

**PROMOTING INTERCULTURAL AWARENESS IN ENGLISH LANGUAGE
TEACHING FROM INTERCULTURAL PRAGMATICS PERSPECTIVES:
A DESCRIPTIVE QUANTITATIVE STUDY AT
UNIVERSITAS MUHAMMADIYAH KENDARI**

A dissertation submitted in fulfillment of the requirements
for the degree of Doctor in Linguistics Study Program

BY

ANDI RACHMAWATI SYARIF

F013171004



SCHOOL OF POSTGRADUATE STUDIES
DOCTORAL PROGRAM IN LINGUISTICS
HASANUDDIN UNIVERSITY
MAKASSAR

2023

Approval page

DISSERTATION

**PROMOTING INTERCULTURAL AWARENESS IN ENGLISH
LANGUAGE TEACHING FROM INTERCULTURAL PRAGMATICS
PERSPECTIVES: A DESCRIPTIVE QUANTITATIVE STUDY
AT UNIVERSITAS MUHAMMADIYAH KENDARI**

Written and Submitted by:


ANDI RACHMAWATI SYARIF
Nomor Induk Mahasiswa F013171004


Had been defended in front of dissertation examination committee

On February 17th, 2023

Approved by
Committee of Supervisors,



Prof. Dr. Abdul Hakim Yassi, Dipl. TESL., M.A
Promotor



Dr. Abidin Pammu, Dipl. TESOL., M.A
Copromotor


Dra. Nasmilah, M.Hum., Ph.D.
Copromotor

Head of Linguistic Study Program


Prof. Dr. Lukman, M.S
NIP. 196012311987021002

Dean of Cultural Science Faculty
Hassanudin University,

Prof. Dr. Akin Duli, M.A.
NIP. 196407161991031010



DECLARATION OF AUTHORSHIP

I certify that the work contained in this thesis, titled "Promoting Intercultural Awareness in English Language Teaching from Intercultural Pragmatics Perspectives: A Descriptive Quantitative Study at Universitas Muhammadiyah Kendari," has not been previously submitted for a degree, nor has it been submitted as part of the requirements for a degree to any other university or institution besides Universitas Hasanuddin. I also certify that this thesis is my own original research. All information sources and publications used in this thesis are cited and indicated. This thesis is submitted to fulfill the Doctor of Linguistics degree requirement at Universitas Hasanuddin.

I hereby transfer the copyright of my written work in the form of this dissertation to Universitas Hasanuddin.

Makassar, February, 2023.

ANDI RACHMAWATI SYARIF
NIM F013171004



ACKNOWLEDGMENT

Alhamdulillah, praise be to Allah SWT for granting me the grace and blessing to complete my dissertation.

First and foremost, I would like to express my deepest gratitude to my promotor, Prof. Dr. Abdul Hakim Yassi, Dipl. TESL., M.A.; and co-promotors, Dr. Abidin Pammu, Dipl. TESOL., M.A., and Dra. Nasmilah, M.Hum., Ph.D., for their invaluable guidance, support, and encouragement through all the ups and downs of my academic experience over the five years it took me to complete my dissertation.

My sincere gratitude also goes to the examiners; Prof. Muh. Asfah Rahman, M.Ed., Ph.D., Prof. Drs. Burhanuddin Arafah, M.Hum., Ph.D., Dra. Herawaty, M.Hum., M.A., Ph.D., and Dr. Ayyub Khan, M.Si., who were willing to generously share their scholarly knowledge and advice in their constructive questions and suggestion from the beginning stage until the end of my examination. I am deeply indebted to them.

I wish to thank Prof. Dr. Lukman, M.S., the head of the Doctoral Program of Linguistics Study, who has helped a lot in the process of completing my study, and Dr. Ikhwan Said, M.Hum., the former head of the Doctoral Program of Linguistics Study, who has directed me a lot to learn and be patient in completing each stage of the study.

My gratitude also extends to Prof. Dwia Aries Tina Palubuhu, M.A., former rector of Universitas Hasanuddin, and Prof. Dr. Ir. Jamaluddin Jompa, M.Sc., the current rector of Universitas Hasanuddin, who has given the opportunity to pursue Doctoral education at Universitas Hasanuddin.

I am grateful to Prof. Dr. Akin Duli, M.A., the Dean of the Faculty of Cultural Science, Universitas Hasanuddin, and all staff and faculty members for the support and assistance I have received during my studies.

During the long process of this thesis writing, I always realized that many friends were supporting me emotionally and academically. Their friendship and kindness have sustained me through the ups and downs of completing this

most daunting of tasks. It was a great pleasure to share this process with my friends: Dr. Nursidah, S.Pd., M.Pd, Dr. Jamaluddin, S.Pd., M.Hum., Risma Asriani Azis Genisa, S.S., M.Hum., Dr. Edi Wahyono, S.S., M.Hum. Dr. Antonius Wutun, S.Pd.,M.Hum., Dr. Hafirah Patang, S.S., M.Hum.,

I thank my fellow colleagues, Titin Rahmiatin, S.Pd., M.Pd, Faridawati, S.Pd., M.Pd., Muflihun, S.Pd., M.Sc TESOL, with whom I shared many aspects of my research. They were exceptional people who wholeheartedly welcomed me and helped me gather very insightful data through their willingness to share and narrate their knowledge.

Last but not least, I cannot express enough gratitude to my entire family, who always stand by my side to give their support. I am so grateful to my late parents, who gave me my first lessons about love, respect, and empathy, and my sisters and brothers, who have encouraged and supported me to continue this doctoral study. I dedicate this work to them for their unbroken love so far and always.

Makassar, February, 2023.

Author,

Andi Rachmawati Syarif

ABSTRACT

ANDI RACHMAWATI SYARIF. *Promoting intercultural awareness in English language teaching from intercultural pragmatics perspectives: A Descriptive quantitative study at Muhammadiyah Kendari University.* Supervised by Abdul Hakim Yassi, Abidin Pammu, and Nasmilah.

This study aimed to investigate the perspectives of students regarding teaching materials and the level of intercultural communicative competence they had acquired. In addition, this study aimed to analyze the efficacy of teaching materials provided in text or through films in enhancing students' knowledge of intercultural concepts.

Sixty-two students in their sixth and eighth semesters participated in this mixed methods approach (QUAN-qual) descriptive quantitative design study. The participants were chosen purposefully for inclusion in the study.

The data collection process included administering self-assessment questionnaires during the pre-test and post-test, as well as questionnaires and students' reflective writings following the completion of each learning module.

The study revealed that students exhibited good perspectives and positive attitudes toward intercultural teaching materials and a decent degree of acceptability for the learning activities that these materials promoted. In addition, it has been proved that the teaching materials students received in their learning enhanced their understanding and awareness of intercultural concepts.

Keywords: *Intercultural communicative competence, intercultural awareness, intercultural pragmatics, foreign language film, English language teaching.*

ABSTRAK

ANDI RACHMAWATI SYARIF. Mempromosikan kesadaran antarbudaya dalam pengajaran bahasa Inggris dari perspektif pragmatik antarbudaya: Studi deskriptif kuantitatif pada Universitas Muhammadiyah Kendari. Dibimbing oleh Abdul Hakim Yassi, Abidin Pammu, dan Nasmilah.

Penelitian ini bertujuan untuk menyelidiki perspektif siswa tentang bahan ajar dan tingkat kompetensi komunikatif antar budaya yang telah mereka peroleh. Selain itu, penelitian ini bertujuan untuk menganalisis keefektifan bahan ajar yang disajikan dalam teks atau melalui film dalam meningkatkan pengetahuan siswa tentang konsep antarbudaya.

Enam puluh dua siswa di semester enam dan delapan mereka berpartisipasi dalam studi desain kuantitatif deskriptif pendekatan metode campuran (kualitas QUAN) ini. Para peserta dipilih dengan sengaja untuk dimasukkan dalam penelitian.

Proses pengumpulan data meliputi pemberian angket penilaian diri pada saat pre-test dan post-test, serta angket dan tulisan reflektif siswa setelah menyelesaikan setiap modul pembelajaran.

Studi ini mengungkapkan bahwa siswa menunjukkan perspektif yang baik dan sikap positif terhadap materi pengajaran antar budaya dan tingkat penerimaan yang layak untuk kegiatan pembelajaran yang dipromosikan oleh materi ini. Selain itu, telah terbukti bahwa bahan ajar yang diterima siswa dalam pembelajarannya meningkatkan pemahaman dan kesadaran mereka tentang konsep antar budaya.

Kata Kunci: Kompetensi komunikatif antarbudaya, kesadaran antarbudaya, pragmatik antarbudaya, film berbahasa asing, pengajaran bahasa Inggris,

TABLE OF CONTENTS

Cover	
Title Page	i
Approval Page.....	ii
Declaration of Authorship.....	iii
Acknowledgment	v
Abstract	vii
Abstrak	viii
Table of Contents	ix
List of Tables	xii
List of Figures	xiii
List of Diagrams	xiv
List of acronyms	xv
List of Appendices	xvi
CHAPTER I INTRODUCTION	
1.1 Research background	1
1.2 Research context	13
1.3 Research questions	19
1.4 Research objectives	20
1.5 Research significances	21
1.6 Scope of the research.....	22
CHAPTER II LITERATURE REVIEW	
2.1 Review of previous research	23
2.2 Theoretical background	27
2.2.1 Intercultural Pragmatics.....	27
2.2.1.1 Interculturality	29
2.2.1.2 Pragmalinguistics and Sociopragmatics	31
2.2.2 Definition of intercultural competence	33
2.2.3 Conceptual of intercultural competence	35
2.2.4 Assessing students' intercultural competence	43

2.2.5	Noticing the intercultural communicative	46
2.2.6	Framework of Intercultural communicative Competence.....	49
2.2.6.1	Byram’s concept of intercultural communicative competence	52
2.2.6.2	Chen and Starosta’s concept of intercultural communicative competence	58
2.2.6.3	Deardorff framework of intercultural competence	59
2.2.6.4	Borghetti’s model of intercultural competence	63
2.2.7	Defining the concept of Intercultural Awareness.....	68
2.2.7.1	Intercultural awareness in the foreign language teaching	71
2.2.8	Assessment of intercultural communicative Competence	77
2.2.9	Film as a language exposure and intercultural entry in the development of intercultural competence	80
2.3	Conceptual Framework	87
2.4	Novelty of the research	88
CHAPTER III RESEARCH METHODOLOGY		
3.1	Research Methods	89
3.2	Research Subject	90
3.3	Research Instruments	90
3.4	Verification of the validity of research instrument	92
3.4	Data collection procedures	94
3.5	Data analysis procedures	95
CHAPTER IV FINDING AND DISCUSSION		
4.1	Results and Interpretation	97
4.1.1	Learners’ perceptions of their courses and Intercultural competency materials	97
	Learners’ attitudes toward their learning experience	97
	Learners like and dislike the teaching-learning	

materials	104
Learners' attitudes toward the development of intercultural awareness	106
4.1.2 Learners' perceptions of intercultural concepts before and after learning IC	112
4.1.3 Integrating film in enhancing learners' Intercultural awareness	124
<i>Learners' motives/reasons in viewing film</i>	124
<i>Learners' feelings and beliefs in the use of film purposively in enhancing their intercultural awareness</i>	127
<i>Sorts of cultural expressions included in film</i>	129
CHAPTER V CONCLUSION AND SUGGESTION	
5.1 Conclusions	135
5.2 Implications for future research	138
REFERENCES	142
APPENDICES	166

LIST OF TABLES

No.	Tables	Page
1.	A brief description of three components of IC	45
2.	Features of models for intercultural (communicative) competence	67
3.	Twelve aspects of cultural awareness (Baker, 2009)	74
4.	Students' perception of their learning activity	98
5.	Students' attitudes toward cultural and ICA topics to be included in EFL classroom	100
6.	Attitudes toward the importance of developing intercultural awareness	107
7.	Pre and post-self-assessment result	116
8.	Acculturation motive in viewing film	124
9.	Reflection on the incorporation of the film into English classroom culture instruction	128
10.	Some expressions of film dialogue as cultural elements	131

LIST OF FIGURES

No.	Figures	Page
1.	The logogenesis of intercultural theory; Research semiosis	24
2.	Model of IC; Fantini, 2009	37
3.	A+ASK model of intercultural competence; Fantini, 2009	38
4.	Intercultural communicative model; Byram, 1997	53
5.	Byram's ICC framework (1997)	55
6.	Triangular model of ICC; Chen, 2014	59
7.	Pyramid model of intercultural competence; Deardorff, 2006, 2011	60
8.	Process model of IC; Deardorff, 2006	61
9.	A dynamic model of intercultural competence	63

LIST OF DIAGRAMS

No.	Diagrams	Page
1.	The awareness of the importance of cultural complexity	118
2.	Students' belief in analyzing their culturally-conditioned	119
3.	Students recognize differences in intercultural communicative	120
4.	Students can analyze differences in IC experience	120
5.	Students' ability to explain cultures' influence	121
6.	Students' ability to recognize the importance of ICA and IC	122
7.	Students' ability to recognize the importance of non-verbal communication in IC	122
8.	Students' ability to identify the different aspects of non-verbal communication and communication styles	123
9.	Number of cultural expressions found in film	131

LIST OF ACRONYMS

Acronyms	Meaning / Define
IC	Intercultural Competence
IA	Intercultural Awareness
ICC	Intercultural Communicative Competence
IU	Intercultural Understanding
ELT	English Language Teaching
CEFR	Common European Framework of Reference
ILTL	Intercultural Language Teaching and Learning
EIL	English as International Language
EGL	English as Global Language
ELF	English as Lingua Franca
TESOL	Teaching English to Speakers of Other Languages
CEFRL	Common European Framework of Reference for Language
CCU	Cross-Cultural Understanding
FLT	Foreign Language Teaching
NSFLP	National Standard Foreign Language Project
FL	Foreign Language
CA	Cultural Awareness
FLE	Foreign Language Education
ECML	European Centre for Modern Languages

LIST OF APPENDICES

No.	Appendix	Page
1.	Byram's (1997) intercultural communicative competence model	167
2.	Baker's (2011) intercultural awareness model	168
3.	The content of the topics introduced in the course of ICC	169
4.	Self-assessment form	170
5.	Attitudes toward cultural and intercultural topics to be included in the English language classroom	172
6.	Students' attitudes toward their learning as a result of integrating/blending study culture and film-mediated	173
7.	Attitudes toward the importance of developing intercultural awareness in English classrooms (the overall idea of developing IA)	174
8.	Reason for watching the film (Acculturation motive)	175
9.	Overall opinion and suggestion (reflective writing)	176
10.	Sample of course material	177
11.	Sample figure of course material of IA oriented	179
12.	Picture clip of the film	182
13.	List of tables of descriptive statistics	183
14.	Cultural expressions contained in the film <i>Emily in Paris</i>	185
15.	The frequency distribution for each statement	188
16.	Respondents' complete distribution score	201
17.	Personal Data	216

CHAPTER I

INTRODUCTION

1.1 Research Background

Along with globalization tendencies, the world still has many cultural differences that divide people and cause communication challenges. Researchers and teachers are looking for guidance in today's quickly changing political, cultural, and educational context. Intercultural communication has received much attention in the last 30 years and has become a significant object of multidisciplinary study, teaching, training, and practical activities. This interest is understandable given that many people's careers or personal life now connect them with people from other cultures. Continuing global travel, migration, business, education, sports, and other activities increase intercultural interactions. In addition, new technologies have made them more accessible in everyday life. As a result, it is crucial to understand the implications of existing intercultural communication theories and their possible applications in real life.

Teachers have spent too much time focusing on structures and forms and developing resources that may help their students acquire perfect diphthongs or a command of the third conditional while ignoring anything that approaches actual, valid, meaningful content. Major English language teaching publishers have developed carefully crafted materials not to upset anyone that they are frequently vapid or meaningless. Intercultural awareness is crucial if our

students hope to use their language skills to comprehend and communicate in the global village genuinely.

