the following approaches to teaching culture: integration; practice; comparison; annotation; and specialized explanation.

The English Curriculum Standards for Compulsory Education published by the Chinese Ministry of Education (2017, p. 27) mentions that there is a very close connection between language teaching and culture teaching, and that cultural content is an important element that must be covered by language. Conversely, the existence of culture must be fully integrated with language, and the relationship between the two is inseparable. Cultural teaching provides a colorful, authentic and vivid material and environment for the English curriculum, and a large amount of cultural material enters English textbooks and classrooms, which not only makes English learning interesting, but also ensures the development of English

communicative competence (Zhang, 2017). So cultural teaching is an integral part of the English curriculum (Qi , 2018).

By examining the relationship between English curriculum and culture teaching, Xu (2018) makes suggestions in terms of teaching content, teaching methods, teaching task design, and evaluation methods. Regarding teaching content, she argued that Chinese English teachers should not limit themselves to the content of textbooks, but should combine English culture with Chinese culture to help students master and understand it. Regarding teaching methods, she believed that teachers should choose creative teaching methods according to the teaching objectives, as well as their own students' situations, and that teachers should interact with students at the right time to guide them to think rationally. Regarding the design of teaching tasks, teachers should design more teaching tasks close to students' lives in English courses to guide and mobilize students to participate in teaching tasks independently. Regarding assessment methods, the methods and forms of assessment should be diverse and complementary. For example, when examining students' English knowledge, closed-book forms can be used; when evaluating students' writing and creative abilities, open-book writing and research reports can be used; when examining students' cultural mastery and overall English ability, discussions, debates, and situational performances can be used.

Qi (2018) argues that in English language teaching, attention should be paid to language teaching and cultural teaching to achieve both integration and proper separation. Firstly, language teaching covers a rich content, not only should students know the interpretation of vocabulary, but also appropriate cultural content should be included, which can help students understand the derived meanings of vocabulary and thus improve their overall English ability. Secondly, every language has a strong

literary connotation behind it, so cultural teaching should be introduced into language teaching in order to help students truly understand and master the language they are learning. It can be said that language teaching and culture teaching should be complementary and inseparable. Without either part, the process of teaching English is incomplete. It is only when culture teaching and language teaching interpenetrate each other that the development of ICC can in turn be achieved.

In fact, in the practical application of English, people face intercultural challenges anytime and anywhere, so ICC competence is a must-have for people nowadays. This inevitably requires Chinese teachers of EFL to make intercultural teaching an important part of modern English teaching. This will enable students to understand the contextual differences between Chinese and English cultures and become increasingly sensitive to cultural differences; at the same time, students can always feel the close relationship between language and culture, thus effectively avoiding communicative barriers or errors in English usage due to cultural conflicts (Wei, 2016). In addition, Chinese teachers of EFL need to cultivate students' critical awareness of culture and tolerant attitude toward different cultures to ensure the effectiveness of English teaching and thus cultivate students' ICC (Liu, 2006; Gao 2019).

Whether teachers have intercultural teaching awareness will directly affect whether teaching can be carried out smoothly; whether teachers have intercultural teaching awareness will directly affect the development of learners' ICC (Liu, 2017). Therefore, cultivating students' ICC requires Chinese foreign language English teachers to have intercultural teaching awareness themselves. The New Curriculum for English for Compulsory Education (2011, p. 26) released by the Chinese Ministry of Education clearly states that the English curriculum should change the

tendency of overemphasizing grammar and vocabulary and requires teachers to improve students' comprehensive language skills and enable them to develop positive emotional attitudes, intercultural awareness, and independent learning abilities in the language learning process. This requires Chinese foreign language English teachers themselves to be aware of intercultural teaching, they have to recognize the importance of intercultural teaching and to teach it to their students. Li (1996) emphasizes the intercultural awareness of teachers, mainly saying that teachers should have the awareness of revealing and introducing cultural factors closely related to language and communication in language classroom teaching. He also believes that teachers should be sensitive to the differences or conflicts among peoples of different cultures in their ways of thinking, value standards, social customs, and communicative habits, especially cultural factors related to language comprehension and communication, and be able to consciously deal with them and guide them correctly in classroom teaching.

Li and Gao (2010) argue that emphasizing Chinese teachers of EFL on intercultural teaching awareness means that teachers are required to have the awareness of revealing and introducing cultural factors closely related to language and communication in language classroom teaching. How and to what extent cultural factors should be introduced in their teaching needs to be explored in their teaching practice, but it should be clear that they need to establish and strengthen intercultural awareness in their teaching. In the current classroom, many teachers are only concerned with the correctness of speech, but not the appropriateness of speech. According to Ji (2011), Chinese teachers of EFL should be aware of intercultural teaching: they should accurately teach students intercultural knowledge; use electives as an effective medium to develop students' language skills; use textbooks wisely to explore intercultural knowledge; and use ICC assessment as a

formative tool; and the assessment of ICC as an important part of formative assessment.

According to Ming and Zhang (2020), teachers' awareness of intercultural teaching is not only reflected in respecting the cultural differences of countries. In addition to the learning of English national cultures, it is also reflected in the understanding and respect for national cultural output in the English classroom. Most teachers spend more time on English culture than on exporting their national cultures. Although English teachers are aware of and willing to teach interculturally, their lack of understanding and awareness of their own and English cultures largely limits their willingness to translate intercultural foreign language teaching into practice (Zhou, 2020). Therefore, English teachers should pay attention to the organic integration of Chinese and English cultures in their teaching to avoid the imbalance in teaching.

According to Liu (2020), intercultural teaching is a teaching activity in which Chinese teachers of EFL guide students to acquire rich intercultural knowledge, develop respectful, tolerant, equal, and open attitudes, objective and fair perceptions, and global awareness, and develop students' ability to interact, understand, compare, and refer, reject, cooperate, and communicate effectively. Thus, intercultural teaching refers to the teaching of cultural differences between English and oneself in the classroom. However, a deeper meaning is that teachers should develop students' awareness of various cultural levels and in-depth knowledge of history, geography, customs, traditional habits, lifestyles, behavioral norms, literature and arts, values, and other cultural knowledge so that students can develop a sense of understanding, respect, and tolerance of different cultures.

As is well known, English is a world language. However, due to the differences in geographical and social environments, dialectalization of English is an inevitable trend. As for the choice of culture, English teachers in China choose British and American culture to teach, in order to be able to communicate better across cultures in the world. British English is the forerunner of the development of English, and American English is an extension of British English, which emerged about 400 years after the development of British English. Both English variants are significant in the history of English development in China (Sun, 2017). In addition, according to the theory of three concentric circles proposed by Kachru (1985), in which the UK and the US are the countries in the Inner circle where English is used as a native language and China is the country in the Expanding circle where English is used as a foreign language. Therefore, American English and British English belong to Standard English, which is a guarantee of communication between different English dialects (Zhang, 2018). Therefore, learning the culture of these two countries has a positive effect on Chinese students' English learning (Wang, 2021).

In summary, the researcher concluded that Chinese English teachers' integration of intercultural into classroom practice has a great impact on developing students' ICC. When Chinese teachers of English integrate the intercultural into their classroom practices, they first need to have respectful attitudes toward cultural differences and need to develop students' respectful attitudes toward cultural differences; second, they need to pay attention to the integration of Chinese and English cultures when teaching culture to students; and finally, they need to explore reasonable ways of assessing ICC.

2.4 Related Studies

Currently, the number of studies on English learners' ICC is growing, and the development of learners' ICC in the English language teaching classroom has become an important goal in many contexts. The development of ICC has become one of the main goals of foreign language teaching as well (Hu, 2021). For example, in a Thai context Funghomchoei (2016) conducted a survey on 61 Thai secondary school teachers and found that most teachers did not have a clear understanding of the concept of ICC. All teachers expressed dissatisfaction with the pre-service and post-service training they had received and believed that the training courses should include more knowledge content, teaching methods, and activities about ICC. Teachers also wanted to be equipped with books related to ICC when teaching English.

In Turkish context, Arif (2007) conducted a questionnaire survey of 89 English teachers, which revealed that 89 teachers had high ICC and found that ICC was not significantly correlated with gender, academic achievement, etc. Instead, there was a strong positive correlation with overseas study experience. Therefore, teachers should be encouraged to participate in overseas study programs and given the opportunity to attend intercultural education courses so as to promote cultural exchange. In Turkey, Duisembekova (2021) surveyed 777 English intern teachers from different universities and the researcher developed a research instrument to investigate teachers' ICC based on Byram's (1997) ICC model, i.e., the questionnaire Kaiser-Meyer Olkin (KMO) coefficient of 0.90 and Bartlett test result (Chi-Square 3613.58; $p < 0.01$) was considered significant. The results of the analysis indicated that the questionnaire had perfect reliability values. This study also relies on Byram's (1997) ICC model, therefore the questionnaire is suitable for

this study, therefore the researcher adapted the questionnaire and applied it in this study.

In Colombian context, Osorio and Insasty (2015) conducted a survey of 34 English teachers. The survey revealed that English teachers have lower ICC in communication and less consideration of culture. They therefore advocate that because language is the basis for participation in society, developing ICC with training courses can promote intercultural participation and interaction.

In China context, most of the research and investigations on ICC in recent years have focused on students. For example, Liang (2019) defined ICC in his own study as students' ability to identify similarities and differences between cultures and to accept and appreciate different cultures in order to achieve successful communication. She investigated the ICC of 90 students in Jiangsu Province, China, based on Byram's (1997) model from three perspectives: intercultural knowledge, intercultural behavior, and intercultural awareness. Her study was conducted on students' ICC through interviews, classroom observations, and a cultural test, which was constructed based on the Cultural Test Model proposed by Valette (1997) and the Sociocultural Test proposed by Wang (2005). The cultural test was divided into two parts with 30 questions that included history, geography, customs, traditions and habits, lifestyles, behavioral norms, literature and arts, and values. The study found that students' ICC was at a low level. Liang interviewed 10 teachers in her study of factors affecting students' ICC, through which she found that if teachers aim to develop students' ICC, teachers themselves must be able to perceive ICC and integrate ICC in their classroom practices, otherwise, students' ICC improvement will be difficult to achieve. This means that the teacher's ICC and the integration of ICC into classroom practices can greatly influence the students' ICC during the

teaching process. Therefore, teachers themselves need to perceive ICC and integrate ICC into their classroom practices in order to serve their students and thus improve their students' ICC and thus meet the demand for comprehensive English talents in today's society (Dong, 2020). Although Liang's (2019) findings could indicate that teachers' ICC and ICC integration into classroom practices greatly affected students' ICC, her study only examined the students in detail, and did not examine the teachers' ICC in further detail.

In Li's (2019) study, she defined ICC as an individual's intrinsic ability to deal with critical issues in intercultural communication, such as cultural differences, cultural unfamiliarity, and psychological stress. She examined the ICC of 202 middle school students in two schools in Chengdu through observation methods inside and outside the classroom, questionnaires and cultural tests. The results of the study showed that there were differences in the ICC of students in the two schools, and the ICC of students in S School was significantly higher than that in X School. She also used a questionnaire to survey 20 teachers, and the survey showed that teachers' integration of ICC into their classroom practices has a significant impact on students' ICC, and students' ICC was higher if the teachers aimed to develop students' overall competence. If teachers spelling them with the goal of responding to exams, then they would have a lower level of ICC. Although Li's (2019) findings may indicate that whether teachers integrate ICC into their classroom practices had a direct impact on students' ICC, her study did not further examine teachers' personal ICC and integration of ICC into classroom practices.

Both Liang's (2019) and Li's (2019) studies can prove that teachers' own ICC and teachers' integration of ICC into classroom practices are important factors that affect students' ICC, and it is necessary to study teachers' own ICC and ICC

integration into classroom practices if they want to develop their students' ICC and produce English talents who can adapt to the development of society.

