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**A Study on Nonnative English-Speaking Teachers' Perceptions of Intercultural
Communicative Competence**

by

Yoonhee Hwang

A Thesis

Submitted to the Graduate Faculty of

St. Cloud State University

in Partial Fulfilment of the Requirement

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English: Teaching English as a Second Language

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Abstract

The aim of this study is to identify nonnative English-speaking teachers' diverse intercultural experiences and what influenced their perceptions to other cultures. The researcher conducted interviews with nine participants to collect the data. Semi-structured interviews adapted from Zhou (2011) and background surveys were used. The participants were nonnative English-speaking teachers in South Korea and the U.S. They shared their unique experiences in intercultural situations and provided the causes of their intercultural experiences and how their experiences had affected their teaching and learning culture. The findings are as follows: 1) the participants' intercultural experiences were related to language (English) and/or culture regardless of whether their experiences were positive or embarrassing. 2) They could learn culture in diverse ways such as culture learning in school, their own experiences of teaching culture to students, and their in-person and/or indirect experiences. 3) Most of them showed positive views to each way they had learned other cultures. The findings pointed to the prominence of first- and second-hand experiences to develop one's level of ICC.

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Chapter I: Introduction

Statement of Purposes

Culture intertwines with language. According to Brown (2000), culture has a great influence on the language of a society and the formation of identity of its members. It is impossible to talk about language without culture. Numerous researchers have focused on importance of culture in foreign language learning (Bennett, 1993a; Bonvillain, 2000). Culture has been important in foreign language learning ever since communication technology developed. People can contact others from diverse cultures with smart devices; however, this does not mean that people fully understand other cultures while they communicate with others. As the term “fluent fools” (Bennett, 1993b) reveals, people who can speak a foreign language fluently may not have sufficient background knowledge about the culture of that language. According to Bonvillain (2000), it is necessary to have an ability to understand a language as well as speaking ability, but people cannot communicate with others appropriately unless they share cultural norms which the language is used in. Moreover, misunderstanding can happen between people who share a language because their experiences are varied or it might be hard to understand intentions hidden in a conversation. These can cause a failure of communication (Gumperz, 1970). In this light, English as a second/foreign language (ESL/EFL) learners should understand other cultures in order not to misunderstand one another when they communicate with people from different cultures.

The concept of intercultural communicative competence (ICC) is more critical than before as culture becomes an essential part of communication. The importance of ICC has been on the rise since 1950 when there were vigorous cultural exchanges between diverse countries

and the growth of cooperative work among individuals from different cultural contexts (Jang & Lim, 2016). ICC is considered as one of the most vital factors in foreign language education as well (Byram, 1997, 2012; Deardorff, 2011; Kolpf, 1995; Xiaole et al., 2012; Young & Sachdev, 2011).

Significance of the Study

Various studies on ICC have been done in many countries. Several ICC studies were related to World Englishes (Choe, 2000; Park, 2004, 2005; Park, 2008), which proposed that the concept of ICC should be modified based not on native English but on World Englishes. Other studies focused on class designing to develop students' ICC such as syllabuses, tasks, or assessment tools (Jeon, 2013; Jeong, 2013; Kim et al., 2015; Moon, 2007; Shin, 2004; Yoo & Kim, 2011). The researchers discovered that diverse activities, such as simulation of intercultural situations, small group discussions on topics related to other cultures, home-stay, etc., should be applicable to culture education because most of culture education is still at a level that students recognize the existence of foreign cultures (Kim et al., 2015). Other studies were conducted to investigate nonnative English-speaking teachers' (NNESTs) perceptions of ICC in foreign language education (Kim, 2003; Kwon, 2015; Liddicoat et al., 2003; Sercu et al., 2005). However, the researchers found that NNESTs lacked a perception of their ICC level or had difficulty in integrating their ICC into real-life teaching practice. Furthermore, in-depth research focusing on NNESTs' perceptions of ICC has rarely been done while the significance of ICC has been stressed in English education. How NNESTs perceive their ICC and how much they are willing to apply intercultural education in their class are fundamental keys of cultural education in foreign language teaching (Byram, 2008; Byram & Zarate, 1994; van

Kalsbeek & Quist, 2008). Thus, the purpose of this study is to examine how NNESTs perceive other cultures in various intercultural situations by posing the following questions:

1. What were nonnative English-speaking teachers' experiences like in intercultural situations?
2. What influenced their perceptions toward other cultures?

Chapter II: Literature Review

Intercultural Communicative Competence

Definitions of ICC

The definition of ICC has been changed over time. Two major characteristics can be found in this evolution: more inclusive and more diverse. The initial perspective of ICC focused on communication between ESL/EFL speakers and native English speakers. Meyer (1991) defined ICC as an ability to respond to adjustable ways when people face “actions, attitudes and expectations of representatives of foreign cultures” (p. 137). This perspective limited the interlocutor to native English speakers only.

Unlike this initial definition of ICC, it was Byram (1997) who presented an extended view of ICC. He proposed the term ‘the intercultural speaker’, which refers to a person who knows an interlocutor’s country and culture and is able to share his/her home culture and social identity (p. 32). He also claimed that L2 or foreign language speakers do not need to be like native English speakers and put an emphasis on the role of the intercultural speaker who has flexibility to deal with various intercultural situations. Furthermore, Byram and Fleming (1998) suggested more expanded definition of ICC, which is an ability to understand a relationship between one’s own culture and another culture, mediate the differences, and ultimately accept those differences.

Based on the definition of ICC in the 1990s, researchers in 2000s presented more specific and comprehensive concepts of ICC. Knoche (2000) argued that people who have ICC can adapt unfamiliarity from cultural differences and handle tensions and conflict between each other’s culture in intercultural situations. Similarly, Hwang (2000) mentioned that people with

ICC can understand other cultures, accept cultural differences, and mediate conflicts in communicating with others whose cultural backgrounds are diverse. According to Bennett et al. (2003), ICC is a common competence beyond ethnocentrism and is regarded as understanding various cultures flexibly and appropriately. Chen and Starosta (2008) explained that ICC is an ability “to negotiate cultural meanings and to execute appropriately effective communication behaviors that recognize the interactant’s multiple identities in a specific environment” (p. 219). They focused on the crucial role of ICC, which “transforms a monocultural person into a multicultural person” (p. 217). Much in the same vein as Chen and Starosta (2008), Fantini’s (2014) defined ICC as an ability to communicate effectively and appropriately with other speakers culturally as well as linguistically. As Byram (1997) claimed, Fantini (2009) also stressed that it does not matter whether the interlocutor is a native speaker or non-native speaker when it comes to communication and interaction.

To sum up, ICC is defined as an ability to appreciate cultural differences, deal with various intercultural situations, and behave flexibly in communications across cultural boundaries. Prior to Byram (1997), ICC was defined mainly by communication between a foreigner and a native English speaker. However, ICC is not limited to communication only with native English speakers. Based on understanding various cultures and recognizing cultural differences, ICC has become a comprehensive and extended concept which is important in helping ESL/EFL learners to engage in effective and appropriate communication between people from other cultures.

Models of ICC

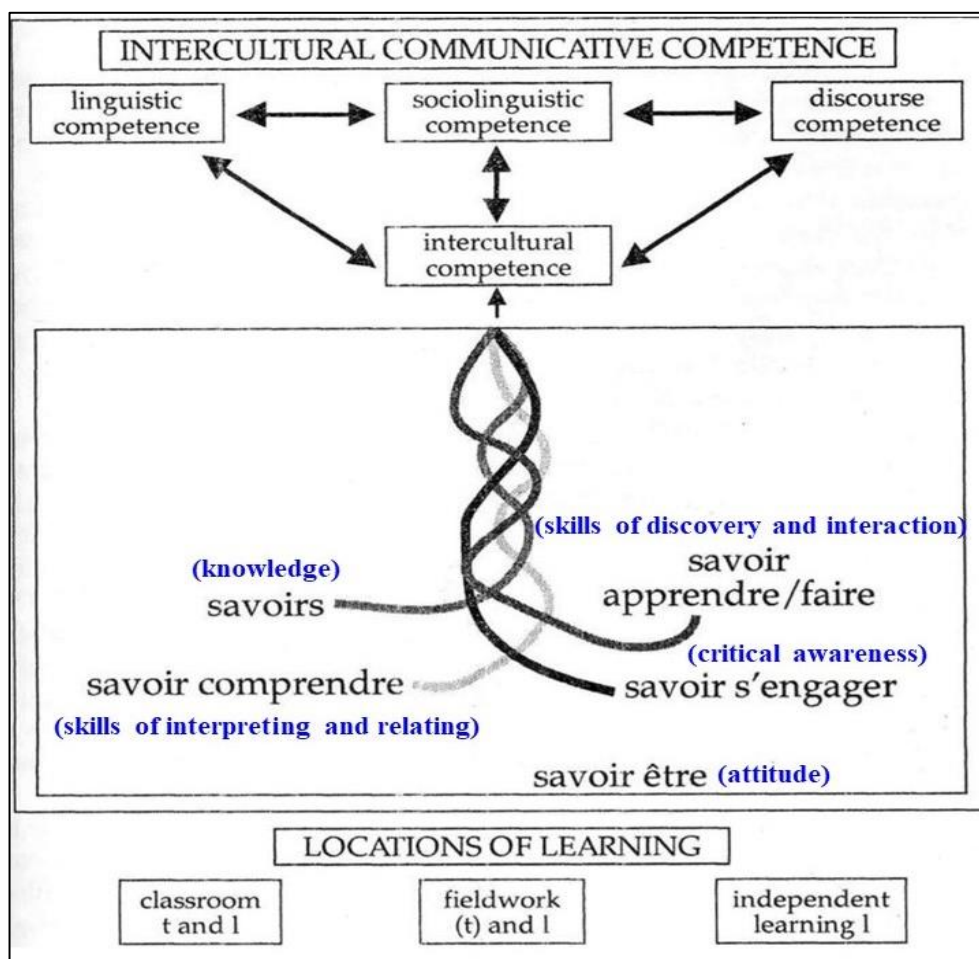
Byram’s Model of ICC. Byram (1997) presented the concept of ICC based on

‘communicative competence’ by Hymes (1972). Byram (1997) mentioned that L2 learners do not need the same level of language ability native English speakers have while other researchers (e.g., Bachman, 1990; Canale & Swain, 1980; Van Ek, 1986), who suggested theories on communicative competence in view of foreign language teaching, only considered communication between L2 learners and native English speakers. Byram (1997) viewed L2 learners as an intercultural speaker, who needs to realize cultural differences and accept other cultures when they establish relationships in intercultural context.

According to Byram (1997), ICC consists of four competences: intercultural competence, linguistic competence, sociolinguistic competence, and discourse competence (see Figure 1). A crucial feature between the competences is all the competences are interrelated to one another and inseparable within an ICC model. Intercultural competence refers to an ability to interact with people from other nations and cultures. In this context, this kind of interaction includes sharing fruitful information of each other’s country such as geographic location, political situation, recent trend in their society, etc., which means each interlocutor plays a role in representing their home country as a diplomat. This interaction goes beyond ordinary conversations only with simple language skills like asking for directions on a trip. Linguistic competence is relevant to proper use of the language based on grammatical rules. Sociolinguistic competence is an ability to have a conversation about and discuss certain topics with the interlocutor including native speakers and nonnative speakers. Lastly, discourse competence means an ability to follow the other’s cultural customs and understand intercultural texts between different cultures.

Figure 1

Byram's Model of ICC (1997, p. 73)



Byram (1997) suggested that intercultural competence is composed of five factors: attitudes, knowledge, skills of interpreting and relating, skills of discovery and interaction, and critical awareness, which are intertwined with one another (see Figure 1). Attitudes mean “[C]uriosity and openness, readiness to suspend disbelief about other cultures and belief about one’s own” (p. 50). Good examples to develop one’s attitudes include browsing videos or materials related to daily lives of people from other cultures and observing interactions

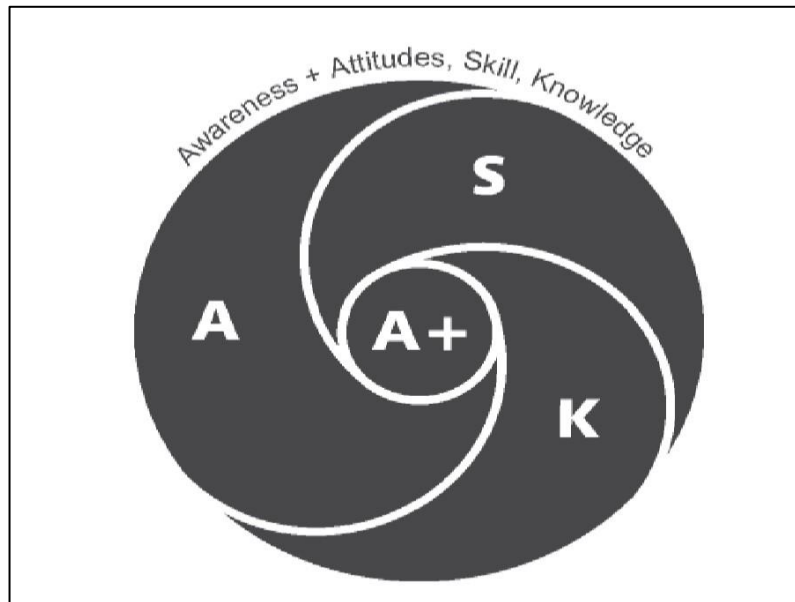
between people from different cultures in person. Knowledge includes knowledge “of social groups and their products and practices in one’s own and in one’s interlocutor’s country, and of the general processes of societal and individual interaction” (p. 51). People can acquire this knowledge while coming across new cultures through various media like TV shows, movies, YouTube Videos, and so on. Skills of interpreting and relating are “ability to interpret a document or event from another culture, to explain it and relate it to documents from one’s own” (p. 52). These skills can be developed by reading texts introducing other cultures intensively and evaluating them in their own perspectives. Skills of discovery and interaction are a capacity “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” (p. 52). For example, communicating with others from diverse backgrounds through email, mobile chat, or in person is valuable to develop these skills because people can discover cultural similarities and differences such as appropriate topics and verbal or non-verbal communications. People can have a chance to apply their acquired knowledge and attitudes to real-time communications as well. Critical awareness signifies “an ability to evaluate critically and on the basis of explicit criteria perspectives, practices and products in one’s own and other cultures and countries” (p. 53). Critical awareness can be improved by evaluating culture-related issues between different cultures from one’s own perspective and realizing it is common that one’s perspective and evaluation to other cultures can be based on ethnocentrism.