The ultimate goal of language education and learning is foreign language communication. Pragmatics and communication, particularly intercultural communication, are intricately intertwined. To comprehend "what is intended by what is uttered," we must be aware of the surrounding context, which helps us give meaning to words. Scholars distinguish between the current situational context and the previous context. As Kecskes notes, "the previous background is based on our prior knowledge. Consequently, it develops through the recurrence and similarity of occurrences that we prefer to associate with particular contexts " (Kecskes, 2014). He argues that individual and social communication elements are interwoven due to the interaction between the prior and present situational contexts.

Communication is not only a concern of syntax and vocabulary but also of culture (Crozet, 1996). In a cultural context, every human interaction involves the use of a language. Cultures influence the structure and utilization of languages. Communication is rooted in culture, which serves as its background and is formed on the past experiences of a group. In cross-cultural contacts, culture is the most influential non-linguistic factor in defining members' communication and behavioral styles (Larina, 2015). The specific traits of each culture govern how speakers express their ideas: clearly or ambiguously, concisely or descriptively, freely expressing their emotions or restraint,

observing distance in communication or disregarding it, etc (Larina, 2015). What is typical inside one culture is frequently inappropriate within the other.

In the field of intercultural communication, specialists and researchers have accumulated a large amount of evidence demonstrating that language proficiency alone does not guarantee understanding between people of different cultural backgrounds (Besemeres & Wierzbicka, 2007; House, 2003; Jandt, 2015; Kecskes, 2014; Leontovich, 2005, 2011; Leontovich & Yakusheva 2013; Samovar et al. 2013; Spencer-Oatey & Franklin, 2009; Ter-Minasova, 2000; Thomas, 1983).

A language learner who has only acquired the grammar and vocabulary of a language is thus unprepared to communicate in that language. When people start communicating messages in another language, they learn to use language functions and function within a cultural framework. As a result, learners require cultural understanding in addition to grammar and vocabulary.

Cultural knowledge is not something that students can learn. Suppose learners are to develop their cultural understanding of the target language group. In that case, they must be assisted in recognizing when their culture differs from that of others, and they must recognize this before it causes problems. Consequently, language teachers must employ explicit instruction to attract students' attention to culture and how different cultures function.

Ultimately, learning a new language requires taking risks by placing oneself in an uncommon position of subordination and vulnerability (Kramsch, 1993). It involves making several errors and seeming less educated than in our

own language, as well as learning new socialization patterns of another culture at the risk of behaving incorrectly. The researcher's language study is undoubtedly an intercultural endeavor.

Even though the significance of international learning has been recognized, there is still a disconnect between academics and practitioners regarding intercultural learning (Cushner & Mahon, 2009; Lázár et al., 2007). For instance, foreign language instructors and teacher educators appear reluctant to apply these theories to their educational practice. Only a few empirical studies have supported implementing intercultural education in the classroom (Byram et al., 2001). How educators may assist pupils in obtaining intercultural awareness and competence is now an unresolved topic. Although teachers, in their role as tutors, teachers seek to provide students with a cultural foundation, this strategy frequently presents substantial obstacles.

Meanwhile, the learning conditions in foreign language classrooms differ substantially from those in second language schools, especially in Indonesian environments. Opportunities for intercultural interactions and engagement introduced from other cultural and linguistic regions are restricted while studying a language at a compulsory school. As a result, there is little actual need for communication, and it may take time to comprehend the benefits of learning a foreign language.

Foreign language training is one example of intercultural learning (Sercu et al., 2005). In a foreign language classroom, the target language and the cultures of the students collide. They are learning to speak in a language other

than their native tongue, which requires the creation of a new point of view in our worldview (von Humboldt, 1836). These languages also provide individuals with valuable and relevant platforms for exploring their cultural identities and developing intercultural communication skills, knowledge, and attitudes (Moeller & Osborn, 2014).

In recent years, educators and governments worldwide have used language instruction to promote intercultural understanding. People desire to live peacefully in more mobile and heterogeneous societies. Language policies promote intercultural awareness, (inter)cultural competence, and world-mindedness, defined as "a way of thinking and acting that extends knowledge of difference and acceptance of its naturalness to groups and traditions beyond those the individual has directly studied and known" (Lo Bianco, 2010).

Following CEFR's objective (building (inter)cultural skills, knowledge, attitudes, and awareness, such as tolerance, pluralism, and social justice), there have been calls for ELT in Asia to place a greater emphasis on intercultural communicative competence as opposed to a hypothetical native speaker standard (Baker, 2012; Kirkpatrick, 2010, 2012; McKay, 2002, 2004).

Similarly, Indonesian researchers (Hamied, 2014; Renandya, 2012) contend that Indonesian English language teachers are perfectly suited to assume the role of intercultural teachers because they used their intercultural sensitivity to guide the intercultural growth of their pupils. In fact, many of these learners are more likely to interact with English speakers from varied linguistic and cultural backgrounds than with purported native speakers.

Cultural education is emphasized by foreign language teachers (Byram, 2009). As expected, ILTL teachers now regulate students' cultural and language experiences (Sercu, 2006). ILTL's new role of mediating learners' experience of cultures and language encourages teachers to integrate culture and language teaching and develop a dynamic view of culture and language that engages students' learning on cognitive, behavioral, and affective levels. They must help pupils achieve instrumental and intercultural goals (Byram, 1997, 2008, 2012); Liddicoat, Papademetre, Scarino, & Kohler, 2003; Liddicoat & Scarino, 2013; Newton, Yates, Shearn, & Nowitzki, 2010; Newton, forthcoming; Scarino & Liddicoat, 2009).

Further, language education emphasizes students' understanding of other cultures and languages and their comprehension of intercultural connections. Intercultural education helps students identify parallels and differences, question the relative nature of their cultural identity, and acquire multiple points of view. In this context, language is crucial (Corbett, 2003). A realistic approach to language acquisition that promotes a multicultural perspective will help all language learners. Students create explicit contextual, linguistic, and cultural connections based on reflective language use (Pragmatic competence).

Wierzbicka (2006) underlined that cross-cultural communication needs cultural learning and that speaking patterns linked with different languages and cultures must be expressed, comprehended, and taught appropriately. Educators also seek techniques for detecting and evaluating student learning

that provides feedback on whether and how students have benefited from intercultural learning, acquired intercultural competence, and met curriculum-based objectives.

For the development of intercultural awareness in English language teaching classes, this recent study has adopted ICC materials (content), particularly for current research reasons. Authentic resources (foreign films) are provided in addition to the textbook during the class. Nonetheless, this content must be correctly incorporated into the ICC course, as it is a new topic introduced to students teachers as the target learners.

As Kramsch (2013) noted, implementing authentic materials in the EFL/ELT classroom becomes a priority to enhance learners' intercultural concepts and awareness. Teachers reflect that, instead of giving importance to learning grammar rules through non-authentic language materials, learners need to develop language knowledge and (inter)cultural awareness (ICA) through more authentic materials. In addition, this study must take into consideration the students' perceptions of the topic and alternate implementations.

Meanwhile, the learning conditions in foreign language classrooms differ substantially from those in second language schools, especially in Indonesian environments. Opportunities for intercultural interactions and engagement introduced from other cultural and linguistic regions are restricted while studying a language at a compulsory school. As a result, there is little actual need for communication, and it must take time to comprehend the benefits of learning a foreign language.

Teachers should include cultural components in curriculum materials and pedagogical objectives since English (henceforth referred to as EL) possesses both linguistic and cultural elements. It is generally accepted that language and culture are mutually intertwined because language use is socially linked to situational contexts (e.g., daily conversation, personal conversations, professional and academic settings) and cultural contexts (ideas/perspectives/values, social practices, and artifacts). In other words, the manner in which individuals use language in distinct communicative contexts is influenced by both situations and culture.

Previously, scholars have divided the objectives of teaching the target language culture as part of the language lesson into two broad categories: ***pragmatic and educational objectives*** (Byram, 1997; Planken & Korzilius, 2004). *Pragmatic goals* include having a cultural component that helps students communicate successfully with other speakers of the target culture using the target language; helping to eliminate the notions of negative interference and transfer of stereotypes about the target culture; helping learners socialize with other speakers of the target language, both native and non-native; and helping to arouse learners' motivation and interest in the foreign language as they "relate the often unfamiliar to the familiar."

At the same time, *the educational objectives* of teaching (culture) include acquiring a broader worldview and learning to be open, welcoming, and caring global citizens. Other educational objectives include fostering good attitudes

and understanding of others, which could ultimately lead to tolerance, overcoming stereotypes, and lessening prejudice and egocentrism.

Interestingly, English language learners must be able to improve their English language skills autonomously and with relative ease and read and understand texts in the English language (target language) with new knowledge and vocabulary. They also need to comprehend intercultural situations in which people meet others with different cultural backgrounds and ways of understanding particular concepts or ways of behaving.

One of the challenges facing contemporary foreign language education is empowering language learners to use the foreign language (target language) they are learning in intercultural contexts or situations, as communicative competence in a foreign language is now understood to include intercultural competence and empower learners for continued growth in a lifelong learning environment. In addition, language education must acknowledge and cultivate language learners' many linguistic and cultural repertoires since they must work with and between them.

Teaching and study of foreign languages increasingly entail promoting and fostering an appreciation and understanding of various cultures. According to Zhang (2012), intercultural language teaching involves teaching a foreign language and assisting students to "compare the target culture and other cultures with their own culture, reflect on and better understand their national culture and individual cultural reference framework." There is a growing understanding that language instruction must involve cultural learning as part

of language acquisition, hence enhancing pupils' ability to perceive their surroundings (Sellami, 2000).

Language education aims to foster respect for diverse values, dignity for everyone, commitment to justice, and the development of identities through intercultural encounters. The development of skills useful in communication with people from other cultures is considered an effect of comparing the foreign culture and the learner's culture (Byram 2008; Osler & Starkey 2015; Starkey 2007).

Meanwhile, intercultural language learning and instruction emphasize the development of the learner as an interlinguistic and intercultural communicator by fostering knowledge of the process of meaning-making and interpretation through exposure to the language in use. Additionally, according to researchers and educators, to achieve the vision of future foreign language teaching and learning, they must rethink their practice, create new classroom roles and expectations about learners' outcomes, complete the serious, complex tasks of learning, and teach in ways they have never taught before.

Nevertheless, there is a significant gap in intercultural research addressing actual evidence of how intercultural competence develops and how it may be quantified (Liddicoat, et.al., 2003). Indeed, there were few examples of practical classroom methods that contribute to the development of intercultural thought and assist teachers (Harbon & Browett, 2006). Assume, of course, that the purpose of international language theory is to effect change in language instruction for learners. In this scenario, teachers need persuasive

research-based evidence of results (such as what it looks like) in language learners, as well as a rationale and practical tactics for assisting and altering their practice.

Intercultural communicative competence (ICC) is an important goal at today's English-medium schools' primary, secondary, and tertiary levels of education. Many language teachers have attempted to equip students with IC while also providing them with language competence (e.g., visual text, digital stories, foreign films, etc.) (Kiss & Weninger, 2017; Liu & Fang, 2017; Porto, 2017; Ribeiro, 2016; Tanghe, 2016).

In addition, experts in EIL, EGL, and ELF pedagogy have questioned whether the ultimate goal of English language education should be native-like linguistic proficiency and native speaker-imposed cultural clout (Choi, 2016; Galloway, 2017; Liu & Fang, 2017). The fact that non-English-speaking countries like China, India, Indonesia, Iran, Korea, Spain, Thailand, Turkey, and Pakistan outnumber English-speaking countries justifies this critical assessment. This shows the importance of English as a language of intercultural communication for English speakers from other countries.

Even though the development of intercultural learning has become a central issue in teaching English as a foreign language (EFL), relatively few studies have been conducted in the EFL contexts of Asia. However, several studies were then conducted to analyze the cultural context in EFL textbooks in Asia.

Intercultural (communicative) competency is a novel approach to the teaching and study of foreign and/or second languages that enable and prepares students to communicate effectively and appropriately in intercultural communicative circumstances. Thus, the objective of teaching English has evolved from communicative skills to ICC. Then, teachers are becoming increasingly cognizant of the fact that one of the fundamental goals of language instruction is to enable pupils to communicate effectively with people of various cultural backgrounds.

According to scholars that support language education for intercultural citizenship (Byram, 2008; Osler & Starkey, 2015; Starkey, 2007), the goal or aim of language teaching and learning extends beyond the acquisition of vocabulary and fluency. It encourages learners to develop a sense of their own worth and pride in their particular social, cultural, and community backgrounds. It also encourages them to develop a sense of worth for others, particularly those with different backgrounds.

1.2 Research Context

Indeed, in today's English pedagogy in multicultural and multilingual contexts, intercultural (communicative) competence is one of the most important ELT goals at primary, secondary, and tertiary levels of education (e.g., Kiss & Weninger, 2017; Liu & Fang, 2017; Porto, 2017). For this reason, many language teachers (Chao, 2013; Kiss & Weninger, 2017; Polisca, 2011; Ribeiro, 2016; Tanghe, 2016) have made various attempts (e.g., visual text, digital stories, foreign films) to equip students with ICC while providing them

with language competence. For example, Kiss and Weninger (2017) examined visual text - a cultural photograph in the EFL classroom to mediate students' cultural meaning-making.

Intercultural learning in terms of EFL education is a reflection and reformation of traditional beliefs or assumptions of EFL education. Since intercultural learning confronts the concept that learning English means only learning the language and culture of native speakers, it emphasizes the importance of fostering students' awareness of hybrid cultures (Pennycook, 2007) and linguistic varieties (Jung, 2010), increasing their intercultural knowledge, as well as helping students develop the skills of negotiation and accommodation in intercultural contexts (Baker, 2009).

It has been asserted long ago that as a component of intercultural competency, intercultural awareness (IA) can be improved in English as a foreign language by various techniques, including the use of textbooks, media, documentaries, and films, with students from a particular cultural background. Yet, learners of EFL have limited ways to connect with native English speakers, including Indonesian learners. Then in many instances, therefore, teachers are trying to use teaching input; audio, video, written text, pictures, etc.). Materials such as music, videos, films, and very frequently communicative textbooks in their classes.

In the context of this study, (English) language exposure, either generally or at specific language points, is an essential instrument for developing intercultural competence (intercultural awareness) (use natural input; audio,

video, written text, picture, etc). Although integrating learning methods is still a challenge for language teachers and learners.

The study of grammatical and lexical competence is still the focus of language learning, even though the goal of teaching has shifted. In line with the recommendation of the Common European Framework of Reference for Languages (CEFR), which is one of the fundamental guidelines for teaching and assessing foreign, cultural competence is often overlooked in EFL classrooms. Since language teaching has been influenced by the study of grammatical forms (Byram, 1997; Haneda, 2007). These occurrences have happened all over Indonesia, notably in the region where the researcher lectures.

The truth is, what has typically been verified in (E)FL schools in Indonesia, is that the language is taught with an emphasis on reading, writing, listening, and speaking abilities, leaving little or no opportunity for cultural approaches. This is because reading, writing, listening, and speaking abilities are seen as the most important skills for communicating effectively in the target language. As a result, educators need more confidence and are unsure of their ability to successfully incorporate cultural elements into their lessons, leading them to abstain from making too many cultural references (Reid, 2015). Consequently, educators are beginning to acknowledge culture as a distinct issue from language acquisition. Therefore, when discussing culture, it is easier for educators to construct a comparison with one's own culture, establishing a point of reference.

The learning tasks or activities in Indonesia do not permit students to practice their expertise by comparing and contrasting the target, international, and source cultures (Indonesian cultures). Instead, the focus is mostly on linguistics competency and discourse competence. As Zhang (2012) asserts, "intercultural education is fundamentally absent in every teaching area: lesson plans, textbooks, and learning materials, processes, and evaluation." It diminished the language student's motivation to participate in the learning environment in several ways. First, it appears that intercultural competence is disregarded by the Indonesian government, which places a much greater emphasis on indigenous knowledge or cultures. Consequently, these cultural items cannot be classified as fostering intercultural awareness or competency.

