

English and Non-English Lecturers' Voices on Students' Intercultural Communication Competence

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Abstract: This paper describes the perspectives of English lecturers and non-English lecturers regarding university students' intercultural communication competence in the context of English as a foreign language (EFL). The viewpoints of the lecturers are analyzed following Byram (1997a) model of Intercultural Communicative Competence in terms of attitudes towards other cultures, knowledge of own and other cultures' product and practice, skills of discovery and interaction in intercultural setting, and critical cultural awareness. In this study, eight English lecturers and six non-English lecturers in an Indonesian university were involved in a Focus Group Discussion (FGD). From the FGD, it is proved that Intercultural Communication is an essential competence in learning English, both from English and non-English lecturers' viewpoints. The lecturers propose that university students must be able to appreciate other cultures, to have knowledge about their own and other cultures, and to be ready to interact with people from other cultures. Thus, it is expected to provide activities and meaningful experiences related to Intercultural Communication in EFL environment.

Keywords: English and Non-English lecturers, Intercultural Communication

Introduction

There has been a paradigm shift recognized in learning English, from being able to communicate successfully in target language context (Kramsch, 1995), to also obtaining the ability of sensing and exploring interculturality (Ngai & Janusch, 2015). This is because the second language users of English have outnumbered the native speakers (Kusumaningputri & Widodo, 2018) and the context of using English is no longer limited to speaking to native speakers only. According to (Aguilar, 2008), learners of a foreign language will find themselves more and more often in situations where they must understand the relationships between different cultures and will have to make sense of different behaviors and attitude. Thus, instead of making native speakers as the reference point, it is strongly argued that it is the idea of intercultural speaker that needs to be proposed (House, 2008).

Furthermore, foreign language teaching, and especially English language teaching (ELT), has gradually been reframed to integrate intercultural dimensions with language teaching, and the goals of ELT started to include development of student's intercultural competence to interact successfully with people from different linguistic and cultural backgrounds (Liao & Li, 2020). Thus, in English language teaching area, (Byram, 1997) introduced the concept of intercultural communicative competence. The concept denotes "the ability of second-language speakers to mediate/ or interpret the values, beliefs and behaviors (the 'cultures') of themselves and of others and to 'stand on the bridge' or indeed 'be the bridge' between people of different languages and cultures". Byram specified five aspects of intercultural competence as follows:

1. Attitudes: curiosity and openness, readiness to suspend disbelief about other cultures and belief about one's own.
2. Knowledge of social groups and their products and practices in one's own and in one's interlocutor's country, and of general processes of societal and individual interaction.
3. Ability to interpret document or event from another culture, to explain it and relate it to documents from one's own.
4. Ability to acquire new knowledge of a culture and cultural practices and the ability to operate knowledge, attitudes, and skills under the constraints of real-time communication and interaction.
5. Ability to evaluate critically and on the basis of explicit criteria perspectives, practices, and products in one's own and other cultures and countries.

In second language acquisition process, the students are not only acquiring the new words in order to establish the new language, but also learning the pragmatics of it. It means, they learn how to use the language contextually. In the model of communicative competence, the ability to use language (in this case second language) appropriately based on the context is included as sociocultural competence (Celce-Murcia, 2008). Sometimes the students succeed, other times they fail. In this case, the language of the learner contains the pragmatic features from their first language. This area for second language research is called as Interlanguage Pragmatics (Bowe et al., 2014). There are numbers of research that have been done in this area, which are mostly about the ability of language learners in expressing particular speech acts (Kasper & Dahl, 1991).

However, this is how the debate begins, whether the second language competence must reflect the competence of native speakers or just being tolerant of learners' pragmatic incompetence. English is now being spoken by not only its native speaker, but also the speaker of other languages. In this kind of situation, the pragmatics of 'native' English cannot really be observed by the speakers since it has been mixed with other languages that are spoken side by side within the society. Not only the ability to use the language contextually, the ability of person to behave and communicate successfully in intercultural setting is also important to be addressed. The attitude, knowledge, and skill components of being intercultural speaker as mentioned by (Byram, 1997) above are important to be learned since English is now used as lingua franca for speaker who are coming from diverse cultural background.

