Creating the need for intercultural mindedness in the EFL tertiary classroom: A preliminary study

Corazon T. KATO[1], Yoshihiko HATTORI[1]

Abstract: This article reports on the teaching of intercultural education in the English as a Foreign Language（EFL）university classroom. Cross-cultural lessons have long been considered as a significant component of language education. To enhance the development of intercultural communication, cross-cultural topics are integrated into the EFL curriculum to promote intercultural awareness and understanding. Classroom findings show that adopting a cross-cultural textbook, using authentic materials, and implementing intercultural pedagogies, are integral in creating an intercultural curriculum to promote intercultural communication and explore the development of language communication skills. In addition, the presence of international students in the classroom can create an intercultural atmosphere that can further stimulate awareness of one's culture and of "the others." This paper draws on the English course using cross-cultural connection topics to raise intercultural mindedness and develop English language communication skills.

Keywords: communication, intercultural, intercultural competence, internationalization

Introduction

In the pursuit to prepare citizens to fit in the global world, intercultural education is emphasized in the language classroom. Intercultural learning is enhanced by the internationalization of universities. Consequentially, the internationalization of universities can strengthen the relationship and collaboration between Japanese universities and their counterparts worldwide, thus, there is a drive for student exchanges and study abroad programs. In schools, the presence of international students can create an intercultural setting, triggering intercultural awareness. It is observed that the bigger the school institutions, the more international students are enrolled. In contrast, in most small and middle-sized universities, the distribution of international students is sporadic. The fact that smaller colleges and universities have limited courses, to attract many international students is a big challenge. Nevertheless, in the absence of international students, the language classroom is still a precise venue for intercultural learning and experience through the adaptation of cross-cultural curriculum and proper implementation of intercultural approaches. The initiative in developing intercultural materials to assist the needs of language teaching and learning has been partly addressed by many book publishers. With the help of teacher-writers who share their intercultural interest and expertise, the burdens of developing intercultural materials to promote intercultural "mindedness" are lessened. However, the fact remains that the bulk of the tasks lies within the expertness of the teachers to provide the intercultural experience in the classroom.

Ⅰ. Literature Review

A. Views on culture

Culture is emphasized in every language classroom as culture is embedded in language. The

---

1）教育学部子ども教育学科

definition of culture remains ambiguous until the present, as its concept is vague. In Samovar, Porter, McDaniel, and Roy（2017）, Harrison and Huntington, mention that the definition of culture varies according to the different disciplines and contexts. In the language classroom, culture is usually represented by the image of food, music, clothing, holidays, and festivals. However, culture is described mostly in "people's expectations, beliefs, values, ［and attitudes］"（Melendez, 2017 in Stabler-Havener, 2017, p.2）. One of the complete definitions is proposed by Triandis（1994）:

> Culture is a set of human-made objective and subjective elements that in the past have increased the probability of survival and resulted in satisfaction for the participants in an ecological niche and thus became shared among those who could communicate with each other because they had a common language and they lived in the same time and place.（in Samovar et al., 2017, p.39）

The core characteristics of culture are that it is shared, transmitted from generation to generation, based on symbols, learned and dynamic（Samovar et al., 2017, pp.39-66）.

B. Views on language

Language is the means to communicate. It is either spoken or written, making of signs or a system of communication used by people in the same community（Cambridge Dictionary）.

Kramsch（2001）points out that language expresses, embodies, and symbolizes cultural reality. She iterates that spoken words express facts, ideas or events that are communicable because they refer to common knowledge that people share, and written words are reflections of the authors' attitudes, beliefs and opinions that are shared by others. Language also embodies cultural reality, "the way people use

the spoken, written, or the visual medium itself creates meanings that are understandable to the group they belong"（Kramsch, 2001, p.3）. It is a system of signs that carries cultural value and perceived by its users as a symbol of social identity（Kramsch, 2001）.

