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**JOURNAL OF ENGLISH AS AN INTERNATIONAL LANGUAGE**  
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|  |     |
|--|-----|
| <b>Cross - Cultural Competence (CCC) and Cross – Cultural Understanding (CCU) in Multicultural Education in the EFL Classroom</b>    | 9   |
| Sukardi Weda<br>Haryanto Atmowardoyo   |     |
| <b>First Language Interference in Learning the English Language</b>  | 32  |
| Maribel Fontiveros-Malana  |     |
| <b>The Relationship of Self-Efficacy Beliefs, Motivation, and Writing Performance of Indonesian EFL Students in Higher Education</b> | 47  |
| Sahril<br>Sukardi Weda   |     |
| <b>Indonesian Poetry Translation: The Problem Within</b>   | 64  |
| Noer Jihad Saleh<br>Sukardi Weda   |     |
| <b>Assessing Vietnamese EFL students’ writing in the light of World Englishes</b>  | 88  |
| Aprillette C. Devanadera   |     |
| <b>English Language Performance and Difficulties of Pupils in the Mother Tongue – based (MTB) Medium of Instruction</b>              | 106 |
| Wilbert Giuseppe L. De Guzman<br>Presley V. De Vera  |     |
| <b>Fostering learners’ intercultural communicative competence through EIL teaching: A quantitative study</b>                         | 133 |
| Hang Thi Nhu Mai   |     |
| <b>Indirectness Markers in Korean and Persian English Essays: Implications for Teaching Writing to EFL Learners</b>                  | 165 |
| Richard M. Rillo<br>Ericson O. Alieto  |     |
| <b>Error Analysis of Verb Tenses Among Japanese ESL Learners</b>   | 185 |
| Yaweh Lady E. Mencias<br>Presley V. De Vera  |     |

|   |     |
|---|-----|
| <b>Intercultural Understanding in Foreign Language Learning in an Indonesian Higher Education</b> | 203 |
| Syukur Saud<br>Amirullah Abduh  |     |
| <b>The Modal Must in Philippine English: A Corpus-Based Analysis</b>                              | 211 |
| Aika Carla M. David   |     |
| <b>Attitude of Grade 12 SHS Academic Tracks Students Towards Speaking in English</b>              | 219 |
| Donita – Jane B. Canceran<br>Conchita Malenab - Temporal  |     |

## **Foreword**

Welcome to the December 2018 issue 2.2 of the Journal of English as an International Language!

To foster better intercultural understanding, we need to maintain cross-cultural competence. Sukardi Weda and Haryanto Atmowardoyo in their study, Cross - Cultural Competence (CCC) and Cross - Cultural Understanding (CCU) in Multicultural Education in the EFL Classroom explored cross cultural competence (CCC) in the English as a Foreign Language (EFL) classroom at higher education in Indonesia. The results of the study revealed that the CCC under CCU is a cornerstone to build social harmony and peace in a multi-cultural society like Indonesia.

In First Language Interference in Learning the English Language, Maribel Fontiveros-Malana investigated on the first language interference in learning the English language among three cultural groups – the Ilocano, the Ibanag, and the Itawes in the Philippines. The researcher pushed forward that the study becomes a basis for constructing a prototype remedial instructional module for learning speaking particularly on intonation and pronunciation focusing on contrast analysis of patterns of intonation and sound production between L1 and L2.

Sahril and Sukardi Weda in their study, The Relationship of Self-Efficacy Beliefs, Motivation, and Writing Performance of Indonesian EFL Students in Higher Education analyzed the relationship of students' self-efficacy beliefs, motivation, and the EFL English writing performance in Indonesian Higher Education. They concluded that teachers or lecturers should enhance students' self-efficacy belief and motivation in the EFL classroom in order to achieve the learning outcome and the curriculum target.

Literature occupies unique position in the society and it has high status in the civilized community. Noer Jihad Saleh and Sukardi Weda in Indonesian Poetry Translation: The Problem Within investigated students' ability in translating poetry and the problem faced by students in translation practices. They concluded that difficulties experienced by learners are syntactical and lexical errors therefore suggesting that students should be familiar with the literary works and the employed figurative languages.

Aprillette C. Devanadera in her research, Assessing Vietnamese EFL Students' Writing in the Light of World Englishes analyzed Vietnamese EFL students' patterns of writing and further revealed that Vietnamese student's rhetorical structure follows a three-step-pattern which is introducing the character, introducing the situation and finally telling what happens which is a deviation of the western's style of writing.

Multilingual countries have long institutionalized the policy requiring the use of mother tongue in primary education to foster better acquisition of a second language. Wilbert Giuseppe De Guzman and Presley De Vera in English Language Performance and Difficulties of Pupils in the Mother Tongue – based (MTB) Medium of Instruction investigated the status of elementary grade pupils' English proficiency, particularly the Grades 1, 2 and 3 pupils who are simultaneously taking up subjects in the Mother Tongue and English that are integrated in their curricula.

There are research studies that proposed the need for the shift to English as International Language (EIL) teaching in the multicultural and multilingual classrooms. Hang Thi Nhu Mai in her study, Fostering learners' intercultural communicative competence through EIL teaching: A quantitative study explored how learners' ICC is enhanced by implementing EIL teaching principles in an English-speaking course in the Vietnamese tertiary education context. The study drew the conclusion that the implementation of EIL teaching evidently equips learners with essential knowledge and appropriate behaviors to be successfully engaged in intercultural communication.