In Indonesian context, English is learned as foreign language in high schools and university level. The outcome of English learning is that the students are able to perform basic English skills or for survival level. In university level, English subject is offered for two credits in each department. In terms of the basic competence that students must meet, the research question for this paper is how English and non-English lecturers can set the profile of intercultural speaker for university students? This question needs to be raised since for most students, this is the last chance for them to learn English formally in formal education setting and thus, the awareness of interculturality is important to be introduced and possibly can be immersed in their English learning. Another reason is once the students graduated from their study, intercultural communication skill will accompany them to be able to have better performance on their workplace. The major possibility is that later the students will meet and work cooperatively with their teammates who are from different culture.

Literature Review

Intercultural Competence

The discussion about intercultural competence can begin by considering the following example. This example is taken from (Bowe et al., 2014) and it is about conversational routines. Data were taken from an office in Australia where the participants are native Australian workers and French workers, who have recently lived in Australia. In the discussion of the study, it is reported that the French workers have different perception toward a question "*How was your weekend?*". Apparently, this simple question is perceived differently by the Frenchs. For Australian English speakers, the expectation to

answer this question is only a short reply, such as *"that was great, thank you"* since this question is regarded as 'small talk' with the ultimate aim of indicating friendliness. However, for people with French cultural background, this question can only be asked to persons who are close in relationship, not intended to colleagues at the office. Then, the answer itself will be detailed, containing explanation about the activity in the weekend, the feeling, as well as the opinion. This may cause serious perception towards each worker, where Australian workers think that their French co-workers are insensitive and self-directed, while French may think that Australians are insincere. This example clearly shows how speakers from different languages have different expectation in their language uses.

What we need to examine further is the definition of 'intercultural competence' because this term is sometimes used overlappingly with other similar terms like, transcultural competence and intercultural communication competence. However, (Spencer-Oatey, 2010) has offered a concise and clear definition of 'intercultural competence', which is "all aspects of the competence needed to interact effectively and appropriately with people from other cultural groups, and to handle the psychological demand that may be associated with this." It means that other similar terminologies can be included within this definition. By this definition also, the further steps of arranging appropriate lessons for language learners can be set forward.

One example of developing the intercultural competence is the study conducted by INCA project. The project's aim is to develop a framework for intercultural ability for workers in multinational company in Austria, German, UK, and Czech Republic (Precht & Lund, 2008). The rationale of the study was based on the workers' experiences in the workfield that they need to understand each others' ways of communication, working style, but they had problems on how to practically do so. Thus, this study was trying to offer a model of intercultural competence in order to help workers to develop the skill, along with assessment criteria of intercultural competence.

In educational domain, the purpose of intercultural communication discussion is to enable learners to learn how to communicate linguistically and culturally appropriate with people from other regions or countries, as well as to relate to otherness effectively (Mirzaei & Forouzandeh, 2013). In other words, English is used not only by the native speakers, but also by people who are not native speakers. In this vein, English has a role as Lingua Franca. When English is used in this way, it further means that students must

possess multicultural knowledge, communicative competence, personal attitudes, self-awareness and knowing others' value and norms (Baker, 2016). Students must increase their knowledge about the otherness and extend their communicative skills beyond their usual, everyday use. They have to actively aware, recognize, familiarize, and build knowledge in order to have appropriate skills on intercultural communication. One of the latest studies of Intercultural Communication in Indonesia is experimental research conducted by (Kusumaningputri & Widodo, 2018). They examined the use of digital photograph to improve intercultural awareness. They reported that there was a positive significant change of students' perceptions on intercultural awareness. They also suggested that their findings were subject of discussion related to other pedagogical intervention to increase cultural sensitivity in the classroom activity.

