

Another EIL: Teaching English as an Intercultural Language (EiCL)*

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The objective of this paper's investigation is to address what "English as an intercultural language (EiCL)" is and why EiCL needs to be highlighted as a contemporary pedagogic movement of EIL, and then identify what is needed to teach EiCL. This is to claim that EiCL functions to be a contextual factor facilitating success in getting competency/proficiency among the wide variety of Englishes. For this, the paper first delves into the importance of EiCL and some essential features of EiCL. Then it moves on to delineate the core components of EiCL to teach; thus, readers of this article such as the contemporary ELT teachers along with SLA researchers, not to mention ELT examination boards, can benefit.

Keywords: English as an intercultural language (EiCL), English as an international language (EIL), the features of EiCL, the variety of Englishes, the core components of EiCL

1. Introduction

The English language has developed evidently (Kachru & Nelson 2001: 9) into "the most widely taught and read, and spoken language that the world has ever known." In fact, the language is now being used in geographically and historically remote settings from the inner circle native speakers (see Kachru 1985) for conducting businesses, professional discourses, and carrying out everyday conversation, upon which no participation from the native speakers is required. This relentless expansion of the language in diverse sociolinguistic and socio-

* For the term, the present study uses the following abbreviated form, EiCL, which has been also used by Sifakis (2004) and Sifakis and Sougari (2003). The abbreviation is also prevalent in journals related to intercultural communications and relations.

cultural contexts has brought about the cliché of what we have known, English as an international language (EIL).

The term, EIL, however, does not represent a single phenomenon, but has been used in a variety of different contexts by many different scholars to refer to a different entity. By coining the term, English as an International Auxiliary Language, Smith (1983) defines EIL as the one which is used by people of different nations to communicate with one another and is formed of features of Englishes of the outer and the inner circles. Kachru (1985), from his model of World Englishes (WEs), refers to EIL as the use of English across different nations in the traditional sense of EFL countries. McKay (2002) uses EIL to refer to Englishes used in both global and local contexts. Crystal (2003) uses EIL within his term, World Standard Spoken English, to refer to a global English which has developed from the current local Englishes. Like Crystal, Modiano's (1999) term, English as an International Language, represents a global standard for English emerging from both native and non-native circles. Jenkins (2000, 2003, 2006) and Seidlhofer (2001, 2004) propose the term, English as a Lingua Franca, to refer to those Englishes used in the expanding circle. In his conceptualized term, English as a Family of Languages, Canagarajah (2006: 232) equates EIL with the language as "a heterogeneous language with multiple norms and diverse grammars," which comprises of 'all the varieties of Englishes' in the postmodern era.

From the above-mentioned models of English labeled by different terminologies, what is more interesting to know is that they all have shared something fundamental in common. Which are: (1) English is truly global/universal in that the language has become what Canagarajah (2006, *Ibid*) calls, "a heterogeneous language with multiple norms and grammars;" (2) the language holds 'the lingua franca status' in both local and global contexts where the varieties of Englishes in the postmodern world relate to one another rather on a single level (e.g., a sister relationship) than on the three hierarchies as in Kachru's three concentric circle model of English; (3) it is functional (i.e., it is used purely as a tool for communication); (4) it is descriptive (i.e., how it functions today throughout the world, not prescriptive (i.e., how the language should be); and (5) it is multicultural (i.e., speakers of more than one country and culture are 'almost always' involved).

Here, English as an Intercultural Language (EiCL) undergirds all the arguments made above by the recent models of English. However, EiCL poses another important dimension of EIL by questioning the concept of ‘interculturality’ and argues that EIL is truly intercultural. That is the point where EiCL is fairly recently germinated and further challenges to take on a dominant position among the contemporary theoretical/pedagogical assumptions in EIL. This understanding, however, seems not to have been so far successful in the contemporary English teaching arena in South Korea (hereinafter, Korea) in clearly establishing the extent to which the customary boundaries of the discipline have been stretched.