Zhang (2012) noted that intercultural language learning and teaching involves not only teaching a foreign language but also assisting students to "compare the target culture and other cultures with their own culture, reflect on and better comprehend their own national culture and individual cultural reference framework."

There is a broad consensus that culture and language are connected, and that culture should be effectively incorporated into teaching foreign languages. To speak and comprehend the target language, learners strongly advise developing several skills. Linguistic competence, strategic competence, communicative competence, discourse competence, pragmatic competence, and intercultural competence are a few to list. In sum, culture defines language. We can only be competent in the language if we also understand the culture

that has shaped and informed it. We cannot learn a second language if we are unaware of that culture and how that culture relates to our own first language/first culture. It is not only, therefore, essential to have cultural awareness but also intercultural awareness.

On the other hand, English teachers face some obstacles in teaching culture in foreign language classrooms. Some of the problems include limited cultural knowledge, limited material and resources, support from the curriculum, limited time to prepare the lesson, and no training acquired by the teachers from their educational background related to the teaching method of teaching culture in ELT.

Tomlinson argues that strengthening foreign language learners' cultural awareness, a prerequisite for intercultural competency is crucial in this regard (2019). Therefore, teachers must utilize various educational methods and strategies within and beyond the classroom (Sung, 2018). However, in-class assignments are often restricted to those contained in course texts. In addition to coursebook activities, technology-based teaching tools can be designed and utilized.

In this sense, classroom materials intended to explain the target culture can be supplemented with media such as movies and television series since movies can be used to facilitate language acquisition and cultural awareness of the target nation (Bonsignori, 2018; Prathoomthin, 2009; Sert, 2009). Meanwhile, Zhu (2018) underlined that original video or film materials are

always preferable to traditional approaches because they bring language to life and liberate college students from rote vocabulary and grammar memorization.

In many teacher education programs, student-teacher candidates are typically required to comprehend the target culture with the aid of the corresponding ELT curricula established by the relevant authorities. Therefore, in addition to the course materials integrated into the course topics and curriculum, the researcher considered it is beneficial for student-teacher to have a particular unit or course of (inter)cultural competence (awareness). In this line, the author of this study attempted to introduce and incorporate an introductory course on Intercultural competence into the ELT curriculum at the teaching and education faculty of Kendari (Indonesia).

This ICC learning is intended to introduce student-teachers to the target culture (English) through interactive techniques and intercultural theme materials that involve them in every element of teaching. To enhance the learner's international competence and intercultural concepts and awareness along with their vocabulary, popular series films are included in the course outline. The future syllabus offers a variety of content that encourages learners to study and practice target vocabulary.

This research suggests the inclusion of chosen films/movies in EFL classrooms, specifically intercultural communicative competency subjects, with the belief that this would give the ideal method for EFL students to increase and develop their intercultural conceptions and sensitivity. In addition, the data that emerges from this study is useful to student-teachers and trainers, who

can use them to develop training programs that target student-teachers and trainers' specific needs and IC teaching deficiencies, as well as to syllabus and textbook designers, who can use the findings to design IC teaching materials that align with the beliefs and perceptions of the students and trainers.

Furthest, there is a need to investigate pedagogical tasks that assist students in improving their IA and ICC in EFL classrooms. More classroom-based research should be in this digital field that studies students' and teachers' participation in intercultural tasks.

1.3 Research Questions

The present classroom-based study aims to examine how intercultural concepts and teaching material were introduced and implemented, supported by digital film-mediated intercultural concepts in contributing to and promoting students' intercultural awareness as part of ICC, to which they are newly exposed. Based on the intercultural competency approach of the transformative paradigm and the intercultural pragmatics representation theory, this study was driven by two leading questions:

(1) how do the learners perceive intercultural awareness in the teaching material introduced in this study, and (2) how does the digital film mediate the intercultural concepts of the learners in their attempt to enhance their intercultural awareness?

The research questions for this research are derived from these two questions above, which serve as the basic questions of the research. The following are;

1. What are the learners' perceptions of courses and intercultural competency materials?
2. Are there significant differences between learners' pre- and post-self-assessment understanding of intercultural concepts?
3. To what extent are learners' perceptions of the use of films in intercultural learning to enhance their intercultural awareness?

1.4 Research Objectives

This study may be justified in light of a deficiency in foreign language teaching and learning. Despite the increasing recognition of the importance of cultural and intercultural understanding (learning) in language research, foreign language teaching still seems reluctant to apply these theories in practice.

Accordingly, there are few examples of intercultural competence in practice (Byram et al., 2001). Similarly, critical pedagogy has hardly been applied in classrooms because it is seen as introducing a theory of little relevance to practice. On a more specific level, in Indonesia, there is less or no similar research on intercultural understanding /competence in FLT addressing higher education students, especially preservice teachers' students'.

Considering the issue above, this study is intended to introduce learners to IA and IC, through activity in determining and exploring the role of material and film that would enable them to participate in their progress and raise their intercultural awareness (competence). When language skills and intercultural competency are connected in a language classroom, students are optimally equipped for involvement in a global environment (Moeller & Nuget, 2014). In

addition to focusing on linguistic knowledge and language abilities, teachers should also emphasize improving students' cultural awareness and developing their intercultural awareness so that they are able to handle intercultural communicative actions effectively.

Further, to obtain some valuable views uncovering learners' needs and ideas in perceiving and enhancing their intercultural awareness.

1.5 Research Significances

- a. The present study has ramifications for both teachers and students as EFL learners. Rather than relying on conventional teaching methods that make students feel bored, teachers can use films as instructional material integrated into teaching material. This compilation aids teachers in teaching by capturing students' attention and providing them with a sense of enjoyment in learning. On the other hand, the study has consequences for pupils because they can learn organically by watching movies. In addition, it may aid students in acquiring English as a foreign/second language and all linguistic and cultural sensitivity aspects.
- b. This study hopefully provides some groundwork for future studies to initiate the needed curriculum changes to include intercultural communication pedagogy in higher education for preparing pre-service EL teachers.
- c. The findings will contribute to the ongoing research into the needs of and development of language teaching material (or/and) integrated cross-cultural understanding materials by offering insights into the cultural

content of the materials currently in use and providing practical guidelines in the form of frameworks for the future to evaluate existing and create suitable materials as regards promoting (inter)cultural awareness.

1.6 Scope of the Research

This research is a descriptive quantitative, interpretive (qualitative) study of the Intercultural approach to applying intercultural material and mediated films as Intercultural teaching material in the English Foreign Language educational context in Indonesia (Southeast Sulawesi).

Most of the earlier research on intercultural competency was carried out by non-Indonesian researchers working within a western framework where the participants include students from different countries throughout the world.

This study aims to investigate the implications of implementing intercultural material and using digital films as the sources of language exposure as an intercultural entry in exploring and promoting intercultural awareness (and sensitivity) as part of Intercultural communicative competence among tertiary language learners, as well as enhancing their achievement (skills) in classroom discourse.

CHAPTER II

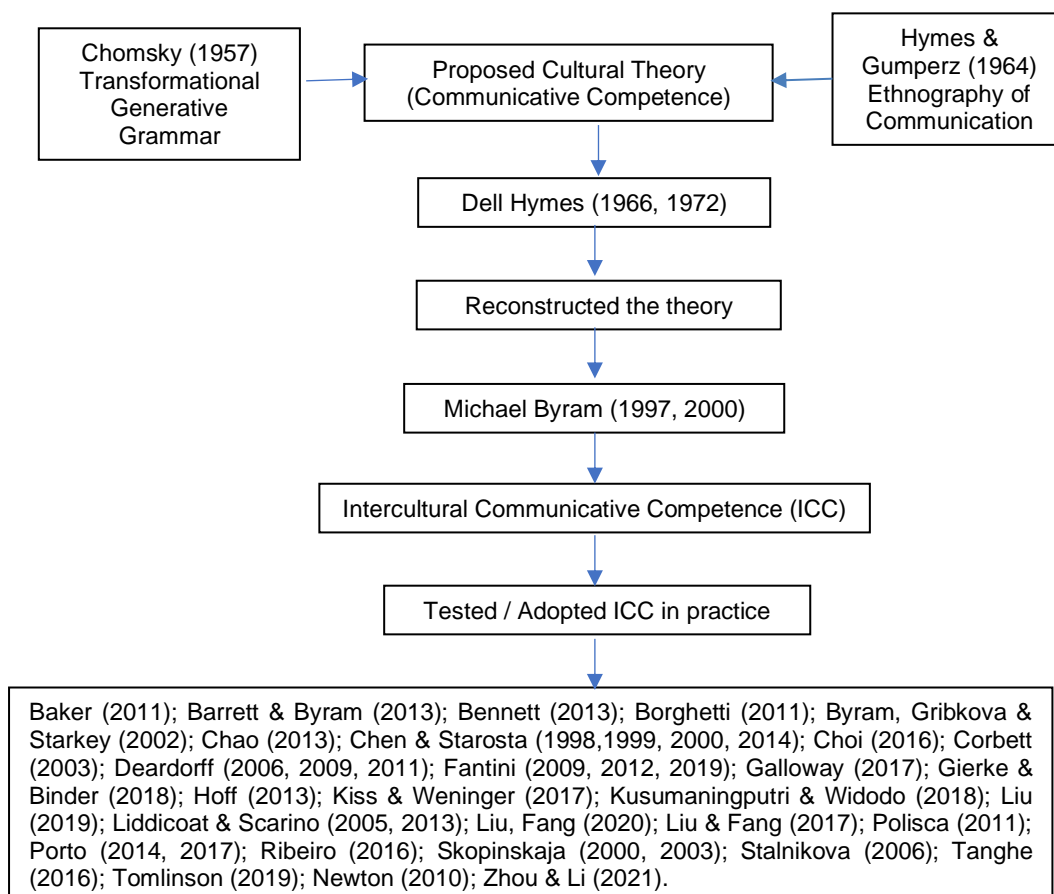
LITERATURE REVIEW

This chapter reviews previous studies that have prompted the development of the Intercultural concepts and studies that have informed the approach proposed and its implementation. Not only based on highlighting the shortcomings found in previous studies in the area of Intercultural but also demonstrates the need for the current research. In addition, this part also draws on several theoretical discussions which are pertinent to the present study.

2.1 Review of previous research

Efforts have been made to promote intercultural competence in various methods, as evidenced by several current studies. Mapping the shifting theory, the logogenesis, and how scientific knowledge is constructed through several research, the representation of Byram's theory can be shown below;

Fig. 1. The Logogenesis of Intercultural theory; Research semiosis



Research in promoting intercultural learning in schools contexts through different approaches with the hope of developing student's knowledge, skills, and awareness for successful intercultural communication has been done (Byram & Feng, 2004; Elola & Oskoz; 2008; Hill, 2006; Planken et al., 2004; Sercu, 2002; Straffon, 2003; Ware & Kramersch, 2005).

At the same time, several scholars explore how to assess the effectiveness of intercultural learning (Deardorff, 2011; Mendenhall et al., 2004). In addition, some scholars argue in their studies about the limitation of in-class intercultural learning and emphasize the necessity to include experiential learning and increase practice opportunities for intercultural

contact (Anderson et al., 2006; Christmas, 2010; Pedersen, 2010; Williams, 2005).

Killick (2017) and Sutton & Robin (2010) are two of the few studies that have investigated the impact of study-abroad programs on the development of students' intercultural identities. A smaller number of studies have investigated the influence of study-abroad programs on attitude change toward different cultures (Kim, 2001). The students who participated in these studies came from a variety of countries, including China, the United States, Australia, and Europe.

A mixed investigation of a similar nature was also carried out to determine the effects of engaging in intercultural dialogue within the setting of higher education, as well as investigating certain demographic features and prior experiences of students (Gierke & Binder, 2018; Liu, 2019; Terzulo, 2018). In these studies, the relationship between intercultural components and numerous demographic traits, such as intercultural experience and study situation, is tested in great depth.

Given the significance of intercultural competence, studies investigated cases for critical intercultural awareness, including critical comprehension, analysis, assessment, and interpretation of socio-cultural realities in ELT. Mediated by a digital photograph that gives a variety of socio-cultural realities portrayed by verbal and visual text, these studies expand our understanding of multicultural concerns (Johansen & Le, 2014; Kusumaningputri & Widodo, 2017; Radley, 2010).

Next, investigate the role of film or television series in fostering intercultural communicative ability in learners. Yue (2019) performed research with Chinese undergraduates to examine the effects of foreign films on growing learners' intercultural communicative competence (ICC) and concluded that films play a crucial role in developing learners' ICC. Nonetheless, in the same context, Argyrbayev (2014), Cakr (2020), and Wu (2016) expounded on the significance, benefits, functions, and methods for enhancing students' IC via English films.

In their research, Wei and Zhang (2020) conclude that appreciation of English films can subtly develop students' sensitivity and tolerance to cultural differences. Truong and Tran (2014) previously investigated the use of film as an innovative approach to engaging Vietnamese students in intercultural learning in the EFL classroom. In an attempt by Pandey (2012) to comprehend the difficulties of using popular movies in teaching a cross-cultural course to MBA students, clips from two Hollywood films were utilized in the classroom.

To teach and improve culture and intercultural competence, various studies benefited from movies and TV series (e.g., Blasco, Mònaco, De Benedetto, Moreto, & Levites, 2010; Mallinger & Rossy, 2003; Tomlinson, 2019; Yue, 2019; Zhou & Li, 2021). These studies intended to motivate and encourage students to understand the target culture through the use of films as instructional and cultural aspects. Yet, previous studies have not examined both movies and TV series together, focusing on attaining cultural expressions

pertaining to the target language to improve learners' intercultural communicative competence.

To the researcher's knowledge, there have not been many studies examining the use of films or television series combined with intercultural competency teaching materials in enhancing intercultural (communicative) competence of foreign language learners, particularly in Indonesian higher education foreign language programs, especially among university students-teacher. The aim of this thesis is to investigate teacher-student perceptions of intercultural awareness (competence), which is a new topic. Hence, the work is an original contribution to its respective field.

2.2 Theoretical Background

This research is related to a number of theories or studies that were conducted by professionals in their respective professions. These theories and studies serve as the foundation or platform for this research.

2.2.1 Intercultural Pragmatic: The Introduction

This research was based on the theory of Intercultural Pragmatics, a term raised by Istvan Kecskes's work. Intercultural pragmatics is a relatively new field of study that focuses on how the language system is utilized in social encounters between individuals with various native languages, who communicate in a common language, and who typically represent diverse cultures (Kecskes 2004, 2011). In these interactions, the communicative process is synergistic in the sense that it is a merger in which the pragmatic norms of each person are partially represented.

Intercultural pragmatics is a sociocognitive viewpoint in which individual prior experience and real situational experience play an equal role in forming and perceiving meaning. The socio-cognitive approach that serves as the theoretical frame for intercultural pragmatics is both about L1 communication and intercultural communication. It is an alternative view on pragmatics in general and on intercultural pragmatics in particular (Horn & Kecskes 2013).

Over the past decade, the area of intercultural pragmatics has been shaped by the contributions of scholars worldwide (e.g., Kecskes, 2004, 2014; Mey, 2004; Moeschler, 2004; Haugh, 2008; House, 2008; Spencer-Oatey & Wang, 2017). Research has attempted to bridge the gap between L1 and L2 pragmatics by focusing on intercultural interactions and evaluating how L1-based pragmatic theories can explain what occurs in intercultural interactions.

Researchers have always been curious about how non-native speakers employ a foreign language. However, existing paradigms, including interlanguage pragmatics, cross-cultural pragmatics, and L2 pragmatics, have only sometimes been able to resolve the continuously increasing number of concerns generated by intercultural interactions. The key reason is that interaction is not their primary focus. Instead, they explore and highlight aspects of language behavior in which there are variances and similarities between speakers of different cultures.