Components of Intercultural Communicative Competences

Developing foreign language (FL) learners' intercultural competence (IC) to make them 'intercultural speakers' has been suggested as a major goal in FL education (Byram, 1997b). He, furthermore, designs a model of intercultural communicative competence consists of attitudes, knowledge, skills, and critical cultural awareness. Attitudes refer curiosity and openness, readiness to suspend disbelief about other cultures and belief about one's own. Knowledge refers to knowledge of social groups and their products and practices in one's own and in one's interlocutor's country, and of the general processes of societal and individual interaction. Skills of interpreting and relating refer to an ability to interpret a document or event from another culture, to explain it and relate it to documents for one's own. Skills of discovery and interaction refers to an ability to acquire new knowledge of a culture and cultural practices and the ability to operate knowledge, attitudes, skills under the constraints of real-time communication and interaction. Critical cultural awareness refers to an ability to evaluate critically and on the basis of explicit criteria perspectives, practices and products in one's own and other cultures and countries. Thus, integrating intercultural communicative competence in English foreign language classroom is highly recommended in Indonesia nowadays since the students will use the target language to participate not only in their local contexts but also international environment.

a. Attitudes

Many scholars have questioned the significance of home culture, or as (McKay, 2002) term, the “source culture,” and how or whether it should be acknowledged in the English Language Teaching (ELT) field (Guo & Beckett, 2007a; Knutson, 2006; Soria & Troisi, 2014). Therefore, (Fang, 2011) recommend that teachers are necessary to develop their cultural awareness and comprehending of cultural diversity, which will be beneficial for students gain a sense of intercultural awareness and learn to reflect on their own cultures during the English learning process (Gu, 2016). In their study, (Guo & Beckett, 2007) argue similar concern that the idolization of “Anglocentric culture in the name of authenticity” has marginalized local Chinese culture. They highlight the importance of applying critical multiculturalism and multilingualism to reclaim local languages and cultures within English Language Teaching (ELT).

b. Knowledge about own culture and interlocutor culture

Baker (2011) states that learners need to explore the diversity and complexity of different local and national cultural groupings. This should lead to an awareness of the multi-voiced nature of cultural characterizations. It should also highlight the manner in which cultural groupings can cut across national cultures and the way in which local communities may connect with global communities, whether it is religious or ethnic groups, identifying with other learners and users of English or groups such as music or sports fans. A discussion between the students within any class, even in supposedly monolingual and monocultural settings, often reveals a surprising diversity of linguistic and cultural influences.

Culture plays a central role in effective communication because it not only represents the sum total of shared experiences but also shapes the life experiences of the individuals who occupy a particular culture as members of that community (Guilherme, 2002a; Nieto, 2001; Tang, 2006). Culture is perceived not merely as a cognitive concept (as knowledge, it cannot only be cognitive but must also involve social practice), but, rather, from a critical perspective that challenges an essentialist set of cultural meanings (Baker, 2012a; Guilherme, 2002b; Piller, 2017). Culture, hence, is viewed as a discourse, practice, and ideology in which Intercultural Communication (IC) is as a process tightly bound to identity negotiation and construction (Baker, 2015a; Liddicoat, 2016).

c. Skills of interpreting and relating

The development of English as a lingua franca (ELF) (Jenkins, 2007, 2013); (Seidlhofer, 2013) has paid attention to approaches to teaching this international language and the various ways in which people from various lingua-cultures use it in Intercultural Communication (IC) (Baker, 2012b, 2015b; Corbett, 2003; Fang, 2011b; J. Liu & Fang, 2017a). It is the fact that English is being used as a lingua franca in today's globalized world since the significant increase numbers of non-native speakers use the language in multicultural contexts prompts the question of whether Anglophone cultures should serve as the sole norm in teaching cultures in the ELT classroom (Baker, 2015b; Canagarajah, 2005; Kumaravadivelu, 2006; Wen, 2016a).