C. Culture, language, and globalization,

Culture and language need each other, and both are dynamic. Cultures are subject to change because of outside influence. History tells that colonization and invasion can change cultures. The earlier colonization of the Philippines by Spain brought in the Spanish language, so as the English language by America. Similarly, the invasion of countries like Iraq and Syria resulted in the displacement of their citizens. When people migrate and relocate, the most significant luggage they carry with them is their beliefs, way of life, behavior, values, and languages. These are seen and observed and, thus, shared and borrowed. In the process of sharing and borrowing, innovation and diffusion cannot be avoided（Samovar et al., 2017）.

In the era of globalization and advancement of technology, culture continues to change. Globalization has a profound influence on educational policies worldwide resulting in the internationalization of universities. In higher education, the internationalization policy is keeping the universities competitive to improve their international image. For example, enforcing study abroad programs or taking internships in foreign countries of the chosen target language or culture. Globalization also influences the language learning perceptions of learners. For students, the internationalization of universities provides an opportunity to study in an international setting — students, cross countries to have an experience of international education. This is not only regarding English language but as well as other languages such as Spanish, Chinese, French, and Japanese to mention a few. For students not going

overseas, internationalization gives a chance to study along with international students locally. The essays of students revealed that being attracted to another culture can plant the desire to learn the language of that culture. Take the case of Japanese pop culture such as 'anime and manga.' This pop culture gained popularity around the world that many fanatics develop a strong desire to learn Japanese and visit Japan. A conversation with a former German colleague showed that the attraction to Japanese culture resulted in her success of studying the Japanese language in Germany to become a Japanese language teacher, and in order to develop further an in-depth knowledge and skills of Japanese language she decided to have her internship in Tokyo giving her a better experience of the Japanese culture. On another angle, the assimilation of language and culture can affect the perceptions of language identity. Some international students studying the Japanese language confessed that they think their second language has shifted to Japanese from English as they are using the Japanese language naturally than they used to. As they find success in the use of Japanese language, they want to assimilate deeper into the Japanese society by staying longer in Japan.

D. Multicultural and intercultural education

According to UNESCO Guidelines on Intercultural Education (2006, p. 18), there are two traditional educational approaches to education: multicultural and intercultural.

Multicultural education uses learning about other cultures in order to produce acceptance, or at least tolerance, of these cultures. Intercultural education aims to go beyond passive coexistence, to achieve a developing and sustainable way of living together in multicultural societies through the creation of the understanding of, respect for and dialogue between the different cultural groups.

(UNESCO, 2006, p.18)

D.1 Understanding Multiculturalism and Interculturalism

Multiculturalism has a long history, but it has been observed that during the past decade, there has been a shift in the use of terminology concerning cultural diversity between multiculturalism and interculturalism.

In multiculturalism, the approach involves acknowledging and respecting the cultural needs of minority groups by making allowances for the fact that their beliefs and practices may differ from those of the dominant group, and by adjusting and adapting laws, rules and regulations in order to enable minority individuals to adhere to their cultural practices. It involves the rejection of the idea that minority cultural groups should abandon their distinctive cultural beliefs and practices and assimilate into the national majority culture. (Barett, 2013, p.16)

Noticeably, as nations are getting more diverse due to immigration and human movement, including Japan in a small or significant way, the predominant form of the cultural identity of the host country is affected by the policies of multiculturalism and interculturalism. Multiculturalism has been changing the single identity of many countries in responding to cultural differences. As diversity continues, questions are raised on "how to live with" or "how to live in" diverse societies. However, the failure of multiculturalism particularly in Europe and the United States is a lesson to be learned by other diverse countries (Jandt, 2016).

While interculturalism shares some similar characteristics with multiculturalism, there are distinct features that separate the two.

Interculturalism proposes that intercultural dialogue helps people to develop a deeper understanding of cultural beliefs and practices that are different from their own, fosters mutual understanding, increases interpersonal trust, co-operation, and participation, and promotes tolerance and mutual respect. In addition, interculturalism claims that, at the societal level, intercultural dialogue helps to reduce prejudice and stereotypes in public life, facilitates relationships between diverse national, ethnic, linguistic and faith communities, and fosters integration, a sense of common purpose and the cohesion of culturally diverse societies. (Barett, 2013, p.29)