The following section deals with the importance of EiCL as holding the lingua franca status and some essential features of EiCL. This is, in turn, to raise my fellow or prospective EIL teachers/theorists’ awareness of EiCL which is still largely unexplored in Korea and yet essentially beneficial to the contemporary ELT arena.

2. EiCL: Why and What?

2.1. Why is EiCL?

Theoretical efforts on the interdependence of language and culture along with its implication for language (i.e., second language/foreign language) education have been exerted and propelled by a number of different schools of thought (see the Sapir-Whorf hypothesis, semiotic framework, schema theory, cultural literacy, and sociocultural approach).

However, the case is different when it comes down to English. This is mainly because communications in English among NNSs or NSs have already been actualized through the wide variety of Englishes. There exist an affluence of pronunciation, morphology, syntax, and usage and expression that are all situation-specific while communicating among Englishes by its speakers (see Berns 1988, Jenkins 2000, 2003, 2006, K-Y Lee 2010a, 2010b, McKay 2003, Seidlhofer 2001, 2004, Shim 1999). Besides, real-life communications in Englishes are also packed with nonlinguistic features such as symbols, gestures, facial expressions, etc., which are not generally taught in classes (Ellis 1997). Other important nonlinguistic features that play a pivotal role

in the real life NNS-NNS and NNS-NS communication and communication between fluent and less fluent bilinguals also range from people's reason for using the language, their education level and ability in English skills (e.g., pronunciation or syntax), their attitude towards the English language (McKay, 2003), to their preconception about his/her interlocutors' cultural and linguistic identity or social status (Byram 1997, Sifakis 2004).

A theoretical underpinning for EICL begins around the late 70s. Smith (1976) in defining and acquiring 'English as an international language,' argues that learners do not need to 'internalize' the cultural norms of native speakers of the language. And the ownership of an international language becomes 'denationalized,' and the educational goal of learning the language to enable learners/users to communicate their ideas and culture to others. This very idea, calling for a need to denationalize the use of English, has later been more stressed by Kachru (1991, 1992, 1993) - arguing that English as an international language must now be dissociated from the colonial past and not necessarily be associated with 'westernization.' Widdowson (1994) maintains that the time for now comes for users/speakers of all the Englishes to assume an ownership of English, using it for their own specific purposes and modifying it to meet their needs. In a similar manner, Rajagopalan (2004: 111) claims that the English language now "belong[s] to everyone[users] who speaks it, but it is nobody's mother tongue." McKay (2002, 2003) argues that the cultural contents of EIL materials should not be limited to native (the inner circle) English-speaking cultures and calls for the importance of local contexts and cultures which direct the use of their own English.

Recently, this separation of English as an international language from any one culture has been advocated robustly by many other ELT scholars (Alptekin 2002a, Canagarajah 2006, Jenkins 2003, 2006, K-Y Lee 2010a, 2012, Matsuda 2003). To the researchers, EIL is arguably 'EICL;' that is, no particular culture and political system is specified since the ownership of the language has already become denationalized; therefore, no need to internalize the cultural norms/values/beliefs of the native speakers. This process of denationalization of English has given birth to the process of 'renationalization of English' (see Festino 2001) in which cultures and discourses patterns of all varieties of Englishes are equally interchanged/shared in intercourses. That way,

users/speakers of EiCL attain the competence/proficiency of “multi-dialecticism” (see Canagarajah 2006: 230-232), which requires being proficient in at least one variety of English in order to be able to understand different varieties and to be able to accommodate one’s speech to be intelligible to the users/speakers of other varieties of Englishes. For EiCL, the chief objective includes a variety of cultures; in other words, what Alptekin (2002a: 62) argues, “the world itself.” Speakers/users of EiCL, thus, should have necessary knowledge and skills to cope with variability in English and appropriate attitude towards that.