In Indirectness Markers in Korean and Persian English Essays: Implications for Teaching Writing to EFL Learners, Richard Rillo and Ericson Alieto investigated and analyzed the prevalence and presence of indirectness markers in Korean and Persian English essays. It was revealed that these indirectness markers in their writing are attributed to socio-cultural factors, such as Persians have the tendency to be literary in their writing while the Koreans, prose-oriented resulting to lengthy descriptive accounts and indirectness.

Yaweh Lady Mencias and Presley De Vera in their study, Error Analysis of Verb Tenses Among Japanese ESL Learners analyzed the description and classification of errors in verb tense as accounted for by Japanese ESL learners, particularly in their usage of verb tense in written composition. Researchers suggested that teachers have to exploit the use of mass media in the instructional design, taking advantage of the learners' high frequency of access to these social amenities to improve their writing skills.

Syukur Saud and Amirullah Abduh in their study, Intercultural Understanding in Foreign Language Learning in an Indonesian Higher Education explored learners' perceptions of intercultural understanding within foreign language learning and the challenges in promoting intercultural understanding within foreign language learning. It was suggested that educational institutions should identify groups of learners who are strongly supportive to intercultural understanding to become volunteers to promote cross culture understanding in the community.

In *The Modal Must in Philippine English: A Corpus-Based Analysis*, Aika Carla David investigated the dominant verb-phrase structure and the semantic functions of the modal must in research papers. The results of the study substantiated Morales' (2015) linguistic assumption that the obligation function of the modal must has a continuous usage in Philippine English and further confirmed the findings of Gustillo (2011) that the modal must in Philippine English maintains its conformity to the standard modal usage in American English.

Learner's attitude is acknowledged as one of the most important factors that impact language learning. Donita – Jane Canceran and Conchita Malenab - *Temporal in Attitude of Grade 12 SHS Academic Tracks Students Towards Speaking in English* investigated the attitude of students toward speaking in English. The study found no significant difference in the attitude of the students towards speaking in English when grouped according to strand and sex. The implication of these results redounds to the emphasis on the importance of classroom motivation to improve students' attitude towards speaking in English.

Ramon Medriano, Jr.  
TESOL Asia

# **Cross - Cultural Competence (CCC) and Cross - Cultural Understanding (CCU) in Multicultural Education in the EFL Classroom**

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## **Abstract**

Indonesia is a large multicultural country with 1340 ethnic groups (netralnews.com). To live in social harmony, we need to maintain cross cultural competence. With this reason, there is awareness that the inclusion of cross-cultural understanding (CCU) in multicultural education at university curricula to social and humanity sciences is crucial to language learners from different ethnic groups. This study aimed at exploring cross cultural competence (CCC) in the English as a foreign language (EFL) classroom at higher education in Indonesia. In this study, we explored CCC practices in the EFL classroom at English Department Universitas Negeri Makassar in 2018/2019 academic year. A questionnaire was distributed and responded by forty-four students. The data obtained from respondents were analyzed using descriptive statistics revealing the mean, standard deviation, skewness, kurtosis, and percentage of students' perceptions on the questionnaire dealing with CCC practices and CCU materials in multicultural education in EFL classroom in Indonesia. The results of the study revealed that the CCC under the CCU is a cornerstone to build social harmony and peace in multi-cultural society.

**Keywords:** Cross cultural competence (CCC), cross cultural understanding (CCU), multicultural education, EFL classroom, social harmony, research & development

## **Introduction**

Indonesia is a multi-ethnic country which has approximately 1000 ethnic groups. As a large country with various cultures and languages, each people who live in Indonesia needs to maintain a good relationship to other people and he or she is expected to have intercultural competence in his or her communication with people from other cultures. This idea is important to build social harmony and tolerance under the “*Bhinneka Tunggal Ika*,” (unity in diversity). Mulyana (2012,

p. 47) argues that being part of a civilized world characterized by interreligious understanding and harmony is still very far from reality since in our own country we still have problems of interethnic and interreligious intolerance and enmity as indicated by various riots among ethnic and religious groups causing the deaths of thousands people in several parts of Indonesia in Aceh, Papua, and Maluku.

To create harmony and tolerance in the multi-ethnic countries, cross-cultural competence (CCC) becomes a paramount in maintaining cross-cultural communication. Many studies have been done due to the CCC practices in international business and cross-cultural communication (Ruben, 1989; Johnson, et al., 2006; Dean, 2001; Deci, et al., 2001; McAllister & Irvin, 2000; Abrams & Moio, 2006; and Suh, 2004).

Cross-cultural and intercultural interaction invariably implies that communicating entities appear as subjects of culture, representatives of a certain sociocultural community (Malyuga, et al., 2018, p. 566). The ability to understand other cultures, in fact, is not only important at the interpersonal level but also at the international one (Mulyana, 2012, p. 45). Mulyana therefore adds that history indicates that some conflicts and wars between nations are due to failures or difficulties in appreciating and understanding other cultures.

This research paper additionally pinpoints how comprehension and consciousness of intercultural, sociocultural and cross-cultural aspects may increase the understanding of how to more efficiently teach the communicative aspect of English as second language learners (Nurutdinova, et al., 2017, p.69).