The definitions of multiculturalism and interculturalism provide a better understanding why there is a need to educate on the ideas between "how to live with" and or "how to live in" the diverse cultural societies. At this point, it is appropriate to promote intercultural awareness and understanding in Japanese education as Japanese society is getting diverse in micro level. There is a need to be aware of intercultural encounters in the classrooms, working place, neighborhoods, towns, and cities as other nationalities live in. As universities encourage students to study abroad, and take in international students, to help prepare the students for the intercultural encounters, schools should teach intercultural awareness and understanding. According to Antonsich (2015, p.7), with intercultural education "people have the opportunity to come to terms with the way in which the world is changing and insist on an identity classification system based on exclusivity." Therefore, by bringing in intercultural knowledge in the classrooms, students can have an experience of the intercultural encounter that they will eventually meet in real life.

E. The importance of intercultural communication competence (ICC)

The definition of "intercultural competence" suggested by Deardorff (2008, p.33 in Croucher 2017, p.253) as "the ability to communicate effectively and appropriately in intercultural situations based on one's intercultural knowledge" summarizes the definition given by Spitzberg and Kim (Samovar et al., 2017, p.61). Spitzberg defines intercultural competence in its general form as "behavior that is appropriate and effective in a given context." While Kim gives a more specific definition that it is "the overall internal capability of an individual to manage key challenging features of intercultural communication: namely cultural differences and unfamiliarity, inter-group posture, and the accompanying experience of stress." Therefore, it can be deduced that to be an excellent intercultural communicator requires a person to analyze the situation and choose the right behavior to apply in such a situation (Samovar et al., 2017).

In language teaching and learning, the concern to study culture in the classroom is also to develop Intercultural Communication Competence (ICC). The promotion of Intercultural Competence (IC) is crucial for addressing the challenges in diverse societies in real life. Success in communication requires communication skills and takes a long-term process to develop, and schools play vital roles in developing these skills. There is profound evidence that most college freshmen are only concerned of what they learn from textbooks, that is, "textbook English." It is highly noted that developing communication strategies is less emphasized by many secondary school curricula as the goal is to help students pass the university entrance examinations. The bigger dilemma is distributed among colleges and universities with lower English proficiency students as educators continue to struggle to develop an effective curriculum.

There is a need to address the lack of skills to teach communication strategies and, in addition, to teach intercultural communication competence that can be used to communicate effectively in an intercultural society. Salazar (2018), in his presentation, at the Japan Intercultural Institute (JII) held at Juntendo University on September 7, 2018, recommends the teaching of strategic competence to help students communicate effectively. He cites that Japanese students' conversations in class are often scripted, but in real life, conversations do not follow a script. For example, students should be able to exercise "self-repair" when they recognize their mistakes. Similarly, in the absence of the right vocabulary, an effective communicator can find words. The ability to coin words can help get the meaning across. Therefore, to be an effective communicator, one need not be linguistically perfect. Teaching strategic competence can help students overcome the fear of using English in an intercultural setting.

E. 1 Essential elements to develop Intercultural Communication Competence (ICC)

According to Martin and Nakayama (2018, in Kato, 2018), motivation, knowledge, attitudes, behaviors, and skills are necessary to develop ICC. While Samovar et al. (2017, p.61) found that most research suggests that ICC should include "being motivated, having a fund knowledge to draw on and possessing certain communication skills."

Motivation: To be successful in intercultural communication, it is necessary to be motivated. However, motivation is entirely subjective, as one person's motivation is not the same as the others. Motivation is either extrinsic or intrinsic. As observed, even though an external or internal factor motivates a person, motivation could lead to achieving a reward, and rewards can be in different forms, either tangible or psychological. According to Morreale, Spitzberg, and Barge (in

Samovar et al., 2017, p.62), "goals are particularly relevant to communication competence because they are a way of assessing your effectiveness. A communicator who achieves his or her goals is effective, therefore, more competent."

Knowledge: If a person is motivated to learn about a particular culture, learning about that culture is enhanced. In a sense, motivation and knowledge work together (Samovar et al., 2017).

There are two types of knowledge to be competent in communication — content knowledge and procedural knowledge (Samovar et al., 2017). As the name denotes, "content knowledge is an understanding of topics, words, meanings, and so forth as required for the situation." Procedural knowledge "tells us how to assemble, plan, and perform content knowledge in a particular situation" (Morreale, Spitzberg, and Barge, in Samovar et al., 2017, p.62). To be equipped with both knowledge can increase intercultural communication competence.