2.2. What is EiCL?

In essence, EiCL is incubated from the following three parametric foundations: (1) English as holding the lingua franca status; (2) English as having its ownership denationalized; and (3) the competence/proficiency of English realized through having multidialecticism.

Based upon the three templates, EiCL is conceptualized as follows:

2.2.1. EiCL is Non-native Speaker/User Central and Situation-specific

EiCL from the paradigm starts to repudiate this very traditional assumption in which language communication is understood primarily as competency since it has always been viewed from interactions between NSs as ‘owners’ of the target language and NNSs as ‘learners’ (i.e., addressor-oriented; so called “utopian view of communicative competence,” see Alptekin 2002a: 59-60); thus, interlocutors’ L1/[socio] cultural identity is naturally suppressed at all times.

On the other hand, language communication in EiCL is not seen as competency from the point of view of the producer/addressor of the message to be communicated, but as ‘comprehensibility’ from ‘receiver/nonnative/user/addressee’s key function’ to be intelligible and comprehensible to their interlocutors (i.e., addressee-oriented; see Jenkins 2000, 2006, K-Y Lee 2012, Safakis 2004). This is because real-life English communication is all about ‘speakers/users or owners’ of Englishes with his/her L1 and [socio]cultural identity not only participating but also being welcome in the interaction all the time.

In EiCL, comprehensibility in all forms of communication is considered to be the key element among people. It is the natural ability of speaker/listener to overcome the problem of speech variability by ac-

commodating (or normalizing in cognitive science) their talk to the linguistic and cultural characteristics inherent in their interlocutors' communicative performance (Giles *et al.* 1991). For successful EICL communication, users/speakers [both NSs and NNSs] manage to overcome comprehensibility problems by sharing the ability to process each other's performance to account for the needs of the specific situation and of one another. Such normalization/accommodation techniques have been a central subject in pragmatics, sociolinguistics, and intercultural communication (Wierzbicka 2003, Wong 2000). Many attempts (Alptekin 2002b, Berns 1988, Jenkins 2000, 2003, 2006, K-Y Lee 2010b, McKay 2003, Seidlhofer 2001, 2004, Shim 1999) to codify the various facets of comprehensible EIL uses that are all situation-specific and nonnative user-dependent, have been made and have become one of the promising/challenging targets of applied English linguistics research.

2.2.2. EICL is Expansive

EICL is expansive because it is nonnative user-dependent and situation-specific. It embraces the comprehensibility of nonnative users/speakers, focusing on the interlocutors' capability to manage all kinds of communicative situations along with their attitudes towards and beliefs about English. As some (e.g., Modiano 1999, Crystal 2003) claim, EICL does not only include a finite set of descriptive or prescriptive varieties of English, but it is more than such linguistic standardizations; that is, it encloses all those aspects that are situation-specific in various circumstances; thus, cannot necessarily be standardized/regularized. It is, thus, argued (Alred *et al.* 2002, Sifakis 2004, Sifakis & Sougari 2003) that EICL is 'expansive' because it includes all those codified varieties of international Englishes which, Sifakis (Ibid: 242) describes, "[are just] a subset¹) of the many more forms that real communication between NNSs can take."

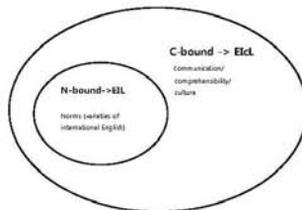
2.2.3. EICL is Intercultural

EICL is literally intercultural. Drawing upon the discipline of ethnography (Corbett 2003), EICL sees that language is one of the major

1) Sifakis (2004: 242) circumscribes 'English as an intercultural language' in a way that comprises of the N-bound varieties of EIL.

instruments by which human beings construct and maintain his/her sense of personal and social identity. It is the means by which we make and break our relationships. It, in turn, is the very essential tool with which we become aware of ourselves as one cultural being and of others equally as other cultural beings. This change in our understanding of what language does leads to a change in the curriculum of language education. In other words, unlike communicative language teaching (CLT) approach in which language is seen as a primary means of exchanging information; thus, the design of communicative activities in classrooms is all the authentic transfer of information, the EiCL curriculum focuses less on tasks/exercises for information exchanges and more on those to explore how we construct a sense of cultural identity, whether that construction occurs in small or larger conversational groups or at national communities. It is very important for students to observe and describe social and cultural groups. By observing and reflecting on the way that other cultures manage their social relationships through language, and comparing the practices of others with their own, students become what Byram (1997) calls ‘intercultural learners/users/speakers.’