Fantini’s Model of ICC. According to Fantini (2009), ICC is a complex ability which enables foreign language learners to facilitate exchanges with other people whose language and

culture is different. ICC is made up of four dimensions: knowledge, attitudes, skills, and awareness (see Figure 2). Knowledge, which is related to cognitive process, includes general knowledge about other cultures and detailed knowledge such as social conventions and cultural differences between home culture and another culture. Attitudes refers to one's stance on varied cultures like open-minded/universal attitude or exclusive/ethnocentric attitude. However, these attitudes are not dichotomous and there are various positions between the two opposing attitudes mentioned above. Skills refer to strategies which can be used to resolve conflicts or misunderstandings when people communicate across cultural boundaries. These skills include "flexibility, empathy, nonverbal actions, speech etiquette, etc." (Lee, 2011, p. 71). Lastly, awareness is the base of developing the other three dimensions. Learners who have intercultural awareness can reflect and retrospect their own value and identity as a member of a culture they belong to, which can happen when they compare and contrast their own culture with another culture.

Figure 2

Fantini's Four Dimensions of ICC (2009, p. 199)



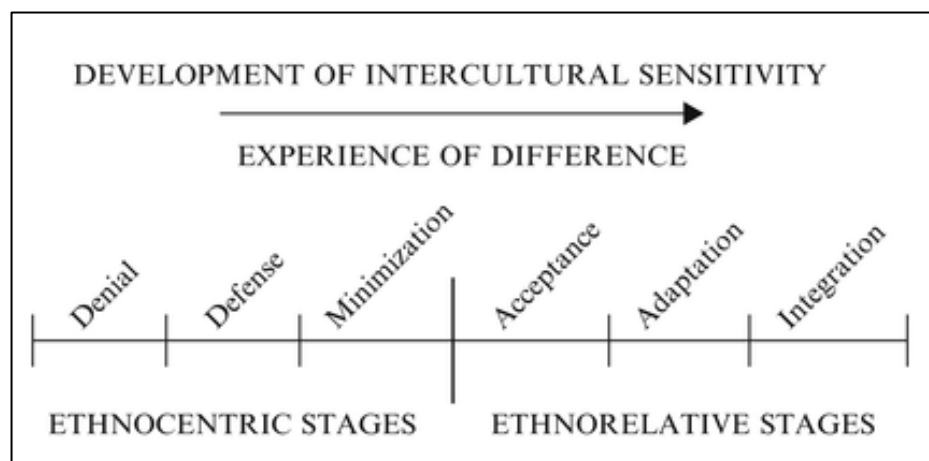
Fantini (2009) placed emphasis on awareness among the four dimensions. This is because once learners are aware of their own identity in their home culture, it is impossible for their intercultural awareness to disappear. In particular, Fantini (2009) contrasted awareness with knowledge, saying that awareness is unforgettable while knowledge can be forgotten.

Bennett's Developmental Model of Intercultural Sensitivity. Bennett (1993a) developed the developmental model of intercultural sensitivity (DMIS) to explain the process of acquiring intercultural sensitivity. According to him, intercultural sensitivity plays an important role in determining the level of ICC. DMIS is comprised of six stages (denial, defense, minimization, acceptance, adaptation, and integration) (see Figure 3). The former three stages are called ethnocentric stages, which refer to an attitude or attention to seeing and evaluating other cultures based on the values and customs of one's own culture. People in the

denial stage consider their home culture as the only real culture. They normally have rare experiences of other cultures, show disinterest in other cultures, and tend to avoid them. People in the defense stage see other cultures as inferior and denigrate cultural differences. They regard diverse cultures as a dichotomy between good (own culture) and bad (other cultures). People in the minimization stage perceive the worldview of their own culture as central and universal. They believe that at the base is a common belief related to their own culture which everyone in the world has because they focus on the similarities between cultures although some aspects of other cultures are unfamiliar.

Figure 3

Bennett's Development of Intercultural Sensitivity (Bennett, 1993a)



The latter three stages are called ethnorelative stages, which means seeing one's own culture from the perspective of another culture. Because people in ethnorelative stages recognize cultural differences from a relative perspective, cultural differences can be seen as interesting from their point of view. In acceptance, one's own culture can be understood from diverse perspectives. This stage is called as cultural self-awareness, which means

acknowledging and admitting the existence of differences between cultures. People in the stage of acceptance are curious and interested in other's unique cultural patterns and see them as complex as their own culture. However, they are not sure how to adapt other cultures yet. People in the stage of adaptation have an ability to include other cultures in their own cultural worldview. They intentionally try to behave appropriately depending on cultures. Integration stage refers to a wider perspective which goes back and forth between one's own cultural worldview and other's cultural worldview. Individuals who are in this stage can merge the whole concept of cultural diversity into their identity.

Bennett (1993a, 1993b) viewed intercultural sensitivity as a process of changing fluidly according to individual's situation and efforts. For example, an ethnocentric person who has hardly experienced another culture may not understand cultural differences at all and believe their culture is the only culture. It is possible for him/her to consider people from other cultures as a stranger, foreigner, or immigrant. Later, they can recognize the existence of other cultures by gathering information from these foreigners. However, this new cultural information may be considered as weird or uninterested from their perspective. Some of them may attempt to find some similarities between their own culture and other's culture because their home culture is the center in their worldview. These people can enter ethnorelative stages once they come across other cultures in various countries. They realize cultural differences and accept diverse cultural perspectives including theirs. They have a chance to look back on their own culture and, finally, expand their worldview which used to be narrowed and closed before.

Other Models of ICC. Other scholars suggested their own models of ICC (Chen & Starosta, 2008; Imahori & Lanigan, 1989; van Kalsbeek & Quist, 2008; Wiseman & Koester,

1993). One common feature between these models is all the components of each model are inseparable and interdependent. Though each model has its own framework of ICC, the common components of ICC were as follows: motivation, knowledge, and skills (Imahori & Lanigan, 1989; Wiseman & Koester, 1993).

Imahori and Lanigan's ICC model (1989) is made up of three components (motivation, skills, and knowledge). They emphasized on two more additional components, individual goals and past experiences. These two components have an impact on one's level of ICC. For example, people who had positive experiences toward other cultures have higher possibility to be eager to engage in cultural learning and set a higher goal such as having an intimating relationship with people whose cultural background is different. Ultimately, one's experiences in the past and their goal related to cultural learning can result in improved motivation, behavior, and skills relevant to cultural diversity. Likewise, Wiseman and Koester (1993) suggested that three components are central in ICC as they can help people interact effectively and appropriately with others from varied cultures: knowledge, motivation, and skills.

Chen and Starosta (2008) claimed that three major elements form ICC: intercultural sensitivity, intercultural awareness, and intercultural adroitness according to the affective, cognitive, and behavioral processes. Intercultural sensitivity, related to the cognitive process, can be developed through one's positive responses toward intercultural situations and culturally unfamiliar environments. These responses are affected by four personal attributes: self-concept, open-mindedness, nonjudgmental attitudes, and social relaxation. The higher the level of each attribute is, the more learners are open to other cultures and respect cultural differences, which is connected to improved intercultural sensitivity. Intercultural awareness refers to "the process

of reducing the level of situational ambiguity and uncertainty in intercultural interactions” (p. 223). This progress is comprised of understanding cultural awareness as well as self-awareness, which can lead learners to develop multiple identities in multicultural contexts. Intercultural adroitness means how one can communicate effectively by establishing intercultural relationships such as verbal and use nonverbal communication skills. These skills include as follows:

- L2 language ability to share cultural information.
- nonverbal communication skills (e.g., hand gestures, eye-contact, facial expressions, and physical distance).
- mutual openness about oneself to reduce uncertainty about the interlocutor.
- flexibility in behaviors.
- an ability to understand the flow of conversation and react appropriately to the interlocutor’s words in interactions.
- an ability to recognize and empathize with the interlocutor’s cultural identity.

(Chen & Starosta, 2008, pp. 225-227)

Chen and Starosta (2008) compared these three elements of ICC to an equilateral triangle because each element is equally important and interdependent. They emphasized that the development of ICC is essential, not optional, in a multi-culturalized global world.

van Kalsbeek and Quist (2008) focused on how crucial the role of foreign language teachers is in developing ICC. Thus, ICC in this model is comprised of two categories: general competences and profession-oriented competences. The former is relevant to individual’s ICC and the latter is the competences foreign language teachers should acquire to help learners

improve ICC. This model is based on intercultural competences, such as attitude, knowledge, and skills like other researchers' model (Byram et al., 1998; Holliday et al., 2016). General competences consist of openness, knowledge, and flexibility. People who have general competences of ICC are interested in other cultures, have a positive attitude toward them, are able to integrate their cultural knowledge into real-life intercultural situations, and adopt their behavior flexibly in communications with people from a target culture. Professional oriented competences consist of perspective, context, and dialogue. Foreign language teachers with professional competences are aware of diverse perspectives depending on cultures, have sufficient knowledge about target culture such as geographic, historical, societal, and political issues, solve the misunderstanding or problems caused by cultural differences. They can apply all of their attitude, knowledge, and skills to their teaching practice. van Kalsbeek and Quist (2008) ranked flexibility as a priority among the competences because there is nothing fixed in intercultural communication.

Various models of ICC were addressed above. Though each model showed slight differences in terms or components, one thing in common is that the components of ICC constituting each model are interrelated and interact actively. Through these models, it can be said that ICC is indispensable beyond simple language skills to communicate across cultural boundaries.

World Englishes and ICC

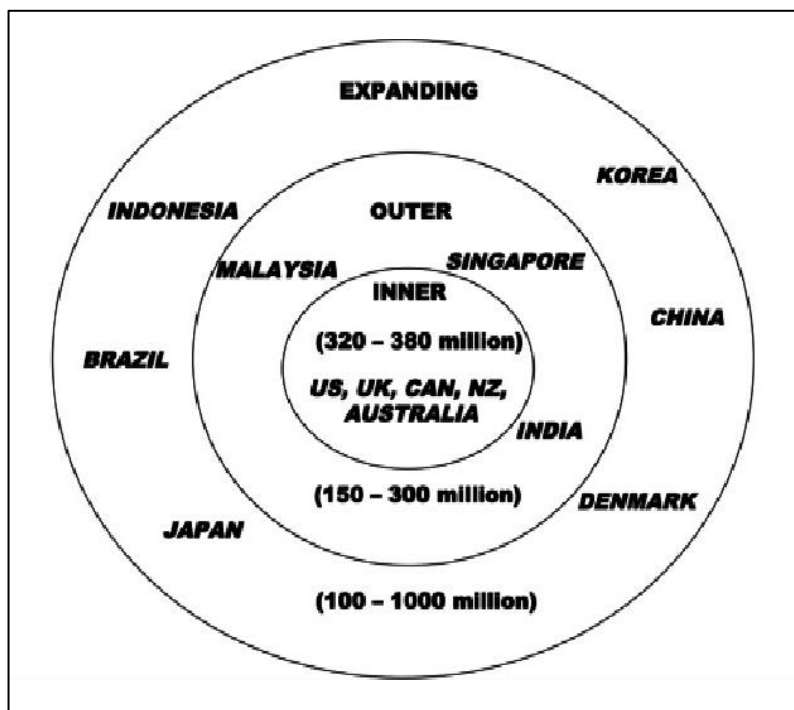
The question of which country English belongs to has been raised before (Crystal, 1997, Kachru, 1985). As the globalization has accelerated, the number of people using English as a second or foreign language has increased. As a result, the concept of World Englishes

emerged, which refers to English as a common language used by people all over the world, not owned by certain countries. This perception toward World Englishes involves acknowledging diverse English variants such as Singlish (Singaporean English), Konglish (Korean English), Spanglish (Spanish English), Inghlish (Indian English) and so on.

Several scholars have presented their own model of World Englishes (Görlach, 1990; Kim, 2000; McArthur, 1987; Stevens, 1980). Among them, a representative model can be Kachru's concentric circle model (1985). Kachru (1985) categorized English-speaking countries into three circles: Inner Circle, Outer Circle and Expanding Circle (see Figure 4). Inner Circle refers to countries using English as their mother tongue (e.g., the United States, the United Kingdom, Canada, New Zealand, and Australia). Outer Circle contains countries using English as second or official language such as Singapore, Malaysia, and India. Expanding Circle consists of countries where English is learned as a foreign language (e.g., Denmark, South Korea, Portugal, Brazil, to name a few). It is noteworthy that non-native English speakers in Outer and Expanding Circle outnumber native English speakers in Inner Circle in the concentric circle, which brings up a question of a traditional native English speaker model. Several researchers have pointed out that the traditional concept of EFL for communicating with native English speakers cannot be applied in the current world (Ahn, 2014; Cavalheiro, 2015; Graddol, 2006; Jenkins, 2006; Kim & Kim, 2018). Therefore, it is necessary to recognize the diversity of English with different regional and cultural backgrounds (Kachru, 1985).

Figure 4

Kachru's Concentric Circles Representation of English-Speaking Countries of the World (1985)



This shift in perspective on English has changed the traditional approach to English language teaching. ESL and EFL learners' major goal used to become proficient in English like native speakers in the old days. In this light, the native speaker model is not appropriate for English teaching and learning (Davies, 2003; Medgyes, 1992). In addition, this model is no longer relevant to L2 learners whose purpose of learning English is for communication with speakers of various cultures. Thus, scholars have proposed a new goal of learning English based on the premise of intercultural communication: to develop learners' ICC (Byram, 2000; Byram & Fleming, 1998; Knoche, 2000; Risager, 2000; Sercu, 2002). Similarly, Park (2004) argued that the goal of English education should become an intercultural speaker, not a native speaker. In this way, with the introduction and development of World Englishes, the concept of

ICC was expanded from communication with native English speakers to communication with speakers of other cultures. Accordingly, ample studies on ICC have covered the concept of World Englishes in their studies (Cavalheiro, 2015; Choe, 2000; Ko, 2014; Lee, 2018; Park, 2004, 2005; Park, 2014).

ICC in Foreign Language Teaching

The Role of ICC in Foreign Language Teaching

Language is an inseparable part of culture in foreign language education (Sapir, 1921). According to Brown (2000), learners can acquire a target culture (TC) through learning L2 because meanings of words or expressions of L2 are established by particular social contexts based on the TC. Thus, cultural understanding should be accompanied in foreign language class since it helps L2 learners form a new perspective of a certain culture (Brutt-Griffler, 1998), which can lead the learners to understand how much culture affects discourse (Valdes, 2010). Besides, learning different cultures can encourage the learners to be more motivated and interested in learning a foreign language (Richards, 1995). In short, it is impossible to teach a foreign language without teaching TC and understanding learner's own culture and other international cultures.