The research on individual teachers' ICC, Xu (2018) defined ICC as the ability to respond to individuals from different cultures in a polite and reasonable manner, both behaviorally and linguistically, and to perceive, feel, and accept cultural differences. She studied the ICC competence of 50 English teachers in Wanzhou District, Chongqing, China, based on Byram's (1997) ICC model. The results of the study showed that the 50 teachers in Wanzhou District, Chongqing, had a moderate level of ICC competence and that the teachers did not have a comprehensive understanding of the definition of ICC. The questionnaire used by Xu was based on Byram's (1997) ICC model and combined with the Intercultural Competence Profiler (ICP, Trompenaars & Wooliams, 2009); the Intercultural Development Inventory (IDI, Hammer, Bennett, & Wiseman, 2003); the intercultural communication competence instrument (ICCI, Arasaratnam, 2009); and the Intercultural Communication Inventory (ICCI, Arasaratnam, 2009). Development Inventory (IDI, Hammer, Bennett, & Wiseman, 2003); intercultural communication competence instrument (ICCI, Arasaratnam, 2009); intercultural sensitivity Inventory (ISI, Bhawuk & Brislin, 1992); intercultural sensitivity scale (ISC, Chen & Starosta, 2000). The 60-item questionnaire includes the five elements of Byram's (1997) ICC model, as well as cognitive (flexibility, motivation, and personal autonomy), affective (cultural empathy and emotional stability), and behavioral (experiences, social initiative, and leadership).

Tu (2020) also conducted a study on teachers' own ICC and defined ICC in his study based on Byram's (1997) ICC model as individual's ability to interact effectively and appropriately with people from different cultural backgrounds and

emphasized the effectiveness and appropriateness of communicative interactions. According to Wen (1999), appropriateness can be described as sensitivity, inclusiveness and flexibility when dealing with cultural differences. Tu (2020) investigated the current situation of 120 middle school teachers' ICC and ICC integration into classroom practices, in Huanggang City, Hubei Province, China based on Byram's (1997) four aspects of ICC: intercultural knowledge, skills, awareness and attitudes based on Byram's (1997) ICC model, where skills are divided into translation and communication skills, and discovery and interaction skills. She investigated using questionnaires and interviews, which revealed that the middle school teachers there have weak ICC themselves and have difficulty in accomplishing the teaching goal of developing students' ICC in the English Curriculum Standards for Compulsory Education proposed in 2017. Therefore, exploring whether Chinese English teachers perceive ICC and ICC integration into classroom practices can be the first task to help them develop ICC and thus fulfill the teaching objectives proposed by the Chinese government. Among the questionnaires, in addition to using Byram's (1997) ICC model, she also referred to the A pilot study on the Construction of Self-Report Scale for Chinese College Students' ICC (ICCSRS, Zhong, Bai & Fan, 2013), which she argued can still be applied to foreign language speakers' self-assessment, although it was designed for college students. The questionnaire was divided into two parts; the first part contained basic information about the participants, and the second part of 20 items was about ICC, which involved the five elements contained in Byram's (1997) ICC model.

Although Xu (2018) and Tu (2020) investigated teachers' own ICC using Byram's (1997) ICC model, they did not investigate teachers' integration of ICC into classroom practices, which directly affects the development of teachers' own

teaching abilities and the development of students' ICC (Yang, 2015). In addition to that, Xu (2018) and Tu (2020) did not investigate ICC issued by the Chinese Ministry of Education (2017) that has a guiding meaning and important influence on Chinese English teachers. Moreover, China is the most populous developing country in the world, with the third largest land area in the world, and the total land area of China is 9.6 million square kilometers. The subjects selected in the study by Xu (2018) and Tu (2010) were only individual examples of two cities out of 661 in China and could not be representative of other cities. In addition, Hu's (2013) survey shows that research on ICC in China in recent years lacks in-depth conceptual and theoretical analysis and is almost always a rather superficial discussion, and that ICC on assessing and improving students has now become the focus of research. In contrast, research about English teachers' own ICC is lacking. And in comparing Chinese and foreign studies from different time periods, it is found that there are fewer empirical research on ICC in China (Zheng, 2019; Zhong, 2020; Liu, 2021).

Some scholars have found that teachers' personal learning experiences have an impact on their own ICC. For example, Yuen (2010) studied the openness of foreign language teachers and found that most of the foreign language teachers surveyed were ethnocentric, lacked interest in cultural pluralism, and were still resistant to different cultures, lacked basic ICC, and did not pay enough attention to ICC. The lack of basic ICC and insufficient attention to ICC. In a study of 218 high school English teachers in Jiangxi, China, Liu (2021) found that teachers with overseas experience had higher mean values on all dimensions of ICC than those without overseas experience, especially in terms of awareness of facing different cultures. The author believes that the experience of studying abroad is a very valuable experience for English teachers. Teachers are able to directly experience the

differences between cultures and to readily engage in intercultural communication. Yuen (2010) also found that high-intensity impact practices that expose individuals to different cultures and ideas can greatly enhance an individual's ICC.

Yan's (2014) survey showed that foreign language teachers' awareness of intercultural communication has increased significantly in recent years, but troubling gaps and problems have also emerged. Teachers in developed regions such as Shanghai, Beijing, and Guangdong in China have far more opportunities and exposure to foreign countries or foreign cultures than those in relatively backward regions. The author argues that teachers in economically developed regions have significantly higher opportunities to enhance their ICC than economically backward regions due to differences in individual teachers' economic conditions; therefore, the experience of studying abroad is not a way to improve teachers' ICC in general.

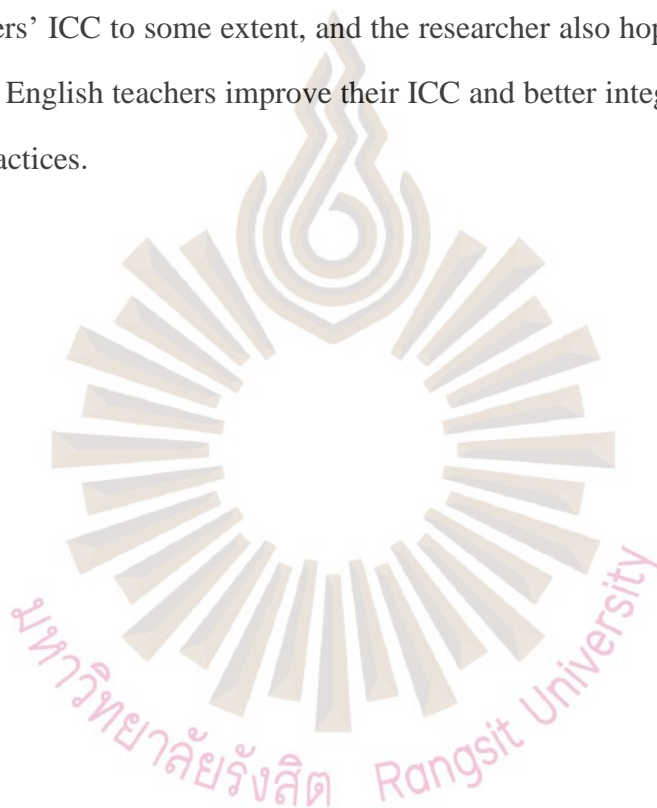
In recent years, most of the research, experiments and studies on ICC have focused on teacher's teaching methods, students' abilities, and the content of teaching materials. Hu's (2013) survey shows that the research on ICC in China in recent years lacks in-depth conceptual and theoretical analysis, and almost all of them are rather superficial discussions, mostly about how to cultivate ICC, while the number of studies on English teachers' own ICC is quite scarce in comparison (Wang, 2012; Shi, 2014; Yan, 2014; Wu, Fan & Peng, 2014).

Most Chinese teachers agree that ICC is positive. Zhang (2001) conducted a study on Chinese foreign language teachers and their cultural teaching. The study surveyed 33 university foreign language teachers and interviewed 10 of them about their attitudes and perceptions of culture teaching. The survey revealed that teacher training is a very serious problem for most Chinese foreign language teachers. Many

teachers expressed dissatisfaction with the fact that they do not have the opportunity to experience English culture and would like to see more cultural content in English textbooks. Most of the teachers in Jiang (2014) and Fang (2014)'s survey respondents have some understanding of the definition of ICC and are willing to improve their own ICC with a positive attitude, and have a positive attitude towards the importance of ICC in language teaching, but because of the examination factor, they still focus their teaching on language ability and give little attention and importance to the development of ICC. Tang (2008) and Wei (2016) conducted questionnaires and interviews with English teachers in middle schools, and most of the respondents were not optimistic about their ICC, and believed that the main reason for their low ICC was the traditional Chinese teaching model that focused on language knowledge and served for exams.

In terms of the use of middle school English teachers' ICC in teaching, Wen (2001) believes that the low level of English teachers' ICC in China is the main reason for the lack of teaching attention to English culture in junior high school English teaching, and the greatest proportion of teaching in English classes is grammar explanation rather than language communication, which lacks the input of culture. Liu's (2014) survey showed that the play of middle school English teachers' ICC was greatly restricted in classroom teaching. Teachers only make minor references to English culture in the teaching of texts that involve English culture or in the analysis of test papers in terms of vocabulary and grammar. Wang (2019) and Liu (2021) used classroom observation, questionnaires, and interviews to study the teaching of cultural knowledge among middle school English teachers in Shandong and Xinjiang, China, respectively. The results of the study found that the teachers' teaching focused on language knowledge more than cultural knowledge and that the content was too broad and not relevant.

It can be concluded that, in general, the suggestions on how to improve foreign language teachers' ICC are rather general and singular, while Chinese English teachers' ICC is not satisfactory due to the limitations of traditional teaching models and materials, as well as their own ability levels. By investigating Chinese middle school English teachers' ICC and the ICC integration into their classroom practices, the researcher hopes to make up for the lack of research on Chinese middle school English teachers' ICC to some extent, and the researcher also hopes to help Chinese middle school English teachers improve their ICC and better integrate ICC into their classrooms practices.



Chapter 3

Research Methodology

This chapter presents the research methodology, including the research design, population and sample, the research instruments, the steps for collecting data, and the methods for analyzing the data.

3.1 Research Design

This study used a mixed methods research design to answer two research questions. In a mixed methods research design, quantitative and qualitative research complement and develop each other, and the combination of qualitative and quantitative research adds depth to the study and bridges information gaps and deficiencies (Johnson & Larry, 2016). Explanatory sequential mixed method by means of a questionnaire followed by semi-structured interviews was adopted to meet the research objectives. This method was suitable for this study, because the primary data collected from the questionnaire were closed-ended responses while data from the interviews were open-ended that would help the researcher to understand and explain the result of the primary data (Creswell, 2012).

3.2 Population and Samples

According to the school's official website, it is confirmed that there were 50 (N=50) English teachers at the school. Purposive sampling is where the researcher specifies the characteristics of the target population and then finds individuals who have those characteristics (Johnson & Larry, 2016), and it does not expect the selected individuals to be representative of the population itself, but rather they are expected to have the necessary information about the population (Fraenkel & Wallen,

2007). The researcher used purposive sampling to draw the sample. According to Fraenkel and Wallen (2007), researchers do not simply study who they are, but select a sample that they believe will provide them with the data they need based on prior information, depending on their judgment. The recommended sample size based on the 95% confidence level is 44 ($n=44$) as shown in Figure 3.1 (Johnson & Larry, 2016, p.220). Therefore, in this study, the researcher used a sample of 44 English teachers from Yuci Second Middle School for the quantitative study.

<i>N</i>	<i>n</i>	<i>N</i>	<i>n</i>	<i>N</i>	<i>n</i>	<i>N</i>	<i>n</i>	<i>N</i>	<i>n</i>
10	10	110	86	300	169	950	274	4 500	354
15	14	120	92	320	175	1 000	278	5 000	357
20	19	130	97	340	181	1 100	285	6 000	361
25	24	140	103	360	186	1 200	291	7 000	364
30	28	150	108	380	191	1 300	297	8 000	367
35	32	160	113	400	196	1 400	302	9 000	368
40	36	170	118	420	201	1 500	306	10 000	370
45	40	180	123	440	205	1 600	310	15 000	375
50	44	190	127	460	210	1 700	313	20 000	377
55	48	200	132	480	214	1 800	317	30 000	379
60	52	210	136	500	217	1 900	320	40 000	380
65	56	220	140	550	226	2 000	322	50 000	381
70	59	230	144	600	234	2 200	327	75 000	382
75	63	240	148	650	242	2 400	331	100 000	384
80	66	250	152	700	248	2 600	335	250 000	384
85	70	260	155	750	254	2 800	338	500 000	384
90	73	270	159	800	260	3 000	341	1 000 000	384
95	76	280	162	850	265	3 500	346	10 000 000	384
100	80	290	165	900	269	4 000	351	500 000 000	384

Figure 3.1. Number of recommendations for samples of different overall sizes from 10 to 500 million

Source: Johnson & Larry, 2016

For qualitative studies, the researcher chose convenience sampling. According to Johnson and Larry (2016), the sample selection for convenience sampling is easy to select which includes recruiting people who are willing to participate in the study.