J. Liu & Fang (2017) argue although ELF has no target culture, people naturally mediate between cultures in IC. They, therefore, believe that home culture is a key element in the mediation process. For example, Xiaoqiong (2005) claims that "courses should be developed that illustrate a context to which Chinese learners can relate and in which not only western customs and values are reflected but also their own and those of other non- English cultures". Another study by Holmes (2006) analyzed how Chinese undergraduate students attending a New Zealand university coped with their language learning and communication experiences, found that Chinese students' rules of IC did not correspond with the standards of effective communication in the context of a New Zealand classroom.

d. Skills of discovery and interaction

Intercultural English teaching aims at facilitating students with deepened understanding of the target language culture and their own culture, and to engage them with multiple perspectives in perception and to avoid stereotyping (Byram et al., 2002). Although English as a lingua franca (ELF) has no target culture, people naturally mediate between cultures in IC (J. Liu & Fang, 2017). They argue that home culture is a key element in the mediation process. For example, Xiaoqiong (2005) investigated teachers' preferred cultural content in English classes and found that teachers preferred American English but viewed American, British, and their own cultures as equally important. He, moreover, claims that "courses should be developed that illustrate a context to which Chinese learners can relate and in which not only western customs and values are reflected but also their own and those of other non-English cultures".

Other researchers concerned on studying linguistic imperialism and challenging the hegemony of English (Phillipson, 1992). For instance, Guo & Beckett (2007) considered only one of the multifaceted aspects of English as a global language - linguistic imperialism - their study pointed to the significance of home culture in ELT. In addition, Kramsch (2006) introduced the term the multilingual subject, arguing that language learners need to develop a cultural position from which they can comfortably mediate between their own culture and that of the target language as symbolic competence that is multiple and subject to change.

e. Critical cultural awareness

Wen (2016), from an ELF perspective, discusses the dilemma of balancing the teaching of native speakers' cultures, ELF learners' home culture and the other ELF learners' cultures. She voices the importance to promote students' positive and critical awareness in the process of English learning and that “ELF instruction needs to devote more time to developing learners' intercultural pragmatic awareness, strategies and skills”. Some researchers argued that Anglophone cultures should no longer dominate language classrooms, both policy makers and language practitioners may still lack critical intercultural awareness in ELT practices (Fang, 2011b; Holliday, 2009; Lei & Hu, 2014). A conceptual framework of Knowing-and-Doing model especially for Chinese college students was developed by Yongchen (2014), in which the awareness of both global and local culture, and self-identity was emphasized.

Method

Research Design

Descriptive qualitative was employed in this study, in which the *Focus Group Discussion* was used as the instrument for collecting the data. The questions discussed in the forum were adapted from Byram (1997). Not only English lecturers from English Department but also non-English lecturers from other faculties of a university in Indonesia participated in this research. There were eight English lecturers and six non-English lecturers involved in this study. The English lecturers were recruited based on their teaching experience of linguistics subjects. The non-English lecturers, moreover, were invited to involve in this study since they had experience study abroad. To retain the confidentiality of the participants, their names were recorded in initials.

Data Analysis

Data from recording were transcribed for the purpose of analysis. Data will be grouped based on the heading of the questions addressed to the participants, such as the attitude, knowledge, and skills of competent intercultural speaker. There are various responses from participants so the heading or theme were very helpful to obtain general sense of the data. Thus, the following is the result and discussion from FGD, containing inputs and experiences for both English and non-English lecturers.

Findings

This section is divided into five sub-section based on the theory of intercultural competence as outlined by Byram (1997), namely attitude, knowledge about own and target culture, ability to interpret document or event from another culture and to explain it from one's own, ability to acquire new knowledge of a culture, and ability to make critical evaluation towards perspectives and cultural practices.

a. Attitudes

The English lecturers' responses to the question focusing on attitude showed that EFL learners are necessary to respect any differences of language behaviors when speaking with other. This is due to language as one of features in culture that has differences on its realization. Thus, the students are supposed to have curiosity of any differences of language behavior when speaking with others and then develop an attitude to respect them. In other words, the students are willing to know that even one's ability to operate language behavior 'correctly' can have good effect in achieving acceptable communication. This group of participants gives an example in addressing system differences in English and Bahasa Indonesia. In Bahasa Indonesia there is a formality scale between formal, informal, and intimate addressing for noun and pronoun of address. Indonesians' nouns of address for older brother and older sister are '*abang*' or '*kakak*' respectively, and these addressing are for intimate addressing and the purpose is to show respect. Besides, Indonesians can use '*kamu*' for informal type of second person pronoun addressing. Other examples, there are second person addressing that exist in one's vernacular such as '*awak*' and '*waang*' (even for using the latter, there is another rule for using it). Moreover, in formal Bahasa Indonesia, we have '*anda*' or '*saudara*' for second person pronouns. The rule for second person pronouns for Indonesian can be quite complicated. Thus, when an Indonesian uses English in intercultural context and there is

only one second person addressing available in English, she/he has to appreciate it and should not judge that English speakers are impolite when they use 'you' to all second speakers.