ICC should be the aim of foreign language teaching in this international world (Kim, 2003). One major aim of foreign language teaching is to promote intercultural awareness as well as to develop language ability to communicate with people of another culture (Byram, 2012). According to Bennett (1993a, 1993b) and Chen and Starosta (2008), ICC is central in acquiring L2 successfully. Providing the opportunity to enhance learners' ICC is imperative in foreign language teaching because ICC is built up when L2 ability is improved (Byram, 2008;

Fantini, 2006). Therefore, foreign language teaching should not just seek a goal to develop communicative competence in using target language. The major goal should be to build consistent intercultural relationships with learners and people of diverse cultures regardless of whether they are native speakers or non-native speakers (Windmüller, 2011).

Second Language Teacher as an Intercultural Mediator

L2 teachers should be an ‘intercultural mediator’ who possesses an ability to interact with others from diverse cultures (Byram, 1997; Byram & Zarate, 1994). The intercultural mediator has adequate knowledge about language and culture of a target country and is able to mediate cultural differences arising from cultural, racial, and linguistic differences (Wilkinson, 2014). L2 teachers can be regarded as ‘quintessential go-between’ among people who have various backgrounds such as languages, cultures, generations, and genders (Kramsch, 2004). As a matter of fact, the previous perspective on the role of L2 teachers, which only focused on language teaching, has already changed.

Researchers put stress on knowledge about L2 teachers’ home culture as well. Gebhard (2014) advised that L2 teachers should learn not only TC but also their home culture, pointing out the importance of self-awareness of home culture in order to understand cultural diversity. According to Kelly (2017), people can improve ICC better only when they can compare their home culture with other cultures well. Based on these views on L2 teachers’ role, one of L2 teachers’ roles is to encourage learners to recognize cultural differences between their own and other cultures through culture education. The shift in perspective on the role of L2 teachers raises the importance of NNESTs in foreign language education.

NNESTs' Roles in Foreign Language Education

The estimated number of NNESTs is about 12 million, which outnumbers native English-speaking teachers in the world (Freeman et al., 2015). Though the myth that native English-speakers are better than NNESTs cause NNESTs lack of confidence as a language teacher, NNESTs have their own unique advantages in language teaching. First, they share first language (L1) with learners. For example, Korean NNESTs can explain cultural concepts or characteristics in depth in Korean, which can help learners understand better. It might be hard for learners who have low English proficiency to understand what native English-speaking teachers explain. Second, NNESTs can understand difficulty of learning L2 and TC. They can provide diverse language and strategies of learning culture for learners and be more empathetic to learners. Thirdly, NNESTs can be considered as a role model by learners. Thus, NNESTs can boost learners' ICC effectively such as providing ample examples of experiences NNESTs had before, explaining differences of language expressions between L1 and L2, and clarifying implicit meanings in attitudes, cultural values, and belief of TC (Archer, 1986; Lee, 2009). In addition, NNESTs' ICC has a great effect on learners' cultural learning because it is teachers who create classroom environment and plan class activities for culture education (Jin, 2014). Park (2008) emphasized the importance of NNESTs' role, pointing out that effective culture education can be achieved only when NNESTs, who are knowledgeable of their own culture, recognize universal cultural concepts and the roles of TC in L2 learning and instruct these features to learners in class. NNESTs, therefore, should realize how crucial ICC is in L2 learning to help learners to become a member in the global world as well as a fluent L2 user (Duff, 2002). For this, NNESTs should have practical experiences in TC, cultural knowledge

about TC, proper communication skills, and open attitudes toward various cultures, which should be dealt with in teacher education programs as well (Byram & Fleming, 1998; Magos & Simopoulos, 2009; Sercu, 2006).

Studies on NNESTs' ICC

Active and vibrant research on NNESTs' level of ICC have been done in many countries (the U.S., South Korea, Iran, China, Colombia and so on) as the interest in ICC increased. The studies are mostly based on qualitative research, which used surveys or other self-report assessment tools though mixed methods or qualitative instruments were used in some studies. Although there were differences in research methods, the commonality of the previous studies is the call for offering specialized training programs for NNESTs to develop their ICC.

Patridge (2012) investigated how culture courses can be beneficial for pre-service teachers who major in Teaching English as a Second Language (TESL) in the U.S. to increase intercultural sensitivity. Her study was based on Bennett's DMIS and used a survey, the intercultural development inventory to measure the participants' intercultural sensitivity. The result showed that taking culture courses had positive impact on NNESTs' intercultural sensitivity and improved their intercultural competence. This research indicates that ICC can be developed through culture education instead of direct cultural experiences and suggests the importance of cultural education in a classroom setting. Likewise, Ko (2014) researched pre-service NNESTs' awareness of ICC in South Korea. The result showed that the culture class, '*Intercultural Communication*', helped the participants develop ICC such as being more openminded toward other cultures. The participants were able to recognize how crucial

developing learners' ICC, not just language skills, is in L2 learning.

Mostafaei Alaei and Nosrati (2018) examined Iranian NNESTs' ICC and intercultural sensitivity with surveys. The participants showed a high level of both ICC and intercultural sensitivity while they had less cultural knowledge and lacked confidence in intercultural situations. Similarly, Jin (2014) studied primary school NNESTs' ICC in South Korea with a survey created by van Kalsbeek and Quist (2008). In the study, the subjects had higher ICC in general dimension than in professional dimension, which means they lack professional knowledge and skills to teach students ICC. These two results suggest teacher training programs such as exchange programs and international conferences should be necessary for NNESTs to apply their cultural knowledge and skills to their teaching.

Kwon (2015) examined pre-service and in-service NNESTs' perception of ICC in South Korea. She surveyed the participants with a self-assessment tool, the assessment of intercultural competence (Fantini, 2006). The author claimed that self-assessment tools and programs to measure teachers' ICC need to be developed and that various educational approaches also should be considered to improve NNESTs' ICC. This research implies that diverse educational approaches, such as systematic training and programs related to how to teach cultures, need to be scrutinized to promote ICC of both teachers and learners.

Zhou (2011) explored Chinese university NNESTs' ICC level with mixed methods. The participants taught English culture based on traditional teacher-centered approach though they recognized the importance of ICC in foreign language education. The findings showed the necessity of teacher training programs focusing on how to teach ICC. The researcher pointed out it is important to measure teachers' ICC because their knowledge and belief about TC have

a great impact on students' learning.

Olaya and Gómez Rodríguez (2013) investigated pre-service NNESTs' understanding of culture and ICC in Colombia focusing on their perceptions and attitudes. The researcher discovered that the respondents did not understand the concept of culture and ICC fully. The participants had some stereotypes and misconceptions of other cultures while others showed a positive attitude towards diverse cultures. The researchers claimed that pre-service teachers should improve their ICC to teach culture and ICC to students in the future through teacher education programs.

Cuartas Álvarez (2020) studied Colombian in-service NNESTs' ICC by forming study groups. Collaborative study group with fellow teachers have positive impacts on NNESTs' overall ICC: raising self-understanding of ICC and intercultural awareness, realizing cultural stereotypes, and moving from ethnocentric to ethnorelative stage. This study shows collaborative study groups can be a useful way to develop NNESTs' ICC professionally.

In conclusion, the studies reviewed above illustrated the current state of research on NNESTs' ICC. These studies suggested the need for teacher training programs to improve ICC. However, there is a lack of practical research on NNESTs' ICC, which can be the first step of developing teacher training programs. Though superficial levels of teachers' ICC were identified through the surveys, in-depth qualitative research is needed to learn how NNESTs cope with intercultural situations and which aspects influence their ICC. Therefore, this research aims to examine how NNESTs perceive their ICC. This study is going to investigate how NNESTs have recognized their specific and unique experiences in diverse cultures, how they have reacted in these situations, and how they have changed their cultural behaviors

through their cultural experiences. In doing so, this study will also provide NNESTs an opportunity to reflect on their past intercultural experiences and investigate how they have used these cultural experiences in their culture teaching. Moreover, this study will suggest the direction in which culture education for teachers should go.

Chapter III: Methodology

Research Method

The main purpose of this research is to investigate NNESTs' intercultural experiences and find what has affected their intercultural learnings and experiences of teaching cultures. In-depth data of how NNESTs perceive ICC will be examined through this study.

Participants

The participants were NNESTs in South Korea and the United States. All of them study for a master's program. The interviewees in South Korea study English Education at a university in the Upper-Northwest. The participants in the United States were narrowed down to NNESTs who major in TESL at a university in the Upper-Midwest. Ten participants were randomly selected among eighteen applicants. Except for one participant who wanted to withdraw from the study, the remaining nine participants' interviews were analyzed. The background information of the participants is as follows (see Table 1). The participants come from a variety of backgrounds such as Asia (South Korea and China), Central America (El Salvador), East Africa (Ethiopia), and South America (Brazil). All participants are in their 20s and the age range is between 23 and 29 years old. Three of them are male and the other six are female. All of them have overseas experiences in the U.S. and/or other diverse countries. The nationality of the participants varies as shown in Table 1. The years of their English teaching experiences varies from 1 year to 9 years.

Table 1*Background Information of the Participants*

Participants	Home Country	Gender (F/M)	Years of Teaching English	Overseas Experiences (y: year / m: month)
Interviewee A	China	F	3	The U.S. (1 y) Japan (less than 1 m)
Interviewee B	South Korea	F	1	The U.S. (1 y) Japan (less than 1 m) Thailand (less than 1 m)
Interviewee C	Brazil	M	6	The U.S. (3 y) Argentina (1 m) European countries (1 m) South American countries (1 m)
Interviewee D	South Korea	F	5	The U.S. (1 y and 7 m) Japan (less than 1 m) European countries (1 m)
Interviewee E	El Salvador	M	9	The U.S. (2 y) Guatemala (2 m) Honduras (1 m)
Interviewee F	South Korea	F	7	New Zealand (6 m) The Philippine (1 m) The U.S. (less than 1 m) Taiwan (less than 1 m) Japan (less than 1 m) China (less than 1 m)
Interviewee G	Ethiopia	F	1.5	The U.S. (1 y and 5 m)
Interviewee H	El Salvador	M	9	The U.S. (1 y and 10 m)
Interviewee I	China	F	4.5	The U.S. (1 y and 5 m)

Instrument

Simple surveys were conducted to collect the participants' background information such as gender, age, nationality, English teaching and learning experiences, overseas experiences, and so on before the interview (see Appendix A).

Interview questions used in this study were based on the interview protocol by Zhou (2011). Interview items, which were in line with the purpose of this study, were selected and revised. The questions consisted of five parts: 1) intercultural experiences in the participants' home country, 2) intercultural experiences in English-speaking countries, 3) intercultural experiences in other countries, 4) experiences of taking English culture course, 5) experiences of teaching English culture course. The questions from part 1 to part 3 were designed to find out how the participants perceive intercultural situations and what views they have toward intercultural situations by reflecting and analyzing their own experiences. The questions in part 4 and 5 were relevant to the participants' experiences of learning and teaching English culture, which can be helpful to identify how their experiences of teaching or learning English culture have affected the participants' view of other cultures.

The researcher conducted two pilot interviews on September 14 and 22 in 2020, respectively, to see if the interview questions were suitable for the research instrument. Two interviewees are in the field of English education: one interviewee studied English Education in a master program and studies British-American Language and Culture in a Ph.D. program in South Korea. The other studies TESL in a master program in the U.S. Based on the pilot interviews, minor parts of the interview questions were revised. Interview questions were regarded as a proper instrument for this study.

Data Collection

This study used semi-structured interviews for two main reasons. Semi-structured interview is a great way to find out the respondents' perceptions and opinions about complex questions. In addition, an interviewer can obtain detailed information and clear answers from interviewees (Barriball & While, 1994).

One-on-one interviews were conducted via Zoom, a free video meeting. A video link was sent to each interviewee by email before the interview date, which was set in advance. The interviews with Korean participants were proceeded in Korean to induce their opinions in detail. The interviews with the other participants from other countries were conducted in English. Though most of the other participants' L1 was not English, they had no difficulty in sharing their experiences and opinions in English. Before proceeding with the interviews, the researcher explained the purpose of the study, the research method, and the interview procedure to each interviewee. The interviews were recorded after obtaining the consent from the interviewees. Semi-structured interviews were conducted after the prepared questions. It took about an hour to complete the interviews on average. All of the participants consented to the follow-up interviews, so each participant had the second interview by email after the first interview. Detailed information about the interviews is as follows (see Table 2). After the first and second interviews had been completed, the researcher transcribed all the records and the transcripts in Korean were translated in English by the researcher. Each transcript was sent to each interviewee. The participants checked whether the transcript was consistent with their opinions or not and revised some parts which they want to add to the interview by themselves. This process was possible because all the interviewees are fluent in English.

Table 2*Interview Information*

Participants	Date	Time
Interviewee A	October 7, 2020	1 h 28 mins
Interviewee B	October 8, 2020	58 mins
Interviewee C	October 9, 2020	49 mins
Interviewee D	October 9, 2020	1 h 15 mins
Interviewee E	October 12, 2020	1 h 7 mins
Interviewee F	October 13, 2020	59 mins
Interviewee G	October 14, 2020	43 mins
Interviewee H	October 15, 2020	48 mins
Interviewee I	October 23, 2020	55 mins

Data Analysis

The researcher tried to analyze the collected data as objectively as possible. The researcher read each transcript over and over. Grounded theory, developed by Glaser & Struss (1967), was used in this study to derive and categorize the parts of the transcripts related to the research questions. Researchers can draw conclusions inductively based on observed and collected data, which is why this theory is called “theory based on data” (Glaser & Struss, 1967, p. 4). Open coding was used to analyze and categorize the data, which refers to “the analytic process through which concepts are identified and their properties and dimensions are discovered in data” (Corbin & Strauss, 1998, p. 101). Meaningful words or expressions were

extracted from the interviews. The terms which covered those words were created. This process was repeated to create a larger category to include all the sub-categories until the interrelationships between them were identified.

Chapter IV: Result

Three main points found throughout the interviews were covered in this chapter:

1) NNESTs' intercultural experiences with English, 2) NNESTs' culture learning factors, and 3) NNESTs' views toward culture learning factors. Each point was presented as a subsection in this chapter. The third point was mainly based on the second point; however, the researcher divided them into two sections in order to provide detailed explanation about both culture learning factors and views to the factors. Because the interviewees shared their diverse culture learning experiences and opinions to the experiences in depth, it seemed better to understand the factors which influenced the interviewees' cultural learning first and then to figure out how the interviewees recognized each factor.