Since this study was conducted during the school year, in order to minimize the impact on teachers' work. and Based on Creswell (2012, p.239), recommended interview size samples of 4-5. The researcher invited teachers of different years of teaching experience and ages who volunteered to participate to conduct semi-structured interviews to understand teachers' perceptions of ICC and integrating into classroom practice. In order to protect the privacy of the participants, the researcher created nicknames for the participants, and the following are the nicknames and personal information of the participants (see Table 3.1).

Table 3.1 Nicknames and personal information of the participants of the semi-structured interviews

Nicknames	Gender	Age	Years of teaching experience
Rachel	Female	25	2
Lily	Female	28	3
Emma	Female	30	7
Aileen	Female	35	10
Lucas	Male	45	16

3.3 Research Instruments

Two research instruments were used in this study, questionnaires and semi-interview questions to answer the two research questions.

3.3.1 Questionnaire

The questionnaire had three parts and it was made on line in the form of a QR code that is sent to participants via WeChat. The first part was the personal information section, which consisted of seven questions, including the participant's gender, age, education, years of teaching experience, attendance in ICC training,

traveling abroad, and reading cultural books. This section was designed to help the researcher understand the participants, which also helped the researcher to analyze the collected data.

The second and third parts used Five-Likert scales (5 = “Strongly Agree”, 4 = “Agree”, 3 = “Neutral”, 2 = “Disagree”, and 1 = “Strongly Disagree”) to measure the participants’ ICC perceptions and integration into their classroom practices. There were 37 items which were adapted from Duisembekova’s (2021) questionnaire in Part 2; Items 1-10, 11-22, 23-33 and 34-37 covered Byram’s (1997) each ICC component, that is, attitudes, knowledge, skills, and awareness. Part 3 had 10 items constructed based on the definition of ICC integration into classroom practices. See the questionnaire in the Appendix A.

3.3.2 The Questions for Semi-Structured Interview

Semi-structured interviews were used in this study to explain the main data collected from the questionnaire. According to Wang (2016), in the semi-structured interview process, the initiative is in the hands of the interviewer, two-way communication is achieved, and richer, deeper, and more complete information can be obtained, and the semi-structured interview method facilitates the interviewer to obtain the information he or she wants more directly and quickly. The researcher used the following questions in the interviews, which were constructed based on the results of the analysis of the questionnaire and were an extension and expansion of the items in the questionnaire (see Table 3.2 and Appendix B).

Table 3.2 Interview questions

Interview Questions		Design Purpose
Personal Information	1. Gender	To know the basic information of the interviewees.
	2. Age	
	3. Teaching experience	
Attitudes	4. How often do you learn about other cultures?	To find out the interviewees' attitudes towards different cultures.
	5. What culture are you interested to learn?	
	6. Why do you learn about them?	
Knowledge	7. How do you normally acquire cultural knowledge?	To find out if the interviewees has other ways of acquiring cultural knowledge.
Skills	8. How often do you have a chance to interact with foreigners?	To find out whether the interviewees uses skills when communicating with English-speaking people.
	9. Have you experienced any cultural differences during the interactions? If yes, how did you deal with it? If no, do you know why?	
Awareness	10. What Chinese cultural aspects do you value?.	To find out if the interviewees is able to value culture.
	11. How do you value other cultures? Please explain.	

Table 3.2 Interview questions (Cont.)

Interview Questions		Design Purpose
Integrate ICC into their classroom practices.	12. How often do you offer cultural activities in your English class?	Find out what kind of cultural activities the interviewees provides to
	13. What are those activities?	
	14. How do the activities help develop your students' ICC?	
	15. What culture do you include in your teaching?	
	16. Do you give feedback to students on their cultural learning?	Find out how often the interviewees gives feedback to students.

3.3.3 Validation and Reliability of the Questionnaire and Interview Questions

3.3.3.1 Questionnaire

In order to ensure the scientific validity and accuracy of this study, it was necessary to test the validity and reliability of the questionnaire. Regarding the validity of the questionnaire the researcher invited three experts to validate the questionnaire to find the Index of Item Objective Congruence (IOC). In this study, each expert evaluated each item in the questionnaire based on three options +1, 0 and -1, which reflected their opinion about the validity of the questionnaire content. According to Triwong and Meetom (2005), +1 is given when the question is definitely consistent with the goal, 0 is given when it is uncertain whether the question is consistent with the goal, and -1 is given when the question is definitely inconsistent with the goal. According to Mo (2020), the index of item consistency

for each item must not be lower than 0.5 when the final average result value must be higher than 0.7 for the item to be recognized and accepted. The final average result must be higher than 0.7 for the project to be recognized and accepted. After verification by three experts, there were eight items that were not consistent with the target (as seen in Appendix D), and the researcher made changes to the questionnaire based on the suggestions of the three experts. For example, the nouns in the questionnaire were further clarified, such as “foreigners” were further clarified as English speakers, and details were added to help the participants understand better, and the overall average result was 0.83 (see Table 3.3), which shows that the questionnaire is valid.

Table 3.3 IOC Mean Results

Number	Experts	Effective score	Mean of total
1	Expert 1	0.88	0.83
2	Expert 2	0.87	
3	Expert 3	0.75	

After modified the questionnaire according to the suggestions of the three experts, it was necessary to test the reliability of the questionnaire, and the researcher invited 30 Chinese middle school English teachers from two different schools to conduct a pilot study; all 30 participants volunteered to participate and all 30 volunteers returned the questionnaire. According to Zhang (2020), the questionnaire was reliable when the Cronbach’s coefficient reached 0.8. The researcher analyzed the Cronbach’s coefficient of the 30 returned pilot study questionnaires used SPSSPRO application and the Cronbach’s coefficient was 0.87 (see Table 3.4), which showed that the questionnaire was reliable.

Table 3.4 Reliability analysis results

Number of items	Sample of sizes	Cronbach' alpha coefficient
47	30	0.87

3.3.3.2 Interview Questions

According to Qu (2006), qualitative research is a research paradigm that uses interviews followed by textual representations to describe, explain, and understand social phenomena through logical reasoning, although such research differs in many ways from quantitative research in terms of research design, data collection, and research report writing. However, any scientific research requires that the results be reliable, valid, and consistent with the ethical guidelines of the particular social context. Therefore, the credibility of the interview questions and the validity of the research findings must be tested. To ensure the validity of the interview questions, the researcher constructed the interview questions based on the results of the questionnaires passed through the IOC. The interview questions were tightly focused on the topic and reflected the results of the questionnaire. The interview questions further questioned the results of the questionnaire. Therefore, the interview questions were valid.

3.4 Data Collection and Research Ethics Approval

Due to the Chinese government's control of COVID-19, regarding quantitative data collection, the researcher asked her former teacher to post the online questionnaire in the form of a QR code to the WeChat group of English teachers in Yuci Second Middle School on July 14, 2022 and returned on August 1, 2022. Forty-seven English teachers completed the questionnaire

Regarding the qualitative data collection, the researcher invited five questionnaire respondents of different ages and years of teaching experiences to take part in semi-structured interviews, and by August 30, 2022. Each interview was conducted in Chinese via voice calls on WeChat about 15 minutes. During the interviews, the researcher took notes, which were transcribed and sent to the participants to check the accuracy.

Due to the ethical considerations of the study, a certificate of approval was obtained from the Research Ethics Review Board of Rangsit University. As shown in Appendix E. All participants volunteered to participate in the quantitative and qualitative study, the entire study was anonymous, participants' identifying information was not investigated, and their personal privacy was strictly protected by the investigators.

3.5 Data Analysis

3.5.1 Quantitative Research

Through SPSSPRO, an online data processing and analysis platform, frequency and percentage were used to analyze the participants' personal information while mean and standard deviation for their ICC perceptions and integration into classroom practices, which were interpreted based on the 5-rating scales in Table 3.5.

A mean value of 4.21-5.00 means that the participants the perceptions of ICC and integration into classroom practice is very high or positive, means of 3.41-4.20 means that the participants the perceptions of ICC and integration into classroom practice is high or positive, means of 2.61-3.40 means the participants the perceptions of ICC and integration into classroom practice is moderate, means of

1.81-2.60 means that the participants' perceptions of ICC and integration into classroom practice is low or negative, and means of 1.00-1.80 means that the participants' perception of ICC and integration into classroom practice is very low or negative. The final results were presented using both tables and text.

Table 3.5 The 5-Rating Scale Interpretations

5-Rating Scales	Descriptive Rating
4.21-5.00	Very high / Very positive
3.41-4.20	High / Positive
2.61-3.40	Moderate
1.81-2.60	Low /Negative
1.00-1.80	Very low/ Very Negative

3.5.2 Qualitative Data Analysis

Content analysis of the interview data was done through MAXqda, a specialized software for qualitative data analysis. Firstly, data from the interviews were translated from Chinese to English and saved in 25 separate files and uploaded into MAXqda. These files indicated the participants' ICC components and classroom practices. Secondly, in order to break all data into meaningful units of analysis (Johnson and Larry 2016), "attitudes", "knowledge", "skills", "awareness", "integrating ICC into their classroom practices" were key words for segmenting and coding. Finally, similar units of these keywords were categorized.

Chapter 4

Research Results

This chapter collates and presents the quantitative results from the questionnaire and the qualitative results from the semi-structured interviews.

4.1 The Quantitative Results

The number of 47 middle school English teachers of Yuci Second Middle School participated and completed the questionnaire in order to answer the two research questions posed in Chapter one. The questionnaire was divided into three sections: personal information, Chinese middle school English teachers' perception of ICC, and Chinese middle school teachers' integration of ICC into classroom practice.

4.1.1 Personal Information

As seen in Table 4.1, there were 8 male participants (17.02%) and 39 female participants (82.98%) out of 47 participants, with a higher percentage of females than males.

Table 4.1 Gender

Gender	Frequency	Percentage
Male	8	17.02%
Female	39	82.98%
Total	47	100%

As seen in Table 4.2, twenty-one teachers were under the age of 25 (44.68%), which was the largest percentage. Fifteen teachers were between the ages of 41 and 45 (31.91%). Four teachers were between the ages of 25 and 30 (8.51%), one teacher (2.13%) was between the ages of 31 and 35. Two teachers (4.26%) were between 36 and 40, 46 and 50 and two others were over 50 years old.

Table 4.2 Age

Age	Frequency	Percentage
Under 25 years old	21	44.68%
25-30 years old	4	8.51%
31-35 years old	1	2.13%
36-40 years old	2	4.26%
41-45 years old	15	31.91%
46-50 years old	2	4.26%
Over 50 years old	2	4.26%
Total	47	100%

As seen in Table 4.3, there were 27 teachers (57.45%) with less than five years of teaching experience, which was the largest percentage. Five teachers (10.64%) had 5-10 years of teaching experience, and 15 teachers (31.91%) had 11-15 years of teaching experience.

Table 4.3 Teaching experience

Teaching experience	Frequency	Percentage
Less than 5 years	27	57.45%
5-10 years	5	10.64%
11-15 years	15	31.91%
Total	47	100%

As seen in Table 4.4, there were 39 teachers (82.98%) that had a bachelor's degree, which was the largest percentage. There were 7 teachers with a master's degree (14.89%) and 1 teacher with a doctoral degree (2.13%).

Table 4.4 Highest level of education

Highest level of education (Including current study)	Frequency	Percentage
A bachelor's degree	39	82.98%
A master's degree	7	14.89%
A doctoral degree	1	2.13%
Others	0	0%
Total	47	100%

As seen in Table 4.5, only 6 teachers (12.77%) had experience in study abroad; additionally, specified that three studied in England, two in America, and one in Australia ranging from one to four years.

Table 4.5 Study abroad experience

Study abroad experience	Frequency	Percentage
Yes	6	12.77%
No	41	87.23%
Number of people study abroad experience	Country	Length of time
6	England	One month
	America	Four years
	America	Two months
	England	One year
	England	Four years
	Australia	Two years

As seen in Table 4.6, Only 6 (12.77%) teachers attended ICC related training and they all specified that joined Training Course on Improving Teachers' ICC for one month.