Intercultural pragmatics research focuses on four primary areas: (1) interaction between native and non-native speakers of a language; (2) lingua franca communication in which none of the interlocutors share the same first

language (L1); (3) multilingual discourse; and (4) language use and development of individuals who speak multiple languages.

Intercultural pragmatics focuses primarily on language use as opposed to pragmatic competence, which is viewed as a language socialization issue within this paradigm.

2.2.1.1 Interculturality

In order to understand the perspective of intercultural pragmatics it should first define interculturality in communication and separate it from intraculturality. According to Samovar and Porter (2001), “intracultural communication” is “the type of communication that takes place between members of the same dominant culture, but with slightly different values”, as opposed to “intercultural communication,” which is the communication between two or more distinct cultures.

The socio-cognitive approach (Kecskes 2008; Kecskes & Zhang 2009; Kecskes 2010a) defines interculturality as a phenomenon that is not only interactionally and socially constructed during communication but also relies on cultural models and norms that represent the speech communities to which the interlocutors belong. Interculturality can therefore be viewed as an intermediate rule system with both normative and emergent elements.

Interculturality is an emergent and co-constructed phenomenon, as stated previously. It has a priori and emergent aspects that arise simultaneously and act in the communicative process. Therefore,

intercultures are not fixed entities; rather, they are generated through communication between individuals who belong to separate L1 speech communities, speak a common language, and represent cultural norms and models specified by their respective L1 speech communities. The following conversation illustrates the point above.

Brazilian : *And what do you do?*

Pole : *I work at the university as a cleaner.*

B : *As a janitor?*

P : *No, not yet. Janitor is after the cleaner.*

B : *You want to be a janitor?*

P : *Of course.*

Interlocutors in this chat represent two distinct cultures and languages (Brazilian and Polish) and use English as a lingua franca. This is the prior information brought to the encounter by the participants. They generate an intercultural that is neither of theirs but emerges through their discourse. The two speakers conduct a natural discourse regarding the Polish woman's occupation within this intercultural context. Neither of them is certain of the correct phrase for the Polish woman's occupation. Each participant is careful to use semantically transparent language in order to be as clear as possible so there are no misunderstandings. The Brazilian is corrected when she attempts to repair the term "cleaner." The Polish woman establishes a "hierarchy" that does not exist in the culture of the target language ("cleaner versus janitor"), but is an emergent aspect of the intercultural that the interlocutors have been developing.

Briefly, the (socio)cognitive tradition focuses primarily on the sociopragmatic domain of language use in terms of the underlying knowledge, assumptions, and values that lead speakers to attribute meaning and interpersonal significance to language forms in the context of intercultural interaction. Work in the sociocognitive tradition of Kecskes emphasizes the interaction between existing and emergent cognition within the interaction, whereas work in cultural linguistics focuses more on explaining the relationship between language use and culture-specific values, which are situated within the larger cognitive structures shared by cultural groups.

2.2.1.2 Pragmalinguistics and Sociopragmatics: The Related field

Intercultural pragmatics must be distinguished from socio-culture-centered lines in pragmatics research, which have developed from sociopragmatics, an influential line of inquiry within pragmatics that emerged after Leech (1983) and Thomas (1983) separated pragmatics into two components: pragmalinguistics and sociopragmatics.

Pragmalinguistics refers to the means through which communicative acts and relational or interpersonal meanings are transmitted. These resources include pragmatic strategies such as directness and indirectness, routines, and a large variety of linguistic forms that can strengthen or weaken communication acts.

POLICE OFFICER TO A DRIVER: *Can I see your driver's license?*

ALESSANDRO TO HIS AMERICAN FRIEND, BILL:

Hey, dude, show me your driver's license?

In both instances, the speaker chooses from a vast array of pragmalinguistic resources in the English language that can serve as requests. Nevertheless, these two statements denote a distinct mindset and social interaction. Sociopragmatics is essential to speech analysis for this reason. Sociopragmatics is the sociological interface of pragmatics, according to Leech (1983). He refers to the social perceptions underpinning the understanding and performance of the communicative activity by participants. Speech communities evaluate speakers' and hearers' social distance and social authority, their rights and responsibilities, and the degree of imposition involved in certain communication acts differently (Kasper & Rose 2001).

Thomas (1983) asserts that while pragmalinguistics is similar to grammatical studies in that it explores linguistic forms and their relative purposes, sociopragmatics is concerned with the social acceptability of communicative activity. As the following example indicates, speakers must be conscious of the repercussions of their pragmatic choices.

Bill : *Well, I have to go now. Why don't we have lunch some time?*

Dimitrij: *When? Do you have time tomorrow at noon?*

Bill : *I am afraid not. I 'll talk to you later.*

It is clear that Dimitrij committed a sociopragmatic error here. His American friend used the expression “why don't we have lunch some time?” as a politeness marker rather than a real lunch invitation.

Pragmatics is an utterance-based inquiry. However, research in intercultural pragmatics (e.g., House, 2002; Kecskes, 2007a) demonstrated that in intercultural communication, participants are creative on the discourse level rather than on the utterance level. This is mainly due to limited language proficiency that may result in, among others, not very-well-formulated utterances. Consequently, intercultural interactions may require not only a bottom-up, sequential utterance-by-utterance analysis but also a top-down, holistic discourse-segment analysis if we want to make sure to understand the message of interlocutors.

2.2.2 Definition of intercultural competence

Numerous researchers have defined intercultural competency over the last fifty years, but there has been no agreement on its definition (Deardorff, 2009a). The concept's complexities are reflected in the range of definitions. One of them mentions a person's capacity to communicate and interact across cultural borders (Byram, 1997). More specifically, it indicates a willingness to engage with a foreign culture, self-awareness, and the ability to see oneself from the outside (Sercu et al., 2005).

To communicate with cultural strangers without disputes or misunderstandings, one must go outside of one's own framework (Bennett, 2009), take a step back, and watch oneself as an outsider; a greater understanding of oneself leads to a better understanding of others, and vice versa (Alred, 2003). 'Entering other cultures is re-entering one's own' (Phipps

& Gonzalez, 2004). This is referred to as the ability to *decentre* by Byram (1997).

Meyer (1991) defines IC as "the ability to react sufficiently and in a flexible manner when confronted with the actions, attitudes, and expectations of representatives of other cultures," emphasizing that adequacy and flexibility involve cultural awareness. In a nutshell, it is the ability to connect harmoniously with people from diverse cultures. This assumes that we can recognize a relationship between different cultures, focusing on commonality rather than differences; recognizing that we share views and values with social groupings in other countries can help here (CEFR, 2001). Similarly, it entails a critical understanding and awareness of our own and other cultures, of how our views are shaped by our culture rather than believing that they are innate (Byram, 2000a). Developing one's IC entails that we stop believing that our way of being is normal and that we become conscious that "culture is not universal" (Fennes & Hapgood, 1997), that our beliefs, lifestyles, or patterns of conduct, like everyone else's, have been influenced by our culture.

Byram (1997) coined the term intercultural communicative competence, while Guilherme (2002), distinguished it from intercultural competence, which defines the ability to interact with people from other cultures in one's language, whereas ICC describes the ability to do so in a foreign language. Despite the fact that Byram's work has had a significant influence on the number of empirical studies, I will use both terms: the more generic term intercultural competence, which is widely used by theorists from various disciplines, and

intercultural communicative competence, which specifically refers to language teaching and learning.

To sum up, intercultural competence is the ability to function effectively across cultures, think and act correctly, and interact and work with individuals from diverse cultural backgrounds - at home or abroad.

2.2.3 Conceptual of Intercultural competence

Though intercultural competence has garnered increasing attention in numerous research disciplines over the last three decades (Witte & Harden, 2011), most people do not "happen" to be interculturally competent. According to Deardorff (2011), in order to graduate globally prepared, it is critical to intentionally address and develop intercultural competence, particularly in the foreign language classroom, for those learners who are not only fluent in another language but can also successfully navigate other cultures.

Deardorff (2011a) provided a pyramid model for intercultural competence not only as a framework for teaching and acquiring intercultural competence but also as a definition of intercultural competence since it describes the elements that must be present for success in intercultural circumstances (see Fig. 7). However, it may be challenging to be certain of one's intercultural competence. Deardorff (2011b) claimed that the effectiveness of communication could be evaluated by the individual because he or she can identify the extent to which the communication achieved the desired outcome. And only the other person can assess appropriateness because appropriateness is intimately tied to the culture of the recipient.

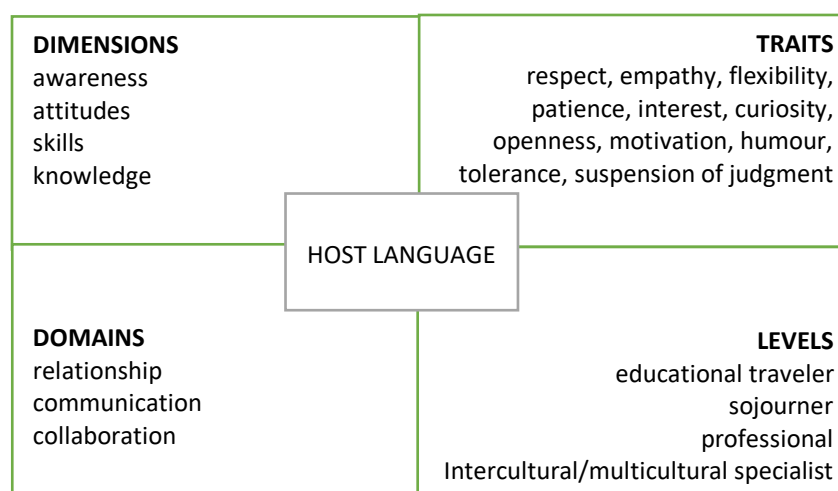
Therefore, it is possible that the communication was effective but not necessarily appropriate.

The Pyramid model of intercultural competence integrated into the Process model of intercultural competence (fig. 8) helps in better understanding the process of intercultural competence development. The process starts at the individual level with positive attitudes (Deardorff 2006). From this point forward, an individual has a solid foundation for acquiring and developing knowledge, comprehension, and skills in order to develop a desired internal outcome embedded in a shift in one's frame of reference at the 'invisible' personal level, which manifests in a desired external outcome at the 'visible' interpersonal level through interactions with others. The intended external consequence can then serve as a motivator for the continued development of one's attitudes.

Deardorff (2006) stated that going through all four stages of the Process model of intercultural competence is unnecessary because one can move directly from attitudes or knowledge and comprehension to desired external outcome; however, 'the degree of appropriateness and effectiveness of the outcome may not be nearly as high as when the entire cycle is completed and begins again'. Deardorff (2011b) went on to say that the "infusion of intercultural competence and global learning" provides "various cultural views," and that "exposure to cultural variety is critical to the development of intercultural competence" (Barrett et al. 2013).

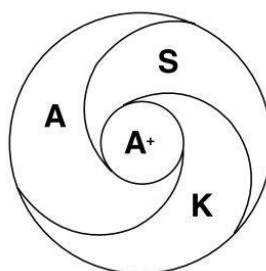
In the same vein, Fantini's (2009) idea of intercultural competence is based on a compilation of articles by various intercultural researchers (> 200), including Byram and Deardorff. The model defines three areas of abilities, four dimensions, four developmental levels, as well as eleven of the most generally stated qualities or personality traits and emphasizes the relevance of host language competency in his holistic conceptualization.

Fig. 2 Model of IC (Fantini, 2009)



These intercultural abilities are frequently traced back to behavioral features (Fantini, 2009) and can emerge in both internal and exterior results (Deardorff, 2006). Personal characteristics are frequently found as individual descriptors or in 'cross-cultural inventories' (Fantini, 2009). The host language influences the domains, levels, and qualities of intercultural competence that have been described thus far, as well as the dimensions of intercultural competence that will be explored below. Similarly to Byram's concept, Fantini positions 'Awareness' (A+) at the centre of a diagram, surrounded by 'Attitudes,' 'Skills,' and 'Knowledge' (ASK).

Fig. 3. A+ ASK model of intercultural competence (Fantini, 2009)



Fantini (2009a) alludes to educational objective taxonomies and associates 'attitudes' with 'affect', 'skills' with 'behavior,' and 'knowledge' with 'cognition.' According to Fantini, "consciousness (awareness) emerges from learnings in the other categories [attitudes, abilities, and knowledge] while also enhancing their development." He concludes that "many interculturalists consider awareness (of self and others) as the keystone on which effective and appropriate relationships rely," arguing that "developing self- and other-awareness is the most important goal in education." And so, the definition of intercultural competence from Fantini (2006, 2009) focuses on the external outcomes of intercultural competence (cf. Deardorff's Pyramid and Process Models in fig. 7 and 8) as it defines intercultural competence as a complex of abilities needed to perform *effectively* and *appropriately* when interacting with others who are linguistically and culturally different from oneself.

Byram's definition elaborates on the aspects of intercultural competence; Fantini's definition focuses on the desired outcomes, and Deardorff's definition condenses both the elements and the goals.

The intercultural competency models developed by Byram (1997), Deardorff (2006), and Fantini (2009a) are among the most important in the literature

(Jackson 2019). It should be mentioned once more that Byram emphasizes the importance of the first/source language (L1) in the context of intercultural competence while emphasizing the usage of the second language (L2) in connection to intercultural communicative competence (Byram & Zarate 1997). However, Deardorff's and Fantini's approaches to the language component are noteworthy since they emphasize the importance of L2 in intercultural competence.

These experts above agree on the necessity of knowing oneself and others, which is essential for promoting the comparative component of learning about cultures, which has also been incorporated into the research framework. Byram emphasized the relevance of product, practice, and perspective knowledge; Deardorff emphasized worldview (perspective) and identity knowledge. These characteristics support the NSFLEP's (National Standard Foreign Language Project, 2015) 'three P's (perspectives, practices, and products) of culture,' on which the framework for interpreting cultural content in texts and pictures is based. Byram, Deardorff, and Fantini all agreed on the importance of lower- and higher-order thinking skills, which is reflected in the framework for examining activities for their ability to activate the cognitive domain of learning. Similarly, the three authors emphasize the importance of readiness to *decentre*, discover, and postpone judgment for the purpose of developing positive attitudes as a crucial aspect of intercultural competence. Concerning awareness, these researchers believe that the domains of knowledge, skills, and attitudes lead to self- and other-awareness, with Byram

and Fantini emphasizing the relevance of cultural awareness and Deardorff emphasizing the role of sociolinguistic awareness.

The studies on intercultural competence discussed so far have focused mainly on intercultural interactions and intercultural living, i.e. living the life of a global citizen 'somewhere' in the world, but not on FL education; especially not in Indonesia's EFL education context where learners as local citizens, presumably, in the long run, face challenges in their everyday life specific to the Indonesian culture.

Our own cultural heritage, often known as cultural lenses, is how we see the world. So, when we are in an unknown setting, and we need to comprehend why the conduct of the person in front of us is different than what we expect, we feel frustrated, furious, or destabilized if we don't have any instrument to analyze it. Intercultural competence provides us with tools and frameworks to better understand ourselves and others and become sensitive to the reality that what we perceive to be incorrect or strange is simply different. We believe that intercultural competence is critical to fostering social cohesiveness and creating a more integrated community since it involves more than just skills but also empathy, curiosity, and respect for others.

However, most academics agree that there is no point at which a person is completely interculturally competent (Deardorff, 2011). Similarly, Witte (2011) confirmed that absolute intercultural competency cannot be attained because it is not a product but a continuous process. Instead of attempting to

educate interculturally competent learners, instruction should focus on increasing knowledge and skills.

Ideally, the attitudes, knowledge, and abilities should result in an internal consequence of flexibility, adaptability, and empathy (Deardorff, 2011a). Empathy is extremely important because as empathy is developed, people are more inclined to see things from the perspective of others. This helps them to act and respond in accordance with how the other person wishes to be treated. The ultimate goal is to achieve a successful external result. Individual conduct and communication reveal the sum of the individual's attitudes, knowledge, abilities, and internal consequences (Deardorff, 2011).