NNESTs' Intercultural Experiences with English

The interview questions were about NNESTs' intercultural experiences with speaking English. This section was for identifying how they perceived their own intercultural experiences in various countries. All nine interviewees had intercultural experiences in various countries including their home country. They recognized causes of their positive and embarrassing experiences clearly. Most of their experiences were related to culture and language (English). There were no differences between their experiences whether they were in English-speaking countries or non-English speaking countries.

Table 3*Intercultural Experiences with English*

Category	Subcategory	Coding	Frequency of Responses
Intercultural Experiences with English	Positive Experiences	(1) Cultural sharing	10
		(2) Successful communication in English	14
		(3) Helping communication as an interpreter	8
		(4) Getting help from others	4
	Embarrassing Experiences	(1) Communication problems in English	23
		(2) Cultural differences	5
		(3) Inappropriate language usage	2
		(4) Racism	3

Positive Experiences

Six out of nine interviewees considered their cultural sharing experiences as positive experiences. Their experiences varied such as communicating with a foreign friend who was familiar with the interviewee's home culture, sharing common interests, participating in social events on the campus, and spending time with a host family.

Cultural Sharing. Sharing cultural differences can make the participants bond with people from other countries. Six participants mentioned that they had a good memory of friends whose cultural background is different by sharing each other's culture. They were able to learn how to respect other cultures and felt proud of themselves when they shared their home cultures.

Excerpt 1

I came to the U.S. as an exchange student. Two of my roommates were Americans and one was Japanese. Among them, an American friend liked Big Bang, a K-pop group, so I became close to her by talking about Big Bang. ... I was happy (because) she told me that she is a big fan of a K-pop group and she was so happy (because) I was her roommate who is from Korea. She wanted to get close to me. (Interviewee D, Korean Female, October 9, 2020)

Interviewee D had an overseas experience in the U.S. as an exchange student. She mentioned that she did not know her roommate knew much about her home culture because she is an American. Other interviewees, Interviewee I and A, shared similar experiences.

Interviewee I had a conversation with an American by chance in the U.S. “When I told him I am from China, he looked so excited. He told me he has a friend from China. ... Because he really liked China, I felt so good.” (Interviewee I, Chinese Female, October 23, 2020).

Interviewee A often talked with her students from other countries like Saudi Arabia and Japan after her teaching class in the U.S. “We talked about these things (education and female status in Saudi Arabia) compared to my country. We also talked about parents’ perception on how females should be educated in China and Saudi Arabia too.” (Interviewee A, Chinese Female, October 7, 2020). It was a great chance for her to compare these interesting issues in her home country with those in another country. She also had a chance to talk about Japan with her Japanese students after class. The topics were her traveling experiences in Japan, how she liked Japan, and other daily life stories in Japan. She mentioned that the interactions with Japanese

students were so enjoyable because the conversations outside classroom made her and the students feel more relaxed without pressure.

Excerpt 2

I have a teaching assistant experience in an academy (in China). After the class, I hung out with a foreign teacher from Kenya. To my surprise, she had lived in the city where my university is (located) for about 6 years. So, she knew about the Chinese city better than I did. After class, she took me to good local restaurant and (we) talked in English. This English speaker from Kenya introduced Chinese food and China to me. She was more familiar with Chinese food than me and introduced hidden local restaurant to me saying that you should try food in this restaurant. ... I was also curious about her country and her life. When we hung out, I also asked about how life was in Kenya. ... We were closer after hanging out with each other. (Interviewee A, Chinese Female, October 7, 2020)

Interviewee A has another cultural sharing experience in her home country. She enjoyed hanging out with her friend from Kenya and talked a lot about China because her friend was interested in China and adapted herself well to the life in China. She added that the reason why she could hang out with her friend without pressure was that her friend was friendly, willing to talk to her, and got used to getting along with Chinese people.

Excerpt 3

I lived with two Americans and one Japanese friend (in the U.S.) In fact, my closest friend was a Japanese friend. Though I communicated with both in

English, I think I have more in common with a Japanese roommate. This is because Japan is a country near Korea and has many similarities, such as food and the way of thinking, which I have become more friendly. Thanks to a similar culture, I was able to make many Japanese friends, including my roommate. With my Japanese friends, even after I returned to Korea, I kept in touch for a long time and we visited each other's country. In particular, some of my Japanese friends have the same major as me, English education, so I was able to compare the educational cultures between Korea and Japan, share the reasons for wanting to become a teacher, and build a bond. (Interviewee D, Korean Female, October 9, 2020)

Interviewee D highlighted how cultural similarity affects intercultural relationship with friends from another country. She mentioned that it was cultural similarity which help her develop a bond with Japanese friends because many cultural similarities between Korea and Japan such as food and TV shows were common topics to talk about.

Excerpt 4

When I first came in the U.S., there wasn't anybody from my country. I was new to the America. ... I had a great chance to participate in several events for international students (on the campus). One of the events was ice fishing. I had the chance to meet amazing American people and international people there. This organization's (Global Friend) main purpose is to take care of international students. They host a lot of free events for international students to feel accepted. That was great. We went ice fishing, had hot chocolate. And the

conversations we had were amazing. I really felt like a part of the country in the trip. Since that moment, I decided to go to their events every time I could.

(Interviewee H, Salvadoran Male, October 15, 2020)

The experience Interviewee H shared was participating in social events on the campus. Through the events, the interviewee was able to connect with the community members as well as other international students and felt a sense of belonging as a student on the campus and as one of the members living in the U.S. He added that this experience led him to serve as a president of the organization because he liked the events so much that he wanted to do something for the organization. The experience of Interviewee C was in line with that of Interviewee H. He noted that it was so helpful for him to attend social events on the campus with other international students and get to know different cultures through the events such as cultural nights.

Successful Communication in English. Another positive experience was successful communication in English, which was the most mentioned by seven out of nine interviewees. Their communication experiences were in authentic situations such as travel, helping native speakers, and work with foreigners in their home country. The interviewees commented that they could communicate in English successfully whether they were in English speaking countries or non-English speaking countries. Moreover, regardless of whether the interlocutor was a native English speaker or a non-native English speaker, the interviewees regarded their experiences as being positive because what they meant was delivered well and there were few misunderstandings in their conversations.

Excerpt 5

The first positive experience I felt was communicating in English with a native-speaking flight attendant. It was the time to go from Korea to Canada. At that time, I felt good about communicating with others in English for the first time. I think it is because I learned English as a second language only with books, mainly focusing on grammar and vocabulary in Korea, and it was my first time to talk in English with a native English speaker. (Interviewee D, Korean Female, October 9, 2020)

Interviewee D chose her first communication with a native English speaker as a positive interaction. She commented that it was hard to have a chance to talk with native English speakers because English education in her home country mainly focused on grammar and vocabulary when she was a primary and secondary student. She had another positive communication experience while she traveled with her family in France. She was going to purchase a bag in a store. Though the French staff was not fluent in English, they communicated with hand gestures and some basic English vocabularies. She thought this interaction was positive because she was able to communicate with the staff and achieved her goal, buying the bag, although France is a non-English speaking country.

Excerpt 6

In China, I had a part time job. I worked with a Canadian. He is a spoken English teacher in a school in China. I was a teaching assistant. ... He loved to talk about a lot of topics with me. ... My English wasn't so good at that time because I am a non-native speaker. He was really patient. When I asked some

questions, he was glad to help me. When he knew I was ready to go to America for my master's degree, he told me a lot of things like some cultural differences between China and the USA. (Interviewee I, Chinese Female, October 23, 2020)

Interviewee I had a positive interaction with a Canadian English teacher. She put a great stress on the interlocuter's personality when it comes to successful communication in a foreign language. It was a good memory for her to communicate with him because he was patient and willing to talk to her though she was not fluent in English at that time.

Excerpt 7

I went on a trip to Japan and Thailand. English is a lingua franca, so I could communicate with others in English when I was at the hotels and the airport. I was sometimes frustrated when I couldn't communicate with people in Japan and Thailand because not everyone speaks English. But I think it was a great experience at the hotels and the airport because the staff can speak English so they could understand what I said and when there were problems, it was easy to solve them. (Interviewee B, Korean Female, October 8, 2020)

Interviewee B considered English as a reason for her positive interactions in non-English speaking countries. Interviewee C, who had diverse international experiences in the U.S., Argentina, several European countries, and some south American countries, shared a similar view that successful communications in diverse countries were possible because English is a lingua franca.

Helping Communication as an Interpreter. Other commonly mentioned intercultural experiences were linked to the times when they helped others from different countries and

when they got help from others from another country. Six interviewees had an experience to help communication like an interpreter. Some of them helped foreigners communicate in English in their home country and another country, which were all non-English speaking countries such as China, South Korea, Honduras, El Salvador, and Brazil. All of the six interviewees pointed out that they were able to help others because they can speak English.

Excerpt 8

I visited a hotel in El Salvador for attending a camp for children that have survived cancer (as a volunteer). There were other volunteers from America to make the children and their family relaxed. However, when it was dinner time, the hotel served a different meal instead of what we had paid for in advance. Since I was brought from Minnesota to El Salvador by the USA embassy, I was expected to manage every single situation in order to create a bridge between the El Salvador volunteers and American volunteers and to provide an awesome experience for the families. So, I tried to correct what was wrong by explaining the situation to the hotel. I was able to deal with the situation by interpreting each other's positions between American volunteer and the hotel staff.

(Interviewee E, Salvadoran Male, October 12, 2020)

Interviewee E volunteered as an interpreter to help communication between native speakers and nonnative speakers in El Salvador. He mentioned that the misunderstanding happened due to language differences and jargons used in the region in El Salvador. For example, some names of food in El Salvador were colloquial, which caused the misunderstanding between American volunteers and the hotel staff. He could deal with the

problem because he can speak English. Other interviewees, Interviewee A, B, C and F had an experience of helping foreigners who could not speak the interviewees' first language in their home country. The interviewees regarded their English proficiency as a major reason of assisting foreigners. Among them, Interviewee F focused on the foreigners' attitudes as well. He commented that it was fun for him to help others in his home country, Brazil, because the foreigners were open to unique experiences in Brazil, willing to communicate with local people, and tried to speak a few words in Portuguese.

Getting Help from Others. Three interviewees had gotten some help from either native or nonnative English speakers in the U.S., which varied from asking directions and going grocery shopping to adjusting themselves to living in a new country. For instance, Interviewee I mentioned that she received a great help from a nonnative English-speaking colleague who was in the same master's program. The interviewee commented that her colleague who is from Korea supported her a lot while she felt a lot of pressure because it was her first time to live in the U.S. and teach English to university students. She talked a lot with her colleague about new things she had to face such as teaching, studying, and living abroad. She added that their conversations were very supportive for her to adjust herself to American life.

Excerpt 9

As an international student, I didn't have much money and didn't have a car. In the United States, a car is really important to get around. I used to go to Walmart on foot, which was dangerous. At that time, my American friend helped me a lot. Whenever she went shopping, she asked me if there is anything I need

to buy and took me at the mart by her car. (Interviewee B, Korean Female, October 8, 2020)

Interviewee B got help in many ways not only from her American friend but also from the department for international students in the campus in the U.S. For example, the department conducted a program which regularly brought international students to the mall for grocery shopping. The department also helped the students improve English and experience American culture through one-on-one matching with American students. Thanks to the help, she had no major difficulties adjusting herself to living in America.

Embarrassing Experiences

As the interviewees had several overseas experiences, they had some embarrassing intercultural experiences. However, the interviewees did mention their experiences were not negative but embarrassing. The embarrassing experiences were mainly related to culture and language (English).

Communication Problems in English. The most frequently addressed embarrassing experience among the interviewees was about communication problems with people from other countries. Eight out of nine interviewees pointed out that they felt frustrated when miscommunication happened with others across from cultural boundaries. A main cause of the miscommunication was related to intelligibility issues such as different accents, pronunciations, and terminology. However, the participants did not think they were the only one who was responsible for communication problems, which some of nonnative English-speakers might think, focusing on how communication works between people: two-way communication.

Excerpt 10

I had some embarrassing experiences of using different types of English like British or American English. In my home country, Ethiopia, British English was the main dialect I learned. Some words in British English are totally different from ones in American English. ... I used to use those words to talk with American people. However, people just looked at me as if I had been weird because they didn't know what I was trying to say. ... Even though American people I met didn't know some British English expressions, they were patient with me and had in mind that I was trying to communicate with them.

(Interviewee G, Ethiopian Female, October 14, 2020)

Because of the difference of English expressions between English speaking countries, Interviewee G had communication problems with Americans. She added that one possible cause of her experiences was different language learning environments. While Americans have their own dialect, she was exposed to another type of English dialect and got used to it.

Excerpt 11

Because of the different accents, I had some interesting experiences when I was in high school in the U.S. Accent was a big thing in the way I used to speak in English. A lot of times native English speakers would not understand me. They told me to speak up even though it was not just because I was not raising my voice. It was because they could not understand what I was saying. So, accent played a role in making a barrier to communication in English. I had a lot of

this kind of issue in high school. Even teachers were not able to understand me.

(Interviewee G, Ethiopian Female, October 14, 2020)

Interviewee G experienced another communication problem because of different English accents as well. Despite the different accents, her high school teachers and classmates as well as the interviewee tried their best to understand one another. The teachers and the classmates guessed what she said, waited for her with patience, and asked her to repeat what they missed. She also tried to use synonyms to describe what she wanted to deliver to reduce the accent barrier.

Excerpt 12

When I was at the airport in Tokyo, my flight was delayed for more than an hour. So, I asked the flight attendance when my flight would take off in English. She had a difficulty understanding what I said, and I also didn't know what she was talking about. I am not sure if I spoke the words clearly. I guess my accent or my pronunciation couldn't match compared to theirs. Maybe I was too nervous to talk to strangers, so I spoke too fast. This could make her hard to understand what I was saying. I struggled understanding her accent too.

(Interviewee A, Chinese Female, October 7, 2020)

Like Interviewee G, other four interviewees out of nine regarded differences of accents and pronunciations as the cause of their communication problems. For instance, the communication problem Interviewee A shared was with a Japanese English speaker at the airport. She realized that she had to speak more slowly to nonnative English speakers through this experience. Likewise, when Interviewee G arrived at the airport in Georgia in the U.S., he

barely understood what the staff was saying because of his accent. He asked the staff, “Could you repeat it one more time?” and then could understand that the staff needed his fingerprints. In other words, regardless of where the interviewees were in English-speaking or non-English speaking countries, communication problems due to different English accents were regarded as embarrassing experiences by the participants.