Skills: Skills are specific behaviors, such as "intercultural listening skills, communication flexibility, and the skill to tolerate ambiguity" (Samovar et al., 2017, p. 64). Listening is a part of the three recommended elements to develop intercultural communication competence. "Listening involves being motivated, having knowledge about your communication partner, and possessing the specific skills to listen effectively" (Samovar et al., 2017, pp. 64). Communication flexibility is a set of behaviors at your own disposal appropriate to the specific situation. In intercultural encounters, many things are unpredictable such as values and customs, resulting in ambiguity and confusion. The ability to tolerate to the ambiguous situation can increase the chance of successful intercultural communication (Samovar et al., 2017).

Ⅱ．The study

Background and methodology: The study was conducted in a middle-sized private university in Gifu prefecture. The English course was taught to university freshmen in the fall semester of 2017-2018. There were two classes from different departments, and they were instructed separately: Class A was taught by a non- Japanese teacher and Class B by a Japanese teacher. Class A was composed of Japanese students and three Chinese nationals while Class B was composed of all Japanese. There were thirty-eight (38) participants altogether. The data was collected using a mixed method, a questionnaire survey and classroom observation. The survey was conducted in the last class meeting while class observations were regularly shared by both teachers.

Class materials: Both classes adapted the cross-cultural textbook entitled Twin Cities — A Cross-cultural connection, (2017) by Smith, B., Millington, N., and Millington, A., published by Cengage Learning. In addition, authentic materials from the official websites were used to support the textbook.

Class Activities: The class activities varied according to the teacher's discretion and per the class levels. The activities (in reading, writing, listening and speaking) were also implemented within a cross-cultural context. Cooperative learning was encouraged via paired works and group activities such as mini-research and group presentations. In her previous study, Kato (2018) mentioned that working in groups is advantageous. In the process of interactions, the affective element of working with other members can result in intercultural relation, like friendship.

Research questions:
1. What are the students' perceptions of learning cross-cultural topics?
2. What are students' perceptions of their language communication skills in the course?

3. What are the intercultural methods used to promote intercultural communication competence in the classroom?

Ⅲ．Results and Discussion

A. Students' views on cross-cultural topics

The survey results showed the following: (a) 55% of the students agreed, and 21% strongly agreed, that cross-cultural topics are interesting; (b) 58% agreed, and 10% strongly agreed, that cross-cultural topics are motivating; (c) 55% agreed, and 3% strongly agreed, that cross-cultural topics are relevant to the university course; (d) 58% agreed, and 18% strongly agreed, that they learned about their own culture; (e) 58% agreed, and 18% strongly agreed, that they learned about the cultures of others; (f) 39.5% agreed, and 16% strongly agreed, that they could share about their own culture; (g) 61% agreed, and 14% strongly agreed, that they listened to others talk about their cultures; and (h) 50% agreed and 6% strongly agreed, that the course has helped to open their mind about Japan's relationship to the world. (See Table 1)

The interpretation of the results shows that the course objectives, namely, to promote intercultural awareness and understanding in the classroom, were met in both classes. Both instructors agreed that the choice of cross-cultural materials has enhanced intercultural lessons. The textbook was particularly selected due to its cross-cultural contents. According to the authors:

[T]he textbook is designed to culturally enrich Japanese learners of English as they build their English skills. In addition to developing world cultural-knowledge, learners can develop a deeper understanding of their own culture while at the same time improving their English for both communicative and test purposes. (Smith, et al., 2017, p.3)

Other than the use of intercultural materials, the presence of non-Japanese participants created an atmosphere of an actual intercultural encounter. The international participants could contribute authentic sources of information, such as their experiences and life stories, to facilitate awareness of other cultures. Authentic narratives can also bring out subtle aspects of culture such as behavior and attitudes. Their shared experience encouraged the Japanese students to reflect critically on their own cultural experiences and knowledge. The exchange of experiences between "us" and "them" promoted the intercultural listening skills necessary for the development of intercultural communication competence. In an intercultural setting, listening effectively to "others" is the beginning of showing the intercultural open-mindedness required for understanding and respecting cultural differences.