However, communicative competence should not be our primary objective. Effective language use requires 'intercultural competency' on the part of language students. While it lacks explanations of what intercultural competence looks like, it is evident that certain characteristics must be incorporated into the concept (Liddicoat, 2004).

- Intercultural language users understand that cultures vary and that different individuals use language in different ways to attain similar aims.
- Intercultural language users are aware of some of the cultural norms of the language they are learning.
- Intercultural language users employ ways to learn more about culture when they engage with others.
- Intercultural language users might reflect on their own and their interlocutors' linguistic conduct.

These kinds of information and skills are best gained in the classroom through a process of reflection. Learners already have knowledge of their own culture, even if they are not conscious of it or able to discuss it. Language teachers can be good at teaching culture when they allow students to share their own experiences, understandings, and insights in the classroom (Liddicoat, 2004). A final note about the origins of the models presented above should be added to the conceptualizations of intercultural competence, and most of the frequently-cited conceptualizations of intercultural competence represent a Western approach to intercultural competence that may not be appropriate in other parts of the world (Jackson 2019). According to Deardorff (2009), the focus on intercultural competence in the Eastern literature tends to shift toward interpersonal relationships at the group level as opposed to the individual level in Western methods. Although Deardorff (2009) observed that the majority of characteristics of intercultural competence appear to be the same, the differences should not be neglected because they may impede productive and acceptable interactions between persons from the West and the East.

2.2.4 Assessing students' intercultural competence

Although intercultural awareness is one of the primary goals of foreign language instruction today (Byram, 2005), language teachers' ultimate goal must be the development of their students' intercultural competence, or the capacity to interact successfully in a variety of cultural circumstances. Intercultural competence is defined by Byram (1997) as a combination of knowledge (*savoir*), attitudes (*savoir être*), skills (*savoir faire*), and values and

critical awareness (*savoir s'engager*). As a result, deciding on criteria to analyze the student's growth was critical in analyzing my students' intercultural competency in this study. However, because this research was not covered by the campus syllabus, it could not be assessed using official standard processes. As a result, some of Byram's (1997) objectives, including all four dimensions of intercultural communicative competence: attitudes, knowledge, abilities, and critical cultural awareness, were used in the informal evaluation of the student's progress criteria. Difficulties in implementing this criterion have arisen as a result of the limits that a group of four and six semesters has in comprehending abstract concepts involved in intercultural education.

To begin, attitudes were determined by students' behavior, including whether they expressed willingness to engage in opportunities to discover others or showed interest in interpreting cultural practices of their own and other cultures, as well as whether they questioned their own values from the perspectives of others.

In terms of knowledge relevant to both the student's home country and one of the target cultures, students were asked about events involving both nations (mostly social elements); customs and rituals, greetings; religion; markers of national identity; and key markers of social distinction (clothing, food, families, homes).

Concerning skills, the emphasis was on students' capacity to analyze and relate events from another country to happenings in their own country, as well as their ability to interact with individuals from different countries. Finally, in

terms of critical cultural awareness, students' critical thinking was defined as the ability to analyze values and behaviors in relation to their ideological viewpoints and beliefs, as well as the differences between ideologies. A brief description of the three components of IC as the term is used in this study might see in Table 1.

However, it is prudent to acknowledge that the abilities indicated by Byram have only been informally assessed at a basic level of aptitude and for the group as a whole, taking into account the maturity level of these young learners. Furthermore, according to Byram (1997), learning occurs outside of the classroom limits; therefore, intercultural competence means an integrated learning process involving both the classroom and the "real world." Therefore, assessing intercultural competence should also include assessing the learning that takes place beyond the classroom.

Table 1. A brief description of three components of IC

Components	Features	Descriptions
Affect	Attitude	One's emotional and psychological reactions to the diversity of culture or to interacting with people of different cultural/ linguistic backgrounds.
	Motivation	One's willingness to communicate with people of different cultural/ linguistic backgrounds. It is often affected by factors such as anxiety, stereotypes, and expectation.
Cognition	Knowledge	It includes culture-general, cultural -specific and culture-hybrid information.
	Awareness	An ability to develop a deeper understanding of the meanings and contexts of foreign people's attitudes (e.g. dynamic and hybrid cultures) and behaviors (e.g. the varieties of English) through observation, description, comparison, reflection, interpretation ,or critical evaluation.
Behaviour	English proficiency	Refers to proficiency in listening, speaking, reading, and writing.

Communication strategies/skills	Includes one's knowledge and actual skills in producing verbal and non-verbal behaviors appropriately and effectively in intercultural contexts.
---------------------------------	--

An assessment would have to include all learning, whether inside or beyond the classroom, and the basic question would be what learning has taken place rather than whether what has been taught in the classroom or fieldwork has been acquired (1997).

As a result, assessing students' intercultural competency in another cycle of study would have to incorporate their learning outside of the classroom as well (at home, when traveling abroad, when interacting with people from other cultures, etc.).

2.2.5 Noticing the Intercultural communicative

Intercultural communication is a tough term to define precisely. There are so many factors to consider that it is nearly impossible to create a clear and comprehensive description. In the U. S., the field has long been associated with psychology and business training (Kramch, 2001). The emphasis in Asia has been on how to communicate successfully with enterprises in other geographical areas. On the other hand, intercultural communication has been associated with anthropology and linguistics in Europe (Kramch, 2001). Because these professions are so disparate, it is difficult to define what intercultural communication comprises.

Intercultural communication is defined as "occurring when vast and significant cultural variations create dissimilar interpretations and expectations about how to communicate successfully" (Lustig & Koester 2006). The

incorporation of culture into communication theory is required for conceptualizing intercultural communication, a job that has been tackled in a variety of ways (Gudykunst et al. 2005).

Intercultural communication, according to Gudykunst (2002a), is "communication between speakers from various national cultures". It usually relates to direct communication (Jensen, 1998). Gudykunst's description provides a basic knowledge of what intercultural communication is, but it does not provide a comprehensive comprehension of all the features that lay beneath the concept's surface. Gudykunst's (2002b) definition of intercultural communication should be discussed, as he limits intercultural communication to contact between persons from different national cultures. This could be troublesome because there are numerous subcultures inside a single country. Although intercultural communication is most often associated with communication between individuals of various country cultures, it can also refer to communication between distinct subcultures within the same national culture. Some of these subcultures may differ significantly from what is regarded to be the majority culture in that country. Gudykunst's notion of intercultural communication excludes such variations.

According to Kramch (2001), research on intercultural communication appears straightforward because researchers disregard cultural variation within nations. They appear to forget that culture is not a static object, but rather something that evolves and changes in tandem with the world. We have a more complete comprehension of the concept if we add this feature to Gudykunst's

definition. Jensen's (1998) statement regarding intercultural communication being limited to face-to-face interactions is also questionable. Because it is dated 1998, it does not account for technological advancements over the last few decades. Interpersonal contact is no longer always done face-to-face due to technological advancements.

Every day, people from diverse cultural backgrounds communicate via e-mail and social media, and our values, norms, and scripts are still applicable to this sort of communication, even though the participants are not necessarily in the same room. We must note the new communication channels when analyzing the academic and practical aspects of intercultural communication. The only significant distinction between intercultural communication and "normal" communication is that the communicative participants come from diverse cultural backgrounds.

As previously said, culture has a significant impact on how individuals communicate with one another. There are normally no challenges in frequent conversations with people from the same cultural background because they have the same expectations. Intercultural communication, on the other hand, may be complicated by the participants' differing perspectives on what is proper and inappropriate because cultural aspects vary from culture to culture. Our values form the foundation for how we see ourselves and others. Our beliefs also provide the parameters for how we should communicate with others. If these underlying values are vastly different, they will likely have a significant impact on the communicative event.

According to Ting-Toomey (1999), a general goal of intercultural communication is to negotiate a shared meaning. Communication, as previously said, is a process in which people share information in order to develop a mutual understanding. A total mutual understanding, on the other hand, can be approximated but never fully realized (Gudykunst 2002). A shared understanding is difficult to achieve, especially in intercultural communication, due to the barriers that various cultures erect.

To summarize, intercultural communication must be understood as a sociocultural process in which the cultural factor is crucial. As a result, comprehending grammar, vocabulary, and phonology, as well as the importance of sociocultural settings, will be required for learning and utilizing a language. The linkages between language and sociocultural forms, practices, and references are likely to be diverse, complicated, and emergent in global lingua franca environments such as English. Knowledge of a culture is necessary for addition to knowledge of the language's more formal aspects, but not knowledge of a specific target culture. Language users must have a broad awareness of the connections between language, culture, and communication, as well as the ability to apply this knowledge in a range of contexts.

2.2.6 Framework of Intercultural communicative competence

Intercultural Communicative Competence (hereinafter; ICC) is an extension of the concept of communicative competence (CC) established by Dell Hymes (1972), which assumes that learning words and grammatical

structure may turn us into fluent speakers but 'communication is a lot more complicated because 'words have social as well as referential meaning' (Paulson, 1992). ICC was first established in the field of language pedagogy to support the notion of communicative language teaching (CLT), which frames communicative competence (CC) beyond native speakerism due to English's role as a global lingua franca (Baker, 2016; Gu, 2015).

As a result, the construct entails the interlocutors' negotiation of meaning. Canale and Swain (1980) expanded on Hymes' work to define a CC model. They included sociocultural competency, which is defined as the understanding of social circumstances, cultural norms, and other pragmatic information that influences the selection and sequence of language forms. Van Ek's (1986) contribution to the concept's development is seen as crucial. He underlined that FLT is concerned not only with training in communication skills but also with the learner's personal and social development as an individual, and he provided six partial communicative competence abilities. Further, Byram summarized Van Ek's definitions of the six competencies (1997) as follows;

Linguistic competence: is "the capacity to make and understand the meaning in accordance with the rules of the relevant language."

Sociolinguistic competence: the understanding' that our choice of language forms' is determined by context, interpersonal interaction, communicative intent, etc.

Competence in discourse: the capacity to employ suitable procedures to generate and analyze texts

Strategic competence: "communication methods," including rephrasing "to convey our meaning."

Social competence: consists of acquaintance with varying social norms, empathy, and motivation to interact with others.

Sociocultural competence: the capacity to function in multiple cultures, requiring acquaintance with the sociocultural framework in which a language is located.

Byram and Zarate (1997a) criticized and refined the last constituent, sociocultural competence, because van Ek's definition assumed that language learners should learn the language spoken by native speakers and that they are familiar with the native context; this implied that there is only one native context, which is not the case for many languages used in different societies. Byram (1997) responded to Hymes' emphasis on sociolinguistic competence by claiming that it is misleading to suggest that FL learners "should model themselves" on native speakers; he emphasizes that this ignores the importance of learners' "social identities and cultural competence" in cross-cultural interactions.

ICC has been used in curriculum texts, teaching materials, and assessment tools so far (Baker, 2015). Because English speakers originate from a diversity of linguistic and sociocultural backgrounds, ICC has been a cornerstone of English as lingua franca (ELF), EFL, or English as an additional language (EAL) instruction (Galloway, 2017). English is thus socially positioned in both Anglophone and non-Anglophone situations.

Over the last two decades, the evolution of ICC has also been a significant topic in the teaching of English as a foreign language (EFL). Teachers are becoming more aware that one of the primary purposes of language instruction is to enable students to communicate effectively with persons from various

cultural backgrounds. EFL teachers should look for strategies to raise students' knowledge and comprehension of English variations in multicultural contexts, as well as boost their self-confidence in using English in a global community. EFL students should be reminded that their accents or local idiomatic expressions may be acceptable as long as they can express themselves intelligibly in English. If they have attained the goal of acceptable and effective intercultural communication, they are still regarded as successful English language users (Farrell & Martin, 2009; He & Zhang, 2010).

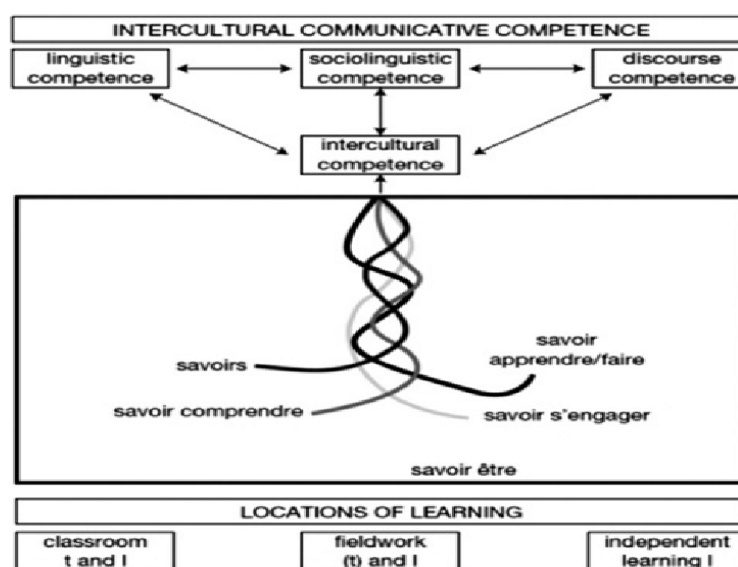
So, before turning to the concept of cultural awareness and intercultural competence, it may be useful to briefly underline the holistic approach to intercultural communication competence, leastwise, from Chen and Starosta (1998), and discuss the model offered by Byram (1997), because it is usually considered a subfield of intercultural communicative competence based on Deardorff (2004) and Borghetti (2011) is considered in order to explain the components of ICC.

2.2.6.1 Byram's concept of intercultural communicative competence

According to this study, Michael Byram's much-cited model of intercultural communicative competence (1997) is the most influential since it is based on language learning. Byram (1997) provided a complete model of intercultural communication competence in *Teaching and Assessing Intercultural Communicative Competence*, which incorporates two aspects: communicative skills and intercultural capacities. This was a game-changing concept, particularly for language education, because 'intercultural

competence' surfaced as a distinct but necessary component of intercultural communicative competence, alongside linguistic, sociolinguistic, and discourse competencies (Fig. 4). In contrast to Chen and Starosta's (1999) intercultural communication model, Byram's model stresses the learner's own identity, language, and culture, and underlines the impact of these 'learner factors' on intercultural interaction (Byram 1997, Byram et al. 2002). This makes this paradigm an important approach to the understanding of intercultural competency from an EFL or ESOL standpoint.