In terms of building awareness of home culture, the students must also build respect on differences in local languages in Indonesia. Still in the area of second person pronouns, there are same expressions that exist in some local languages, but in fact those expressions are used with different meanings or intentions. For example, the word '*kamu*' (means 'you' in English) in Palembang vernacular. It is acceptable to use this second person pronoun to an older person in Palembang, but it is not the case in Jambinese context. We cannot use this pronoun when speaking to an older person. Thus, when hearing this kind of second person addressing, as intercultural speakers, we have to avoid being judgmental and conversely, being open minded instead. We have to be ready to build good attitude when facing something that is different with our custom or habit.

The data from non-English lecturers show that EFL learners have to be ready experiencing any diverse culture values when they interact or live in an environment that is not their own. Students must be ready to experience any culture differences, such as different ways of life and different values in life. For example, in terms of different ways of life, one participant experienced that in Australia, partying and drinking are more usual to do than in participant's home country. Another example, one participant who had experience living in Germany, she felt that respecting privacy is one of core values. She states that we should not interfere other people's business, for example asking about their personal life. It is quite different in Indonesia where it is common for people share their privacy. She experienced that her friend who was also studying doctoral degree in Germany, had a personal problem. She knew that because she felt that her friend was behaving as unusual. Then, she didn't ask anything, but she always paid attention to her friend's condition. She tried to make sure she was ok and just waited until her friend told her what happened.

The non-English lecturers also concern on avoiding pre-judgmental attitudes toward the native speakers' habits or activities. Since they have different cultures in their daily life, the EFL learners are suggested to learn the target language cultural values to identify the cultural gaps of the language users. It indicates that comprehending other cultures is essential points when learning English and other languages. For example, one participant experienced about alarm habit in one foreign country. He set alarm to ring in

early morning because he wanted to perform his religion's obligation. Apparently, his friend next door also heard the alarm and he thought that something bad was happening. His friend then knocked his door hard to wake him up. However, the participant thought that his friend was angry because the sound of the alarm had disturbed him. In the morning he asked for an apology to his friend, but his friend explained that he was not angry. He said that in this country, setting an alarm to ring in early morning means the person has something that is very important to do. Therefore, by knocking the door hard, he wanted to help the participant to do his business. He was afraid that he probably would miss it.

Another example, one participant who studied in one Arabic country experienced daily activities in that country begin at 10 or 11 am. It is very different in Indonesia where schools or offices always start at 7 or 8 am. He firstly thought how could be it like this? Why didn't the people there straightly do their activities after morning prayer? He later found that it was due to the hot season the country. Because the weather is almost always hot during the year, people do their daily activities like going to the market in the nighttime. So, in the morning, they still rest.

b. knowledge about own and target culture.

Regarding English lecturers' point of views related to knowledge of social groups, their products, practices in one's own and in one's interlocutor's country, they confirm that students must have sufficient knowledge about their own and target culture to reduce misunderstanding and misconception towards other cultures. Students need what so called as clarification of values of national culture (in order to minimize stereotype). It means that we should also learn about the value of our own culture to reduce stereotype, especially the negative ones. We should not think that one certain trait or character must be possessed by all member of certain ethnic group. For example, we have stereotype that Batakese is rude, Minangnese is stingy, and so on. In Indonesia there are numbers of ethnic group, and we should respect all differences and able to work together. It also means how individual characters have role in the success of intercultural communication. Our knowledge of our own culture and other culture, as well as our positive attitude will assist us during interaction with people who come from different cultures.