Therefore, English educators should gain a deeper understanding of undercurrent cultural conflicts looming large and try to head off its impacts which will play out in the English education arena in the foreseeable future (Jin, 2014).

The study addresses the following research question: What are the basic behaviors associated with impressions of cross-cultural competence for self and others in cross cultural understanding in multicultural education contexts?

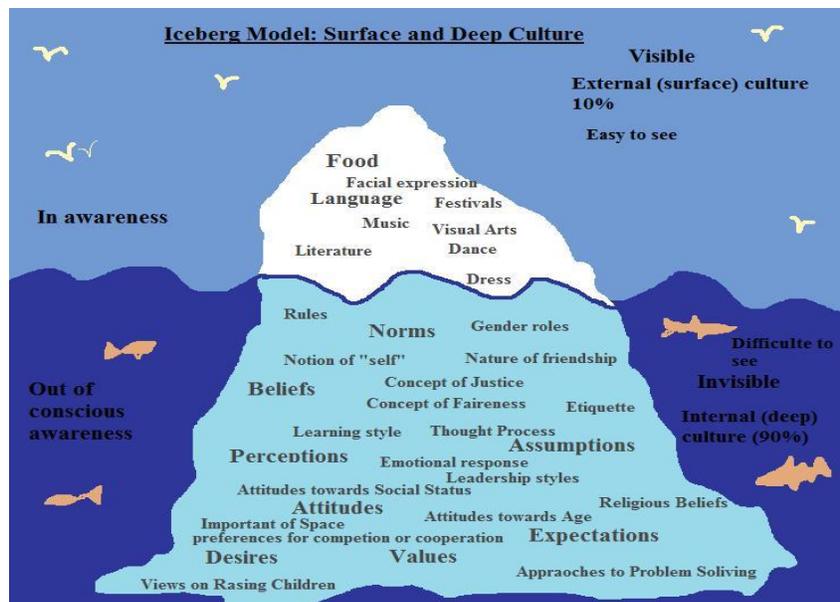
## **Pertinent Ideas**

### *Culture*

In this globalized era, important differences among nations are not ideological and economic, but cultural in nature (Mulyana, 2012, p. 38). Mulyana adds that culture is a difficult or complex concept as Hofstede et al in Mulyana (2012, p. 11) defines that culture as “the collective programming of the mind which distinguishes the members of one group or category of people from others.” Culture is an integral part of all human societies (Browaeys & Price 2015). Samovar, et. al. in Mulyana (2012) gives five categories show that culture can influence our communication with other people from different cultural background, those are: history, religion, value, social organization, and language.

Mulyana adds that culture can be placed as an “iceberg” (the iceberg of culture). Cultural product and cultural behavior can be observed. With a variety of efforts and purposes, we can identify language, body language, ritual, symbol, sign, and icon which reveal certain cultural group.

Bodley in Browaeys & Price (2015, p. 3) gives diverse definitions of culture: *Topical Culture*, consists of everything on a list of topics, or categories, such as social organization, religion and economy; *Historical Culture*, it is social heritage, or tradition, that is passed on to future generations; *Behavioural Culture*, it is shared, learned human behavior; a way of life; *Normative Culture*, it is ideals, values, or rules for living; *Functional Culture*, it is the way humans solve problems of adapting to the environment or living together; *Mental Culture*, it is a complex of ideas, or learned habits, that inhibit impulses and distinguish people from animals; *Structural Culture*, it consists of patterned and interrelated ideas, symbols, or behaviors, and *Symbolic Culture*, it is based on arbitrarily assigned meanings that are shared by a society.



Sumber: <https://www.google.co.id>

Picture 1. Iceberg Model: Surface and Deep Culture

Some parts of culture can be observed and some of them cannot be observed. Some parts of culture that can be observed are someone’s behavior, performance, language, and ways of people use their costume; some parts of culture that cannot be observed, like: thinking process, assumption, value, distance orientation, time orientation, expectation, and perception (Mulyana,

2012). For clear examples of an iceberg of culture, see picture 1 which reveals the iceberg model of surface and deep culture (<https://www.google.co.id>).

According to Browaeys & Price 2015, p. 4, culture operates on three levels, the first being on a level where it is observable and tangible which includes artefacts and attitudes in terms of architecture, rituals, dress codes, making contact, contracts, language, eating and so on. At a second level, culture is to do with norms and values. Beliefs – or norms – are statements of fact about the way things are. These are the cultural rules, as it were, which explain what is happening at level one and determine what is right or wrong. The third – and deepest level – has to do with basic assumptions. This level is difficult to explore and what lies there can only be construed through interpretation of what is happening at the other levels. Interpretation involves trying to explain why we act according to particular rules or in line with particular values. It is to do with the question ‘Why?’ and the attempt to answer it with more than just a ‘Because!’

#### *Communication*

Levine & Adelman in Mulyana (2012, p. 5) argue that communication is the process of sharing meaning through verbal and nonverbal behavior. In keeping with Levine & Adelman in Mulyana (2012, p. 5), Tubbs & Moss in Mulyana (2012, p. 5) reveal that communication is the creation of meaning between two people or more.

Every communication practice essentially represents culture (Mulyana: 2012, p. 10). When we communicate with people from other ethnic, racial, or religious groups, we are confronted with different values systems and rules (Mulyana, 2012, p. 53). Communication plays a key part in almost every aspect of everyday life, including business. It is an essential means of relaying information and coordination within a business internally and of promoting a product or service externally (Hua, 2014, p. 54). It also plays an indispensable role in establishing, maintaining and enhancing business relationships with a business’s key stakeholders such as customers, manufacturers and collaborators (Hua, 2014, p. 54).