EiCL encourages speakers/users to be exposed not only to his/her own culture but to a variety of cultures chiefly because focusing only on one culture leads students (or some teachers) to see only a unified and monolithic culture (Cortazzi & Jin 1999). When speakers of more than one country or culture interact, more than one set of social and cultural assumptions will be in full operation. Risager (1998) stresses that including only one culture in language teaching associated with specific people, a specific language, and normally a specific territory should be replaced by an intercultural approach depending on more complex and expanding target cultures. Alptekin (2002a), as a Turkish ELT professional, reports that there have been many instructional ma-



terials where cultural contents come mainly from the familiar and indigenous features of the local setting (i.e., Turkish culture). He stresses that although those materials can motivate students and enhance their language learning experience, they are not enough in a world where English is taught as an international language whose culture becomes 'the world' itself, not only the home culture. Then, he calls for a new pedagogical model of the "successful bilinguals with intercultural insights" (63) in EICL community. Alptekin contends for both local and global need of intercultural English learners/teachers, as suggested by Kramsch and Sullivan (1996: 211) as that "[they can] be both global and local speakers of English and to feel at home in both international and national cultures."

In a study analyzing 11 Korean EFL high-school conversation textbooks, K-Y Lee (2009) investigates what aspects of culture learning/teaching are included and how they are taught. He finds that all of the textbooks have neglected the teaching of both intercultural aspect of culture learning and the small "c" target-culture learning (i.e., the invisible and deeper aspect of a target culture such as socio-cultural values, norms, and beliefs). Instead, the majority of the textbooks shows a strong preference for the Big "C" target-culture learning (i.e., the visible and memorizable aspect of a target culture), which is mainly from the US, indicating a "hierarchical representation where the US variety among all English-speaking cultures was presented as the supreme source [for Korean high school students]" (92). The author then calls for an immediate inclusion of intercultural aspect of culture learning/teaching to develop intercultural English language competence in designing EFL textbooks.

EICL, thus, in its curriculum puts learners into a position to see cultural contents at the level of both his/her own local and global contexts. Alptekin (2002b), regarding the Turkish ELT textbook, states how irrelevant the cultural content focusing only on inner-circle cultural themes can be in teaching English. On the other hand, he exemplifies how relevant the following cultural content such as - dealing with British politeness or American informality in relation to the Japanese and Turks when doing business in English in IELTS perspective. McKay (2003) also insists on teaching culture in both local and global contexts, so learners recognize that the use of language (e.g., prag-

matic rules) reflected by sociocultural values and norms of an English speech community differ cross-culturally. She reports the advantages of using international culture by emphasizing that texts in which bilingual users of English interact with other speakers of English in cross-cultural encounters for a variety of purposes exemplify the manner in which bilingual users of English are effectively using English to communicate for international purposes. These texts include examples of lexical, grammatical, and phonological variations in the present-day use of English and could also illustrate cross-cultural pragmatics in which bilingual users of English draw on their own rules of appropriateness. These texts, according to McKay, could then provide a basis for students to gain a fuller understanding of how English today serves a great variety of international purposes in a broad range of contexts.