In the context of English learning, English lecturers continue their perspectives that students need to become more tolerant of differences that exist within a language, for example, World Englishes (Houghton, 2009). Besides the native variation of English (British, American, Australian English), the students also learn and become familiar that

there are also other varieties of English that are influenced by the culture of the country (Kirkpatrick, 2007). For example, Singaporean English, Malaysian English, Nigerian English, and Indian English. Since English is not exclusively spoken by its native speaker, knowing other varieties of English will enrich our intercultural knowledge. Thus, from this point, students can manage the difficulties they might have when dealing with varieties of English. In Singapore for example, when we go the public space like traditional market or restaurant, we will hear Singaporean English and even Singlish spoken by the people. If we have previous knowledge about this, we will not have culture shock and becoming easier to get along together with the people.

Meanwhile, the data from non-English lecturers suggests that the students should be more awareness in terms of Indonesian cultures itself. Indonesia country consists of many different ethnic groups and each ethnic group has its own culture system. The university students must be able to communicate and interact with their peers who are coming from different ethnic groups. By doing so, we will know more about Indonesian culture, then we will be prouder of our country, be more appreciative each other, and be more able to work cooperatively.

c. Ability to interpret document or event from another culture.

Both English and non-English lecturers have similar comments on some possibilities which cause misunderstanding. According to the former group of lecturers it is important for the learners to comprehend different meanings or implicature and the use of directness levels of the target culture to anticipate misunderstanding. For example, in most English-speaking countries, being direct is regarded as the core value, while in Southeast Asian, tolerance of ambiguity is more accepted. Therefore, Asian people sometime find it more difficult to express their feeling if compared to ‘western’ people. An example to illustrate this phenomenon is the following conversation between a husband and his wife on their way back home after attending an occasion:

W : Honey, we just pass a restaurant

H : oh yes, that was a fast food restaurant

After they arrived at home, the wife quickly went to the kitchen and cooked instant noodle. Then the husband realized and said, “why don’t you tell me that you want to eat in the restaurant because you are so hungry?” This illustration happens frequently in Indonesian context (as part of Southeast Asian countries) in order to depict the use of implicature that is commonly used by the people.

Then, the latter group of lecturers elaborate that students need to recognize the dimensions that build up cultures. By doing this, students are able to analyze factors that influence the way people think and behave. This is due to reduce the potential cause of misunderstanding. One theory about culture dimension is proposed by Hofstede (2011) culture dimension. There are culture dimensions that can be addressed as reference point about a country's culture. For example, there is a dimension of individualism versus collectivism. For individualist country, the people tend to have more privacy if compared to collectivist country where the value of togetherness is more appreciated. However, it is important to note that one dimension is not superior to another. It is just the different value.

- d. Ability to acquire new knowledge of a culture and cultural practices and ability to operate knowledge, attitudes, and skills under the constraints of real-time communication and interaction.

The participants of present study state that ability to acquire new knowledge of a culture and cultural practices is useful skills to support their communication with the interlocutors. The EFL learners can do comparing and contrasting between their own culture and others to analyze not only the similarity but also the different practices. As the result, students acknowledge culture differences and reduce culture shock in communication. English lecturers give example in speaking lesson that there are differences of conveying speech acts like giving suggestion, compliments, responding to compliment, apologizing, etc. By knowing different ways of conveying those speech acts, students can analyze the different practices among cultures. For example, in English, responding to compliment of "the clothes really suit you" can be, "that's so nice of you to say that". Meanwhile in Bahasa Indonesia context, it is unusual to accept compliment like that. Based on experiences of the participant, Indonesians' usual response to compliment is "*ah gak lah, biasa aja* (oh no, this is not special)"

In gaining students' ability to learn and get more knowledge about culture, English lecturers also suggests that there is a need to introduce non-verbal communication practices in accordance with the communication skill itself. There is a large difference of non-verbal practices across cultures, such as eye contact and body gestures (S. Liu et al., 2014). Thus, by having this knowledge, students can have successful intercultural communication.