Table 4.6 Attending ICC related training

Attending ICC related training	Frequency	Percentage
Yes	6	12.77%
NO	41	87.23%
Number of people attending ICC related training	Name of the training	Length of time
6	Training Course on Improving Teachers' ICC	One month
	Training Course on Improving Teachers' ICC	One month
	Training Course on Improving Teachers' ICC	One month
	Training Course on Improving Teachers' ICC	One month
	Training Course on Improving Teachers' ICC	One month
	Training Course on Improving Teachers' ICC	One month

Table 4.7 showed that 28 (59.57%) teachers or more than half of teachers read cultural books. Sixteen teachers read them sometimes, which was the largest percentage. Seven teachers (25%) often read culture books and 5 teachers (17.86%) always read culture books. However, there were no teachers who read seldom.

Table 4.7 Reading cultural books/ Frequency of reading cultural books

Reading cultural books		Frequency	Percentage
Yes		28	59.57%
NO		19	40.43%
Total		47	100%
Frequency of reading cultural books		Frequency	Percentage
Yes	Sometimes	16	57.14%
	Often	7	25%
	Seldom	0	0%
	Always	5	17.86%
	Total	28	100%
No	--	19	40.43%

4.1.2 Chinese Middle School English Teachers' ICC Perception

Based on Byram's (1997) ICC model, the teachers' perceptions of ICC were measured in four elements: attitudes, knowledge, skills, and awareness.

4.1.2.1 Attitudes

The overall mean of attitudes can be seen in Table 4.8, which was very high ($\bar{X}=4.54$), which meant they strongly agreed that they were curious and open to the cultures of English-speaking countries from the Inner Circle, the Outer Circle and the Expanding Circle and were willing to look positively at their own and others' cultures. The highest levels of perceptions were respecting people whose cultures are different from theirs ($\bar{X} = 4.74$), valuing cultural diversity ($\bar{X} = 4.72$) and understanding the value of cultural diversity ($\bar{X} = 4.72$). In addition, they strongly agreed that they were open-minded to anyone who speaks English ($\bar{X}= 4.53$), curious about the English-speaking peoples' cultures ($\bar{X}= 4.28$), willing to learn from people whose cultural

orientations differ from them ($\bar{X}= 4.6$), willing to empathize with people whose cultural backgrounds were different from them ($\bar{X}= 4.49$), and flexible towards other cultures ($\bar{X}= 4.45$). They also strongly agreed that they always tried to understand the practices, behaviors, and values of people from other cultures ($\bar{X}= 4.49$) as well as understand and accept the world view of people who speak English($\bar{X}= 4.4$).

Table 4.8 Attitudes

No.	Items	Means	SD	Interpretation
1.	I value cultural diversity	4.72	0.713	Very positive
2.	I understand the value of cultural diversity	4.72	0.615	Very positive
3.	I respect people whose culture differs from mine.	4.74	0.675	Very positive
4.	I am open-minded to anyone who speaks English.	4.53	0.856	Very positive
5.	I am curious about the English-speaking peoples' cultures.	4.28	1.097	Very positive
6.	I am willing to learn from people whose cultural orientations differ from me.	4.6	0.798	Very positive
7.	I always try to understand the practices, behaviors, and values of people from other cultures.	4.49	0.856	Very positive
8.	I am willing to empathize with people whose cultural backgrounds differ from me.	4.49	0.882	Very positive
9.	I try to understand and accept the world view of people who speak English.	4.4	0.901	Very positive
10.	I am flexible towards other cultures.	4.45	0.855	Very positive
	Overall Mean	4.54	0.825	Very positive

4.1.2.2 Knowledge

The overall mean of knowledge in Table 4.9 was high ($\bar{X} = 3.75$), which meant they agreed that they understood their own culture and the English-speaking peoples' cultures including history, geography, customs, traditional habits, lifestyles, behavioral norms, cultural values, literature and arts. The highest levels of perceptions included being well equipped with their own cultural patterns ($\bar{X} = 4.57$) and knowing how people from different countries behaved in various circumstances to communicate better with people from other countries ($\bar{X} = 4.21$). In addition, they knew the similarities and differences between the English-speaking peoples' cultures and Chinese culture ($\bar{X} = 4.19$), they were able to interpret the cultural information ($\bar{X} = 4.19$), analyzed the cultural information ($\bar{X} = 4.15$), and related the cultural information ($\bar{X} = 4.15$), and they were knew the cultures of peoples who speak English as a foreign language (e.g. Thai, Japanese, Korean, Vietnamese) ($\bar{X} = 4$). Finally, participants felt that they were equipped with cultural patterns in countries where English was a native language (i.e. American, British, Australia, New Zealand and Canada) ($\bar{X} = 3.98$), countries where English was a second language (e.g. Singaporean, Filipino, Nigerian and Malaysian) ($\bar{X} = 3.83$), and countries where English was a foreign language (e.g. Thai, Japanese, Korean, Vietnamese) ($\bar{X} = 3.85$). They were also knew the cultures of peoples who speak English as a native language (i.e. American, British, Australia, New Zealand and Canada) ($\bar{X} = 3.98$), the cultures of peoples who speak English as a second language (e.g. Singaporean, Filipino, Nigerian and Malaysian) ($\bar{X} = 3.89$).

Table 4.9 Knowledge

No.	Items	Means	SD	Interpretation
11.	I am well equipped with cultural patterns of my own culture, which is Chinese	4.57	0.683	Very high
12.	I am well equipped with cultural patterns in countries where English is a native language(i.e. American, British, Australia, New Zealand and Canada).	3.98	1.032	High
13.	I am well equipped with cultural patterns in countries where English is a second language(e.g. Singaporean, Filipino, Nigerian and Malaysian).	3.83	1.049	High
14.	I am well equipped with cultural patterns in countries where English is a foreign language(e.g. Thai, Japanese, Korean, Vietnamese).	3.85	1.142	High
15.	I know about the similarities and differences between the English-speaking peoples' cultures and Chinese culture.	4.19	0.947	High
16.	I know how people from different countries behave in various circumstances to have a better communication with them.	4.21	0.907	Very high
17.	I know the cultures of peoples who speak English as a native language (i.e. American, British, Australia, New Zealand and Canada)	3.98	1.011	High
18.	I know the cultures of peoples who speak English as a second language (e.g. Singaporean, Filipino, Nigerian and Malaysian)	3.89	1.047	High
19.	I know the cultures of peoples who speak English as a foreign language (e.g. Thai, Japanese, Korean, Vietnamese)	4	1.022	High
20.	I can interpret the cultural information.	4.19	0.851	High
21.	I can analyze the cultural information.	4.15	0.955	High
22.	I can relate the cultural information.	4.15	0.932	High

Table 4.9 Knowledge (Cont.)

No.	Items	Means	SD	Interpretation
	Overall Mean	3.75	0.965	High

4.1.2.3 Skills

The overall mean of skills in Table 4.10 was high ($\bar{X}=4.1$), which meant they agreed that they had ability to use their cultural knowledge to interpret different cultural phenomena and to discover new cultural knowledge when socially interacting with the English-speaking peoples. The highest levels of perceptions were that they could detect some misunderstandings happening during the on-going interactions between Chinese and the English-speaking peoples ($\bar{X}=4.28$) and learn new cultural knowledge of English-speaking peoples when they interacted with them in English ($\bar{X}=4.21$). Furthermore, the participants felt they could contrast communicative behaviors of Chinese and the English-speaking peoples in social settings (e.g., family, school, office, etc) ($\bar{X}=4.13$) and sought opportunities to explore the English-speaking peoples' cultures outside my communities ($\bar{X}=4.19$). In addition, the participants agreed that they could seek out opportunities to cooperate with the English-speaking peoples ($\bar{X}=4.02$), could communicate effectively ($\bar{X}=4.02$), culturally appropriate way ($\bar{X}=4.09$), and in a socially appropriate way ($\bar{X}=4.06$) with English-speaking peoples. In terms of access to cultural information, not only can they get information about the cultures of English-speaking peoples from their own learning (such as attending ICC training, reading cultural books, and studying abroad) ($\bar{X}=4.06$), but they also have a cultural-specific knowledge of the English-speaking peoples to socially interact with them ($\bar{X}=4.09$). Finally, the participants could communicate well verbally with the English-speaking peoples ($\bar{X}=3.96$).

Table 4.10 Skills

No.	Items	Means	SD	Interpretation
23.	I can communicate effectively with the English-speaking peoples	4.02	1.032	High
24.	I can communicate in socially appropriate ways with the English-speaking peoples.	4.06	0.987	High
25.	I can communicate in culturally appropriate ways with the English-speaking peoples.	4.09	0.974	High
26.	I can get information about the cultures of English-speaking peoples from my own learning (such as attending ICC training, reading cultural books, and studying abroad).	4.06	0.987	High
27.	I can communicate well verbally with the English-speaking peoples.	3.96	1.042	High
28.	I can detect some misunderstandings happening during the on-going interactions between Chinese and the English-speaking peoples	4.28	0.902	Very high
29.	I can contrast communicative behaviors of Chinese and the English-speaking peoples in social settings (e.g., family, school, office, etc.).	4.13	1.055	High
30.	I seek opportunities to explore the English-speaking peoples' cultures outside my communities	4.19	0.924	High
31.	I can learn new cultural knowledge of English-speaking peoples when I interact with them in English	4.21	0.858	Very high
32.	I seek out opportunities to cooperate with the English-speaking peoples.	4.02	1.011	High
33.	I have a cultural-specific knowledge of the English-speaking peoples to socially interact with them.	4.09	0.974	High

Table 4.10 Skills (Cont.)

No.	Items	Means	SD	Interpretation
	Overall Mean	4.1	0.977	High

4.1.2.4 Awareness

The overall mean of awareness in Table 4.11 was very high (\bar{X} = 4.45), which meant they strongly agreed that they had ability to value cultures of their own and of the English-speaking peoples'. The highest level of perception was being well aware of their own culture (\bar{X} = 4.54). In addition, they aware of their own cultural values (\bar{X} = 4.49), and aware of the existence of cultural differences (\bar{X} = 4.45). Finally, the participants strongly agreed that they were also aware of the culture of the English speaking people (\bar{X} = 4.32).

Table 4.11 Awareness

No.	Items	Means	SD	Interpretation
34.	I am well aware of my own culture.	4.54	0.717	Very high
35.	I am aware of my own cultural values.	4.49	0.777	Very high
36.	I am aware of the existence of cultural differences	4.45	0.775	Very high
37.	I am aware of the English-speaking peoples' cultures.	4.32	0.837	Very high
	Overall Mean	4.45	0.777	Very high

4.1.2.5 Conclusion

As seen in Table 4.12, The participants perceived themselves to be competent in IC at a very high level ($\bar{X} = 4.21$). Their perceptions of attitudes ($\bar{X} = 4.54$) and awareness ($\bar{X} = 4.43$) were at a very high level; the other two were at a high level.

Table 4.12 Conclusion

No.	ICC Elements	Means	SD	Interpretation
1.	Attitudes	4.54	0.825	Very positive
2.	Knowledge	3.75	0.965	High
3.	Skills	4.10	0.977	High
4.	Awareness	4.43	0.777	Very high
	Overall Mean	4.21	0.886	Very high

4.1.3 Chinese Middle School English Teachers Integrate ICC Integration into their Classroom Practices.

From Table 4.13, the overall mean of teachers' integration of ICC in classroom practices was very high ($\bar{X} = 4.49$), which meant they strongly agreed that they provided cultural activities and timely feedback in the classroom that were suitable for their students' learning characteristics, specifically, to foster positive attitudes toward different cultures, skills in understanding, interpreting, and discovering the cultures of Chinese and English-speaking peoples, and an awareness of intercultural uniqueness. The highest levels were that the teachers provided their students with cultural activities to foster their students' curiosity and openness about cultures of English-speaking peoples ($\bar{X} = 4.53$), fostered their students' curiosity and openness about their own culture ($\bar{X} = 4.51$), fostered their students' willingness to view their own culture and others' positively ($\bar{X} = 4.51$) and enabled their students to gain Chinese cultural

knowledge ($\bar{X} = 4.51$). In addition, the participants provided their students with cultural activities that gained cultural knowledge of the English-speaking peoples ($\bar{X}=4.45$), enabled their students to use their cultural knowledge to interpret different cultural phenomena ($\bar{X}= 4.45$), equipped them with skills in new cultural knowledge discovery ($\bar{X}= 4.49$), fostered their students to value their own culture ($\bar{X}= 4.49$) and the culture of English-speaking people ($\bar{X}= 4.49$). Finally, the participants were able to provide timely feedback on their students' cultural learning ($\bar{X}= 4.49$).