Excerpt 13

When I was an IEP (Intensive English Program) student, I couldn't understand (what) people (said) and couldn't talk to them. I felt some people were not willing to understand me. Whenever they see my struggle with the language (English), they just walked away or some others said to me “Oh, I am sorry.” and they left. (Interviewee C, Brazilian Male, October 9, 2020)

Interviewee C focused on native English speakers' attitude toward nonnative English speakers based on his embarrassing experience. Some of native speakers he came across in the U.S. spoke too fast without considering his English proficiency. Some of his experiences with native speakers were traumatic, which made him afraid of speaking with native English speakers for some time. The interviewees C, F, and G commented that native speakers should take into account nonnative English speakers' language ability and put their effort to communicate with each other because communication is a two-way interaction.

Excerpt 14

One of the toughest difficulties in communication in foreign language (English) is placing orders from the drive-through to the intercom. There was a mistake in the order when I used drive-through service in the U.S. I ordered two

hamburgers, but the clerk understood my order as one. It was very embarrassing, and it was difficult for me to talk only through the intercom without face to face. (Interviewee D, Korean Female, October 9, 2020)

Interviewee D pointed out how difficult the untact communication in English was. She thought her English proficiency and nervousness caused this communication breakdown. Interviewee F also shared similar misunderstanding in communication in her home country, Korea. She worked as an assistant in one of the departments in her graduate school. It was demanding for her to understand English when she had to talk on the phone with native English professors because she had been rarely exposed to calls in English. Both interviewees noted that another cause could be the difficulty of untact communication in foreign language while English proficiency was a cause of the communication problem.

Cultural Differences. Another embarrassing experience the interviewees pointed out was caused by cultural differences. Three interviewees said that they felt uncomfortable when they faced the intercultural situations provided below even though they had already known that cultures are different from country to country.

Excerpt 15

The culture was really different from country to country. I used to hang out with my classmates (in the U.S.) ... One of my classmates was sitting next to me (at a bar) and kept touching my leg and my hand. At first, I wasn't angry, and I took the cultural difference into consideration because touching isn't common in Chinese culture. ... I understood him because it is normal in his perspective. ... I just felt uncomfortable and tried to tell him Chinese culture is different like

“please don't do it anymore because culture is different”. After that, he stopped doing that. (Interviewee I, Chinese Female, October 23, 2020)

Interviewee I had already known that there are cultural differences between countries. She noted that she was not angry with him and understood that it is natural for people from his country to touch others. However, it was just uncomfortable in her perspective. Interviewee H also had a similar experience caused by cultural differences related to touching culture. He is familiar with physical contact with other people, which is normal in his home country, El Salvador, while his coworker from Germany respects individual's personal bubble. When he tried to greet to her kissing on her cheek, she raised her hands over her head and looked confused, which made him feel awkward. After he realized why she reacted like that, he tried to respect other's personal space and not to assume other cultures are the same as his own.

Excerpt 16

It is always snowing outside (in winter) in Minnesota. Every time I go outside, a lot of snow is on my shoes. I visited my friend's house in the winter season and got in with my shoes on. My friend told me “Hey, don't do that. That is very rude here. You don't have to do it.” So, I had to go back to the main door and take my shoes off. Nobody told me anything, but I could see them seeing me in a weird way because I was different. American people, especially people in Minnesota, take off their shoes when they are at home. They wear sandals to work inside. However, in El Salvador, you don't have to take off your shoes in the house. If somebody comes to visit my home, they can wear their shoes. (Interviewee H, Salvadoran Male, October 15, 2020)

Interviewee H had another embarrassing experience in the U.S. due to the cultural differences which was specific to a particular region. People in El Salvador, from which the interviewee comes, wear shoes indoors. The interviewee noted that it was awkward and he felt stupid because he was the only person doing something different from others. However, he showed a positive view toward his awkward experience saying that this is the way people learn another culture.

Inappropriate Language Use. Language use also influenced on the participants' embarrassing experiences. Two stories were covered in this sub-section: one was related to language itself and the other showed the connection between language and culture.

Excerpt 17

I volunteered an international table tennis play (in China). As a volunteer, my job was sending (guiding) the table tennis players to a hotel. One day, while I was in the bus, one player from the UK stepped my foot and said sorry. I replied to him, "You're welcome". ... After saying that, I was thinking "Oh my god, what did I say? I shouldn't have said You're welcome". This was so awkward experience, but I guess he didn't pay attention to my reply. He didn't say anything about my reply. Though about five years have passed, I still remember this. (Interviewee A, Chinese Female, October 7, 2020)

Interviewee A pointed out two reasons why the embarrassing interaction happened: a tendency of English education in her home country focusing on reading and writing and the lack of interactions with native English speakers. She had studied English mainly based on reading and writing skills, not on speaking skills in China. Moreover, she had no experiences

of communicating with native speakers at that time and had no clues about language use in that context. However, her interpretation about the cause of the interaction can be analyzed from an expanded perspective: less chance to interact with people from other countries, not just native-English speakers.

Excerpt 18

I have an American friend who I worked together in El Salvador. We went to a teachers' conference, which held far from where we worked. Our company provided transportation, but we couldn't get into the bus because it was full. She suggested using public transportation to go back to the workplace. Public transport in El Salvador was different from one in the U.S., but she wanted to experience it. We talked in Spanish on the bus, but her Spanish was not good. She wanted to show people that she can speak Spanish, but she said some expressions which are offensive to El Salvador people. People on the bus were embarrassed and stared at her. Though I was trying to speak English, she kept speaking Spanish. I was embarrassed and awkward. (Interviewee E, Salvadoran Male, October 12, 2020)

In this interaction, Interviewee E's coworker did not know that it is taboo to swear, especially say family-related swear words, in El Salvador. In English, the F word has different connotations, which is mainly offensive but sometimes used as an emphasizing expression. The participant was disconcerted due to the improper language use of his friend. This experience shows that even a single word can be used differently depending on countries.

Racism. Racism was addressed by three interviewees as a part of their uncomfortable experiences in foreign countries. However, they cited personality as a main reason of racism, which is independent of language and culture. Regarding the cause of racism, the interviewees focused on a psychological aspect (individual's personality) without considering other social aspects, which are historical and cultural factors affecting the formation of an individual's identity.

Excerpt 19

In New Zealand, I met some racists. I wasn't feeling good. Some of young people who may have little experience in various cultures yelled to startle Asians on purpose. They took videos of Asians with their phone and even placed their bags next to them so that Asians couldn't sit next to them on the bus.

Racial discrimination exists everywhere, but I think it is because some people have less developed personality. (Interviewee F, Korean Female, October 13, 2020)

Interviewee F recalled racial discrimination she had experienced when she was in New Zealand for studying English. She explained that because racists can be found anywhere, even in her home country, she thinks racists are some people who are less-educated or have few experiences of interacting with others from another culture. Likewise, Interviewee B showed similar views toward racism. When she went to the U.S. as an exchange student, one French student made racist remarks to Asian students including her and other Japanese friends. At first, she was so upset and thought French people are rude. However, encountering diverse cultures

helped her change her preconception about French people. Now she knows that not everyone is a racist though some people in the world have biased belief in other races.

NNESTs' Culture Learning Factors

The questions in this section were intended to discover how NNESTs learned other cultures in their lives. The interviewees identified which factors had an effect on forming their views to other cultures. All the interviewees learned English culture in school and eight interviewees taught English culture to their students whether English culture was major or minor part of the course. Above this, they shared their own experiences of learning culture through the interviews.

Table 4

Culture Learning Factors

Category	Subcategory	Coding	Frequency of Responses
Culture Learning Factors	Educational	(1) Culture learning in school	13
	Factors	(2) Culture learning while teaching	11
Factors	Real-world	(1) First-hand experiences	6
	Learning Factors	(2) Second-hand experiences	9

Educational Factors

The most mentioned factor of learning cultures among the interviewees was educational factors, which can be categorized into two sub-parts: culture learning in school and culture learning while teaching. All the interviewees have learned English culture in their school

and/or college education, which suggests that culture learning in school can influence one's learning of other cultures without traveling other countries.

Culture Learning in School. Eight interviewees have learned English culture during their undergraduate or graduate studies and one interviewee has learned it during her high school studies. Some of the courses only focused on English culture, especially American culture, and the other courses focused on not only English culture but also other diverse cultures such as Asian, African, Latin culture, and so on. A tendency to be more tokenism than a real-life culture learning was found in the interviewees' experiences of learning culture in school. Most of the activities in the courses the interviewees had taken were related to cultural tokenism, which can cause learners to form a stereotype for a certain culture out of context without providing authentic meanings. The class activities were limited to traditional foods, holidays, and presentations of a particular cultural aspect.

Excerpt 20

We had a potluck party at the end of the semester. I have never seen so much food from different countries in one single place. I have a friend who is from Texas. We got together to cook Enchiladas, which is typically from Mexican culture. We have a German style salad and meat cuisine from Somalia. We had so much fun to share the food. (Interviewee H, Salvadoran Male, October 15, 2020)

Interviewee H took *ESL and Culture* in his graduate school in the U.S. In the class, he had a chance to appreciate different foods from diverse cultures prepared by the students. This activity can be regarded as being stereotyped because the activity only focused on introducing

and sharing each food, not beyond tasting food. Regarding holidays, the interviewees (C, D, and H) had an in-person learning experience in the culture class they had taken, respectively. Though the classes were all different, the ways each interviewee experienced Halloween was similar, which were asking ‘trick or treat’ each other and carving a pumpkin.

Excerpt 21

I learned about American culture, how to adjust to a new culture, and how to interact with people from different cultures. It was a presentation class. The students had to present about their own country. They brought traditional clothes and cooked their home food. Because there were a lot of American students in the school, the teacher wanted the students from diverse culture to share their own culture so that American students could learn more about different cultures because they haven't experienced anything related to other cultures. All students enjoyed the class, and it was a good experience.

(Interviewee G, Ethiopian Female, October 14, 2020)

Interviewee G moved to the U.S. in her 9th grade and took *ESL Class* in high school. She noted that the class helped American students born and raised in the U.S. encounter a variety of cultures as well as students from other cultures adjust themselves to living in the U.S. The presentation activity can be seen as a tokenistic activity rather than authentic cultural understandings in that the cultural attire and traditional foods for the presentation were intended to introduce the concept of cultural diversity. Similarly, Interviewee B and F took *British American Culture* in their undergraduate studies in Korea respectively, which were presentation-based lectures as well. The presentation Interviewee F made was based on cultural

differences of marriage between Korea and America while the presentation Interviewee B made focused on American food such as popular alcohols. Both interviewees noted that they were able to explore and understand the similarities and differences between their home culture and American culture through the culture class.

Excerpt 22

I remember a storytelling activity. There was a Knoxville storytelling festival. The students had a chance to participate in the event. I experienced how people use storytelling to share their cultures and it was way better than I had expected. Each storyteller shared their own culture with others, more focusing on the regional culture. For example, there was an African American storyteller. He made a fun African American History. By creating stories, people could interact with people from another culture and they represented themselves. ... This activity gave me the opportunity to listen to Afro Americans' experience in Tennessee and how they were in cotton plantations in old days. It allows me to deepen my understanding on Afro Americans' lives, everything they went through the segregation, and how everybody is equal but different a couple of decades ago. (Interviewee E, Salvadoran Male, October 12, 2020)

Interviewee E had a similar experience of learning culture like Interviewee G when he took *American Literature* in his undergraduate studies in the U.S. Although the speakers made up the story, the storytelling activity was in line with the presentation activity mentioned above because the story was based on a particular culture.

Excerpt 23

It was like a role-playing activity. The instructor distributed an identity card to each student. In the card, different cultural characteristics were written such as “You are from XX culture. In this culture, people clap their hands when they agree with other’s opinion.” or “You are from OO culture. In this culture, people say like ‘I agree with you but, I ~.’ when they want to interrupt someone.” In this activity, the students also had to discuss (guess) other cultures (which cultural characteristics other students had). (Interviewee A, Chinese Female, October 7, 2020)

Not all activities the interviewees mentioned were related to superficial cultural learning. Interviewee A took *ESL and Culture* in the U.S. like Interviewee H. She mentioned another activity, a role-playing activity, which made her realize that things she took for granted might be unique and new to people from different cultures. She added that she was able to reflect her own culture and had a chance to consider other cultures through this activity. Interviewee D, who took *ESL and Culture* as well, addressed discussions in the class. One of the discussion topics were Japanese culture, ‘Meiwaku’, which refers to a tendency of avoiding bothering other people. She was able to learn the term ‘Meiwaku’ and paid more attention to her behaviors when she interacted with Japanese friends after taking this class. These activities above helped the interviewees deepen their understandings of cultural diversity in the world.

Culture Learning while Teaching. All interviewees except for one interviewee have taught English culture to their students. They emphasized that whenever they taught English, they tried to put cultural information as much as possible although the parts addressing cultures

were sometimes minor in the class. The most mentioned cultural teaching method among the interviewees was discussions focusing on cultural comparison. The interviewees used various teaching methods such as direct teaching, providing their own cultural experiences, role-playing and so on though some of the contents such as food, holidays, and songs were relevant to stereotyping and tokenistic.

Excerpt 24

I covered monochronic culture and polychronic culture. In the United States, time observance is important to the point that there is a proverb “Time is gold”. ... The activity was to categorize each statement (about time) into mono or polychronic culture. Later, they discussed the concept of time in their own country and watched related videos. Through the classification activity, discussions, and YouTube videos that show the difference in time concept between cultures, the students thought about time as important. Since then, they had not been late in class. Thus, I can say that the activities related to time culture were effective in helping the students understand English-speaking culture. (Interviewee D, Korean Female, October 9, 2020)

Interviewee D has taught English culture in the U.S. and Korea respectively. She taught *Cultural Orientation for International Students* to undergraduate students in the U.S. The class was based on the textbook and she addressed various issues such as culture shock, drinking culture, peer pressure, plagiarism and so on. She encouraged the students to think about how they would do in each situation presented in the textbook by discussing several issues which they could encounter in the U.S. Three other interviewees taught discussion-based lectures to

teach culture as well. For example, Interviewee A addressed how differently emojis are interpreted in different countries. Another example Interviewee C shared was to teach English to high school students in Brazil. He dealt with the differences of college system between Brazil and the U.S., how differently teenagers use social media in each country, and what people can or cannot do in winter because there is no snow in Brazil. Interviewee G focused on cultural etiquette and nonverbal clues in her class. Her students discussed which cultural etiquette is acceptable or unacceptable in each country and how differently nonverbal language is used in diverse cultures.

Excerpt 25

A native-English professor told me and other students that Americans' greeting, "how are you?" means just "hi". He said they don't ask "how are you?" because they really want to know about others. This was surprising because I (used to) think it means "how was your day?" instead of just saying hi. ... I also taught about what Americans' greeting, "how are you" actually means after I learned this from my professor. My students shared a similar experience as I did. They also thought that Americans are curious about their daily life.