2.2.4. EiCL is Comparative

EiCL is comparative. It is based on learning to notice differences, importantly through self-exploration of difference rather than the teaching of difference. As Robinson-Stuart and Nocoon (1996) claim, no culture in EiCL community stands alone as superior or inferior. There are only differences among cultures. However, speakers/users in EiCL are encouraged actively to seek 'general empathy' toward other cultures and have a 'positive intention' to suspend any judgments and the possibility of cultural differences and see other cultures through the overlapped lens for better and effective communications (Hinkel 2001). It is this 'intercultural stance' (Ware & Kramsch 2005: 203) that "can help their students [speakers/users in EiCL community] develop a decentered perspective that goes beyond comprehending the surface meaning of the words to discovering the logic of their interlocutors' utterances." Being fully aware of the logic underlying language will help learners understand better their own reasoning and the cultural context from which it comes, as well as the others' viewpoints. Thus, users of EiCL become 'intercultural speakers' who will be successful not only in communicating information but in developing a human relationship with people of other languages and cultures.

What comes next is the question of what specific knowledge speakers/users of EiCL have to be equipped to be competent in EiCL. The next section concentrates on what EiCL mainstems are in detail and

how the main components can be actualized through its classrooms.

3. What Should be Taught to be Competent in EICL?

Attempts were made from the 1990's to delineate intercultural main-streams in the dimensions of language use, contextual knowledge, and attitudes. Cormeraie (1998) reports that the development of intercultural language competence needs to concern itself particularly with knowledge, feelings, attitudes, and behaviors. This intercultural main-streams learning (i.e., knowledge, behavior, and attitude) is more adequately schematized with such French term as "*savoirs*" composing Byram and Zarate's (1997) model of intercultural competence. Categoricaly, there are the four mainstreams of *savoirs* (i.e., knowledge, behavioral, attitudinal, and critical awareness aspects):

1. *savoirs*: it is "knowing" or knowledge of culture (both oneself and otherselves), including sociolinguistic competence; awareness of the small "c" aspect of culture such as values, beliefs, meanings (knowledge aspect);
 - 2.1. *savoir comprendre*: it is knowing how to understand via skills to interpret documents from other countries and explain and relate it to one's own culture (behavioral aspect);
 - 2.2. *savoir apprendre/faire*: it is knowing how to learn/to do (or integrate) via skills for discovering new knowledge and for interacting (or integrating the knowledge into interaction) to gain new ability (behavioral aspect);
3. *savoir être*: it is knowing how to be via having equipped with attitudes involved in relativizing the self and valuing the other (i.e., 'ethnorelative attitude') by setting aside ethnocentric attitudes and perceptions (attitudinal aspect);
4. *savoirs' engager*: it is knowing how to commit oneself to the development of critical and political awareness to think about things actively and intelligently rather than just accept them (critical awareness aspect).

Byram (1997) later succinctly outlines the four mainstreams with some details in a concise figure titled, “What ICC [intercultural communicative competence] Requires Learners to Acquire.” The approach has been further elaborated by Clouet (2008), who stresses that intercultural competence is a combination of social and communicative skills to train as follows: (1) empathy, (2) ability to deal with conflict, (3) ability to work collaboratively, (4) flexibility, (5) foreign language awareness, (6) awareness that culture causes different discussion styles, speech speeds, interpretation and thought patterns, (7) techniques for handling interactional difficulties, (8) reflection on one’s own cultural background, and (9) tolerance of ambiguity.

Another significant contribution in the field of intercultural competence is Geert Hofstede’s (2001) research on cultural difference, which sheds light not only on theoretical aspect (especially the knowledge feature) of intercultural language learning/teaching but also on practical application of it. He identifies and validates the two contrasting forces existing within the five independent dimensions of national culture: (1) power distance (large vs. small), (2) collectivism vs. individualism, (3) femininity vs. masculinity, (4) uncertainty avoidance (strong vs. weak) and (5) long- vs. short-term time orientation. This research gives us insights into understanding of cultural forces and dimensions not only within a culture but also across cultures so that learners can be more effective when interacting with people in/from other countries, so reducing the level of frustration, anxiety, and concern. In interaction, wrong decisions about an interlocutor of different culture very often seem to be based on cultural errors of judgment; thus, leading to misinterpretation and, eventually, culture-related problems.