Table 4.13 Chinese Middle school English teachers integrate ICC into their classroom practices

No.	Items	Means	SD	Interpretation
	I provide my students with cultural activities to...			
1.	foster my students' curiosity and openness about their own culture.	4.51	0.748	Very high
2.	foster my students' curiosity and openness about cultures of English-speaking peoples.	4.53	0.718	Very high
3.	foster my students' willingness to view their own culture and others' positively.	4.51	0.748	Very high
4.	enable my students to gain Chinese cultural knowledge.	4.51	0.748	Very high
5.	gain cultural knowledge of the English-speaking peoples.	4.45	0.775	Very high
6.	enable my students to use their cultural knowledge to interpret different cultural phenomena.	4.45	0.775	Very high
7.	equip them with skills in new cultural knowledge discovery.	4.49	0.748	Very high

Table 4.13 Chinese Middle school English teachers integrate ICC into their classroom practices (Cont.)

No.	Items	Means	SD	Interpretation
8.	foster my students to value their own culture.	4.49	0.748	Very high
9.	foster my students to value the English-speaking peoples' cultures.	4.49	0.777	Very high
10.	I provide timely feedback on my students' cultural learning.	4.49	0.748	Very high
	Overall Mean	4.49	0.753	Very high

4.2 The Qualitative Results

The results of semi-structured interviews with 5 English teachers, four females and one male, showed that one was 25 years old, one was 28 years old, one was 30 years old, one was 35 years old, and one was 45 years old. One had two years of teaching experience, one had three years, one had seven years, one had ten years, and one had 16 years. The results helped the researcher understand and interpret all these ICC components.

4.2.1 Perceptions of ICC

4.2.1.1 Positive Attitudes

The findings of the interviews with the five participants (Rachel, Lily, Emma, Aileen and Lucas) showed that their attitudes toward different cultures were positive. They shared their views on the frequency of learning cultures and the types of cultures. As the following responses show, they go to learn cultures and their choice of the type of culture to learn is very diverse.

“I usually learn about other cultures once a week” and “I like to learn about the food culture of each country, because I can learn about the

climate, geographical location, and even human customs, for example, England, America, Thailand, and Korea.” (Rachel, personal communication, August 29, 2022)

“I usually go to other cultures once every half a month” and “I am interested in American, Russian, French, British, Thai and other cultures.” (Lily, personal communication, August 29, 2022)

“About once a month, I learn about other cultures” and “I like to learn about the traditional Chinese culture, but I also like to learn about the art and festivals of western countries, such as America, England, France and Italy.” (Emma, personal communication, August 29, 2022)

“Basically once every half a month, if necessary during the teaching period” and “I am interested in the culture of British, American, Korean and Japanese people and customs” (Aileen, personal communication, August 29, 2022)

“Basically, I learn about other cultures every week.” And “I am interested in the history and culture of England, America, France, Russia, and literature.” (Lucas, personal communication, July 17, 2022)

In addition, they also shared their reasons for learning cultures. All five participants were interested in learning about different cultures and they all agreed

that learning different cultures had a positive effect on their teaching. The reasons were:

“The premise of learning and understanding these cultures is because I need to learn the language, and understanding and learning the culture will help me to be able to use and understand the language better.” (Rachel, personal communication, August 29, 2022)

“I learn them mainly because I like them and I am interested in the culture.” (Lily, personal communication, August 29, 2022)

“I think learning about culture is very rewarding because it helps me to broaden my horizons and I can pass on cultural knowledge to my students.” (Emma, personal communication, August 29, 2022)

“Interest and teaching needs.” (Aileen, personal communication, August 29, 2022)

“Learning about culture helps me to understand a country better so that I can learn the language better, and secondly it avoids me to have prejudices about different cultures.” (Lucas, personal communication, July 17, 2022)

4.2.1.2 Cultural Knowledge

The results of the interviews with the five participants (Rachel, Lily, Emma, Aileen and Lucas) showed that they do not have a single way to learn about culture, they choose to learn by watching movies and TV shows. There were also participants who chose to learn about different cultures through the Internet and books.

“I usually watch movies and videos to learn about different local cultures. Also, interacting with local people is a way I often use to gain cultural knowledge.” (Rachel, personal communication, August 29, 2022)

“I usually get cultural knowledge from books and the Internet, and sometimes I also communicate and share with my colleagues around me to learn together.” (Lily, personal communication, August 29, 2022)

“Watching movies, TV shows or news, or using the Internet.” (Emma, personal communication, August 29, 2022)

“By reading books and surfing the Internet, such as Baidu, Weibo, Zhihu, etc” (Aileen, personal communication, August 29, 2022)

“I usually get cultural knowledge through the Internet and book.” (Lucas, personal communication, July 17, 2022)

4.2.1.3 Skills in Interacted with Foreigners and Dealing with Cultural Differences

The results of the interviews with the five participants (Rachel, Lily, Emma, Aileen and Lucas) showed that they interacted with foreigners once a week and they needed to communicate with foreign teachers.

“Once a week.” (Rachel, Lily, Emma, Aileen and Lucas, personal communication, August 29, 2022)

In addition, it is clear from the interviews that the participants are aware of cultural differences when they are confronted with them, and they are able to deal with them. And they respect and understand cultural differences

“I have encountered cultural differences, for example, I accidentally touched the head of a Thai foreign student when I was communicating with them in college, and this time they would act very nervous and unhappy, through a period of communication and study, I learned that Thai people consider the head a very sacred body part and do not allow others to touch it freely, after understanding it, I apologized for my previous behavior I apologize for my previous behavior and will pay attention to this behavior in my future interactions so as not to cause trouble to others.” (Rachel, personal communication, August 29, 2022)

“I have experienced cultural differences, for example, when communicating with Americans, some Chinese gestures are incomprehensible to Americans or symbolize less friendly meanings, when I encounter this situation, I will explain the differences between

the two countries carefully and make my intention clear to avoid misunderstanding, and then I will adjust my communication style.” (Lily, personal communication, August 29, 2022)

“Once I met a very enthusiastic American, he would hug to greet me, which made me feel very shy, because in China we usually shake hands to show our friendship. I accepted his hug first, but then I told him that in China we usually shake hands when we meet, and that Chinese people are very subtle and they are not used to kissing and hugging as a way of greeting, and he understood after hearing that.” (Emma, personal communication, August 29, 2022)

“I have encountered, for example, if I offend a foreigner, I will apologize first and be careful not to repeat the problem next time, and I will understand the culture in private. If a foreigner acts in a way that makes me feel uncomfortable, I will remain friendly and explain to the foreigner.” (Aileen, personal communication, August 29, 2022)

“I respect and understand these cultural differences, and it is because of these cultural differences that each people's characteristics are reflected.” (Lucas, personal communication, July 17, 2022)

4.2.1.4 Awareness of Cultural Values of Chinese Culture and of Others

The results of the interviews with the five participants (Rachel, Lily, Emma, Aileen and Lucas) showed that they valued Chinese culture. Among the Chinese culture, traditional culture and customs were the most important to the participants.

“I especially value Chinese food culture, the culture of traditional Chinese festivals, and the culture of Chinese festivals.” (Rachel, personal communication, August 29, 2022)

“I value all Chinese culture, for example, Chinese literature, ancient literature, modern literature, contemporary literature are all my favorites.” (Lily, personal communication, August 29, 2022)

“I attach great importance to the Chinese traditional culture, such as the customs of traditional festivals.” (Emma, personal communication, August 29, 2022)

“The culture of manners, traditional customs, and the culture of different ethnic groups in China.” (Aileen, personal communication, August 29, 2022)

“China's history, geography, and ethnicity.” (Lucas, personal communication, July 17, 2022)

In addition, they value other cultures as well and will volunteer to learn more about different cultures.

“The premise of valuing other cultures is to respect other cultures.

The next step is to keep learning about other cultures and to follow their customs.” (Rachel, personal communication, August 29, 2022)

“To understand and learn with a sincere attitude.” (Lily, personal communication, August 29, 2022)

“I respecting every culture and doing my best to understand and teach my students about the best cultures.” (Emma, personal communication, August 29, 2022)

“I will use my free time outside of work to learn about the culture.” (Aileen, personal communication, August 29, 2022)

“First, I will give great respect to other cultures, second, understand the differences between cultures, and finally, learn more about other cultures.” (Lucas, personal communication, July 17, 2022)

4.2.2 Cultural Activities and Timely Feedback in Classroom

The findings from the interviews with the five participants (Rachel, Lily, Emma, Aileen and Lucas) revealed that all of them provided cultural activities in their classroom practices and all of them would provide cultural activities at least once a week.

“Once a week.” (Rachel, Lily, Emma, Aileen and Lucas, personal communication, August 29, 2022)

Regarding the cultural activities that they use, they all choose to have foreign classes so that students can interact more directly with English-speaking people and thus experience different cultures. In addition, they choose to hold different themed activities, watch movies and films, read books and other ways for students to experience different cultures.

“The most common activities that would be useful for students would be to have them listen to and learn British and American songs, watch British and American movies and lessons from foreign teachers.” (Rachel, personal communication, August 29, 2022)

“Inviting foreign teachers to teach classes, such as watching movies and sharing literature from different countries.” (Lily, personal communication, August 29, 2022)

“For example, the foreign teacher class, the holiday themed activities, the cultural atmosphere of the holiday, and also organize students to watch movies and videos.” (Emma, personal communication, August 29, 2022)

“Foreign language classes, watching movies, and reading literature from different countries.” (Aileen, personal communication, August 29, 2022)

“Organize cultural activities with different themes and organize students to communicate with foreign teachers.” (Lucas, personal communication, July 17, 2022)

Regarding the cultures they include in their teaching, they provide teaching not only the cultures of the Inner Circle (British, American and Australian) but also of the Expanding Circle (Russian, Italian, Mexican, Japanese and Korean) inside and outside the class every week.

“Britain, America and Australia.” (Rachel, personal communication, August 29, 2022)

“Britain, America, Russia, Italy and Japan. I would let students watch more British and American books or movies because I think it would be more useful for them.” (Lily, personal communication, August 29, 2022)

“Britain, American and Japan.” (Emma, personal communication, August 29, 2022)

“Britain, American, Korea, Mexico, Australia and Japan.” (Aileen, personal communication, August 29, 2022)

“Britain and America. I think British and American culture is more useful for students.” (Lucas, personal communication, July 17, 2022)

In addition, the cultural activities enhanced by the participants actually helped students learn about culture, such as traditional festivals through songs, traditional folklore through films and books, and improved communication skills through exchanges with foreign teachers, for example. These activities even enhance students' enthusiasm for learning and their tolerance of different cultures.

“Students can learn about the culture of British and American countries by listening to and learning English songs. And through independent learning, students will have a deeper understanding and memory of another culture, and will help them think better about the cultural differences between countries. The tutorials allow students to learn about different cultures and how to communicate with people from different cultures in the most intuitive and convenient way.” (Rachel, personal communication, August 29, 2022)

“Foreign language classes can stimulate students' passion for learning and develop their communication skills. Watching film and television works and sharing exchange sessions with famous foreign literature, art works are the most vivid materials to understand a nation's culture in terms of customs, social relations, and the state of that nation's psyche.” (Lily, personal communication, August 29, 2022)

“Students learn and accept the differences between Western and Chinese cultures through the process of learning, comparing, and feeling in a foreign classroom, improving their acceptance and cultural knowledge.” (Emma, personal communication, August 29, 2022)

“By learning about some foreign cultures, students' curiosity is stimulated and they have the ability to learn on their own and open their eyes to the world in a more colorful way. In addition, the foreign classes also help students to develop their communication

skills.” (Aileen, personal communication, August 29, 2022)

“By arousing students' interest in culture through games and acquiring knowledge about different cultures, students develop their discovery skills and thus promote their awareness of cultural uniqueness. And the foreign class not only exercises students' communication skills, but also allows them to develop a positive attitude towards different cultures as they get along with friendly foreign teachers.” (Lucas, personal communication, July 17, 2022)

From the interviews, it is clear that the participants all give students feedback on their learning and believe that learning feedback is necessary. Learning feedback is not only helpful for teachers' teaching, but also for students' learning progress.