#### *Cross Cultural Communication*

Some researchers or authors put cross cultural communication and intercultural communication are the same and they are used in cultural communication interchangeably. As we enter the twenty-first century, direct contact with culturally different people in our neighborhoods, communities, schools, and workplaces is an inescapable part of life (Ting-Toomey & Chung, 2012, p. 5).

Mulyana (2012, p. 53) reveals that even using the same (national) language, this intercultural interaction does not necessarily lead to mutual understanding, since each group is prejudiced against each other to various

degrees. Mulyana therefore (2012) adds that communication is characterized by the rhetoric that “we are right” and “they are wrong.” Mulyana (2012) emphasizes that each cultural group tends to view its own culture as superior to other cultures and measures other cultures by its own cultural standard. In intercultural communication practices, there is no superior culture but all cultures are the same and each culture has uniqueness.

Walsh in Mulyana (2012, p. 42) contends that the universal man is one who respects all cultures; understands what people of other cultures think, feel, and believe, and appreciate cultural differences. Using Lustig and Koester’s notion in Mulyana (2012, p. 43), she or he has intercultural competence, namely, “flexibility in thinking, ‘world-mindedness’ (which is a positive attitude toward people of other cultures), psychological and social adjustment in one’s own culture and relativistic values.

Williams (2005, p. 359) argues that effective intercultural communicators must have an understanding of cultural communication differences, an ability to overcome those barriers, and a desire to use those skills.

#### *Non-Verbal Communication*

Culture touches each other physically and it becomes universal throughout the world, but there is different meaning and form in maintaining non-verbal communication. Some aspects of nonverbal communication, such as touching and smelling, are conveyed naturally in face-to-face communication and will remain important (Mulyana, 2012, p. 37).

Pauwels in Mulyana (2012) notes that “Some cultural groups in Asia, the Middle East, Latin America like physically touching each other. It is common among Mexian men to embrace each other when they met. Arab men kiss each other on the cheek in their encounters. However, touching among the same sex is avoided by Americans and most other Westerners. They consider this behavior is too intimate; it may connote sexual attraction (homosexualism among men and lesbianism among women).”

It is clearly seen that people from Mexico embracing each other when they meet. People from Arab kissing each other when they meet with the same sex. American or westerners avoid kissing and embracing each other when they meet with the same sex, because kissing and embracing with same sex connote sexual behavior.



Figure 2. Two Arab People Kissing Each Other (Merdeka.com)



Figure 3. Two Mexican Men Embracing Each Other (berita.net).

Mulyana (2012, p. 21) argues that eye contact is another aspect of nonverbal behavior. To show respect, most people in Asia and Africa do not maintain eye contact when they communicate with older people or people who have higher status. However, this behavior is often misinterpreted by North Americans. Americans look straight into the eyes of their communication partners to show their goodwill and sincerity. Mulyana therefore adds that their behavior is often perceived as dominance by those people accustomed to lowering their gaze.

### **Cross Cultural Competence**

Many international business failures have been ascribed to a lack of cross-cultural competence (CC) on the part of business practitioners (Johnson, et.al.,

2006, p. 525). Due to the CC definitions, several different keywords were used, forming combinations of the terms 'competence' or 'competency', and 'cultural', 'intercultural', 'cross-cultural', 'global', 'international', or 'transnational' (Johnson, et.al., 2006, p. 527). Johnson, et.al therefore present the results of their review of how these terms are defined and grouped in the literature as follows.

**Table 1. Defining Cross Cultural Competence (Johnson, et. al., 2006)**

| <i>Field</i>           | <i>Authors</i>               | <i>Concept</i>                         | <i>Definition</i>  | <i>Content</i>   |
|------------------------|------------------------------|--|--|--|
| International business | Leiba-O'Sullivan (1999)      | Cross-cultural competency              | Knowledge, skills, abilities, 'other' attributes               | Categorizes competencies as stable or dynamic  |
| International business | Adler and Bartholomew (1992) | 'Global' or 'transnational' competence | Specific knowledge, skills and abilities                       | An affective dimension (personality traits and attitudes), a cognitive dimension (how individuals acquire and categorize cultural knowledge), and a communicative, behavioral dimension. |
| International business | Gertsen (1990)               | Cross-cultural competence              | 'The ability to function effectively in another culture'       |  |
| International business | Black and Mendenhall (1990)  | Effective cross-cultural interactions  | Cross-cultural skills development, adjustment, and performance | Three-way taxonomy of skills development: self, relational perceptual  |
| International business | Hofstede (2001)              | Intercultural communication competence | None   | Awareness, knowledge, skills, and personality  |
| Workplace              | Cross <i>et al.</i>          | Cultural                               | '...a set of   | Personal   |

|               |   |                     |   |  |
|---------------|---|---------------------|---|--|
| diversity     | (1989)  | competence          | congruent behaviors, attitudes, and policies that come together in a system, agency, or among professionals and enables that system, agency, or those professionals to work effectively in cross-cultural situations' | attributes, knowledge, and skills  |
| Intercultural | Collier (1989); Imahori and Lanigan (1989); Kealey (1989); Wiseman <i>et al.</i> (1989); Redmond and Bunyi (1993); Miller (1994); Lustig and Koester (1999) | Communications      | Intercultural communications competence   | To be appropriate and effective in the communication process that takes place between individuals from different national cultures |
| Psychology    | LaFromboise, <i>et al.</i> (1993)   | Cultural competence | None  | Personality, knowledge, ability, skills, behaviors   |

The consensus is that 'competence' in the cross-cultural competence means to be appropriate and effective in interactions between individuals from different national cultures or ethnic groups (Johnson, et. al., 2006, p. 529).