(Interviewee A, Chinese Female, October 7, 2020)

One of the culture teaching methods Interviewee A preferred was direct teaching such as explaining some cultural concepts. Sharing the participants' own cultural experiences was another teaching method among the interviewees. Two interviewees provided what they had experienced in America for the students. Interviewee C shared with the students what he had experienced in American restaurants to explain tipping culture. Likewise, Interviewee E tried to

include his firsthand cultural experiences in English countries in his class. For instance, when he taught Spanish at a school in the U.S., he asked his students to play the football. While he intended to play soccer, the students came out with a ball for American football. He noted that he was able to create rapport with his students in El Salvador by sharing this kind of his funny episode in the U.S., which helped the students learn about cultural differences in a fun way.

Some of the way the interviewees taught English culture was based on cultural tokenism. For instance, four interviewees mentioned that they had to include limited activities only focusing on holidays such as Halloween or Christmas because language learning was more centered than culture in the class and there was a limit to dealing with other aspects of English culture every class. However, they tried their best to encourage their students to experience English culture as much as possible in their class. Interviewee E mentioned that there were different cultural clubs like a movie club, a conversation club, a cultural presentation club, and a pop culture club. These culture clubs were run weekly and motivated the students to learn English culture while using English in authentic contexts.

Excerpt 26

In my listening and speaking class, the listening and speaking materials are based on the TED Talk. I think most of the topics are about the society such as the nature, how to deal with stress, and even roles of the firefighters. There is nothing related to the culture. There were no differences in the students' opinion about each topic based on their own culture. This is because writers of English learning books avoid the sensitive topics like culturally sensitive information. English is a lingua franca, so a lot of people from different countries use the

materials, English learning books. So, it is really important to avoid some cultural issues, especially culturally sensitive information. In the process of teaching, I don't have cultural materials at all. (Interviewee I, Chinese Female, October 23, 2020)

Interviewee I showed another opinion toward culture teaching compared to the other interviewees. She mentioned that culture-related topics were not addressed in her class in the U.S. However, she commented that if she teaches English culture, it will have several benefits like facilitating communication with people from different countries, avoiding culturally embarrassing experiences with others, and establishing a good social relationship. As such, the interviewees tried to increase their awareness of other cultures including English culture by learning and teaching diverse cultures.

Real-world Learning Factors

Another culture learning factor mentioned by the interviewees was related to their experiences in the real world as opposed to in school: first-hand experiences and second-hand experiences, which were noted by six interviewees respectively. Because not everyone can have a chance to have a real cultural experience in another country, the interviewees pointed out that second-hand experiences can be another way to learn other cultures.

First-hand Experiences. The interviewees' in-person cultural experiences varied as follows: learning some cultural aspects of America, culture shock, authentic meanings of English expressions, and understanding cultural diversity. All six interviewees agreed that their first-hand experiences played a crucial role in learning other cultures.

Excerpt 27

Bumping into the real culture is the fastest and most effective way to understand other culture. ... When I came to Minnesota first, I could experience 'Minnesota Nice' and learn about this culture from a native-speaking friend. Also, I wasn't familiar with an American culture to say hello to other people even though they don't know each other. I learned Americans are open and friendly. Compared to America, people in Korea say hello to only people they know. It was more memorable by experiencing a culture different from my own culture.

(Interviewee D, Korean Female, October 9, 2020)

Interviewee D strongly believed the importance of first-hand experiences in learning other cultures through her direct experiences in the U.S. She mentioned that while she lived in the U.S., she was able to figure out that openness, directness, and individualism known as characteristics of Americans, which she had learned indirectly through the media in Korea, were quite true.

Excerpt 28

I would say my firsthand experience. I remember the time when I hung out with my friends at a bar in the U.S. There were so many people. They were totally different from Chinese. They looked super enthusiastic. They looked so happy when they talked with everyone. One of my American friends told me most of American people come to the bar, know each other, and spend the night together. Though it is pretty normal in the U.S., I was shocked at the time. (Interviewee I, Chinese Female, October 23, 2020)

Like Interviewee D, Interviewee I mentioned that she could see with her own eyes what she had learned about American cultures from the book while she lived in the U.S. She felt shocked because it was her first time to experience this in person even though she had already learned that American people are open-minded from the book.

Excerpt 29

When I hang out with my Chinese friends, we always have a difficult time saying, "It is time to go home." while gathering. We always wait until another person says, "let's go home". Even if I have something to do, I mind saying that "I need to leave." because I am afraid of the host's feeling (making the host feel uncomfortable). For example, I went to my friend's home and had dinner with other friends including an American friend. After we had some fun time for a while, my American friend just directly said that "I need to go because I have other things to do". This was another cultural difference. (Interviewee A, Chinese Female, October 7, 2020)

Interviewee A answered that she learned Americans' straightforwardness while she hung out with her native English-speaking friend in the U.S. This experience helped her adjust herself to an American culture, directness. When it was hard for her to understand what others said in English, she tried to ask to others directly like "What do you mean?"

Excerpt 30

I first came to the U.S. two years ago in January 2019. There is a typical conversation when people are passing by. They say, "Hey, how are you? Are you good?" So, I thought I should continue talking. But they don't really want to

know about my day. They just say hi. However, in my culture, if somebody asked us, “Hey, how are you?”, you keep talking. I realized this because I kept talking in the first interaction with an American. The person said to me “Okay, I have to go.” Somebody explained to me that it wasn't American who said “How are you?” like people in El Salvador. It was a cultural difference. It shocked me a little bit as a new culture. But that was good. (Interviewee H, Salvadoran Male, October 15, 2020)

Interviewee A's a real-life experience in the U.S. helped him learn an authentic meaning of the common English greeting, “How are you?” He was able to understand what this English expression really means through his first-hand experience in the U.S. Even though it was confusing at first because the same greeting expression is used as a different meaning in his home country, he was happy to learn something different from his culture.

Excerpt 31

It is very easy to misread background heritage. I sometimes assume that someone is from specific area, but it might not be. I asked other people where they are from, expecting that they are from Asia, Latin America, or other countries. However, they actually were from the U.S. because they were born or raised in America. Since diverse people live in America, I have learned that I should not assume that people are from specific areas. (Interviewee E, Salvadoran Male, October 12, 2020)

Interviewee E understood cultural diversity and tried not to misread other's background heritage based on his experiences in the U.S. He was able to realize diverse ethnic groups are

in the U.S. His in-person experiences helped him avoid assumptions about people's country of origin. In this way, first-hand experiences in the U.S. had a great impact on the interviewees' understanding of other cultures. In other words, real-life experiences in a target culture can be a huge help for language learners.

Second-hand Experiences. Second-hand experiences were mentioned as many as first-hand experiences were by the participants in learning cultures. This means that we cannot help considering the importance of indirect experiences in learning other cultures. The most mentioned tool of helping them experience cultures indirectly was the media such as TV shows, movies, and YouTube.

Excerpt 32

I believe the media gives me many opportunities to know about American culture. I enjoy watching YouTube videos discussing some Koreans' life in America or American life in general. They introduce not only physical, tangible, or visible cultures such as food or costumes people have or wear on special holidays, but also mental, invisible cultures such as manners or courtesy.

(Interviewee D, Korean Female, October 9, 2020)

Among six interviewees who regarded second-hand experiences as another culture learning factor, five interviewees cited the media as an example of indirect experiences of their cultural learning including Interviewee D. She answered that the media such as TV shows, movies, and YouTube videos had influenced her cultural learning consciously and unconsciously. She mentioned that she watched them in order to learn English as well as English culture. Similarly, Interviewee B paid attention to how the media helped her

understand English culture and adapt herself to the life in the U.S. She mentioned that she was able to get used to English expressions used in daily life as well as learn cultural differences between America and her home country, Korea. Though some parts of their learning of culture from the media such as food, attire, and holidays were relevant to cultural tokenism, they were able to obtain detailed cultural information through the media. Learning cultures through the media was a great help for them to learn English culture because there was a limit to learning another culture in their home country.

Excerpt 33

I would say paying attention to what happens around you is important. I used to just observe how native and non-native speakers communicate with one another. If you are in an English-speaking country, just being observant is an easy way to perceive English culture because you can see interactions with native speakers wherever you go in English speaking countries. There are lots of opportunities for you to pick up cultural learning outside of the classroom. (Interviewee G, Ethiopian Female, October 14, 2020)

The interviewees selected observation and books as other factors which affected their cultural learning as well. For example, Interviewee G gave her opinion about how helpful just watching what happened around her was. She suggested paying attention to interactions with people in English-speaking countries because she had opportunities to identify how Americans interact with others in their daily life outside classroom. Two interviewees, Interviewee F and D, commented that books were also helpful for them to learn English culture. Interviewee F

noted that she focused more on some chapters of books addressing cultural etiquette which is different from country to country.

Interviewees learned and understood English culture through real-world learning factors such as direct and indirect cultural experiences as well as educational factors such as learning culture in school and in their teaching practice. These diverse experiences helped the interviewees to increase their intercultural awareness and have an open mind to various cultures including English cultures.

NNESTs' Views toward Culture Learning Factors

To investigate more about the influence of culture learning factors, the questions were asked about how culture learning factors helped to learn English culture, how they affected the interactions with people from other countries, and how they changed the interviewees' views of previous embarrassing experiences. The interviewees mostly showed positive views to each factor while some of them had negative views to culture learning in school.

Table 5*Views toward Culture Learning Factors*

Category	Subcategory	Coding	Frequency of Responses	
Culture Learning Factors	Educational Factors	(1) Positive views	8	
		- Learning English culture	4	
		Culture learning in school	- Broadening cultural understanding	4
		(2) Negative views	3	
		- Differences between school learning and real experiences		
		(1) Positive views	9	
	Real-world Learning Factors	Culture learning while teaching	- Another learning process	7
			- Looking back on home culture	2
			- Learning English culture	6
		First-hand experiences	(1) Positive views	6
			- Learning English culture	3
			- Being open-minded	3
Second-hand experiences	(1) Positive views	9		
	- Understanding cultural differences	4		
	- Learning English as well as culture	6		

Views toward Educational Factors

Regarding educational factors, the participants shared various opinions based on their experiences of learning and teaching culture. Six interviewees showed positive views to culture

learning in school while three interviewees had negative views to that. Six interviewees mentioned that they were able to learn English culture and expand their understanding of various cultures through their culture learning in school. The other three interviewees cited the differences between textbook learning and real-life experiences as a reason of their pessimistic views of culture learning in school.

Positive Views Toward Culture Learning in School. The participants' positive views toward culture learning in school can be categorized in two subsections: learning American culture and broadening understanding of other cultures. Even though their learning from school was not in-person experiences, the participants thought highly of having a chance to encounter other cultures.

Learning English Culture. Two interviewees were able to learn English culture through culture courses. They mentioned some factors which facilitated their learning of cultures: the teacher, the classmates, and the classroom activities. With the combination of each factor, culture learning in school could lead the interviewees to understand some parts of American cultures successfully.

Excerpt 34

My (high school) teacher was an American native speaker. She brought a lot of experiences to teach us about how things work in America. Her personal experiences really helped me understand English-speaking culture too. The classmates in my class were from different cultures, which was also helpful for me to learn even other cultures. I found out a lot of similarities between my culture and another culture. I compared my own culture to another culture too. I

could have a chance to talk about each other's culture with my friends, which helped us understand various cultures including American culture. (Interviewee G, Ethiopian Female, October 14, 2020)

Interviewee G mentioned that she was able to learn diverse cultures including American culture through the culture class in her high school. Second-hand experiences provided by her teacher were helpful for her to understand American culture. She added that role-playing and authentic discussions helped her understand how different verbal and nonverbal communications are between American and people from another culture.

Excerpt 35

Though not every single story was based on cultural backgrounds and historical events, some of them were. This (storytelling) activity gave me the opportunity to listen to Afro Americans' experience in Tennessee and how they were in cotton plantations in old days. It allows me to deepen my understanding on Afro Americans' lives, everything they went through the segregation, and how everybody is equal but (was) different a couple of decades ago. (Interviewee E, Salvadoran Male, October 12, 2020)

Interviewee E learned Afro-American culture through *American Literature* in his undergraduate studies in the U.S. He had never studied about Afro-American culture before because there were no African slaves in El Salvador. He also pointed out how important understanding of the diversity of American culture is, which means each American has his/her own family or town culture because not all Americans are from the same state. Additionally, he had a chance to enjoy musical culture of Nashville, Knoxville, and other surrounding areas as

he studied his bachelor's degree in Tennessee, the U.S. He was able to enrich his understanding of American cultures through the class.

Broaden Cultural Understanding. Four interviewees answered that they were able to broaden their cultural understanding while they took the course related to other cultures. They could apply what they learned such as some concepts in a certain culture to their daily life and their teaching practice. The courses influenced how the interviewees behaved when they faced another culture: they became more open-minded, acceptable, and respectful toward other cultures.

Excerpt 36

People from Latin America are very touching people in the sense that we are very close to each other. When we see a friend, we just hug him or her. If it is a girl, just kiss her once on the cheek and that is the way of interacting. With a man, we fist bump or just punching each other as a way of saying hi. ...

However, Americans are not. They have their own bubble, which is the famous concept of having their own personal bubble. So, in classes that have the cultural component, Americans mentioned their interaction is different from Latin people. By knowing about this little difference, I was able to back off my interaction (with Americans). (Interviewee E, Salvadoran Male, October 12, 2020)

Interviewee E mentioned that the course, *American Literature*, was helpful to widen his understanding of other cultures. His learning of the cultural concept, 'personal bubble', led him

to pay more attention to the interlocutor's culture whenever he interacted with people from another culture.

Excerpt 37

Having representatives of every culture helps in discussion activities. ... For example, I could compare how the public-school system is different from my country and Korea. Koreans study a lot harder than people in El Salvador do. In El Salvador, I didn't even use to go to school because I wasn't forced to go. ... However, in Korea, skipping a class or missing something (assignments) seems like the end of the world. I have a friend who is from Ethiopia. She also told us about the educational system in her country. She compared it to the one in the U.S., which is so different. Hearing what it feels like to study English in other countries reopened my perspective about it. I learned a lot. Not a lot about content or English but about culture and perspectives. (Interviewee H, Salvadoran Male, October 15, 2020)

Interviewee H answered that he could open his perspective on diverse cultures thanks to the course, *ESL and Culture* he took in the U.S. The classmates had a chance to share their opinions and experiences with others as a representative of their own culture through discussions related to certain cultural topics such as educational system and nonverbal communications. Another participant, Interviewee A who also took the same class, *ESL and Culture*, mentioned that the course opened her view of cultural diversity and helped her teach English to international students. For instance, learning of Islamic culture through the course

made her avoid putting female students from Islamic countries and other male students in the same group when they worked in groups.