“Students can learn about the culture of British and American countries by listening to and learning English songs. For example, by learning the song We wish you a Merry Christmas, students can learn that Christmas is the New Year in Western countries. And through independent learning, students will have a deeper understanding and memory of another culture, and will help them think better about the cultural differences between countries. The tutorials allow students to learn about different cultures and how to communicate with people from different cultures in the most intuitive and convenient way.” (Rachel, personal communication, August 29, 2022)

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Chapter 5

Discussion, Conclusion and Recommendation

This chapter discusses and summarizes the results of the research. It also provides the limitations of the study, and the recommendations for future research.

5.1 Discussion

Byram's (1997) ICC model which included attitudes, knowledge, skills, and awareness to measure Chinese English middle school teachers' ICC perceptions because it aligned with the ICC guided by the Chinese Ministry of Education (2013) in that they must have: 1) positive attitudes towards other cultures; 2) cultural knowledge or an understanding of their own culture and of others; 3) skills in interacting with foreigners and dealing with cultural differences; and 4) awareness of cultural values of Chinese culture and of others. Other cultures covered history, geography, customs, traditional habits, lifestyles, behavioral norms, cultural values, literature and arts of the English-speaking peoples from the three concentric circles Kachru (1985) conceptualized, i.e. the Inner Circle (countries where English is used as a native language), the Outer Circle (countries where English is used as a second language), and the Expanding Circle (countries where English is used as a foreign language). The degrees of their perceptions of ICC varied because of the assumption from the compulsory courses they took and passed at the university as well as those self-improvements (i.e. reading cultural books, experiences in studying abroad and attendance in related ICC trainings) they chose to do in their free time. They may or may not integrate ICC into their classroom practices.

5.1.1 RQ1: To what extent did Chinese teachers of English at Yuci Second Middle School perceive their own ICC?

To a very high extent, the Chinese English teachers perceived that they had the ability to understand and respect the excellent cultural traditions of other countries, communicating and interacting with people from different cultural backgrounds, and adapting to the needs of China's social, economic, and technological development and international interaction studied and defined by Chinese Ministry of Education (2013, P.1). In particular, they thought that they obtained very positive attitudes towards other cultures and that they were very well aware of the value of Chinese culture and other cultures. The qualitative findings showed that other cultures they appeared to value to learn in their free time included the cultures of the Inner Circle (British and American) and the Expanding Circle (Japanese, Korean and Thai) rather than the ones of the Outer Circle.

However, the teachers did not see their cultural knowledge of their own culture and of other and their skills in interacting with foreigners and dealing with cultural differences were as high as their attitudes toward other cultures and awareness of the value of different cultures. These results were parallel with the assumption that Chinese teachers of English possessed ICC required by the Chinese government, but they differed from studies by Xu (2018) and Tu (2020). The former explored 51 teachers in Wanzhou District, Chongqing and found that their ICC was at a moderate level because three of them studied abroad; many were not active to expose themselves to other cultures; fewer self-improved their ICC. The latter examined 120 teachers in Huanggang City, Hubei Province and discovered that they had a low level of ICC because teaching English was more focused than teaching the culture, and their daily teaching tasks with heavy workload consumed their precious

time to want to develop their ICC.

The teachers' overall ICC perceptions in this study were at a very high level may be because they read cultural books in their leisure time (59.57%), studied abroad (12.77%) and attended ICC-related training (12.77%), supported by the qualitative results which also gave other insightful details about activities that may cultivate and develop their own ICC, i.e. watching news, movies and television programs, and surfing the Internet. The school as a key model middle school in Shanxi Province with advanced teaching facilities and a good teaching environment for them may also provide them with an opportunity to develop ICC.

5.1.2 RQ2: To what extent did Chinese teachers of English ICC integration into their classroom practices at Yuci Second Middle School?

To a very high or large extent, the Chinese English teachers integrated ICC into their classroom with cultural activities and timely feedback suitable for their students' learning characteristics in order to develop their students' positive attitudes toward different cultures, knowledge of Chinese and English-speaking peoples' cultures, interpreting and discovering skills, and developing an awareness of intercultural uniqueness. In line with the qualitative findings, the teachers provided activities about not only the cultures of the Inner Circle (British, American and Australian) but also of the Expanding Circle (Russian, Italian, Mexican, Japanese and Korean) inside and outside the class every week such as holiday themes, watching movies and videos and sharing books. While the activities about the cultures of the Outer Circle were not focused, the teachers placed a more emphasis on teaching British and American cultures which were viewed to be the language variants significant in the history of English development in China as Standard

English, a guarantee of intercultural communication through other English variants (Zheng, 2019). In addition, giving feedback about their students' learning outcomes was a must. These results fulfilled the Chinese government's policy requiring Chinese English middle school teachers to develop their students' ICC by means of teaching different cultures in the classroom (Zhong, 2020). The results differed from studies by Liang (2019) and Li (2019) in that they only reported on teachers' ICC integration into classroom practices as an important factor to influence students' ICC, but they did not further investigate what activities and what cultures they used and what experiences and/or opinions they had about the intercultural teaching.

5.2 Conclusion

This study used explanatory sequential mixed methods to explore the extent to which Chinese English teachers perceived their ICC and integrated it into classroom practices. Forty-seven teachers purposively recruited from Yuci Second Middle School in Shanxi assessed their ICC through a questionnaire; then five of them voluntarily participated in semi-structured interviews. To a very high extent, they thought they had the ability to understand and respect the excellent cultural traditions of other countries, communicating and interacting with people from different cultural backgrounds, and adapting to the needs of China's social, economic, and technological development and international interactions. They also thought they integrated ICC into classroom teaching to a very high extent, providing cultural activities and timely feedback to their students.

The qualitative findings supported the teachers' high degrees of ICC perceptions and integration into classroom practices and additionally supplemented with their personal beliefs that learning about others' cultures was necessary and spending their free time on reading cultural books, watching news, movies and

television programs, and surfing the Internet to learn about cultural differences was their own personal choices. As a result, they knew how to deal with cultural differences and how to value cultures of their own and of others. More importantly, they provided their students with culturally diverse activities and timely feedback. The current situation of teaching different cultures as an integral part of the English curriculum at the target school appeared to change from the sole focus of the British and American cultures to the cultures of English-speaking peoples particularly in these two concentric circles, the Inner Circle and Expanding Circle.

5.3 Limitation and Recommendation

Although positive results were obtained, the study had two limitations. First, the study was conducted in only one middle school in one region of China, so the results lacked generalizability. Second, the study investigated Chinese English teachers' ICC perceptions and integration into classroom practices from the teachers' perspective, but not from the students' perspective, which may be biased.

For future research, the same study replicated in other middle schools in different parts of China is recommended. Investigating the extent to which middle school students perceive their ICC and acquire it in the English classroom is also recommended.

For research practice, middle schools in other regions of China can promote their Chinese English teachers' positive attitudes toward developing their ICC and teaching it in their classroom.

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Appendices





Questionnaire (问卷)

Hello, my name is Zhaoyu Yan, and I am a student in M.Ed. Program in Bilingual Education and English Teaching, Suryadhep Teachers College, Rangsit University. The questionnaire is not a test, but it is a part of my graduate study. Your answers to this survey will be used only for my study of Chinese English teachers' perceptions of intercultural communicative competence (ICC) and its integration into classroom practice, and they will be kept confidential. Thanks very much for your assistance.

你好，我叫延照宇，是一名兰实大学的在读研究生，我的专业是双语教育及英语教学。这份问卷调查不是测试，而是我研究生学习的一部分。您的回答将只用于我研究中国英语教师的跨文化交际能力（ICC）认知和融入课堂实践的情况，并将保密。非常感谢您的帮助。

PART 1: Personal Information (私人信息)

Please choose the answer based on your personal information. 请根据您的个人信息选择答案。

1. Gender 性别: Male 男 Female 女

2. Age 年龄: Under 25 years old 25 岁以下 25-30 years old 25-30 岁

31-35 years old 31-35 岁 36-40 years old 36-40 岁

41-45 years old 41-45 岁 46-50 years old 46-50 岁

Over 50 years old 50岁以上

3. Teaching Experience 教学经验:

Less than 5 years 少于5年 5-10 years 5-10年 11-15 years 11-15

4. Highest Level of Education (Including current study) 最高学历（包括现在）:

A bachelor's degree (本科) A master's degree (研究生)

A doctoral degree (博士)

Other 其他 (please specify 请具体说明 _____)

5. Study Abroad Experience 海外学习经历: Yes 是 NO 否

If your answer is yes, please specify the country 如果你的回答是是, 请写出具体
国家 _____ and the length of your stay 和你在那里呆了多久

6. Attending ICC Related Training ICC相关培训经历: Yes 是 NO 否

If your answer is yes, please specify the name of the training 如果你的回答是是
请写出培训的名称 _____ and the length of your training
attended 和你参加了多久 _____

7. Reading cultural books 读关于文化的书: Yes 是 NO 否

If your answer is yes, please specify the frequency of your reading :

如果你的回答是是, 请说明你阅读的频率:

Sometimes 有时 Often 经常 Seldom 很少 Always 总是



PART 2: ICC perception for Chinese Middle school English teachers. (中国初中英语教师对于 ICC 的感知)

Please choose how much you disagree or agree with the given statements. (1=strongly disagree, 2=disagree, 3=uncertain, 4=agree, 5=strongly agree). 请选择你在多大程度上不同意或同意所给的陈述。(1=非常不同意, 2=不同意, 3=不确定, 4=同意, 5=非常同意)

Item 条目	1	2	3	4	5
1. I value cultural diversity. 我重视文化多样性。					
2. I understand the value of cultural diversity. 我理解文化多样性的价值。					
3. I respect people whose culture differs from mine. 我尊重文化与我不同的人。					
4. I am open-minded to anyone who speaks English. 我对任何讲英语的人都持开放态度。					
5. I am curious about the English-speaking peoples' cultures. 我对讲英语的人的文化感到好奇。					
6. I am willing to learn from people whose cultural orientations differ from me. 我愿意向那些文化取向与我不同的人学习。					
7. I always try to understand the practices, behaviors, and values of people from other cultures. 我总是试图理解来自其他文化的人的做法、行为和价值观					

8. I am willing to empathize with people whose cultural backgrounds differ from me. 我愿意与文化背景与我不同的人产生共鸣。					
9. I try to understand and accept the world view of people who speak English. 我试图理解并接受讲英语的人的世界观。					
10. I am flexible towards other cultures. 我对其他文化具有灵活性。					
11. I am well equipped with cultural patterns of my own culture, which is Chinese. 我很好地掌握了自己的文化模式，也就是中国文化。					
12. I am well equipped with cultural patterns in countries where English is a native language (i.e. American, British, Australia, New Zealand and Canada). 我对以英语为母语的国家的文化模式有很好的掌握（即美国、英国、澳大利亚、新西兰和加拿大）。					
13. I am well equipped with cultural patterns in countries where English is a second language (e.g. Singaporean, Filipino, Nigerian and Malaysian). 我对以英语为第二语言的国家的文化模式有很好的掌握（如新加坡人、菲律宾人、尼日利亚人和马来西亚人）。					

<p>14. I am well equipped with cultural patterns in countries where English is a foreign language(e.g. Thai, Japanese, Korean, Vietnamese).我对以英语为外语的国家的文化模式有很好的掌握（如泰国人、日本人、韩国人、越南人）。</p>					
<p>15. I know about the similarities and differences between the English-speaking peoples' cultures and Chinese culture.我知道英语国家人民的文化与中国文化之间的异同。</p>					
<p>16. I know how people from different countries behave in various circumstances to have a better communication with them.我知道来自不同国家的人在各种情况下的表现，以便与他们进行更好的沟通。</p>					
<p>17. I only know the cultures of peoples who speak English as a native language (i.e. American, British, Australia, New Zealand and Canada). 我只知道以英语为母语的民族的文化（即美国、英国、澳大利亚、新西兰和加拿大）。</p>					
<p>18. I only know the cultures of peoples who speak English as a second language (e.g. Singaporean, Filipino, Nigerian and Malaysian) .我只知道把英语作为第二语言的民族的文化（如新加坡人、菲律宾人、尼日利亚人和马来西亚人）。</p>					