## **Cross Cultural Understanding**

Many researchers focus their investigation on the development of cross-cultural understanding (CCU) in various settings and activities (some of them are: Raymond & Hall, 2008; Niles, 1999; Elfenbein, 2006; Finney & Orr, 1995; Evers, 1998; and Citron, 2913).

Cross cultural understanding becomes interesting and vital in everyday conversation among people from different ethnic groups in a multicultural society. Therefore, cross cultural understanding needs to be introduced at schools in Indonesia to students from primary schools to university. This is important because understanding each other from to people of different cultures can promote harmony and order in society.

Misunderstandings between two persons from different cultures, regardless of whether the two persons are from the same or different cultures, often arise because they do not understand each other's culture as it is (Mulyana, 2012, p. 43).

Lau (2016, p. 1 – 2) argues that the need for and even the imperative of intercultural understanding can be considered at least from the following two aspects. Firstly, the intensification of conflicts among civilizations and cultures in the twenty-first century in parallel to the acceleration of the pace of globalization is an undeniable fact. Secondly, since the middle of the nineteenth century, philosophy as a high order reflective activity enters the age of crisis both in the West and in China. The classical ways of doing philosophy in each of these traditions, being unable to take serious consideration of the thinking of the other tradition, have been questioned more and more in the face of the complex reality of the contemporary global intercultural constellations.

## **Multicultural Education**

Southeast Asian nations are culturally diverse (Sunarto, 2004, p. 48). Indonesia is one of the largest multicultural countries in the world (Yaqin, 2007, p. 3). As a multicultural country, Indonesian government implements multicultural education at schools. Multicultural education is furthermore not limited to schooling (Sunarto, 2004, p. 47). Azra (2002) and Saifuddin (2002) in Sunarto (2004, p. 47) have pointed out that multicultural education is a broad concept, which includes formal, non-formal, as well as informal education. In this study, our focus is on the multicultural education in formal educational institution at higher education.

Therik (2004, p. 62) therefore quoted collection concepts of multicultural education from Paul Gorski and Bob Covert in defining multicultural education

*(the underlines are Therik's).*

- Every student must have an equal opportunity to achieve to her or his full potential;
- Every student must be prepared to competently participate in an increasingly intercultural society;
- Teachers must be prepared to effectively facilitate learning for every individual student, no matter how culturally similar or different from her- or himself;
- Schools must be active participants in ending oppression of all types, first by ending oppression within their own walls, then by producing socially and critically active and aware students;
- Education must become more fully student-centered and inclusive of the voices and experiences of the students.

These quotations reveal that multicultural education focus not only on individual students and teachers but also on institution and multicultural education system. In Indonesian context, the implementation of multicultural education is on individual and teachers and also on institution and the education system on multicultural education practices.

## **Methodology**

### *Participant*

To explore students' perception on cross cultural practices in the EFL classroom, the authors conducted research on this topic at undergraduate program at State University of Makassar Indonesia. There were forty four English students as participants of this research. There were thirty students from English Education Study Program, Faculty of Languages and Literature, State University of Makassar, seven students from English Literature Study Program and seven students of Business English DIII Study Program of Faculty of Languages and Literature, State University of Makassar in 2017/2018 academic year.

### *Instrument and Procedure*

The instrument of this research is a questionnaire consisting of Likert scale 20 5-point Likert type questions plus and open ended questions about students' perception on cross cultural competence in the EFL classroom. All Likert scales were scored from 5 (strongly agree), 4 (agree), 3 (Neither agree nor disagree), 2 (disagree), 1 (strongly disagree).

### *Data Analysis*

The questionnaire items were written in Indonesian. This means to give opportunity to students or participants responding the questions easily and

comprehensively. The data obtained from the questionnaire were tabulated and analyzed using Statistical Package for Social Sciences (SPSS) Statistics Version 9.0 to see mean, standard deviation (SD), and percentage. Additional information obtained through open ended questionnaire is coded and analyzed to find out the students' perceptions on cross cultural practices in the EFL classroom at higher education in English Department, Faculty of Languages and Literature Universitas Negeri Makassar, Indonesia.

## Results and Discussion

### *Participants' Profile*

There were forty three students participated in this study to test their perception on cross cultural practices in the EFL classroom. The students were from 3 majors; there were 30 students from Undergraduate degree in English Education Study Program, there were 7 students from Undergraduate degree in English Literature Study Program, and there were 7 students from Business English D-III Study Program of Faculty of Languages and Literature State University of Makassar Indonesia. The participants' age ranged from 17 – 25 years old. The information or profile of participants is revealed in detail in table 1 as follows.