Excerpt 38

What I learned in this class (ESL Class) was that it is okay to have cultural misunderstandings. It is okay not to know how things work in a new country because that is how it is supposed to be when you come to a new country. ... Taking the culture class made me feel like it is okay that I experience communication difficulty. Moreover, understanding another culture made me reassure that I will learn about new things over time. It is also okay to have negative experiences because that is how we are going to learn. (Interviewee G, Ethiopian Female, October 14, 2020)

Interviewee G noted that *ESL class* she took in her high school helped her recognize cultural misunderstandings and more receptive to culture-related embarrassing experiences, which are common to people who encounter different cultures. She could feel more comfortable when she interacted with people from diverse cultures once she understood that everyone is new to another culture.

Negative Views Toward Culture Learning in School. Three interviewees showed negative views to textbook-based culture learning in school. They pointed out the differences between culture learning in school and from their real life.

Excerpt 39

Textbooks may be able to teach us how to speak one language, but to use it and to use it correctly in real conversations, there are much more to learn besides textbooks. (Interviewee A, Chinese Female, October 7, 2020)

Interviewee A focused on limitations of learning from textbook. Her major concern was how language use was different in daily life, which cause some misunderstandings in communication with people from other cultures. In the same vein, Interviewee B answered that her culture learning in Korea was not much helpful because of the same reason as Interviewee A mentioned. She added that what she had learned was about few topics such as food and holidays, which only give learners something to talk to with native English speakers. Likewise, Interviewee I learned little about English cultures from her school learning in China because the class addressed non-specific and too general aspects of English culture. She said that it was easy to forget what she learned. However, the other six interviewees showed similar positive views toward culture learning in school, saying that although it was hard to experience cultures directly in school, their culture learning in school was somewhat effective.

Positive Views Toward Culture Learning while Teaching. All interviewees provided positive views toward culture learning while teaching although there were some differences in their opinions. Six interviewees agreed that their experiences of teaching other cultures were another culture learning process. Other two interviewees mentioned that they could have a chance to look back on their home culture while they taught English culture to their students. Some of the interviewees answered that they learned English culture through their culture teaching experiences as well.

Another Learning Process. Six participants pointed out that teaching is learning. They were able to learn new cultural aspects which they had not known before while they prepared their class. It was helpful for them to search information related to English cultures to create discussion questions or presentation topics. They also had a chance to review their previous experiences in other cultures or to learn new cultural information from their students, which suggests preparing class to teach culture can help not only students but also teachers improve their level of ICC.

Excerpt 40

Every single class, I definitely learn something new regarding either language expressions or cultural aspects. I actually learn a lot about California through this class. Whenever my students research in something related to culture, there are some aspects I didn't know. I can learn from my students' presentation because learning is a horizontal process, not a vertical process in that I learn from my students. (Interviewee E, Salvadoran Male, October 12, 2020)

Interviewee E regarded his culture teaching experiences as a culture learning process. He also focused on the importance of a culture presentation activity in his class because the students were able to learn about new aspects of American culture like the Statue of the Liberty and other cultural topics, which made the students more confident in English culture as well as English.

Excerpt 41

As for citation, international students thought it would be okay to mention only author's name. However, in the United States, plagiarism is a big issue, so it is a

must to teach international students who are pursuing academic career. Since the APA citation style was new for them, it was difficult for me to teach the APA style to international students in detail and they had also hard time understanding strict standards for citation. (Interviewee D, Korean Female, October 9, 2020)

Interviewee D had the idea that her culture teaching was another learning opportunity like Interviewee E. She was able to learn the APA citation by referring to various websites which address how to make citations in detail and browsing several articles in order to teach it to her students because she was not familiar with the APA citation. Interviewee C, H, F, and I added weight to this perspective, citing that they could review cultural knowledge they had already knew and obtain new cultural information by preparing their class such as reading culture-related texts and organizing discussion questions. For example, they searched YouTube videos introducing cultural differences between their home country and America such as nonverbal communications, leisure activities depending on seasons, and educational systems. In this process, they recalled their cultural experiences in the U.S. and acquired new cultural knowledge which they had not known before. Furthermore, Interviewee I, who have not taught culture before, also gave the same reason as the other interviewees: culture teaching is a type of learning process. Culture teaching would be helpful for her as well as learners if she teaches English culture to students.

Looking Back on Home Culture. Two interviewees reported that their experiences of teaching cultures gave them a chance to reflect on their home culture. By teaching English

culture to the students, they could compare their home culture with TC (the U.S.) and understand the significance of one's home culture.

Excerpt 42

It helped me learn more about American culture and look back on my own culture even though I have been here (the U.S.) for a long time and known about American culture. For example, I remember one lesson related to Hollywood movies. Though Hollywood movies are a good source for students to learn American culture, it might have an opposite aspect because students may neglect their own culture. It is easy for international students to be fascinate by American culture like movies and music and to forget about their own culture. So, whenever I prepare my lesson related to American culture, I can learn more about American culture but, at the same time, I try to learn about my own culture too. (Interviewee G, Ethiopian Female, October 14, 2020)

Interviewee G showed a broadened view to go beyond the perspective of English culture through her culture teaching experiences in the U.S. and to look back on her home culture. She commented that she always emphasizes the importance of home culture when she teaches English cultures to her students because she understood confusion of cultural identity which students from another culture may experience while they adapt themselves to English cultures. Interviewee E shared a similar view of culture teaching experiences as Interviewee G mentioned. He commented that whenever he went back to El Salvador, he felt everything so different. Thanks to his experiences of teaching other cultures, he paid more attention to

Americanization of El Salvador like using dollars as currency and using more English words such as ‘car washing’ and ‘Burger King’ instead of Spanish.

Learning English Culture. Three interviewees reported that their culture teaching experiences helped them learn English cultures as well. They could learn authentic meanings of certain English expressions, which shows that the relationship of language and culture as well.

Excerpt 43

I would say so because some of the texts discuss the differences about some expressions. For example, if people say “Hi, how are you?” in Brazil, that means they really want to know how the interlocutor is doing. However, “How are you?” means just a greeting for people in the USA. It helped me understand especially how some expressions work and what they really mean in interactions. (Interviewee C, Brazilian Male, October 9, 2020)

An example Interviewee C provided was to learn meaning differences of a greeting “How are you?” in between Brazil and the U.S. through the textbook which he used in order to teach English to his students in Brazil. Similarly, Interviewee B was able to learn some English expressions and cultural knowledge related to English cultures while teaching English in Korea. However, the class she had taught mainly focused on phonics because the learners were from kindergarten to 1st grade.

The participants’ overall views toward educational factors of culture learning were positive. They showed the understanding of cultural diversity by recognizing that both learning and teaching culture were included in a learning process. Moreover, some limitations of culture

learning in school the interviewees shared provide an opportunity to consider directions in which teachers should pursue when they teach various cultures to learners.

Views toward Real-world Learning Factors

The participants who mentioned first-hand and/or second-hand experiences as a factor of learning culture were all favorable to real-world learning factors.

Positive Views toward First-hand Experiences. Six interviewees agreed that direct experiences of learning other cultures were effective in their culture learning. Three of them pointed out their real-life experiences in other countries were helpful to learn other cultures and the other three mentioned that they were able to be more open-minded than before thanks to in-person cultural experiences.

Learning English Culture. Three interviewees mentioned that their experiences were hard to forget and valuable because they witnessed and experienced other cultures in person. They highlighted the importance of their first-hand experiences in learning English culture. They were able to identify whether some cultural traits they had learned indirectly were actually true or not.

Excerpt 44

First-hand experience had the greatest impact on (my) understanding of English culture. (Interviewee D, Korean Female, October 9, 2020)

Interviewee D noted that her life in the U.S. was an example of how crucial first-hand experiences are in learning English culture. For example, she felt inclined to accept people's requests or invitations to avoid offending them in Korea. However, after seeing her American friends freely express their opinions in the U.S., she stopped feeling the same cultural pressure.

She mentioned the example of declining invitations to social gatherings when she was tired or in a bad mood. Similarly, Interviewee F shared her experiences of learning about the small-talk culture of English-speaking countries through her personal experiences. She felt exhilaration to greet and chat with by-passing acquaintances in New Zealand and the U.S.

Excerpt 45

Before I came to the USA, I heard about American people are very straightforward. They talk directly. In contrast, Chinese people talk more indirectly. I always perceive American people more direct and straightforward. However, I read the feedback from my American professors. I found the feedback was not that direct. They always say, "I like this part in your assignment but ...". Teaching method is also similar to this. They encouraged me first and then pointed out some errors. I could realize that Americans also are not too direct from my experiences. (Interviewee A, Chinese Female, October 7, 2020)

Interviewee A had an opportunity to change her stereotypes about Americans while living in the U.S. She used to think Americans are all blunt. However, she realized it is hard to generalize that American people are straightforward based on native-speaking professors' roundabout feedback on her work and their teaching methods. She laid emphasis on the fact that a few cases she had experienced could not represent American culture as a whole.

Being Open-minded. Being open-minded was another reason why three participants are in favor of learning culture through in-person experiences. The participants reported that their experiences in other countries led them to understand cultural diversity. In particular, they

stopped judging and evaluating other cultures based on their home culture and realized all cultures are valuable in themselves.

Excerpt 46

I (could) open my mind a lot more. ... Now, I am a lot eager to accept anything.

I know that cultures are different, customs are different, and the way people interact is different. It is always nice to learn. I am more excited about learning about new things. (Interviewee H, Salvadoran Male, October 15, 2020)

Interviewee H described his experiences in the U.S. as a valuable asset in all aspects of his life including personality and teaching style. His first-hand experiences in the U.S. helped him understand that people need to understand others and that people should be careful when interacting with others from different cultural backgrounds.

Excerpt 47

When I came to the U.S. first, I had some international friends. One of them used to say, "That is stupid." whenever she saw something different to her. I actually learned cultural differences sometime(s) seem to be weird or even stupid to others. However, it doesn't mean the differences are bad. It allows me to accept cultural differences and I have no right to judge other cultures. In the sense of respecting, cultural differences helped me a lot broaden my understanding of cultural features. (Interviewee E, Salvadoran Male, October 12, 2020)

Interviewee E has lived in the U.S. for three years and realized that cultural diversity is natural and cannot be judged right or wrong. Interviewee C has also been open-minded to

people who have a different background. For instance, he used to generalize that all Americans would be rude based on his experiences of some Americans who ignored him. However, now he understood that even people from the same culture are not same instead of being too extreme such as “All Americans are rude or impolite.” These interviewees became open minded through their experiences of various cultures and showed respect for cultural diversity.

Positive Views toward Second-hand Experiences. Six interviewees mentioned that indirect experiences, regardless of their major or minor influences, were also clearly conducive to learning other cultures. Two aspects were addressed by the interviewees: understanding cultural differences and learning English as well as culture.

Understanding Cultural Differences. Three interviewees answered that their indirect experiences of other cultures through the media helped them understand cultural differences between their home culture and English culture. Most of their learning through the media was based on YouTube. The interviewees were able to learn useful cultural aspects related to real-life, which were hard to learn in school.

Excerpt 48

Through social network services, YouTube videos, blogs, articles, and cartoons, I was exposed to various foreign cultures. Also, I was able to learn the characteristics of other cultures through the Internet searches. (Interviewee F, Korean Female, October 13, 2020)

Interviewee F came across English cultures through YouTube videos. The videos she referenced to were of a YouTuber, *Teacher Oliver*, who mainly deals with English and cultural differences between Korea and the U.S. His YouTube channel helped her learn some behaviors

which should be avoided in American restaurants and what should be avoided in American table manners. She also remembered that some behaviors Koreans unconsciously do seem to be strange to Americans through another YouTube account, *Aran TV*. Likewise, Interviewee D recommended several YouTube channels which were useful for learning English cultures: *Teacher Oliver*, *Aran TV*, and *Summer in New York*. She also learned racial discriminations and current issues in the U.S. through these YouTube videos. Like these interviewees, Interviewee I answered that she enjoyed American TV show, *The Daily Show with Trevor Noah*. She learned that people in the U.S. have freedom of speech from the show, which is different from China. She was also able to get closer with her American friends with talking about this show.

Learning English as Well as Culture. The second-hand experiences of four interviewees contributed to learning English as well as learning culture positively. The main purpose of their culture learning was closely related to learning a language, English. Their indirect experiences through the media were able to help them understand cultural differences and learn English such as some local idioms and expressions which might be hard to encounter in their home culture.

Excerpt 49

Through watching (American) TV shows and movies, I could get a lot of learning experiences. For example, I learned a lot of (English) multi-unit words and idioms. When I watch them, there is no pressure for me to talk. Also, I could watch the shows with subtitles, which make me practice listening and reading. I could get more confidence in English with the shows and movies. (Interviewee G, Ethiopian Female, October 14, 2020)

Interviewee G noted that her indirect experiences through American TV shows and movies were a great help for learning English as well as culture. She experienced American culture by watching *Friends*, *The Hunger Games*, and so on. Other interviewees commented that, in the same vein as Interviewee G, learning culture through the media is also helpful for language learning. An example Interviewee B added was American TV shows, *Friends* and *Modern Family*, which helped her learn appropriate English expressions depending on situations and how various types of family are in the U.S. Interviewee D, who watched YouTube channels a lot for the purpose of learning culture and English such as *Aran TV* and *Teacher Oliver*, learned awkward English expressions which nonnative English speakers commonly use. Interviewee F also remembered that a phrase “as soon as possible” may sound rude in some cases in the U.S. through the YouTube channel, *Aran TV*.

The interviewees appeared to understand a strong connection between language and culture and made the best use of this in their learning of other cultures. In addition, some participants, who preferred to experience cultures directly, benefited from their indirect experiences such as broadening their understanding of cultural diversity and having a chance to encounter a variety of cultures.

Chapter V: Discussion and Conclusion

This study aimed to investigate unique intercultural experiences NNESTs had and factors which influenced their perceptions to other cultures. Compared to existing quantitative studies on ICC, this study explored how NNESTs recognized their own experiences in diverse cultures by interviewing the interviewees in depth. The interview consisted of two sections: 1) intercultural experiences in the interviewee's home country and other countries and 2) experiences of learning culture in school and through teaching practice. The overall findings showed that the interviewees reflected on what they had experienced in home culture and other cultures, provided the causes of their intercultural experiences clearly, and understood how their experiences of learning and teaching culture had influenced their intercultural awareness.