The intercultural models discussed above feature dynamic elements interplaying one another in the intercultural mainstreams. In particular, those four intercultural mainstreams (i.e., knowledge, behavioral skills, attitude, and critical awareness) along with the cultural dimensions within the two different forces are all necessary to facilitate success getting competence in EiCL. Thus, when preparing their classes, EiCL teachers should pay greater attention not only to knowledge (*savoirs*), but also to behavioral skills (*savoir-comprendre/faire*), attitudes (*savoir-être*), and critical awareness (*savoir-engager*).

Along with the intercultural mainstreams, another important chal-

lence that should be identified is to understand the nature of EICL process. The starting point to do this lies in a closer look at the definition of culture learning/teaching. Paige, Jorstad, Siaya, Klein, and Colby (1999) provide the following:

Culture learning is the process of acquiring the culture-specific and culture general knowledge, skills, and attitudes required for effective communication and interaction with individuals from other cultures. It is a dynamic, developmental, and on-going process which engages the learner cognitively, behaviorally, and affectively. (50)

From the definition, Paige with his colleagues see culture as a 'dynamic and constantly changing entity' interlinked with communication and interaction between individuals belonging to different 'intercultural contexts.' The learning/teaching goal from this perspective shifts from a rote memorization of cultural facts (i.e., visible historical facts, arts, and literature) to the acquisition of the culture-general (i.e., intercultural) competence and learning how to learn about culture.

The process of EICL, therefore, is not static. It actively involves transformation of learners (i.e., his/her ability) to communicate and to understand communication, and of his/her skills for ongoing learning through observation and participation inside and outside the language class. This will help speakers/users of EICL to acquire a deeper understanding of the concepts of culture, cultural adaptation and intercultural communication, to develop strategies for dealing with cultural differences in communication, and finally to become more autonomous in the process of learning and to position him/herself at an intermediate intercultural zone among cultures.

Obviously, all the aspects have to be taken into account in any language (including EICL) classroom environment where learning can definitely rely not only on the acquisition of knowledge about culture(s) but also on involving reflection and comparison between two sets of practices or more. Although the amount of culture and actual socialization with other cultural beings that can be dealt with within the context of formal language classrooms are rather limited, there has been some amount of precious research on developing methodologies (Byram 1988, 1989, Crawford-Lange & Lange 1984, Crozet 1996, 1998, Kramsch 1993, Liddicoat & Crozet 2001, Sercu 2002) for teaching intercultural language competence in language classrooms in a

way that develops comparison, reflection, and integration of authentic intercultural experiences into the cultural identity of learner. Among those methodologies, Liddicoat and Crozet's (2001) model for intercultural language learning/teaching consists of four steps: (1) awareness raising (the stage where learners are introduced to new linguistic and cultural input), (2) experimentation (the stage to help fix learners' newly acquired knowledge via experienced learning), (3) production (the stage to apply in the real life situation, and feedback), and (4) feedback (the stage to reflect on the experience of acting like a native speaker in the production phase and to allow students to discover their place between their first language and culture and their second). Notably, each step comes with roles which could be played by learners and teachers optimally in any classrooms along with materials and activities. Likewise, all of the models have common features which can be seen as the basis for a methodology known as 'intercultural language[English] learning/teaching.' These common features are;

- cultural exploration,
- cultural comparison,
- cultural acquisition,
- negotiation (integration) of one's own 'third place' between cultures.

Materials and contents should be employed in order to make learners aware of the EICL mainstreams, encouraging them to compare and contrast foreign cultures with their own. Materials that do this will, as Valdes (1990) suggests, prove to be successful with learners. Coursebooks such as *New English File* (Oxenden & Latham-Koenig 2000) and *New Interchange* (Richards 2000) show good examples of contents that provide a plenty of opportunities for learners to examine other cultures and their own from a 'third place' perspective.