Table 1. Participants' Information

| Program               | Major             | Semester        | N  | Percentage |
|-----------------------|-------------------|-----------------|----|------------|
| Undergraduate Program | English           | 5 <sup>th</sup> | 30 | 68.18      |
|                       | Literature        |                 |    |            |
|                       | English Education | 3 <sup>rd</sup> | 7  | 15.90      |
|                       | Business English  | 3 <sup>rd</sup> | 7  | 15.90      |

### *Results on Students' Perception on Cross Cultural Competence and Cross Cultural Understanding*

Table 2 below shows the mean and standard deviation (SD) of students' perception on cross cultural competence and cross cultural understanding in multicultural education in EFL classroom at higher education in Indonesia.

Table 2.

#### Students' Perception on Cross Cultural Competence and Cross Cultural Understanding in Multicultural Education in EFL Classroom

| No. | Items | Mean | SD |
|-----|-------|------|----|
|-----|-------|------|----|

|     |   |        |        |
|-----|---|--------|--------|
| 1.  | Cross cultural competence (CCC) needs to know well.   | 4.5909 | .72555 |
| 2.  | In the era of globalization, interaction with other people from different culture is a must.  | 4.0909 | .88444 |
| 3.  | Cross cultural competence (CCC) is vital to maintain mutual understanding with people from different ethnic groups.                             | 4.5455 | .76111 |
| 4.  | Cross cultural competence (CCC) is ability or skill to communicate with people from different ethnic groups.                                    | 4.0455 | .56874 |
| 5.  | To create positive image in communication with people from different ethnic groups, I always create good empathy.                               | 4.1136 | .72227 |
| 6.  | To create positive image in communication with people from different ethnic groups, I always prioritize polite behavior, respect, and friendly. | 4.4773 | .87574 |
| 7.  | To maintain communication in society with various ethnic groups, mutual understanding and tolerance become priority.                            | 4.3182 | .95899 |
| 8.  | To maintain tolerance in multi culture society, prejudice and intolerance behavior need to be reduced.  | 4.2045 | .87815 |
| 9.  | Cross cultural communication cannot be avoided in daily communication.  | 3.9773 | .82091 |
| 10. | Cross cultural understanding is an important subject and has vital role to create harmony and tolerance.  | 4.2500 | .83874 |
| 11. | My culture is superior than other cultures.   | 2.5455 | .97538 |
| 12. | Other cultures and my culture are the same in maintaining cross cultural interaction and communication.   | 3.8182 | .86998 |
| 13. | I often use non-verbal language to communicate with people from different ethnic groups.  | 3.1818 | .78571 |
| 14. | Non-verbal language used in cross cultural communication is frequently not understood by people from different ethnic groups.                   | 2.9773 | .76215 |
| 15. | I often do not understand non-verbal language used by people from different ethnic groups.  | 3.1136 | .89484 |
| 16. | Cross cultural competence is a cornerstone to maintain cross cultural communication.  | 3.9545 | .74567 |
| 17. | Cross cultural communication needs to be integrated in all subjects.  | 3.8636 | .95457 |
| 18. | Multicultural education needs to be developed in  | 4.2727 | .81736 |

| Indonesia as a multi culture country. |   |        |        |
|---------------------------------------|---|--------|--------|
| 19.                                   | Multicultural education needs to be developed by adopting local wisdom values.                      | 3.9545 | .83400 |
| 20.                                   | Multicultural education with local wisdom value becomes cornerstone to build harmony and tolerance. | 4.0000 | .80695 |

Table 3. Cross Cultural Practices Scores of English Students (N= 43)

| Code  | Skewness | Kurtosis | 1 (%) | 2 (%) | 3 (%) | 4 (%) | 5 (%) | Sum    | Weight % | Rank |
|-------|----------|----------|-------|-------|-------|-------|-------|--------|----------|------|
| SP-1  | -3.011   | 13.066   | 2.3   | 0     | 0     | 31.8  | 65.9  | 202.00 | 97.7     | 1    |
| SP-2  | -1.240   | 2.422    | 2.3   | 2.3   | 13.6  | 47.7  | 34.1  | 180.00 | 81.8     | 12   |
| SP-3  | -2.647   | 10.019   | 2.3   | 0     | 2.3   | 31.8  | 63.6  | 200.00 | 95.4     | 2    |
| SP-4  | .013     | .308     | 0     | 0     | 13.6  | 68.2  | 18.2  | 178.00 | 86.4     | 5    |
| SP-5  | -.563    | .435     | 0     | 2.3   | 13.6  | 54.5  | 29.5  | 181.00 | 84       | 11   |
| SP-6  | -1.995   | 4.628    | 2.3   | 0     | 11.4  | 20.5  | 65.9  | 197.00 | 86.4     | 6    |
| SP-7  | -2.021   | 4.893    | 4.5   | 0     | 6.8   | 36.4  | 52.3  | 190.00 | 88.7     | 4    |
| SP-8  | -1.501   | 3.287    | 2.3   | 2.3   | 9.1   | 45.5  | 40.9  | 185.00 | 86.4     | 7    |
| SP-9  | -1.542   | 3.946    | 2.3   | 6.5   | 6.8   | 65.9  | 20.5  | 175.00 | 86.4     | 8    |
| SP-10 | -1.502   | 3.795    | 2.3   | 0     | 11.4  | 43.2  | 43.2  | 187.00 | 86.4     | 9    |
| SP-11 | -.212    | -.896    | 18.2  | 25.0  | 40.9  | 15.9  | 0     | 112.00 | 15.9     | 20   |
| SP-12 | -.295    | -.528    | 0     | 6.8   | 27.3  | 43.2  | 22.7  | 168.00 | 65.9     | 16   |
| SP-13 | -.339    | .399     | 2.3   | 13.6  | 50.0  | 31.8  | 2.3   | 140.00 | 34.1     | 17   |
| SP-14 | .039     | .661     | 2.3   | 20.5  | 56.8  | 18.2  | 2.3   | 131.00 | 20.5     | 19   |
| SP-15 | -.639    | .485     | 6.8   | 11.4  | 47.7  | 31.8  | 2.3   | 137.00 | 34.1     | 18   |
| SP-16 | -1.336   | 4.699    | 2.3   | 0     | 15.9  | 63.6  | 18.2  | 174.00 | 81.8     | 13   |
| SP-17 | -.724    | .563     | 2.3   | 4.5   | 25.0  | 40.9  | 27.3  | 170.00 | 68.2     | 15   |
| SP-18 | -1.892   | 5.717    | 2.3   | 2.3   | 2.3   | 52.3  | 40.9  | 188.00 | 93.2     | 3    |
| SP-19 | -1.172   | 2.779    | 2.3   | 2.3   | 15.9  | 56.8  | 22.7  | 174.00 | 79.5     | 14   |
| SP-20 | -1.391   | 3.842    | 2.3   | 2.3   | 11.4  | 61.4  | 22.7  | 176.00 | 84.1     | 10   |