The intercultural experiences the participants had shared were separated into two types: positive or embarrassing experiences. Both experiences were primarily related to language (English) and culture regardless of whether the participants had lived in English-speaking or non-English speaking countries. This finding supports the importance of a strong relationship between language and culture in foreign language education (Bennett, 1993a, 1993b; Bonvillain, 2000). English was mentioned as one of the causes of both positive and embarrassing experiences by the interviewees. In the positive experiences, English was considered as a bridge which tied the interviewees to people from different backgrounds together by making communication possible between them. At the same time, in the embarrassing experiences, diverse forms of English were regarded as a barrier to hinder the interviewees from communicating with others from another country.

Regarding culture, cultural sharing experiences had a positive effect on the interviewees' intercultural experiences. Sharing the interviewees' home culture with other people encouraged them to recognize cultural differences and accept other cultures, which are crucial factors consisting of ICC (Byram & Fleming, 1998). On the other hand, cultural differences were the cause of some embarrassing experiences. The interviewees were able to realize cultural differences between their home culture and another culture, showed optimistic views toward their awkward experiences, and tried their best to reduce cultural misunderstandings between the two cultures. According to Bennett's DMIS (1993a), the informants are in the adaptation stage among ethnorelative stages. The interviewees were aware of cultural differences and viewed another culture by putting themselves in the position of people in that culture, which are characteristics of people in the adaptation stage (Bennett, 1993a). Additionally, the informants showed their confidence to learn new cultural aspects and interact with people from diverse cultures. The results related to NNESTs' intercultural experiences are in line with Kwon's study (2015) in that the interviewees in this study were open-minded to other cultures and willing to learn various cultures as the participants in Kwon's study did.

The participants' culture learning factors can be divided into two categories: educational factors and real-world learning factors. Regarding educational factors, most of their experiences of learning and teaching culture were based on cultural tokenism, which instills cultural stereotypes in the interviewees by only focusing on limited parts of a culture such as food, holidays, and traditional attire. Though some of their learning other cultures were tokenistic, the interviewees showed positive views to the educational factors because it is

impossible to experience all other cultures in-person. Culture learning in school and from their teaching experiences led the interviewees to recognize and understand cultural diversity. Moreover, the interviewees had an opportunity to reflect on their home culture while they taught English culture to their learners, which is an essential process to enhance their level of ICC (Fantini, 2009).

With regards to culture learning in real life, the relationship between the two factors, first-hand and second-hand experiences, was complementary. The participants were able to bump into genuine cultures while living in another country such as learning authentic meanings of some English expressions, understanding certain characteristics of local people, and encountering multicultural society. These direct experiences were beyond textbook-based tokenistic culture learning. Moreover, in-person experiences were considered as a great help by the participants because they could identify whether what they had learned about cultures indirectly was true or not. When the interviewees were not able to visit other countries, their second-hand experiences such as the media (TV shows, movies, and YouTube videos), books, and observation played a major role as a medium to learn various cultures. These indirect ways of learning other cultures recommended by the interviewees can be an answer to teach other cultures in class to foster students' ICC. In particular, YouTube videos like introducing new cultures and comparing one culture with another culture were pointed out to enhance the interviewee's culture learning because TV shows and movies still include some tokenistic information. The results also showed that real-world experiences of other cultures benefited both culture and language learning, which supports the necessity of culture learning in foreign language learning (Bennett, 1993a, 1993b; Bonvillain, 2000).

It is concluded that NNESTs' rich and practical experiences of diverse cultures through their direct and indirect experiences had a great impact on developing their ICC. The interviewees pointed out the importance of their first-hand experiences in learning other cultures. Thus, the key to enhance learners' level of ICC is how to provide more authentic first- and second-hand experiences to bridge the gap between in and outside of the class. For example, scenario-based tasks can be a useful tool, which can be done through international zoom conferences between learners from diverse cultures. Based on embarrassing experiences anyone encountering other cultures might have just like the interviewees had, learners should think what they should do in each situation. Their simulations can be regarded as first-hand experiences because they can directly communicate with people from other cultures in authentic contexts even though the conferences are not face-to-face. Additionally, other ways the interviewees recommended can be used to develop learners' level of ICC. Through the media, especially YouTube videos, learners can get some cultural information about cultural comparison between two cultures and cultural etiquette, which might be hard to learn in school. The ways suggested above can help teachers and learners develop their ICC, which is an ultimate goal of foreign language teaching.

This qualitative study shed light on investigating NNESTs' perceptions of ICC in-depth. However, there are some limitations in this study. First, it is hard to generalize the results since the number of the interviewees was few to represent the population. Second, it is possible that there is a gap between what the participants mentioned in the interview and what they actually behaved in society as an individual and in the classroom as a teacher because the results depended solely on the participants' subjective responses during the interviews. Third, it is hard

to avoid critic of elitism because the interviewees are in master programs in the U.S. and South Korea. The results might be different depending on participants' educational level. Thus, further studies are recommended through a combination of qualitative methods (interviews and classroom observations) and quantitative methods (surveys) with a large number of participants whose educational backgrounds are various.

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Appendix A: Background Information Survey

Your Name: _____

Please check or answer the following questions.

1) Gender
(a) Male (b) Female
2) Age
(a) 18-25 (b) 26-30 (c) 31-35 (d) 36-40 (e) 41-45 (f) 46 and over
3) The country where you are from

4) Highest degree
(a) Bachelor (b) Master (c) Ph.D. (d) Other (_____)
5) Years of learning English
(a) 1-4 (b) 5-8 (c) 9-12 (d) 13-16 (e) 17-20 (f) 21 and over
6) Years of teaching English
(a) 1-3 (b) 4-6 (c) 7-9 (d) 10-12 (e) 13-15 (f) 16 and over
7) <u>Check</u> the exam and <u>write</u> the highest score (or level) you got if you have taken an authorized English test.
<input type="checkbox"/> TOEFL / <input type="checkbox"/> TOEIC / <input type="checkbox"/> TEPS <input type="checkbox"/> IELTS / <input type="checkbox"/> Etc. () ⇒ Highest Score (Level) _____

(See the next page)

8) Overseas experiences (If it is necessary, you can add another row.)

No.	Name of the country	Length of time	Purpose (e.g., study, travel work...)
1.			
2.			
3.			
4.			
5.			
6.			

9) English Teaching Experiences (If it is necessary, you can add another row.)

No.	Name of the country	Overall information about the course (Course name, lesson hour, etc.)	Length of time	Students' Grade (e.g. K-6)
1.				
2.				
3.				
4.				
5.				

Appendix B: Interview Questions

1. Could you describe a time when you met someone from another country while you were in English-speaking countries? (e.g. America, UK, Australia, Canada, New Zealand, Singapore, Malaysia, the Philippines, India ...)
 - 1) Describe a time when you had a positive interaction with someone in English-speaking country while using English.
 - (1) What do you think caused this to happen?
 - (1-2) (Later) did you change your view of what happened in this interaction?
 - 2) Describe a time when you had a negative/embarrassing interaction with someone in English-speaking country while using English.
 - (1) What do you think caused this to happen?
 - (1-2) (Later) did you change your view of what happened in this interaction?
 - 3) Could you recall any other interesting interaction with someone in English-speaking country while using English?
 - (1) What do you think caused this to happen?
 - (1-2) (Later) did you change your view of what happened in this interaction?
2. Could you describe a time when you met someone from another country while you were in non-English speaking countries?
 - 1) Describe a time when you had a positive interaction with someone in non-English speaking country while using English.
 - (1) What do you think caused this to happen?
 - (1-2) (Later) did you change your view of what happened in this interaction?
 - 2) Describe a time when you had a negative/embarrassing interaction with someone in non-English speaking country while using English.
 - (1) What do you think caused this to happen?
 - (1-2) (Later) did you change your view of what happened in this interaction?
 - 3) Could you recall any other interesting interaction with someone in non-English speaking country while using English?
 - (1) What do you think caused this to happen?
 - (1-2) (Later) did you change your view of what happened in this interaction?
3. Could you describe a time when you met someone from another country while living in your home country?
 - 1) Describe a time when you had a positive interaction with someone from another country in your home country while using English.
 - (1) What do you think caused this to happen?
 - (1-2) (Later) did you change your view of what happened in this interaction?
 - 2) Describe a time when you had a negative/embarrassing interaction with someone from another country in your home country while using English.
 - (1) What do you think caused this to happen?
 - (1-2) (Later) did you change your view of what happened in this interaction?
 - 3) Could you recall any other interesting interaction with someone from another country in your home country while using English?

- (1) What do you think caused this to happen?
- (1-2) (Later) did you change your view of what happened in this interaction?
4. Have you ever taken courses related to English-speaking culture?
 - 1) If yes, what was the course title?
 - (1) When did you take the course? (undergraduate, graduate)
 - (2) How would you describe the course routine?
 - (3) What was the content of the course? (e.g., which culture focus on)
 - (4) Could you describe some interesting activities during the class?
 - (4-1) Could you describe how these activities help you understand English-speaking culture?
 - (4-2) Could you give some examples of other activities and class materials to help understand English-speaking culture?
 - (5) Could you describe how the course (what you learned) helped you understand English-speaking culture? (positive or negative ...)
 - (5-1) How did your learning help you understand interactions in English with native English speakers? (Can you give some examples?)
 - (5-2) How did your learning help you understand interactions in English with other L2 users of English? (Can you give some examples?)
 - (5-3) How did these courses help you to overcome your previous negative interactions or embarrassment when interacting in English? (Can you give some examples?)
 - 2) (If no) do you think taking courses related to English-speaking culture can help you understand English-speaking culture?
 - (2-1) What do you think are some benefits of taking courses related to English-speaking culture?
 - (2-2) Could you give some examples of class activities and class materials to help understand English-speaking culture?
 - 3) Could you think of other influences that affect your perception on English-speaking culture besides the courses related to English-speaking culture? If possible, give three to five examples. (e.g., media, movie, drama, English speaking friends, relatives living in English-speaking countries ...)
 - (1) How do these influences affect your understanding of English-speaking culture?
 - (1-1) How do these influences help you to understand interactions in English with native English speakers?
 - (1-2) How do these influences help you to understand interactions in English with other L2 users of English?
 - (1-3) Do you think these influences help you to overcome your previous negative interactions or embarrassment when interacting in English?

Appendix C: Adult Informed Consent Form

A Study on Nonnative English-Speaking Teachers' Perceptions on Intercultural Communicative Competence

Primary Investigator: Yoonhee Hwang yoonhee.hwang.2@go.stcloudstate.edu

Faculty Advisor: James Robinson jhrobinson@stcloudstate.edu

Introduction:

An area of research interest is intercultural communicative competence (ICC). Particularly, this study focuses on nonnative English-speaking teachers' perceptions on ICC.

Purpose:

The purpose of this study is to investigate how nonnative English-speaking teachers perceive their ICC based on their intercultural experiences and teaching and learning English culture.

Study Process:

The participants in this study will fill out a survey for their background information. One-on-one interview will last for about an hour and are recorded. There might be a follow-up interview with phone and/or emails if necessary. After all the procedure of the interview are completed, participants will get an email enclosed with the interview script so that they can add their opinion or delete what they want to be omitted in the interview.

Risks:

There are no risks involved in this study.

Benefits:

Your participation by sharing your intercultural experiences will contribute to the field of Teaching English as a Second Language and will allow you to reflect on your intercultural communicative competence.

Confidentiality:

The confidentiality of the script you provide will be maintained. Your personal identity will remain confidential. You will not be identified by your name in any way in any published material. All data will be kept on a secure password protected computer, accessed only by the primary investigator.

Voluntary Participation/ Withdrawal:

Your participation in this study is voluntary. You may decide to withdraw or to withdraw your consent to participate in this study at any time, for any reason, without penalty.

Please Print:

Participant Name

Legal Representative if Applicable

This form asks for your consent to participate in survey and interviews. You will not be penalized for withdrawing your consent at any point during this study.

If you have any questions at any time during this process or would like to withdraw your consent, please contact the primary investigator at yoonhee.hwang.2@go.stcloudstate.edu or the faculty advisor, James Robinson, at jhrobinson@stcloudstate.edu.

Appendix D: IRB Approval



Institutional Review Board (IRB)

720 4th Avenue South AS 210, St. Cloud, MN 56301-4498

Name: Yoonhee Hwang
Email: yoonhee.hwang.2@go.stcloudstate.edu

IRB PROTOCOL DETERMINATION: Exempt Review

Project Title: A Study on Nonnative English-Speaking Teachers' Perception on Intercultural Communicative Competence

Advisor: James Robinson

The Institutional Review Board has reviewed your protocol to conduct research involving human subjects. Your project has been: **APPROVED**

Please note the following important information concerning IRB projects:

- The principal investigator assumes the responsibilities for the protection of participants in this project. Any adverse events must be reported to the IRB as soon as possible (ex. research related injuries, harmful outcomes, significant withdrawal of subject population, etc.).

- For expedited or full board review, the principal investigator must submit a Continuing Review/Final Report form in advance of the expiration date indicated on this letter to report conclusion of the research or request an extension.

- Exempt review only requires the submission of a Continuing Review/Final Report form in advance of the expiration date indicated in this letter if an extension of time is needed.

- Approved consent forms display the official IRB stamp which documents approval and expiration dates. If a renewal is requested and approved, new consent forms will be officially stamped and reflect the new approval and expiration dates.

- The principal investigator must seek approval for any changes to the study (ex. research design, consent process, survey/interview instruments, funding source, etc.). The IRB reserves the right to review the research at any time.

If we can be of further assistance, feel free to contact the IRB at 320-308-4932 or email ResearchNow@stcloudstate.edu and please reference the SCSU IRB number when corresponding.

IRB Chair:

Dr. Benjamin Witts
 Associate Professor- Applied Behavior Analysis
 Department of Community Psychology, Counseling, and Family Therapy

IRB Institutional Official:

Dr. Latha Ramakrishnan
 Interim Associate Provost for Research
 Dean of Graduate Studies

OFFICE USE ONLY

SCSU IRB# 1972 - 2550	Type: Exempt Review	Today's Date: 6/24/2020
1st Year Approval Date: 6/24/2020	2nd Year Approval Date:	3rd Year Approval Date:
1st Year Expiration Date:	2nd Year Expiration Date:	3rd Year Expiration Date:

Appendix E: List of Abbreviations

DMIS	Developmental Model of Intercultural Sensitivity
EFL	English as a Foreign Language
ESL	English as a Second Language
ICC	Intercultural Communicative Competence
L1	First Language
L2	Second Language
NNEST	Nonnative English-Speaking Teacher
TC	Target Culture
TESL	Teaching English as a Second Language