Fig. 4. intercultural communicative competence model (Byram 1997)



The four components of Byram's model of intercultural communicative competence can be briefly outlined as follows:

1. **Linguistic Competence** – the ability to produce and interpret meaning by means of the application of linguistic knowledge of the target knowledge;
2. **Sociolinguistic Competence** – the ability to understand meanings that are taken for granted by either first language or non-first language speaker as an interlocutor, and negotiate meanings with the interlocutor;

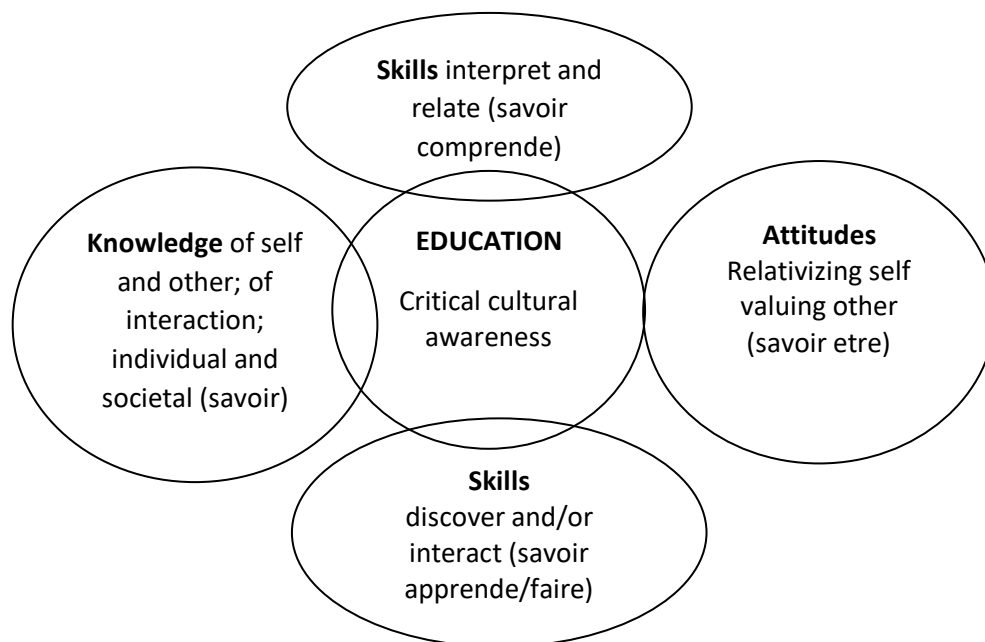
3. **Discourse Competence** - the ability to discover, negotiate and use strategies to interpret and produce language by means of conforming to the interlocutor's cultural conventions or negotiating the meanings embedded in the language as an intercultural text;
4. **Intercultural Competence** - one's 'ability to interact in their own language with people from another country and culture, drawing upon [...] knowledge about intercultural communication, [...] attitudes of interest in otherness, and skills in interpreting, relating, and discovering' (Byram, 1997); it must be highlighted that intercultural competence here implies communication in one's own language, whereas intercultural communicative competence refers to communication in a foreign language (Byram and Zarate 1997).
Focusing on the cited works of Byram (2008), ICC embraces the following components as the parameter:

- a. **Savoirs** include **knowledge** of social groups and their products (cultural beliefs, practices, and artifacts in one's own and in one's interlocutor's country, and of the general processes of societal and individual interaction.
- b. **Savoir être** involves **attitudes** of curiosity and openness, readiness to suspend disbelief about other cultures, and beliefs about one's own.
- c. **Savoir comprendre encompasses skills of interpreting and relating** or an ability to interpret a document or event from another culture, to explain it and relate it to documents from one's own.
- d. **Savoir apprendre/faire (skills of discovery and interaction)** is an 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.
- e. **Savoir s'engager (critical cultural awareness)** is an ability to evaluate critically and based on explicit criteria, perspectives, practices, and products in one's own and other cultures and countries.

Byram's model represents another facet of the learner's relevance throughout the development of intercultural communicative competence by identifying three language learning environments where the model can be applied. The three settings imply varying levels of learner participation: (1) in the classroom, the learner's participation is likely to be lower; (2) in another country (referred to as 'fieldwork' in Byram's model), the learner's responsibility is usually much higher; and (3) in independent learning, the learner should take full responsibility for the study process. This means that

materials (and teachers) in a language classroom have more responsibility (Tomlinson & Masuhara, 2018).

Fig. 5 Byram's ICC framework (1997)



Byram (1997) recognized that EFL training has placed a premium on the development of linguistic and discourse competencies, and he seeks to recognize the cultural dimension that language naturally transmits. According to Byram (1997), Hymes, the originator of the concept of communicative competence, established the link between linguistic and socio-cultural abilities since he saw language as another type of tacit cultural knowledge through which speakers understand social reality. By citing Hymes, Byram's main goal is to restate the concept of communicative competence in EFL as intercultural communicative competence by emphasizing that language teaching should help learners develop the ability to deal with their own cultural meanings as well as those from other cultural

settings. The acquisition of both linguistic competence and cultural competence is required for the concept of intercultural communicative competence. In this regard, he asserts that language is an inseparable aspect of culture because it is used to develop and communicate a group's beliefs, ideas, and identities. As a result, intercultural communicative competence should be defined as the ability to recognize cultural concerns that must be articulated through genuine language in use. In this regard, Byram (1997) believed that authentic literary texts, which are essentially loaded with real language, provide EFL learners with the opportunity to develop intercultural communicative competence because not only people but "documents" and "cultural products" created by a distinct society help learners learn about and appreciate a culture's events, thoughts, and national memories.

In the model, Byram distinguished between intercultural competence and intercultural communicative competence. The former, intercultural competence, relates to the ability to engage with people from another culture in one's own language without necessarily knowing the target language, whilst the latter is about communicating with people from another culture in a foreign language. Another unique part of the approach is that each component interacts with the others, with intercultural competence flowing into the other three abilities, as illustrated in Fig. 4. He also outlined the learning sites and the roles of the instructor and learner in each area (Hua, 2014).

Relying on the above concept, Intercultural Communicative Competence is defined as "the ability to interact effectively and appropriately with people from another country and culture in a foreign, or second/third/... language by utilizing one's linguistic, socio-linguistic, and discourse competencies in relation to the language used; using skills in interpreting, relating, and discovering; and expressing interest in otherness."

Byram (1997) contends that specific attitudes, knowledge, and abilities are required for individuals to have when it comes to intercultural communication competencies. As a result of this mindset, people are curious about other cultures and open-minded about their own, and they are eager to view both (Byram, 1997). Knowledge refers to a person's understanding of the target country's social groupings, products, practices, and general processes of social and interpersonal interaction. As a skill component, individuals must be able to analyze, explain, and link texts or events from another culture to their own.

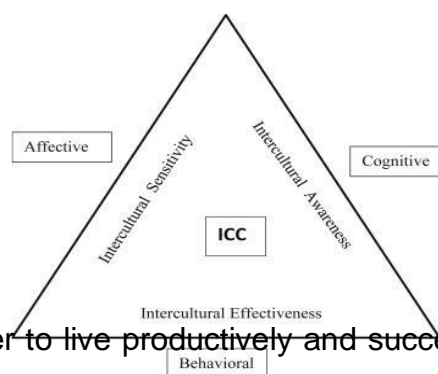
2.2.6.2 Chen and Starosta's concept of ICC

Because of its holistic perspective, Guo-Ming Chen and William J. Starosta's triangular model of intercultural communication competence (1999) serves as a stepping stone to the conception of intercultural communicative competence (ICC). Intercultural communication, according to this paradigm established in the context of intercultural teaching in the United States, consists of three interrelated components of diverse aspects: intercultural sensitivity, intercultural awareness, and intercultural

effectiveness/adroitness. According to Chen and Starosta (1997, 1998, 1999, 2000), intercultural communication competency is an umbrella concept comprised of the three previously mentioned components.

Intercultural adroitness is the behavioral part of ICC that focuses on communication abilities in intercultural interaction settings, such as behavioral flexibility, interactional management, and verbal and nonverbal skills. *Intercultural awareness* is the cognitive part of ICC that refers to the understanding of core cultural qualities and cultural values that influence how people think and behave. *Intercultural sensitivity* is the affective component of intercultural competence that refers to self-monitoring, open-mindedness, empathy, and suspending judgment in order to build a positive emotion toward understanding and respecting cultural differences.

Fig. 6 Triangular model of ICC (Chen, 2014)



Thus, in order to live productively and successfully in a global society, competent persons must be equipped with the three wheels of behavioral adroitness, cognitive awareness, and affective sensitivity to cultural diversity.

Despite the lack of a clear description to distinguish them from one another and scholars' tendency to jumble them, this dimension is a significant feature

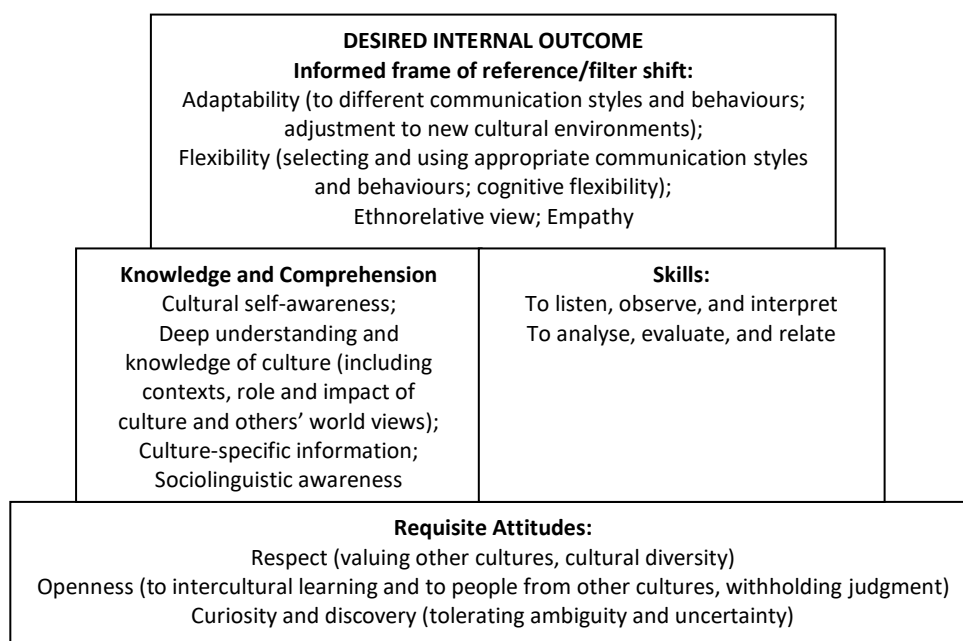
in Byram's model for intercultural communication and Fantini's model for intercultural competence.

2.2.6.3 Deardorff framework of intercultural competence

Deardorff's (2006, 2011a) pyramid model of intercultural competence (see Fig. 7 below) came from her collaboration with experts in the field to produce an agreed-upon definition of intercultural competence. In addition to a definition, one of her outcomes was a visual representation of intercultural competence, a model that emphasizes the process orientation of intercultural competence and emphasizes that learners enter the framework at various levels based on their existing levels of intercultural competence. The more components learned, such as knowledge or attitudes, the greater the likelihood of interculturally competent external consequences. The attitude, which Deardorff defines as "openness, respect (valuing all cultures), and curiosity and discovery (tolerating ambiguity)" is the most basic and fundamental part of intercultural competency in this approach. Learners then progress to the development of two interconnected components, knowledge and comprehension, as well as abilities. In terms of knowledge and comprehension, learners gain cultural self-awareness, an understanding and knowledge of culture, sociolinguistic awareness, and the abilities to "[acquire] and [process] knowledge about other cultures in addition to one's own."

Fig. 7. Pyramid model of intercultural competence (Deardorff, 2006, 2011)

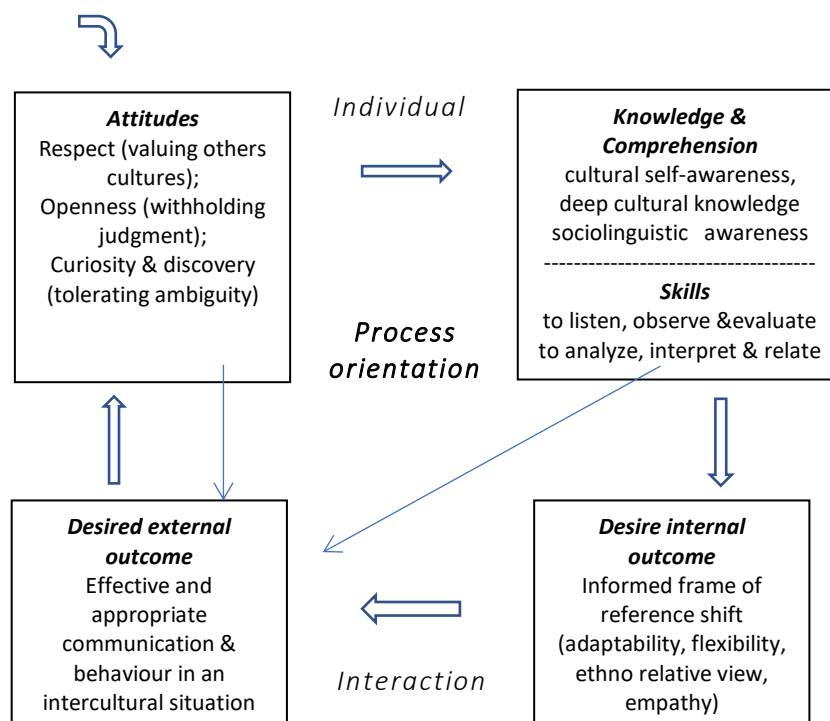
<p>DESIRED EXTERNAL OUTCOME: Behaving and communication effectively and appropriately (based on one's intercultural knowledge, skills, and attitudes) to achieve one's goals to some degree</p>
--



Deardorff's concept also highlighted results in the process of acquiring intercultural competence. First, learners have desired internal objectives, which include traits like adaptability, flexibility, an ethnorelative perspective, and empathy. The paradigm and development of intercultural competence culminate in the anticipated external consequence of "behaving and communicating appropriately and effectively in intercultural circumstances" (Deardorff, 2006). While the pyramid design might be seen as a process that begins at the most fundamental level and progresses to the intended exterior output, Deardorff emphasized that this model is not a step-by-step method. Her theoretical model was given as a cycle process model that "depicts the complexity of obtaining intercultural competence by defining more of the

movement and process orientation that occurs between the various aspects."

Fig. 8. Process model of IC (Deardorff, 2006)



Deardorff (2006) stated that going through all four stages of the Process model of intercultural competence is unnecessary because one can move directly from attitudes or knowledge and comprehension to desired external outcome; however, 'the degree of appropriateness and effectiveness of the outcome may not be nearly as high as when the entire cycle is completed and begins again'. Deardorff (2011) went on to say that the 'infusion of intercultural competence and global learning' provides one with multiple cultural views,' and that exposure to cultural variety is essential for developing intercultural competence (Barrett et al. 2013).

Further key points are associated with these frameworks in the way they describe and represent IC; they purport that:

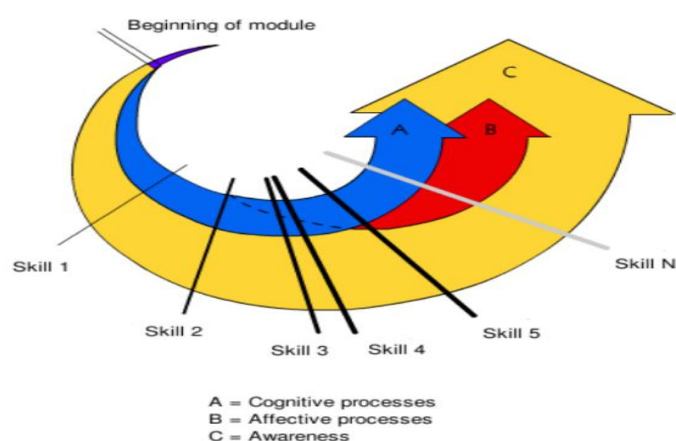
- IC is a continuous, lifelong process that is never complete.
- IC does not only involve the accumulation of knowledge about different cultures
- IC can develop informally as a result of experience and formally as a result of education (Borghetti, 2017; Byram, 1997; Deardorff, 2009).
- A critical dimension is central to IC and IU teaching (Woodgate-Jones and Grenfell, 2012) in order to identify and challenge ethnocentric and prejudicial representations of others in the media e.g. text and images, as well as in discourse and in curriculum materials that attribute values of superiority to some cultural and linguistic groups over others (Huang, 2002).
- IC does not necessarily require full proficiency in a foreign language (Byram, 1997).

2.2.6.4 Borghetti's model of IC

Borghetti (2011) presented a three-phase process for teaching language learners intercultural competency. The concept was developed in response to educator worries about "proposing defined educational goals and even didactic objectives without access to similarly explicit methodological guidance." While Borghetti proposed a methodological model rather than a framework for understanding ICC, the components of ICC that Borghetti held as essential are inherent within the proposed

methods: "only those frameworks that relate to the competence as an integral whole of cognitive, affective, and behavioral factors that influence the understanding of and interaction with diversity in a broad sense, and which can be developed through education and/or experience.