As stated in table 3 that the students' perception on cross cultural practices in the EFL classroom are arranged according to the percentage, weight and rank related to students' perception at English English Department Universitas Negeri Makassar. The results of the study are therefore presented according to the rank. As shown in table 3, there were 97.7% of the students admitted that "Cross - cultural competence (CCC) needs to know well (Students' Perception – 1/SP – 1)." There were 95.4% of the students stated that "Cross - cultural competence

(CCC) is vital to maintain mutual understanding with people from different ethnic groups (Students' Perception – 2/SP – 2).” There were 93.2% of the students admitted that “Multicultural education needs to be developed in Indonesia as a multi culture country (Students' Perception – 18/SP – 18).” Over 88% of the students revealed that “Cross - cultural competence (CCC) is ability or skill to communicate with people from different ethnic groups (Students' Perception – 7/SP – 7).” There were 86.4% of the students respectively stated that “To maintain communication in society with various ethnic groups, mutual understanding and tolerance become priority (Students' Perception – 4/SP – 4),” “To create positive image in communication with people from different ethnic groups, I always prioritize polite behavior, respectful, and friendly (Students' Perception – 6/SP – 6),” “To maintain tolerance in multi culture society, prejudice and intolerance behavior need to be reduced (Student's Perception – 8/SP – 8),” “Cross - cultural communication cannot be avoided in daily communication (Students' Perception – 9/SP – 9),” “Cross - cultural understanding is an important subject and has vital role to create harmony and tolerance (Students' Perception – 10/SP – 10).” There were 84.1% of the students admitted that “Multicultural education with local wisdom value becomes cornerstone to build harmony and tolerance (Students' Perception – 20/SP – 20).” There were 84% of the students stated that “To create positive image in communication with people from different ethnic groups, I always create good empathy (Students' Perception – 5/SP – 5).” There were over 81% of the students stated respectively that “In the era of globalization, interaction with other people from different culture is a must (Students' Perception – 2/SP – 2)” and “Cross - cultural competence is a cornerstone to maintain cross cultural communication (Students' Perception – 16/SP – 16).” There were 79.5% of the students admitted that “Multicultural education needs to be developed by adopting local wisdom values (Students' Perception – 19/SP – 19).” There were 68.2% of the students stated that “Cross - cultural communication needs to be integrated in all subjects (Students' Perception – 17/SP – 17).” There were 65.9% of the students admitted that “Other cultures and my culture are the same in maintaining cross cultural interaction and communication (Students' Perception – 12/SP – 12).” Over 34% of the students revealed that “I often use non-verbal language to communicate with people from different ethnic groups (Students' Perception – 13/SP – 13).” Over 34% of the students stated that “I often do not understand non-verbal language used by people from different ethnic groups (Students' Perception – 15/SP – 15).” There were 20.5% of the students stated that “Non-verbal language used in cross cultural communication is frequently not understood by people from different ethnic groups (Students' Perception – 14/SP – 14).” There were 15.9% of the students stated that “My culture is superior to other cultures (Students' Perception – 11/SP – 11).”

*What do you do when maintaining communication to other people from different ethnic groups to create positive image and you are assessed as a good cross cultural communicator?*

The data from the students reveal various responses. The following responses reflect the students' perceptions on what people need to do to maintain good communication to other people from different ethnic groups to create positive image.

- 1) Speak with good manner.
- 2) Keeping polite and good manner.
- 3) Starting the communication from general issue to specific issue.
- 4) I frequently use body language.
- 5) Respecting other people when they are speaking.
- 6) Be good in maintaining communication and put tolerance behavior, and respect to others' religion, and culture.
- 7) Respecting differences in cultural background.
- 8) I never put my culture as superior than others' culture.
- 9) Paying attention to what speaker says.

*What do you expect from other people from different ethnic groups to create positive image and you are assessed as a good cross cultural communicator?*

The data from the students reveal various responses. The following responses reflect the students' perceptions on what people expect from other people to create positive image in maintaining good communication.