Tomalin and Stempleski (1993) report a range of tasks such as class discussions, research and role-plays using materials drawn from English-speaking countries that promote discussions, comparisons and reflection on the English culture from the countries and the learners' own culture. These can be arranged around subjects such as cultural symbols and products (popular images, architecture, landscapes), cultural behavior (values and attitudes, and appropriate behaviors), patterns of communication (verbal and non-verbal communication), and

exploring cultural experiences (looking at learners' own feelings and experiences of the target culture). Moreover, English language materials from the learners' own culture such as local newspapers can prove an excellent source of cross-cultural materials. In order to get a comprehensive picture of the target culture from many angles, teachers need to present his/her students with different kinds of information. Besides, by using a combination of visual, audio and tactile materials, teachers are also likely to succeed in addressing the different learning styles of our students. As such, the following list displays some possible sources of information which could be used as materials for teaching culture for EICL: DVDs, CDs, TV, readings, the Internet, stories, students' own information, songs, newspapers, fieldwork, interviews, guest speakers, anecdotes, souvenirs, photographs, surveys, illustrations, literature, etc.

Some more in-class activities (Corbett 2003, K-Y Lee 2012) to engage students actively in the target culture and language can be role plays along with simulations, reading activities and quizzes, listening activities, writing activities, discussion activities, guest speakers along with panel discussions, or even singing. All such activities and materials should be deliberately chosen to portray different aspects of culture, highlighting attractive aspects vs. shocking ones, similarities vs. differences, facts vs. behavior, historical vs. modern, old people vs. young people, and city life vs. rural life, etc.

4. Conclusion

This paper has exposed what EICL is and is for to the contemporary ELT arena, and consists of. Such EICL mainstreams as knowledge, behaviors, attitudes, and critical awareness have been reported to be essential for being competent in getting success in EICL. The paper then has addressed how the mainstreams can be achieved in its classrooms; that is, some methodologies entailing cultural exploration, comparison, acquisition, and negotiation (integration) of one's own third place between cultures.

This paper, in turn, has sought to claim that EICL serves as a major contextual factor facilitating success in getting competence/proficiency among Englishes. EICL has become indispensable, for real in-

tercourses via many recognized varieties of Englishes are unavoidably all situation-specific and user-/nonnative speaker-centered since the postmodern era. Active and positive research on EiCL can shed light on the way learners from different speech and cultural backgrounds communicate with other NNSs or NSs in English or on more elaborate ways of establishing mutual comprehensibility while withholding speaker'/user's cultural identity and upholding the place of the 'intercultural zone' when they can safely/comfortably put themselves into the realm of the 'ethnorelative attitude' and truly enjoy the comprehensibility.

Some further considerations/research on EiCL have been actively suggested. Sifakis (2004) has questioned learners' attitudes regarding (1) the issue of ownership of English and its status in intercultural communication and (2) 'standard English pronunciations (i.e., RP (i.e., received pronunciation, meaning the standard accent of England) or General American?, Is a native-like important to them?, how do learners view his/her own accent or react to other NNSs' accents?, do they prefer his/her national/cultural identity to be evident or concealed through their own accent?). Other researchers (Alred *et al.* 2002, Byram *et al.* 2001, Jenkins 2003, Liaw & Johnson 2001) have also mentioned about the scarcity of EiCL materials and called for the availability of appropriately-designed in-class and out-of-class course-books.

EiCL is a promising and ultimately rewarding approach to the contemporary ELT arena. As suggested, EiCL can be achieved also through 'policies' (Sercu 2002) and 'materials or living abroad' (Byram & Zarate 1996). However, most importantly, without 'teachers' awareness and understanding' of the EiCL mainstreams, learners'/speakers'/users' intercultural knowledge, behaviors, and attitudes along with their critical thinking are all put into danger. Appropriate training, thus, for teachers in Korea to be equipped with those intercultural mainstreams should be implemented in classes.

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