B. Students' views on their English language communication skills

The results showed that (a) 50% of the students agreed, and 8% strongly agreed, that they were able to explore their speaking skills; (b) 50% agreed, and 10% strongly agreed, that they were able to explore their listening skills; (c) 50% agreed, and 11% strongly agreed, that they were able to explore their writing skills; (d) and 41% agreed and 23% strongly agreed, that they were able to explore their reading skills. At least there was a majority of (e) 47.5% (39.5% + 8%) who agreed and strongly agreed, that the course was able to help improve their English communication skills compared to 42% who were undecided if they improved or not, and 10.5% who disagreed and strongly disagreed. (See Table 2)

This can be interpreted to mean that the course was able to explore the intercultural language communication skills — speaking, listening, writing and reading. Since the largest share of the class admitted that the course helped improve their communication skills (47.5%) compared to those who disagreed (10.5%), it can be interpreted that the course was able to meet its objective to develop the language communication skills.

However, the concern of the instructors lies in the case of the minority of students who were undecided if they improved or not (42%). The instructors reviewed and analyzed how the students rated their English abilities and how they perceived their improvement. It was found that students have rated their English abilities mostly as poor (11 students = 29%), and not good (12 students = 32%), compared to not bad (12 students = 32%), good (3 students = 8%), and excellent (0). It can be said, that the way students perceive their language improvement is influenced by how they perceive their English abilities — poor and not good can denote negative notion. According to Samovar et al. (2017, p.201), perception can be consistent —"Once you perceive something in a particular manner, that interpretation is usually resistant to change." In this particular situation, students had already tagged their abilities negatively resulting in not positive outcome. Samovar et al. (2017) also pointed that perception is inaccurate — "You view the world through a subjective lens influenced by culture, values, and personal experiences. This tends to see what you expect to see." One predominant cultural characteristic observed among Japanese is being modest — they look at their English ability "lowly" than the outsider's eyes. For example, it is common to hear Japanese speakers say: *Sorry, I do not speak English* even he/she speaks well, or *Sorry, my English is bad* but for the listener there is nothing wrong with it. Unless this negative perception be uprooted, the learner will keep degrading oneself.

The instructors also argue that the other factors are related to teaching and learning. The following factors are cited: (1) The results of quizzes do not represent objectively that one has improved or not as student's daily classroom performance can fluctuate. (2) The variation of intercultural activities

applied in both classes could be new experience that probably did not wholly satisfy the student's interest.（3）The level of difficulty of class materials could be challenging to some.（4）The time frame of one semester is short enough to make a comprehensive assessment of one's improvement. All these can contribute to the person's perceptions of one's language improvement.

The skills in reading, writing and listening, in an intercultural context, were explored in the classroom. Apparently, many students were hesitant to verbally express their point of view about intercultural issues. However, intercultural knowledge can be enhanced through reading and writing in intercultural context. Encouraging students to express their ideas and to share what they have written, can lead to intercultural speaking and listening. In a communicative classroom, it is common practice for reading to be used as a jumpstart for writing, speaking and listening activities.

The actual circumstances in the classroom showed that students worked cohesively with each other to accomplish the tasks that were assigned to them. Both instructors concurred that the overall outcome of introducing intercultural lessons for the development of intercultural language communication competencies was satisfactory.

C. Intercultural methods used to promote intercultural communication competence

To successfully explore cross-cultural topics in the classroom, first, the instructors agreed that the selection of a textbook rich in cross-cultural content is highly relevant for the course to be intercultural. Second, the level of materials should match the general levels of the students. In this case, the textbook level is between TOEIC 250-380. Third, to help increase the knowledge content, authentic materials carrying intercultural information are necessary. Authentic information such as facts,

figures, and videos can add visualization to the context, supplementing the textbook and strengthening comprehensible input. The official websites of the places mentioned in the textbook were visited to gather current facts and information. Authentic materials can also include personal stories or narratives and experience among participants. Finally, students were encouraged to work cooperatively in pairs and groups to accomplish the tasks. In a sense, cooperative education and task-based activities were used as intercultural pedagogies. For example, students collaborated in groups to prepare for presentations. In the process, they exercised the skills to negotiate, cooperate, tolerate and respect the members of their group. These skills, if used in an intercultural context, can help the development of intercultural communication competence.