- 1) Creating good image.
- 2) Knowing the way of polite and good manner.
- 3) I hope the communicant knows my cultural background.
- 4) I hope others can respect my culture.
- 5) Keeping eye contact and be polite.
- 6) Be polite.
- 7) Be respectful.
- 8) Receiving others' differences in terms of culture, language, accent, and tradition.
- 9) Other people need to know good communication practice.
- 10) I hope other people pay attention to what I say.

## **Concluding Remarks**

Some conclusions can be drawn from this current study. Those conclusions are as follows.

1. Cross cultural competence (CCC) needs to know well by people from different ethnic groups to maintain good communication and mutual understanding.
2. Interaction with other people from different cultural background cannot be avoided.
3. Cross cultural competence (CCC) is very important in daily life to maintain mutual understanding with people from different cultures and ethnic groups.
4. CCC is ability or skill to express ideas and thoughts to other people from different cultural background.
5. To create positive image in communication with other people from different ethnic group, the communicator needs to create good empathy, polite behavior, respect, and friendly to others.

## **Implications**

The implication of this present study reveals that multicultural education is one of educational practices in Indonesian. Multicultural education needs to be developed in Indonesia as a multi-cultural country, and multicultural education needs to be developed by adopting local wisdom and local values. This is because, multicultural education with local wisdom and local value becomes cornerstone to build harmony and peace.

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Retrieved 14

Sex :  
Age :  
Study Program:  
Semester :

### Questionnaire

Choose one of the following choices which reveal how much you agree or disagree by circling around. Remember that there are no right or wrong answers.

- (1) Strongly disagree
- (2) Disagree
- (3) Neither agree nor disagree
- (4) Agree
- (5) Strongly agree

| No. | Students' Perception  | Strongly disagree | Disagree | Neither agree nor disagree | Agree | Strongly agree |
|-----|---|-------------------|----------|----------------------------|-------|----------------|
| 1.  | Cross cultural competence (CCC) needs to know well.   | 1                 | 2        | 3                          | 4     | 5              |
| 2.  | In the era of globalization, interaction with other people from different culture is a must                         | 1                 | 2        | 3                          | 4     | 5              |
| 3.  | Cross cultural competence (CCC) is vital to maintain mutual understanding with people from different ethnic groups. | 1                 | 2        | 3                          | 4     | 5              |

|     |   |   |   |   |   |   |
|-----|---|---|---|---|---|---|
| 4.  | Cross cultural competence (CCC) is ability or skill to communicate with people from different ethnic groups.                                    | 1 | 2 | 3 | 4 | 5 |
| 5.  | To create positive image in communication with people from different ethnic groups, I always create good empathy.                               | 1 | 2 | 3 | 4 | 5 |
| 6.  | To create positive image in communication with people from different ethnic groups, I always prioritize polite behavior, respect, and friendly. | 1 | 2 | 3 | 4 | 5 |
| 7.  | To maintain communication in society with various ethnic groups, mutual understanding and tolerance become priority.                            | 1 | 2 | 3 | 4 | 5 |
| 8.  | To maintain tolerance in multi culture society, prejudice and intolerance behavior need to be reduced.  | 1 | 2 | 3 | 4 | 5 |
| 9.  | Cross cultural communication cannot be avoided in daily communication.  | 1 | 2 | 3 | 4 | 5 |
| 10. | Cross cultural  | 1 | 2 | 3 | 4 | 5 |

|     |   |   |   |   |   |   |
|-----|---|---|---|---|---|---|
|     | understanding is an important subject and has vital role to create harmony and tolerance.                                     |   |   |   |   |   |
| 11. | My culture is superior than other cultures.   | 1 | 2 | 3 | 4 | 5 |
| 12. | Other cultures and my culture are the same in maintaining cross cultural interaction and communication.                       | 1 | 2 | 3 | 4 | 5 |
| 13. | I often use non-verbal language to communicate with people from different ethnic groups.                                      | 1 | 2 | 3 | 4 | 5 |
| 14. | Non-verbal language used in cross cultural communication is frequently not understood by people from different ethnic groups. | 1 | 2 | 3 | 4 | 5 |
| 15. | I often do not understand non-verbal language used by people from different ethnic groups.                                    | 1 | 2 | 3 | 4 | 5 |
| 16. | Cross cultural competence is a cornerstone to maintain cross cultural communication.  | 1 | 2 | 3 | 4 | 5 |
| 17. | Cross cultural communication needs to be  | 1 | 2 | 3 | 4 | 5 |

|     |   |   |   |   |   |   |
|-----|---|---|---|---|---|---|
|     | integrated in all subjects.   |   |   |   |   |   |
| 18. | Multicultural education needs to be developed in Indonesia as a multi culture country.              | 1 | 2 | 3 | 4 | 5 |
| 19. | Multicultural education needs to be developed by adopting local wisdom values.                      | 1 | 2 | 3 | 4 | 5 |
| 20. | Multicultural education with local wisdom value becomes cornerstone to build harmony and tolerance. | 1 | 2 | 3 | 4 | 5 |

*Remember, there is no correct and incorrect answer*

Answer the following questions:

1. What do you do when maintaining communication to other people from different ethnic groups to create positive image and you are assessed as a good cross cultural communicator?
2. What do you expect from other people from different ethnic groups to create positive image and you are assessed as a good cross cultural communicator?

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