The non-English lecturers claim that the students are necessary to respect the interlocutors' cultural differences and use appropriate ways to communicate using the shared values during interaction. Their positive attitudes toward other cultural practices showed the constructive values when the learners speak other languages. When speaking with someone from other culture, students develop respect to their interlocutor and then recognize ways to do an effective communication. The following is an experience from one participant when she was having difficult time with her supervisor due to communication problem. She had problem about her research, but she was somewhat afraid to speak to her supervisor. The participant really respects her supervisor so much and that makes her doubt to speak about her problem. Alternatively, she told the professor's assistant about it. By doing that, she assumed that her supervisor would know about her problem later because she already told her problem to the supervisor's assistant. As time went by, the participant became sick because the problem had not been resolved yet. At the same time, the supervisor was confused because the participant didn't come up in the office in a quite long period of time. Then, the supervisor phoned her and asked what happen. The participant told him that she was sick. She tried to explain her problem slowly. She finally decided to speak because she already consulted to student's counsellor and the student's counsellor advised her to discuss the problem straightly to her professor.

Non-English lecturers also argue that students have to understand the concept of politeness across cultures and are willing to be polite in their conversation. This is supported by Bowe et al., (2014) where they argue that politeness is socially appropriate behaviors depend on levels of formality, familiarity, gender, and relative age. These levels have different judgement for different cultures. Therefore, after knowing some acceptable manner in conversation with foreigners such as respect to other's privacy (not asking too much about someone's personal thing) and recognizing appropriate addressing term, hopefully students can perform a successful interaction. The willingness to maintain respectful interaction with speakers from different cultural backgrounds is key toward successful intercultural communication.

- e. evaluating critically and on the basis of explicit criteria perspectives, practices, and products in one's own and other cultures and countries.

English lecturers argue that students need to identify and interpret values and beliefs in home and target cultures, for example how the practice of politeness has different practice and is also valued differently among cultures. This group of participants states that it is a

good idea to have our students to be in an exchange program so that they can experience how culturally different values are practiced and then can evaluate those practices based on the certain criteria. For instance, students can be asked to write an essay with a topic of ‘different ways of politeness practice’.

Meanwhile, for this point non-English lecturer share their experience in terms of making evaluation towards culture value and practices. As one participant argued that she can practice more about the good traits that she brought from Indonesia to foreign country, namely being friendly and caring to others, at the same time she also learned that she can practice those good values with some constraints that she learned when she interacted with her friends. For example, her classmate (a woman and they had a quite close relation compared to other classmates) got a visit from her home country (the woman’s friend). The participant did not ask much about their relation (e.g. status). Instead, the participant baked a cake and gave it to them. Her friend was so thankful and gave her back a present also. With this experience, the participant learned that respecting other’s privacy doesn’t mean that we cannot practice the good values that we have been taught before.

Discussion

Based on the discussions between English lecturers and non-English lecturers in terms of what kind of intercultural communication competence that must be introduced to and learned by university students, their answers can be grouped into two main groups namely, language-based and experience-based groups. In one hand, the English lecturers maintain the importance of language competence in building respectful ICC, such as being more aware and can practice different realization of politeness in regard to different languages. In the other hand, the non-English lecturers focus more on practices they have encountered in target language settings in which they feel that it is important to be considered in ICC teaching. These two kinds of answers really support each other in order to build comprehensive profile of competence in intercultural communication.

In terms of attitude component, the English lecturers argue that students must build respect on different language behaviors. One frequent practice in this area is about differences in addressing system. Among Indonesians this system is more complicated than those are in English context. There are different choices available for addressing using first person, second person, and third person pronouns, and the Indonesian speakers must choose the appropriate addressing based on conversational context. Then, the

problem arises when Indonesians speak English and they must follow the rule of addressing system in English. Meanwhile, for non-English lecturers, the attitude component can be focused on developing the sense of respect and appreciate different way of life and thus avoid pre-judgmental activity. The participants consider this as important since they argue that every country has its their own way of life which might be different with ours.

The next component of intercultural competence framework is about students' knowledge about their culture and target culture. When the students have a chance to interact with others, they must equip themselves with some cultural knowledge of their interlocutor. This is done in order to reduce stereotype and prejudice. Insufficient culture knowledge of interlocutor will put the speaker into a condition where the speaker will use his cultural norm as judgement stick when he encounters a particular experience in target culture. This is supposed not to be done since the cultures of the speaker and his interlocutor are different and the speaker must judge things as they are, and not being bias (S. Liu et al., 2014).