Fig. 9. Dynamic Model of Intercultural Competence



Returning to the diagram's analysis, one can see that it is made up of four elements. The tiniest arrows reflect instructional actions that try to stimulate students' cognitive (A) and emotive (B) processes. The broader arrow (C) represents the educational effort's initial and most immediate effect, the growth and structuring of students' cultural, intercultural, and self-awareness, as well as the didactic acts aiming at this development. The lines that cross all of the arrows represent the skills that pupils gradually gain based on interactions between emotional and cognitive components and actions taken to promote these skills.

Borghetti suggested starting with cognitive processes because they allow the instructor to build a sense of community and trust before engaging students in more emotional tasks, partly because "dealing with students'

emotions is quite likely the most sensitive responsibility for teachers." The approach advises beginning the course with teaching activities largely focused on building cognitive processes, as indicated by the position of arrow A in the diagram. This decision is influenced by two factors: To begin with, in the framework of intercultural foreign language education, students are not completely immersed in the foreign reality and hence do not face "unique" obstacles outside of the classroom. Only seldom do they have immediate emotional demands related to a condition of variety, and on the contrary, they prefer to instinctively adopt an analytical point of view on cultural issues. Furthermore, working with students' emotions is arguably the most delicate responsibility for teachers and, as a result, requires a high level of trust between the members of the class, conditions that can be better achieved over time. This first stage of the educational process is thus focused on aiding pupils in developing knowledge about both foreign and source cultures. While 'information involves the arbitrary and decontextualized presentation of facts with only limited and frequently unprincipled structure,' knowledge is composed of structured ideas, concepts, facts, and material about or from the foreign country and people.' Thus, "knowledge" is "organized information" that is more than the collection of facts included within its structure (Byram 1989). The student's source culture retains the primary role in the transition from information to knowledge acquisition, not only because knowledge is intrinsically relational (cf. Byram 1997) but also because compared with a foreign culture allows

one to observe certain traits of one's own culture in a different light (cf. Zarate 1993).

The approach then focuses on the development of emotive/affective processes, which Borghetti describes as "a pivotal moment, a turning point, in the educational process, as it signals the beginning of stimulation of various forms of emotional intelligence." Borghetti identified understanding as "the latter allows, through empathy and self-awareness, [one] to go beyond an effective, appropriate communication and reach a deeper comprehension of unfamiliar people, habits, and situations, which may, in turn, have consequences for one's own identity construction processes".

The final two components of Borghetti's approach are skills and awareness, which comprise cultural, intercultural, and self-awareness. The activities associated with awareness, denoted by arrow C in the diagram, are both the result of and a resource for enhancing the inner stimulation caused by cognitive and affective processes. In the same way that other visual constructs were investigated (cf. Bennett 1993; Byram 1997; Fantini 2000; Samovar/Porter 2004), the methodological model prioritizes awareness over the other dimensions.

Given the terminological ambiguity in the relevant literature, it is useful to define the terms "cultural awareness," "intercultural awareness," and "self-awareness" below. The first two types of awareness are inextricably linked because one can be aware that culture exists and influences values, attitudes, and behavior (cultural awareness) only after experiencing the

difference and realizing, indirectly, that all cultures influence every aspect of human life in an equivalent if different, manner (intercultural awareness). The third idea, self-awareness, differs from the prior two in that the object of cognition is different. This object can be characterized as the subject's own reasoning ('metacognition') and actions, as well as the recognition of personal limits, tastes, skills, and so on.

The fourth component, skills, was described by Borghetti as the "bridge connecting competence to performance," highlighting the ability to link to the behavioral and environmental dimensions. Skills and awareness are both the preconditions and outcomes of cognitive and affective processes. However, their essential uniqueness is that skills may translate all other aspects of ability into 'external results' (Deardorff 2006). They can also indicate 'internal results,' such as the ability to detect taboo themes of conversation or to perceive interlocutors' expectations. The model does not distinguish between these two types of skills because they differ primarily in how they present themselves. As a result, both are represented in the diagram by the same lines. The thickness of these lines grows in direct proportion to the level of awareness and promptness with which expertise is employed and transmitted from one situation to another. In summary, skills relate the model to behavioral and situational characteristics; hence, skills serve as a link between competence and performance.

So far, the models of intercultural competence from Byram (1997), Deardorff (2006), Borghetti (2011), and Fantini (2009) are among the most influential intercultural competence models in the literature (Jackson 2019)

Table. 2
Features of models for Intercultural (communicative) competence

Scholars	MODEL FEATURES			
	knowledge	skills	attitude	awareness
Byram (1997), Byram et al. (2002)	Products, practices, and perspectives of : <ul style="list-style-type: none"> • own culture/country • interlocutor's culture/country 	<ul style="list-style-type: none"> • interpret • relate • discover • interact 	<ul style="list-style-type: none"> • curiosity • openness • relativization • willingness to decentre 	<ul style="list-style-type: none"> • critical • self • other
Deardorff (2006, 2009)	<ul style="list-style-type: none"> • own identity and worldviews • others' identities and worldviews • culture-specific information 	<ul style="list-style-type: none"> • listen • observe • interpret • analyze • evaluate • relate 	<ul style="list-style-type: none"> • respect • openness • curiosity • suspend judgment • willingness to discover 	<ul style="list-style-type: none"> • self • other • sociolinguistic
Fantini (2009)	<ul style="list-style-type: none"> • self • other 	<ul style="list-style-type: none"> • relate • communicate • collaborate • think critically 	<ul style="list-style-type: none"> • respect • empathy • flexibility • patience • interest • curiosity • openness • motivation • humor • tolerance • willingness to suspend judgment 	<ul style="list-style-type: none"> • self • other
Borghetti (2011)	<ul style="list-style-type: none"> • knowledge about both foreign and source cultures • organized information (facts, ideas, concepts, and material) 	<ul style="list-style-type: none"> • listen • observe • discover • detect 	<ul style="list-style-type: none"> • openness • willingness to discover • curiosity • adopt 	<ul style="list-style-type: none"> • self (metacognition) • recognition of personal's limit • other

2.2.7 Defining the concept of Intercultural Awareness

The main pillar of intercultural knowledge accumulation is intercultural awareness (IA). IA entails understanding cultural differences. According to Chen (2007), intercultural awareness is the ability to grasp cultural conventions

that influence how people behave and think. Intercultural awareness refers to the ability to step back from one's point of view and become aware not just of one's own culture, beliefs, and value system but also of the norms and values of another society.

Several academics have attempted to define intercultural awareness. Tolerating differences, appreciating diversity, avoiding being judgmental and stereotypical, and developing intercultural knowledge that allows transcending the borders of differences and diversities are all part of becoming interculturally aware, according to Robins et al. (2002). Intercultural awareness is understanding the similarities and contrasts between other cultures (Hill, 2006). Awareness refers to more than just intercultural knowledge; it also refers to favorable attitudes toward other cultures, such as respect, empathy, and curiosity (Heyward, 2002; Matveev & Nelson, 2004).

Byram (1997) offered a detailed analysis of cultural awareness as part of a framework of intercultural communicative competence. He stressed the importance of understanding the nature of cultural norms in order to be able to evaluate activities and products in one's own and other cultures and countries. Byram (1997) and others emphasize the need to gain appropriate intercultural knowledge, skills, and attitudes and apply them to understanding other cultures and communicating across cultural boundaries and diversity. Intercultural awareness is thus defined as the ability to negotiate and mediate between various sociocultural frames based on intercultural knowledge gained via exposure and communication. These abilities and knowledge, however, can

only be developed by active engagement with other cultural systems and frames.

Being intensively exposed to and participating in the new cultural life enables participants to deal with various concepts from many cultural viewpoints and aids in the development of their intercultural awareness (Williams, 2005). The perception of cultures as dynamic and diverse underpins students' intercultural understanding. This multicultural approach is centered on comprehending the native culture, the world, and others who are different (Liddicoat & Scarino, 2009). Increasing intercultural understanding is not a passive process. It is a process that extends beyond simply watching the world around us to comprehending, comparing, and reflecting on it (Liddicoat & Scarino 2009). Foreigners should participate in and reflect on their interactions, behaviors, and cultures. These processes of comparisons and reflections signal the beginning of connecting old and new sociocultural and linguistic information and are what stimulate the learner's evolution into an intercultural being.

Kiely (2009) also underlines that awareness extends beyond simple observation to true comprehension. She claims that learners' involvement with their intercultural collected knowledge through exposure experience is the only way to create intercultural awareness. The comparisons and reflections of learners demonstrate their interaction with external cultural knowledge, indicating the growth of intercultural awareness.

Noticing linguistic and cultural facts in the context in which they occur and engaging in sociocultural activities are the foundation for the development of intercultural awareness. Therefore, intercultural exposure provides students with an excellent opportunity to gain practical experience and knowledge. Participants in this study are exposed to a socio-culturally and linguistically varied environment, and the effectiveness of their learning experience depends on their willingness to learn about and accept diversity, as well as their participation in a give-and-take sociocultural process.

Actually, it is impossible for learners to acquire all the necessary knowledge needed in various cultural contexts. Therefore, the learners must have skills that enable them to understand unfamiliar knowledge and relate the knowledge to their familiar knowledge. Even if they are open-minded and tolerant of others' opinions and values, learners can be tortured by the conflict between their own sets of values and the newly acquired ones.

A learner's personal values may influence their responses to those of the target culture, either positively or negatively. It is then necessary to make learners aware of their behaviors and beliefs by developing critical cultural awareness; that is, the "ability to evaluate critically and based on explicit criteria, perspectives, practices, and products in one's own and other cultures and countries in one's own and other cultures and countries" (as cited in Elola & Oskoz, 2008). Learners with critical awareness are anticipated to be more open-minded toward other cultural values while preserving their own sets of values.

2.2.7.1 Intercultural Awareness in foreign language teaching

Traditionally, in the Foreign Language (FL) classroom, in addition to teaching the linguistic features of the target language, there is also teaching on the culture(s) associated with it, which serves to increase students' Cultural Awareness (CA). Baker (2009b) defines CA as "the necessity for learners to become conscious of the norms, beliefs, and actions of their own culture and other cultures." This means that students learn cultural aspects of the culture/cultures linked with the language, such as its national history, traditions, holidays, and gastronomy, among other topics, and that their own culture is frequently compared. By doing so, the speaker acquires knowledge of the reference culture, allowing him or her to function inside the target culture/cultures.

CA, on the other hand, has some limits (Baker, 2009b). The first is that linking English only to British and American cultures does not do credit to the more diverse uses of English by many international speakers in a variety of contexts. Furthermore, by focusing solely on two cultures (British and American), a certain notion of linguistic imperialism is perpetuated, ignoring other cultures associated with the English language, such as Australia, Ireland, and New Zealand, as well as other English-speaking cultures and nonnative cultures (e.g. China, Russia, Brazil). Finally, and perhaps most importantly, CA is typically associated with building concepts of comparison and understanding between the major cultures associated with English. As Baker states;

CA has most commonly been conceived about intercultural communication between defined cultural groupings, typically at the national level (...) is most usually related to developing an understanding of and comparisons between a C1 and a C2 or a number of C2s, for example, the US, UK, and Australia.

In fact, it has long been established in FL classrooms that the language taught concentrates primarily on reading, writing, listening, and speaking abilities, leaving little or no opportunity for cultural approaches. The explanation for this could be that teachers are unclear about how to apply culture to their materials, themes, and techniques. Thus, they avoid making numerous allusions to culture (Reid, 2014). This leads to teachers regarding culture as a separate and distinct issue from language instruction. As a result, when culture is handled, educators can more easily build a comparison with one's own culture to provide a point of reference.

Baker (2009b) believes that, in today's multicultural society, where English is widely used as an international language, it is vital to take CA a step further. He advises that IA be fostered with learners because it appears to better respond to the demands of speakers. He defines IA as "understanding the function of culturally oriented systems that enable speakers to deploy said ideas in several various communicative settings."

He puts it like way:

Intercultural awareness is a conscious understanding of the role culturally based forms, practices, and frames of understanding can have in intercultural communication and an ability to put these conceptions into practice in a flexible and context-specific manner in real-time communication. (Baker, 2009)

IA also makes speakers aware that the link between language and culture is always changing and complicated because it "incorporates an understanding of the fluid, complex, and emergent nature of the relationship between language and culture in intercultural communication" (Baker, 2018). This illustrates what's missing in CA: the aspect that connects language with the intercultural part of communication when people from different cultures use English as a common language.

Baker (2009) provides a set of twelve qualities based on Byram's (1997) aspects of cultural awareness; however, these are more based on intercultural communication in English to properly grasp the principles of awareness and understanding:

Table 3.
Twelve aspects of cultural awareness (Baker, 2009)

Levels	Qualities
Basic cultural awareness	1. Knowing that culture is a set of shared behaviors, beliefs, and values should lead to: 2. An understanding of the importance of culture and context in any interpretation of meaning. 3. The ability to recognize and articulate our own culturally driven behavior, attitudes, and beliefs. 4. An understanding of other people's culturally induced behavior, values, and beliefs, as well as the ability to compare it to our own culturally induced behavior, values, and beliefs.
Advance cultural awareness	5. An awareness of the relative nature of cultural norms. 6. An understanding that cultural understanding is provisional and open to revision. 7. An awareness of the various voices and opinions that exist within any cultural community. 8. Awareness of persons as members of various social groups, especially cultural ones.

	9. A detailed understanding of common ground between certain cultures, as well as an understanding of the potential for mismatch and miscommunication between specific cultures.
Intercultural awareness	10. An awareness of culturally based frames of reference, forms, and communicative practices as related to specific cultures as well as emerging and hybrid in intercultural communication.
	11. An awareness that initial contact in intercultural communication may be based on cultural stereotypes or generalizations, but the ability to move beyond them by
	12. Capacity to negotiate and mediate across diverse socioculturally grounded communication styles and frames of reference

Overall, these twelve topics highlight what IA entails and its relationship to intercultural communication. In this regard, two issues must be addressed: 1) awareness of cultures and their impact on communication; and 2) the need to go beyond "single cultural frames of reference" (Baker, 2009b) to be flexible and able to mediate and negotiate meaning in many settings. These are important considerations in a society where communication is fluid and diverse. Furthermore, because it is impossible to predict future situations, learners acquire not only the cultural content they will encounter (e.g., national, European, or international) but also the necessary skills and awareness of how behavior manifests and meaning is negotiated in intercultural encounters.

With this in mind, it could be said that IA is the need to be aware of and educated about each other's differences, both in terms of background and in terms of cultural differences that affect different ways of living and communicating. As Baker (2018) suggests, "any intercultural awareness

needs to be used in a flexible and situationally appropriate way". There needs to be a clear progression in the FL classroom. First, it's important to help students learn more about their cultural backgrounds. This will make them more aware of other cultural differences and how they can affect communication. They should also learn a set of communication skills that will help them in various communication situations. As he suggests;

These broad areas include different levels of awareness, moving from a general or basic awareness of communication as a cultural practice to a more critical awareness of varied intercultural communicative practices, and finally, an advanced level of intercultural awareness where flexibility, dynamism, and complexity are the norm (2018).

By doing this, students are taken on a journey that makes them more aware of the dynamic part of a culture, which is defined by the influence individuals and their groups have: "the dynamic nature of culture itself or of how different cultural groupings interact and how individual identities reflect these different cultural affiliations" (Baker, 2009b).

This last idea connects to the idea of identity, which is also a part of IA. People come from different places and have different experiences. They should be aware of their own identities, which are reflected in the cultures they belong to.

Baker (2018) asserts that in communication, people focus on and build many different identities at the same time, including gender, ethnicity, generation, profession, culture, nationality, region, and religion.

Understanding this allows one to be open to alternative viewpoints on investigating people's identities and comparing these personal and cultural

identities to one's own. Baker also denotes that identity includes not just affiliation with those groups we choose but also allocation by others to particular social groupings, and so negotiation and conflict are key features of identity building.

To summarize, IA strongly depends on the identity and the speaker's ability to be attentive and respectful of others' cultural differences, such as courtesy and understanding in diverse intercultural circumstances. This will eventually lead to the speaker being a competent and effective intercultural communicator.