<p>19. I only know the cultures of peoples who speak English as a foreign language (e.g. Thai, Japanese, Korean, Vietnamese).我只知道把英语作为外语的民族的文化（如泰国人、日本人、韩国人、越南人）。</p>					
<p>20. I can interpret the cultural information.我可以解释文化信息。</p>					
<p>21. I can analyze the cultural information.我可以分析文化信息。</p>					
<p>22. I can relate the cultural information.我可以将文化信息联系起来。</p>					
<p>23. I can communicate effectively with the English-speaking peoples.我可以有效地与说英语的人进行交流。</p>					
<p>24. I can communicate in socially appropriate ways with the English-speaking peoples.我可以用适合社会的方式与说英语的人进行交流。</p>					
<p>25. I can communicate in culturally appropriate ways with the English-speaking peoples.我可以用文化上适当的方式与说英语的人进行交流。</p>					
<p>26. I can get information about the cultures of English-speaking peoples from my own learning (such as attending ICC training, reading cultural books, and studying abroad).我可以从自己的学习（如参加 ICC 培训、阅读文化书籍和出国留学）中获得有关英语民族文化的信息。</p>					

<p>27. I can communicate well verbally with the English-speaking peoples.我可以与英语国家的人进行良好的口头交流。</p>					
<p>28. I can detect some misunderstandings happening during the on-going interactions between Chinese and the English-speaking peoples.我可以发现在中国和英语国家人民之间正在进行的互动中发生的一些误解。</p>					
<p>29. I can contrast communicative behaviors of Chinese and the English-speaking peoples in social settings (e.g., family, school, office, etc.).我可以对比中国人和英语国家的人在社会环境中（如家庭、学校、办公室等）的交际行为。</p>					
<p>30. I seek opportunities to explore the English-speaking peoples' cultures outside my communities.我寻求机会去探索我所在社区以外的英语民族的文化。</p>					
<p>31. I can learn new cultural knowledge of English-speaking peoples when I interact with them in English.我可以在互动中学习英语国家人民的新文化知识</p>					
<p>32. I seek out opportunities to cooperate with the English-speaking peoples.我寻找机会与英语国家人民合作。</p>					
<p>33. I have a cultural-specific knowledge of the English-speaking peoples to socially interact with them.我在交流领域对英语国家人民有特定的文化知识。</p>					

34. I am well aware of my own culture.我很清楚地知道自己的文化					
35. I am aware of my own cultural values.我意识到我自己的文化的价值。					
36. I am aware of the existence of cultural differences 我意识到文化差异的存在性。					
37. I am aware of the English-speaking peoples' cultures. 我意识到讲英语的人的文化					



PART 3: Chinese Middle school English teachers integrate ICC into their classroom practices. (中国初中教师将 ICC 融入课堂实践)

Please choose how much you disagree or agree with the given statements. (1=strongly disagree, 2=disagree, 3=uncertain, 4=agree, 5=strongly agree). 请选择你在多大程度上不同意或同意所给的陈述。(1=非常不同意, 2=不同意, 3=不确定, 4=同意, 5=非常同意)

Items 条目	1	2	3	4	5
I provide my students with cultural activities to... 我为我的学生提供文化活动……					
1. foster my students' curiosity and openness about their own culture. 培养我的学生对自己文化的好奇心和开放性。					
2. foster my students' curiosity and openness about cultures of English-speaking peoples. 培养我的学生对英语国家文化的好奇心和开放性。					
3. foster my students' willingness to view their own culture and others' positively. 培养我的学生积极看待自己和他人的文化的意愿。					
4. enable my students to gain Chinese cultural knowledge. 使我的学生获得中国文化知识。					
5. gain cultural knowledge of the English-speaking peoples. 获得英语国家人民的文化知识。					

6. enable my students to use their cultural knowledge to interpret different cultural phenomena. 使我的学生能够使用他们的文化知识来解释不同的文化现象。					
7. equip them with skills in new cultural knowledge discovery .使他们具备发现新文化知识的技能。					
8. foster my students to value their own culture. 培养我的学生重视自己的文化。					
9. foster my students to value the English-speaking peoples' cultures. 培养我的学生重视英语国家人民的文化。					
10. I provide timely feedback on my students' cultural learning. 我对学生的文化学习提供及时的反馈。					



1. Gender

性别:

2. Age

年龄:

3. Teaching experience

教学经验:

4. How often do you learn about other cultures?

你多长时间了解一次其他文化?

5. What culture are you interested to learn?

你对学习什么文化感兴趣?

6. Why do you learn about them?

你为什么要了解它们?

7. How do you normally acquire cultural knowledge?

你通常是如何获得文化知识的?

8. How often do you have a chance to interact with foreigners?

你多长时间有机会与外国人交流?

9. Have you experienced any cultural differences during the interactions? If yes, how did you deal with it? If no, do you know why?

在交往过程中, 你是否遇到过文化差异? 如果有, 你是如何处理的? 如果没有, 你知道原因吗?

10. What Chinese cultural aspects do you value?

你重视哪些中国文化方面?

11. How do you value other cultures? Please explain.

你如何重视其他文化? 请解释。

12. How often do you offer cultural activities in your English class?

你多长时间在英语课上提供文化活动?

13. What are those activities?

这些活动是什么？

14. How do the activities help develop your students' ICC?

这些活动是如何帮助发展学生的 ICC 的？

15. What culture do you include in your teaching?

你的教学中包含什么文化？

16. Do you give feedback to students on their cultural learning?

你是否对学生的文化学习给予反馈？





Appendix C

Invitation Letter



Memorandum

STC.4800/0520

10 June 2022

Subject: Invitation for you to be our IOC (Item Objective Congruence) expert

Dear Dr. Boonsri Cheevakumjorn,

Our student, Miss Zhaoyu Yan student number 6305252, who has already completed her coursework and thesis proposal defense on 26 April 2022. Her research title is "Exploring Intercultural Communication Competence (ICC) Perception and Integration into Classroom Practices of Chinese English Teachers at a Chinese Middle School in Shanxi.". Currently, she is in the stage of collecting and analyzing data.

Miss Zhaoyu Yan has finished designing her research instruments. Thus, the college would like to invite you to validate these instruments. The package has been attached herewith.

I truly appreciate your kind support in this matter and hope that you will accept my invitation.

Sincerely yours,

Malivan Praditteera, Ed.D.

Dean

Suryadhep Teachers College

Rangsit University



มหาวิทยาลัยรังสิต Rangsit University T. (66) 2997 2200-30
 เมืองทองธานี 12000 Muang-Ake, Pathumthani Rd. F. (66) 2791 5757
 จ.ปทุมธานี 12000 Pathumthani 12000, Thailand E. info@rsu.ac.th

STC.4800/0519

10 June 2022

Subject: Invitation for you to be our IOC (Item Objective Congruence) expert

Dear Asst. Prof. Dr. Somruedee Khongput,

Our student, Miss Zhaoyu Yan student number 6305252, who has already completed her coursework and thesis proposal defense on 26 April 2022. Her research title is "Exploring Intercultural Communication Competence (ICC) Perception and Integration into Classroom Practices of Chinese English Teachers at a Chinese Middle School in Shanxi." Currently, she is in the stage of collecting and analyzing data.

Miss Zhaoyu Yan has finished designing her research instruments. Thus, the college would like to invite you to validate these instruments. The package has been attached herewith.

I truly appreciate your kind support in this matter and hope that you will accept my invitation.

Sincerely yours,

Malivan Praditcheera, Ed.D.

Dean

Suryadhep Teachers College

Rangsit University



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STC.4800/0521

10 June 2022

Subject: Invitation for you to be our IOC (Item Objective Congruence) expert

Dear Dr. Suthida Soontornwipat,

Our student, Miss Zhaoyu Yan student number 6305252, who has already completed her coursework and thesis proposal defense on 26 April 2022. Her research title is "Exploring Intercultural Communication Competence (ICC) Perception and Integration into Classroom Practices of Chinese English Teachers at a Chinese Middle School in Shanxi.". Currently, she is in the stage of collecting and analyzing data.

Miss Zhaoyu Yan has finished designing her research instruments. Thus, the college would like to invite you to validate these instruments. The package has been attached herewith.

I truly appreciate your kind support in this matter and hope that you will accept my invitation.

Sincerely yours,

A handwritten signature in black ink, appearing to read 'Malivan Praditteera'.

Malivan Praditteera, Ed.D.

Dean

Suryadhep Teachers College

Rangsit University





Appendix D

IOC Package

Dear Expert,

AN INVITATION FOR VALIDATION OF RESEARCH INSTRUMENT

I wish to invite you to validate the following research instrument: questionnaire and semi-structured interview questions. This is to enhance a successful study on the topic: Exploring Intercultural Communication Competence (ICC) Perception and Integration into Classroom Practices of Chinese English Teachers at a Chinese Middle School in Shanxi.

Please find below the research objectives, operational definition of key terms, directions, research plan and the instrument.

Research Objectives:

The objectives are to explore:

The objectives are to explore:

- 1) ICC perception of Chinese English teachers at a Chinese Middle School in Shanxi; and
- 2) ICC integration into classroom practices.

Operational Definitions of Key Terms:

1. ICC Perception:

ICC perception refers to Chinese English teachers' personal views on ICC which consists of four elements: attitude, knowledge, skills, and awareness.

- 1) Attitude refers to Chinese English teachers' curiosity and openness about the English-speaking peoples' cultures and willingness to view their own culture and others' positively (Byram, 1997, p.50). The English-speaking peoples are those from the Inner Circle, the Outer Circle and the Expanding Circle.
- 2) Knowledge refers to Chinese English teachers' understanding of their own culture and the English-speaking peoples' cultures including history, geography, customs, traditional habits, lifestyles, behavioral norms, cultural values, literature and arts (ibid, p.51).
- 3) Skills refers to Chinese English teachers' ability to use their cultural knowledge to interpret different cultural phenomena and to discover new cultural knowledge when socially interacting with the English-speaking peoples. (ibid, pp.37-38).

- 4) Awareness refers to Chinese English teachers' ability to value cultures of their own and of the English-speaking peoples' (ibid, p.53).

2. ICC integration into classroom practices:

ICC integration into classroom practices means Chinese teachers of English integrate ICC in the classroom with cultural appropriate activities and timely feedback suitable for their students' learning characteristics for the following purposes:

- 1) developing their students' positive attitudes toward different cultures.
- 2) Enabling their students to gain cultural knowledge of Chinese and of the English-speaking peoples.
- 3) Developing their students' interpreting and discovering skills.
- 4) developing their students' awareness of intercultural uniqueness.

Research Plan

The questionnaire is the primary research instrument for the study. The first part is about the participants' personal information. The second part was adapted from Duisembekova's (2021) work to meet the first research objective. It consists of 36 items. Items 1-10 measure the attitude, items 11-20 measure the knowledge, items 21-30 measure the skills, items 31-36 measure the awareness. The third part was constructed based on the definition of ICC integration into classroom practices to meet the second objective. Semi-structured interviews will be used after data analysis of the questionnaire to help the researcher interpret and understand the results.

Direction:

Please tick (✓) the item that corresponds to your opinion towards content validity.

Rate +1, if the item clearly matches the stated objectives.

Rate 0, if the item is unclear or unsure whether it meets the stated objectives.

Rate -1, if the item does not match the stated objectives.

Thank you as I anticipate your support.

Zhaoyu Yan
Researcher

ITEM OBJECTIVE CONGRUENCE (IOC) FOR THE QUESTIONNAIRE

Part 1: Personal Information

ITEMS	EXPERT'S REVIEW		
	+1	0	-1
1. Gender: Male <input type="checkbox"/> Female <input type="checkbox"/>			
2. Age: Under 25 years old <input type="checkbox"/> 25-30 years old <input type="checkbox"/> 31-35 years old <input type="checkbox"/> 36-40 years old <input type="checkbox"/> 41-45 years old <input type="checkbox"/> 46-50 years old <input type="checkbox"/> Over 50 years old <input type="checkbox"/>			
3. Teaching Experience: Less than 5 years <input type="checkbox"/> 5-10 years <input type="checkbox"/> 11-15 years <input type="checkbox"/> 16-20 years <input type="checkbox"/> More than 20 years <input type="checkbox"/>			
4. Highest Level of Education (Including current study): A bachelor's degree <input type="checkbox"/> A master's degree <input type="checkbox"/> A doctoral degree <input type="checkbox"/> Other <input type="checkbox"/> (please specify _____)			
5. Study Abroad Experience: Yes <input type="checkbox"/> No <input type="checkbox"/> If your answer is yes, please specify the country _____ and the length of your stay _____			
6. Attending ICC Related Training: Yes <input type="checkbox"/> No <input type="checkbox"/> If your answer is yes, please specify the name of the training _____ and the length of your training attended _____			
7. Reading cultural books: Yes <input type="checkbox"/> No <input type="checkbox"/> If your answer is yes, please specify the frequency of your reading. Sometimes <input type="checkbox"/> Often <input type="checkbox"/> Usually <input type="checkbox"/> Always <input type="checkbox"/>			

Part 2 ICC perceptions for Chinese Middle school English teachers.