Therefore, English lecturers argue on the need of being aware of different varieties in English in order to build more knowledge and improve competence in English language. In relation to this, English lecturers emphasize the importance of improving the awareness of World Englishes. According to (Houghton, 2009) World Englishes is a term to recognize varieties of English that exist in the world and the English has been mixed or influenced by local vernacular. Related to intercultural communication, he argues that being more aware of World Englishes will enhance the understanding among the speaker and lowering down prejudice of English varieties that exist in the world. In addition to increasing knowledge about our own culture and target culture, non-English lecturers suggest the importance of having more knowledge about Indonesian culture and appreciate more on Indonesian people. They argue that Indonesian itself is diverse in culture and being more knowledgeable about Indonesian culture, it can enhance the skills of being intercultural communicator.

Then, the last component of intercultural communicative competence is the skill which covers the three subcomponents, namely ability to interpret document, ability to acquire new knowledge of culture and operate them, and then ability to evaluate critically. There are several skills mentioned by English lecturers such as improving the target

language competence in terms of verbal and nonverbal communication. Students need to be aware of directness level and variety of use of speech act and be able to deliver the verbal communication based on its directness level that may vary from culture to culture. Nonverbal communication repertoire like the use of hand gesture, physical distance, and paralanguage needs to be mastered by students since the use of this nonverbal communication are inseparable from verbal practices (S. Liu et al., 2014). Both groups of participants agree that students need to be introduced to the culture dimension concept. One theory of culture dimension that can be applied in the study of intercultural communication is the one by (Hofstede, 2011) since it can cover the comprehensive ground of culture behavior and practices. For example, one lecturer said that when she was studying in German, she figured out that German people give more focus on privacy if compared to Indonesian. Based on theory from Hofstede about cultural dimension, this is due to the characteristic of Indonesian are collectivist if compared to Germany who tend to be more individualistic. In collectivist country, it is more 'we' than 'I' and the sense of belonging is more valued than right on privacy (Hofstede, 2011). Being able to do comparison and contrast to different cultural practices (like on verbal/nonverbal communication, or different cultural behavior) due to culture dimension will surely equip students on the skills to be a competent intercultural speaker.

Conclusion

The main objective of this paper is to explore the teaching of English subject in university to be immersed with Intercultural Communication. The rationale for this aim is that it is mainly the last chance to learn English formally and the awareness of interculturality when having communication is considered important to be learned by students. Once they have the main concept, they can improve it by themselves in other formal and informal contexts.

As widely known that learning languages means that we also learn the culture of the language, namely how it is used under specific constraints. Surely, the discussion of Intercultural Communication is not limited to the language use itself, but also to cultural practices, such as habits and how to behave accordingly in different situation. In line with that, this study reveals interesting viewpoints from two groups of participants, English and Non-English lecturers. The various responses that they provide during discussion are complementing each other. The English lecturers group mainly maintains on language competence, and non-English lecturer group complements it on providing experiences

that they have gone through to build students' intercultural communication competence. Their answers fill up the intercultural communication framework as proposed by Byram (1997) in the area of attitudes, knowledge, and skills (ability to interpret document and event, ability to acquire new knowledge and operate it in real-time interaction, and ability to make critical evaluation toward cultures). The students are expected to build respectful attitudes on language differences and avoiding pre-judgmental activity during interactions with people with different culture backgrounds. One way to avoid this and gain positive attitude is to increase more knowledge about different values and cultural practices. Thus, it is strongly recommended that students learn other behaviors and habit as it will minimize the chance for misunderstanding in communication. Next, skills in intercultural communication will be enhanced if students are being more open to their peers since one of the participants reminds that in campus setting itself, the cultures are already diverse. Students can practice these skills so that they are able to improve the required skills in Intercultural Communication. To sum, by having these two kinds of viewpoints from English and Non-English lecturers, it is possible to arrange English learning that suit more to the objective of enhancing students' competence on intercultural communication.

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