2.2.8 Assessment of intercultural communicative competence

A long-standing practice in foreign language education (FLE) is assessing knowledge and facts about different cultures. Assessing and evaluating ICC is a greater challenge for teachers and teacher educators that incorporate intercultural learning into their classrooms and programs. Whether the goal is to quantify the outcome of learning at the end of a course or to determine students' performance during it, the nature of ICC complicates the process because it focuses on moral and affective developments, which are difficult to assess. It is concerned with behavioral and attitudinal changes rather than knowledge acquisition: the development of cultural awareness and self-awareness, understanding and respect for different cultures, openness to diverse cultural experiences, and so on. Furthermore, educators are used to testing knowledge and possibly abilities, but they are not used to measuring attitudes and awareness (Fantini, 2009). It is possible to assess IC, but its

assessment depends on its definition (Klemp, 1979 cited by Byram, 1997; Fantini, 2009). Although there have been several definitions of IC which seek to identify its specific components, there has been no consensus (Deardorff, 2006). This inevitably complicates its measurement.

Assessing ICC is not only technically challenging, but it also presents ethical concerns. It raises concerns about the validity of gauging attitudes (Byram and Zarate, 1997) and the measurement of tolerance (Byram, 2000). It suggests that professors investigate students to detect changes in their views that call into doubt their authority to assess students' level of social responsibility (Byram, 1997). Some intercultural specialists believe that IC should not or cannot be evaluated (Deardorff, 2009). For example, Kramsch (1993) believes IC to be a "highly personal space" that "will be differently positioned and will make different sense at different times for each learner."

Nonetheless, assessment benefits organizations and individuals since educational systems require performance measurement (Corbett, 2003), and it can serve as an incentive for teachers and students to take the intercultural component seriously (op. cit.; Sercu et al., 2005). Fantini (2009) suggests a precise definition of IC as a starting point, followed by alignment of course objectives, design, and implementation. Learners' self-evaluation is one technique to ICC assessment and an alternative to traditional exams and examinations that assume quantification. Self-assessment can be a useful addition to testing and teacher evaluation (Lázár et al., 2007); it does not have to be based on checklists, and there can be more flexible methods of self-

profiling (Little and Simpson, 2003). Byram and Zarate (1997 a.) advocate a meta-phase that allows learners to reflect on their learning, make judgments about their performance, and analyze their progress in the field of intercultural learning, based on the concept that learners should strive to become intercultural speakers. Shortly after, Byram (2000a) proposed a portfolio strategy, but one that focused on international experiences.

The CEFR, a guide for European language learners, merely offers a framework for assessing linguistic proficiency. It continually mentions intercultural awareness but does not offer an assessment model. The Framework (2001) outlines three key components for every form of assessment in a language program: validity, reliability, and feasibility. ECML (European Centre for Modern Languages) uses these to recommend several approaches for measuring ICC. *Developing and Assessing ICC* offers language instructors and teacher educators solutions. The authors say ICC assessment should involve more than an objective examination of cultural facts and include *savoir-faire* and attitudes. This complex work can be done using anecdotal recordings, observation checklists, observation rating scales, documenting of task-related behaviors, attitudes inventories, surveys, journals, written products, interest inventories, logs, etc. (Lázár et al., 2007). These methods specify a continuous, formative (rather than summative) evaluation in which teachers gather information about students during the learning process. They suggest direct (e.g. witnessing criteria-grid pupils in a role play) or indirect (a test), holistic (a global performance judgment), or analytic assessments

(observing all dimensions and sub-dimensions closely). Developing Intercultural Competence in Practice offers examples of classroom practices of ICC development and assessment, such as Burwitz-Mezler's (2003) experience of teaching ICC through literature; the author gives a list of intercultural objectives, such as identifying national stereotypes in the text studied, which can be observed 'as far as possible in learners' behavior.

Because of principles and attitudes, ICC assessment criteria are not clear-cut. Little and Simpson (2003) say FLE must be improved before ICC assessment tools can be created. If FL teachers elect for assessment, they must build their ICC development syllabus based on defined criteria and measurable student achievement. Fantini (2009) and Deardorff (2009) advocate prioritizing IC measures and aligning educational objectives, course implementation, and assessment.

2.2.9 Film as a language tool and Intercultural entry in the development of Intercultural Competence.

Numerous intercultural competency activities can be utilized to foster cultural awareness, learning, and application. Exposure to language refers to the learners' general or specialized contact with the target language. When referring to language in general, it usually connotes communication outside of the classroom. Exposing students to language samples from a variety of settings and speakers is one of the most crucial responsibilities of a teacher in the classroom. As a native-like speaker, the teacher may provide meaningful examples of language and utilize natural input from video, audio, and textual

sources (such as; photographs, films, videos, podcasts, websites, magazines, textbooks, flyers, brochures, etc.). Teachers of foreign languages must guarantee that their pupils learn about foreign cultures through various materials.

The film is an important way to show how civilizations work and what their biggest problems are. A film shows students several cultural factors that affect management theory and practice but that they may not have seen or experienced directly (Mallinger, 2003). Films can put the viewer in the middle of a different culture, making them think about cultural differences, reflect on their own culture, and learn how to think critically about other cultures. Films mix nature and culture, history and art, science and art, religion and morals, and the ideal and the real world. Films that combine language, music, fine arts, and other art forms with various genres are seen as a quick way for students to learn about and appreciate the culture of English-speaking countries because of their artistic quality. Because of this, movies are often used to teach about other cultures. The chosen film should show a lot of examples of different ideas and how they lead to different actions (Mallinger, 2003).

Films are valuable and rich resources for teaching colloquial English in EFL settings because they present it in real-life contexts rather than in artificial situations; an opportunity to be exposed to different native speaker voices, slang, reduced speeches, stress, accents, and dialects (Blasco, González-Blasco, Levites, Moreto, & Tysinger, 2011, Bray, 2019; Al Murshidi, 2020; Rao, 2020; Stempleski, 2000). They add visual cues to audio and written inputs,

assisting comprehension and production in L2 (Yang, 2020). It is obvious that movies are an excellent medium for not just practicing English but also for facilitating international learning; they engage multiple senses, modalities, and cognitive pathways at the same time (Gebhard, 1996; Kress, 2010; Roell, 2010; Zhou & Li, 2021).

Intercultural content in film, according to Kramersch (1995), can highlight how people from various backgrounds view and interact by focusing on problems such as immigration, racism, prejudice, and so on. As a result, using film in the classroom has the potential to not only boost learners' comprehension of cultural differences (and similarities) but also instill empathy in them. Films, according to Roell (2010), can be successfully used in education and ELT to help students develop language abilities, interpersonal communication skills, and intercultural awareness. Tognozzi (2010) undertook a qualitative study to evaluate how brief samples from foreign language films could be utilized in the university classroom language and cultural training.

Foreign films educate learners about a culture from both broad and detailed aspects, including conventions of daily life and way of life. Sherman (2003) describes authentic films as "a window on English language culture." Thus, foreign films can be used not only for instruction but also to educate pupils on social issues. They have huge potential to facilitate language and cultural classrooms, particularly in terms of developing ICC, and they have enormous promise to facilitate language and cultural classrooms.

Idioms, proverbs, and superstitions that are peculiar to a culture can be referenced in films, which can be a valuable tool for fostering cultural understanding. They add variety, reality, authenticity, and adaptability to the EFL classroom and diversify the curriculum before anything else (Stoller, 1988). In other words, they excite pupils, and the images of the film may also aid the weaker students in increasing their comprehension because it provides an additional channel of comprehension in addition to hearing the language (Champoux, 1999; Helmer, 2021; Sander & Rionaldi, 2020; Winke, Gass, & Sydorenko, 2010). They are also effective tools for teaching conceptual flexibility and the ability to switch perspectives to students.

Aside from those in the course materials, cultural components of the target language can be introduced and practiced utilizing out-of-class materials that may pique learners' interest and curiosity, which can be accomplished through the use of technology. Culture is in motion and changing; thus, cultural education should be dynamic rather than rigid (Maijala, 2020; Zarestky & Collins, 2019). The advantages of this dynamic feature are easily communicated through movies because they assist learners in developing and gaining cultural awareness of the target language (Champoux, 1999; Lee, 2009). Sherman (2003) asserts that real video (including films and television shows) is "the next best thing to living and studying in the target cultural setting." The authentic one helps to replace this experience; it transports the student to the English-speaking world. Also, it is believed that movies are the next best thing to reality because they portray endless instances of

problematical behavior, conflicts and crushes, private lifestyles, and informal communication. Such realistic experiences, from which students might draw, are nearly impossible to transmit in the classroom by any other way, they are the closest thing to reality.

In general, employing films in language education is an excellent strategy to reach people's affective domains, encourage reflective attitudes, and link learning to experiences (Blasco et al., 2010, 2015; Chaya & Inpin, 2020; Roslim, Azizul, Nimehchisalem, & Abdullah, 2021). They also provide a narrative model structured in emotions and imagery that is based on the learners' familiar reality. Authentic input helps students comprehend that there is a link between traditional classroom teaching and the actual world and that the foreign language is utilized in real-life circumstances outside of the classroom (Gebhard, 1996). The language is current and interactive, including daily conversation, various accents, vocabulary, grammar, and syntax (Sherman 2003). Films give authentic language insofar as they are designed for native speakers. The language is ungraded and unsimplified, and it is spoken at a normal rate and with standard accents. In addition, the language is authentic (as it is current) and uses idioms and expressions typical of modern English-speaking environments. The natural input supplied by movies allows learners to effortlessly acquire language abilities without even realizing they are hearing or reading a foreign language (Krashen, 1981). Simply said, films provide numerous chances for language learners to study and practice relevant linguistic and pragmatic aspects of the language.

Because the content of films, which are a popular cultural medium, typically depicts specific social situations, they are a potentially rich resource of cultural information, language practice, and intercultural learning for foreign language learners (Bueno, 2009; Corbett, 2003; Pegrum, Hartley, & Wechtler, 2005; Roell, 2010).

Numerous authors have emphasized the advantages of employing films in intercultural education as teaching materials. Due to the storytelling quality of the medium, films, for instance, can quickly capture the attention of students and stimulate their curiosity about many cultures (Mallinger & Rossy, 2003; Roell, 2010). In addition, a video can be used to expose students to foreign cultures, allowing them to see the places they may have read about or heard about, as well as listen to diverse languages or English dialects, all without leaving their classrooms (Peck, Gabrovec, Cankova, Lazar, & Vief-Schmidt, 2007).

Students explore international and sociocultural issues to improve their higher-order thinking skills. Through the use of films in EFL classrooms, students can increase their cultural familiarity and intercultural understanding, as well as become aware of the similarities and differences between cultures, such as in daily life, education, traditions, social customs, religious beliefs, and significant national events.

In addition, because films realistically depict the worries, hopes, obstacles, and expectations of everyday people, learners' feelings, such as their capacity for empathy and nonjudgmental attitudes toward people of diverse cultural and

linguistic backgrounds, can be positively influenced. With the proper guidance from teachers and trainers, a wide range of films can provide excellent exercises for interpreting cultural characteristics (Bhawuk & Brislin, 2000; Chen, 2010) and fostering intercultural awareness (Holliday, Hyde, & Kullman, 2010).

In addition, students have the opportunity to understand diverse cultures through observation and discussion of distinct discourses (e.g. different manners of address), intercultural themes (e.g. stereotypes), or international/domestic events (e.g. historical events) shown in films, which could inspire viewers' deeper exploration of themselves, as well as of others, to prepare for future intercultural contact (Pegrum, 2008; Roell, 2010; Willis-Rivera, 2010). Consequently, culture serves a secondary function as part of the concealed curriculum (Byram, 1989; Kumaravadivelu, 2003). In this regard, this study intends to address a gap and add a reference in the literature on how to teach target culture in EFL classes by proposing alternative media-based instructional strategies.

2.3 Conceptual framework

Related to the discussion that is described above, the final output of this study will be the description of learners' perception to intercultural awareness abstracted in the study in connection to their IC teaching materials. The diagram below captures the conceptual framework of this study;

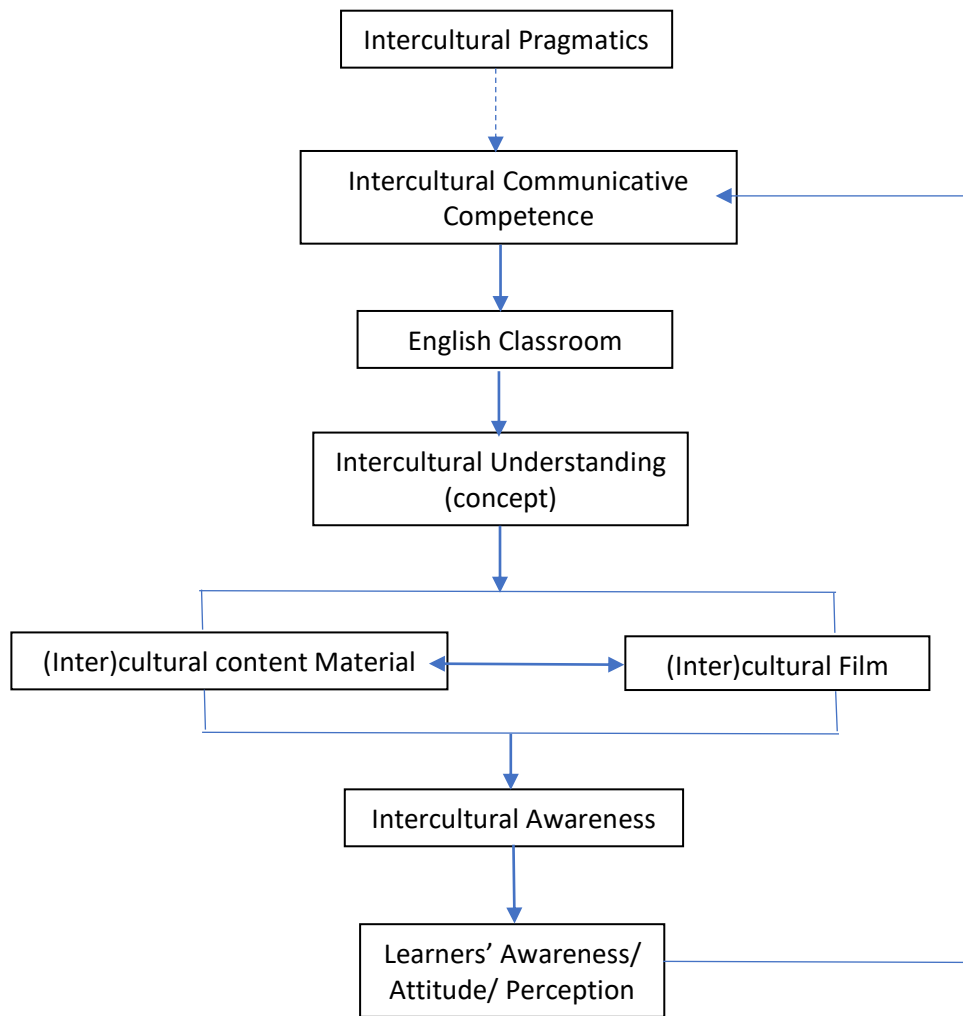


Diagram of Conceptual framework

2.4 Novelty of the research

In Indonesia, there is a paucity of empirical research on the integration of intercultural knowledge in language teaching courses (English) and the production of associated teaching materials, particularly for teacher education students as the learning subject. In addition, the intercultural learning model has been formed and is discussed in the framework of the West, and the issue concerns international students.

The current study seeks not only to promote intercultural knowledge-mediated *intercultural materials* (written or unwritten) as a variation that may suit learners' cultural pedagogy but also to introduce and bridge a new paradigm of intercultural knowledge in Indonesian classroom activities in a semester.

This research also was a response to the need for curriculum changes in preparing EL students-teacher within the higher education system to become more proficient in the implementation of intercultural communication competence pedagogy exclusively.