The four elements of ICC	ITEMS	EXPERT'S REVIEW		
		+1	0	-1
Attitude	1. I value cultural diversity.			
	2. I understand the value of cultural diversity.			
	3. I respect people whose culture differs from me.			
	4. I am open-minded to foreigners who speak English.			
	5. I am curious about the English-speaking peoples' cultures.			
	6. I am willing to learn from people whose cultural orientations differ from me.			
	7. I tolerate other cultures.			
	8. I am willing to empathize with people whose cultural backgrounds differ from me.			
	9. I understand foreigners' worldviews.			
	10. I am flexible towards other cultures.			

The four elements of ICC	ITEMS	EXPERT'S REVIEW		
		+1	0	-1
Knowledge	11. I am well equipped with cultural patterns of my own culture, which is Chinese.			
	12. I am well equipped with cultural patterns of British and American cultures.			
	13. I know about the similarities and differences between the English-speaking peoples' cultures and Chinese culture.			
	14. I know how people from different countries behave in various circumstances to have a better communication with them.			
	15. I only know the cultures of peoples who speak English as a native language (i.e. American, British, Australia, New Zealand and Canada)			
	16. I only know the cultures of peoples who speak English as a second language (e.g. Singaporean, Filipino, Nigerian and Malaysian)			
	17. I only know the cultures of peoples who speak English as a foreign language (e.g. Thai, Japanese, Korean, Vietnamese)			
	18. I can interpret the cultural information.			
	19. I can analyze the cultural information.			
	20. I can relate the cultural information.			

The four elements of ICC	ITEMS	EXPERT'S REVIEW		
		+1	0	-1
Skills	21. I can communicate effectively with the English-speaking peoples.			
	22. I can communicate in socially appropriate ways.			
	23. I can communicate in culturally appropriate ways.			
	24. I can get information about the English-speaking peoples' cultures.			
	25. I can communicate well verbally with the English-speaking peoples.			
	26. I can identify some misunderstandings happening in interactions between Chinese and the English-speaking peoples.			
	27. I can contrast communicative behaviors of Chinese and the English-speaking peoples in social settings (e.g., family, school, office, etc.).			
	28. I seek opportunities to explore the English-speaking peoples' cultures outside my communities.			
	29. I can discover new cultural knowledge of the English-speaking peoples.			
	30. I seek out opportunities to cooperate with the English-speaking peoples.			

The four elements of ICC	ITEMS	EXPERT'S REVIEW		
		+1	0	-1
Awareness	31. I have a cultural-specific knowledge of the English-speaking peoples.			
	32. I understand my own cultural identity			
	33. I understand my own culture.			
	34. I am aware of my own cultures.			
	35. I am aware of the cultural differences.			
	36. I am aware of the English-speaking peoples' cultures			



Part 3: Chinese Middle school English teachers integrate ICC into their classroom practices.

ICC integrati on into classroo m practices	The four elements of ICC	ITEMS	EXPERT'S REVIEW		
			+ 1	0	-1
Chinese English teachers choose cultural activities to develop their students' ICC in their classroo m practices that are appropri ate for their students' learning character istics		I provide my students with cultural activities to...			
	Attitude	1. foster my students' curiosity and openness about their own culture.			
		2. foster my students' curiosity and openness about cultures of English-speaking peoples .			
		3. foster my students' willingness to view their own culture and others' positively.			
	Knowledge	4. enable my students to gain Chinese cultural knowledge.			
		5. gain cultural knowledge of the English-speaking peoples.			
	Skills	6. enable my students to use their cultural knowledge to interpret different cultural phenomena.			
		7. equip them with skills in new cultural knowledge discovery.			
	Awareness	8. foster my students to value their own culture.			
		9. foster my students to value the English-speaking peoples' cultures.			
Timely feedback		10. I provide timely feedback on my students' cultural learning.			

General Remarks

Signature



Appendix E

IOC of Instruments

IOC OF QUESTIONNAIRE						
NO.	Items	Expert1	Expert2	Expert3	Average	Congruence
Part 1: Personal Information						
1.	Gender	+1	+1	+1	1	Congruence
2	Age	+1	+1	+1	1	Congruence
3	Teaching Experience:	+1	+1	+1	1	Congruence
4	Highest Level of Education (Including current study)	+1	+1	+1	1	Congruence
5	Study Abroad Experience	+1	+1	+1	1	Congruence
6	Attending ICC Related Training	+1	+1	+1	1	Congruence
7	Reading cultural books	+1	+1	+1	1	Congruence
Part 2 :ICC perception for Chinese Middle school English teachers						
1	I value cultural diversity.	+1	+1	+1	1	Congruence
2	I understand the value of cultural diversity.	+1	+1	+1	1	Congruence
3	I respect people whose culture differs from me.	+1	+1	+1	1	Congruence
4	I am open-minded to foreigners who speak English.	+1	+1	0	0.6	Congruence
5	I am curious about the English-speaking peoples' cultures.	+1	0	+1	0.6	Congruence
6	I am willing to learn from people whose cultural orientations differ from me.	+1	+1	+1	1	Congruence
7	I tolerate other cultures.	+1	0	0	0.33	Incongruence
8	I am willing to empathize with people whose cultural	+1	+1	+1	1	Congruence

	backgrounds differ from me.					
9	I understand foreigners' worldviews.	+1	+1	0	0.6	Congruence
10	I am flexible towards other cultures.	+1	+1	-1	0.33	Incongruence
11	I am well equipped with cultural patterns of my own culture, which is Chinese.	+1	+1	+1	1	Congruence
12	I am well equipped with cultural patterns of British and American cultures.	+1	+1	0	0.6	Congruence
13	I know about the similarities and differences between the English-speaking peoples' cultures and Chinese culture.	+1	0	0	0.33	Incongruence
14	I know how people from different countries behave in various circumstances to have a better communication with them.	+1	+1	+1	1	Congruence
15	I only know the cultures of peoples who speak English as a native language (i.e. American, British, Australia, New Zealand and Canada)	+1	+1	+1	1	Congruence

16	I only know the cultures of peoples who speak English as a second language (e.g. Singaporean, Filipino, Nigerian and Malaysian)	+1	+1	+1	1	Congruence
17	I only know the cultures of peoples who speak English as a foreign language (e.g. Thai, Japanese, Korean, Vietnamese)	+1	+1	+1	1	Congruence
18	I can interpret the cultural information.	+1	+1	0	0.6	Congruence
19	I can analyze the cultural information.	+1	+1	0	0.6	Congruence
20	I can relate the cultural information.	+1	0	0	0.33	Incongruence
21	I can communicate effectively with the English-speaking peoples.	+1	0	+1	0.6	Congruence
22	I can communicate in socially appropriate ways.	+1	+1	0	0.6	Congruence
23	I can communicate in culturally appropriate ways.	+1	+1	0	0.6	Congruence
24	I can get information about the English-speaking peoples' cultures.	0	0	+1	0.33	Incongruence
25	I can communicate	+1	+1	+1	1	Congruence

	well verbally with the English-speaking peoples.					
26	I can identify some misunderstandings happening in interactions between Chinese and the English-speaking peoples.	+1	+1	+1	1	Congruence
27	I can contrast communicative behaviors of Chinese and the English-speaking peoples in social settings (e.g., family, school, office, etc.).	0	+1	+1	0.6	Congruence
28	I seek opportunities to explore the English-speaking peoples' cultures outside my communities.	+1	+1	+1	1	Congruence
29	I can discover new cultural knowledge of the English-speaking peoples.	+1	+1	+1	1	Congruence
30	I seek out opportunities to cooperate with the English-speaking peoples.	+1	+1	+1	1	Congruence
31	I have a cultural-specific knowledge of the English-speaking peoples.	0	+1	+1	0.6	Congruence
32	I understand my own cultural	+1	+1	+1	1	Congruence

	identity					
33	I understand my own culture.	0	+1	0	0.33	Incongruence
34	I am aware of my own cultures.	0	+1	0	0.33	Incongruence
35	I am aware of the cultural differences.	0	+1	+1	0.6	Congruence
36	I am aware of the English-speaking peoples' cultures	0	0	+1	0.33	Incongruence
Part 3: Chinese Middle school English teachers integrate ICC into their classroom practices.						
	I provide my students with cultural activities to...					
1	foster my students' curiosity and openness about their own culture.	+1	+1	+1	1	Congruence
2	foster my students' curiosity and openness about cultures of English-speaking peoples .	+1	+1	+1	1	Congruence
3	foster my students' willingness to view their own culture and others' positively.	+1	+1	+1	1	Congruence
4	enable my students to gain Chinese cultural knowledge.	+1	+1	+1	1	Congruence
5	Gain cultural knowledge of the English-speaking	+1	+1	+1	1	Congruence

	peoples.					
6	enable my students to use their cultural knowledge to interpret different cultural phenomena.	+1	+1	+1	1	Congruence
7	equip them with skills in new cultural knowledge discovery.	+1	+1	+1	1	Congruence
8	foster my students to value their own culture.	+1	+1	+1	1	Congruence
9	Foster my students to value the English-speaking peoples' cultures.	+1	0	+1	0.6	Congruence
10	I provide timely feedback on my students' cultural learning.	+1	+1	+1	1	Congruence

The image features a large, faint watermark of the Rangsit University logo in the background. The logo consists of a central flame-like symbol above a circular arrangement of radiating lines, with the university's name in Thai and English below it.

Appendix F

**Certificate of Ethical Approval by Ethics Reviewed Board of Rangsit
University**

		COA. No. RSUERB2022-070
Certificate of Approval By Ethics Review Board of Rangsit University		
COA. No.	COA. No. RSUERB2022-070	
Protocol Title	Exploring Intercultural Communication Competence (ICC) Perception and Integration into Classroom Practices of Chinese English Teachers at a Chinese Middle School in Shanxi.	
Principle Investigator	ZHAOYU YAN	
Affiliation	Suryadhep Teachers College, Rangsit University	
How to review	Expedited Review	
Approval includes	<ol style="list-style-type: none"> 1. Project proposal 2. Information sheet 3. Informed consent form 4. Data collection form/Program or Activity plan 	
Date of Approval:	1 July 2022	
Date of Expiration:	1 July 2024	
<p>The prior mentioned documents have been reviewed and approved by Ethics Review Board of Rangsit University based Declaration of Helsinki, The Belmont Report, CIOMS Guideline and International Conference on Harmonization in Good Clinical Practice or ICH-GCP</p>		
	 Signature..... (Associate Professor Dr. Panan Kanchanaphum) Chairman, Ethics Review Board for Human Research	
Ethics Review Board of Rangsit University, 5th Floor, Arthit Ourairat Building (Bldg.1) Rangsit University Tel. 0-2791-5728 Email: rsuethics@rsu.ac.th		





Certificate of Approval

Yuci Second Middle School, Administrative Department

Subject: Approval to collect data for M.Ed thesis

Dear Sir/Madam,

I'm currently enrolled in the master of education in Bilingual Education and English Language Teaching, at Rangsit University, Thailand. I am conducting research on "Exploring Intercultural Communication Competence (ICC) Perception and Integration into Classroom Practices of Chinese English Teachers at a Chinese Middle School in Shanxi." This research requires English teachers to participate. The instruments involved a questionnaire and semi-structured interviews for obtaining the required data. Therefore, I would like to seek permission from the administration to allow me to collect data at this school where the names and identities of teachers will be kept confidential and undisclosed.

Your sincerely,

Zhaoyu Yan, Student

Rangsit University, Thailand

Since the study requires data for analysis purposes, Zhaoyu Yan would collect data from this school during August 1, 2022 and August 31, 2022, and you are kindly requested to allow her to collect data with the following conditions.

Providing research participants with information to make an informed decision as to whether to take part in research.

Date: July 28, 2022

Yuci Second Middle School, Administrative Department



Biography

Name	Zhaoyu Yan
Date of birth	07 November 1997
Place of birth	Chengde/Hebei China
Education background	Yinchuan College of China University of Mining and Technology, China Bachelor of Chinese Language and Literature, 2020 Rangsit University, Thailand Master of Education in Bilingual Education and English Language Teaching, 2022
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