Ⅳ. Implications for teaching

The classroom study supports that intercultural education is necessary for the foreign language classroom. With the ongoing internationalization of universities and the diversification of communities, school institutions should take more significant action to promote intercultural mindedness to develop intercultural communication skills. Therefore, it is essential that teachers should act as agents of transformation in order to help the students develop open-mindedness about intercultural competence.

In addition to the findings of the study, to develop intercultural competence, Barett（2018）recommends three actions: based on intergroup contact, pedagogical methods, and school institutional policies.

1. Actions based on intergroup contact:
（a）encourage intercultural friendship;
（b）organizing periods of study abroad;
（c）arranging for students to have Internet-based intercultural contact;（d）setting up school community links and partnerships and

service learning projects.

2. Actions based on pedagogical approaches:
（a）supporting students' critical reflection on their intercultural experiences and their own cultural affiliations; （b）using pedagogical approaches such as cooperative learning and project- based learning.

3. Actions based on school institutional policies: （a）using a culturally inclusive curriculum; （b）adopting a whole school approach to valuing diversity and human rights. （Barett, 2018, p.96）

Ⅴ. Final thoughts

In summary, this paper has presented how intercultural education was carried out in the English classroom to promote intercultural communication and language competence. The EFL classroom can provide opportunities to explore intercultural experience while developing language communication skills.

To further investigate the validity of the study, current findings will be considered in the future implementation of the course. The instructors proposed that in the follow up study, "strategic competence" will be included in the investigation. This is easier said than done, considering the English levels of the students are quite low. However, the instructors are optimistic that attempting to introduce strategic competence will benefit the students.

References

Antonsich, M.（2015）. Interculturalism versus multi- culturalism - The Cantle-Moodod debate. Retrieved from http://www.tariqmodood.com /uploads/1/2/3/9/12392325/ethnicities-2015- antonsich1468796815604558.pdf

Barett, M.（2013）. *Interculturalism and multiculturalism: similarities and differences.*

Strasbourg Cedex: Council of Europe Publishing.

Barett, M.（2018）. How Schools can promote the intercultural competence of young people. European Psychologist（2018）, 23（1）, 93-104. Retrieved from https://doi.org/10.1027/1016- 9040/a000308

Cambridge Dictionary https://dictionary.cambridge.org/dictionary /english/language

Croucher, S. M.（2017）. *Culture and Values in Intercultural Communication. Global Perspective on Intercultural Communication.* New York, NY: Routledge.

Jandt, F. E.（2016）. *An Introduction to Intercultural Communication Identities in a Global Community.* Los Angeles, California: SAGE Publications, Inc.

Kato, C.（2018）. English as Lingua Franca: A vehicle for promoting Intercultural Communication Competence, Chubu Gakuin University and Chubu Gakuin College Journal of Educational Research and Practice. 2018 March Vol. 3.2 pp.29-42

Kramsch, C.（2001）. *Language and culture.* Oxford: Oxford University Press.

Salazar, J.（2018 September）. Culture（Shocking） your students: Pedagogical considerations for Intercultural Communication Education. Presentation at Japan Intercultural Institute held at Juntendo University, Tokyo.

Samovar, L. et al.（2017）. *Communication between cultures.* Boston, USA: Cengage Learning.

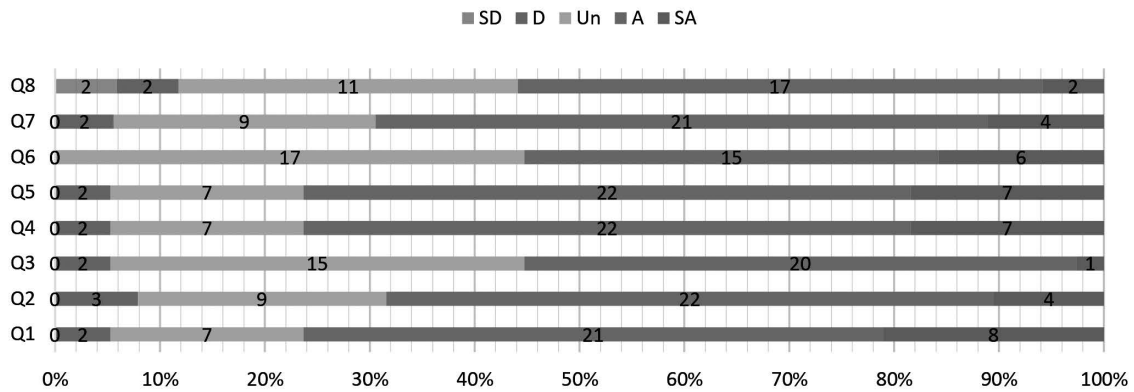Smith, B. G. et al.（2017）. *Twin Cities — A cross- cultural connection.* Japan: Cengage Learning.

Stabler-Havener, M.（2017）. Should English teachers explore cultural topics in class? Retrieved from https://learningenglish.voanews.com/a/should- teachers-explore-cultural-topics-inclass/ 4011602.html

UNESCO Guidelines on Intercultural Education （2006）. Retrieved from http://unesdoc.unesco.org/images/0014 /001478/147878e.pdf

Appendix

Table 1

Table 1. Summary of students' responses to questions related to culture (n=38)

■ SD　■ D　■ Un　■ A　■ SA

|	SD	D	Un	A	SA
Q8	2	2	11	17	2
Q7	0	2	9	21	4
Q6	0		17	15	6
Q5	0	2	7	22	7
Q4	0	2	7	22	7
Q3	0	2	15	20	1
Q2	0	3	9	22	4
Q1	0	2	7	21	8

Legend: SD= Strongly Disagree; D = Disagree; Un= Undecided; A = Agree; SA= Strongly Agree

Table 1.1

Questions related to cross-cultural topics.
1. I find cross-cultural topics interesting.
2. Cross-cultural topics are motivating to learn English.
3. Cross-cultural topics are relevant in a university course.
4. In the course, I learned about my own culture.
5. In the course, I learned about the culture of others.
6. In the course, I could share my ideas about my culture.
7. In the course, I could listen to others about their culture.
8. The course material helped open my mind about Japan's connection to the world.

Table 2

Table 2. Summary of students' responses to questions related to communication skills
(n=38)

■ SD　■ D　■ Un　■ A　■ SA

	SD	D	Un	A	SA
Q5	1	3	16	15	3
Q4	0	1	13	16	9
Q3	0	3	12	19	4
Q2	0	2	13	19	4
Q1	0	3	13	19	3
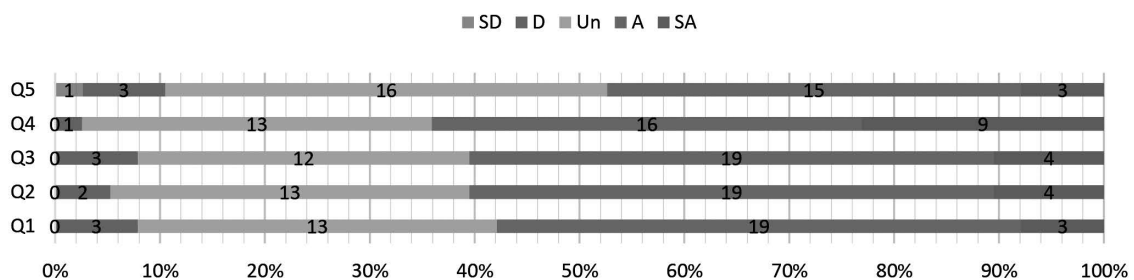
Legend: SD= Strongly Disagree; D = Disagree; Un= Undecided; A = Agree; SA= Strongly Agree

Table 2.1

Questions related to communication skills.
1. The course helped me to explore my speaking skills.
2. The course helped me to explore my writing skills.
3. The course helped me to explore my listening skills.
4. The course helped me to explore my reading skills.
5. The course improved my English abilities.