Transnational Culture Pedagogy and Students Intercultural Communicative Competence: A Case Study of Digital Natives

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Abstract: English as global language is also constantly used in virtual speech community (Canagarajah, 2016) with unbounded geographically but inhabit and practice English language and culture in their own localities. The situation provokes question on the custodian of standard English language and culture, thus on how they are presented in Indonesian English as Foreign Language (EFL) classrooms. To facilitate complex construction of language, culture and identity (Risager, 2007) suggests transnational pedagogy which rests on the recognition of linguistic and cultural complexity and on transnational flow. It is characterized by a view of language that operates with the three loci (Risager, 2007) aiming for intercultural communicative competence (ICC). Aware with the nature of English Literature Department students at Bina Nusantara who are digital natives and part of borderless English virtual speech community, this mixed method study intends to figure out to what extend the transnational pedagogy exists at English Literature Department, Bina Nusantara, and further conveys students' intercultural communicative experiences to implicate their needs on achieving intercultural communicative competence. The quantitative data is gained through questionnaire while qualitative data shall be gathered through interview. Both data will depict transnational pedagogy and students' intercultural experiences. Upon analysing quantitative data and going through data reduction on interview data (Creswell, J. W., & Clark, 2007), the element of transnational pedagogy exists in a form of topics and discourse presented in classroom. The materials are done in target language, but they do not rigidly come and display inner circle countries. However, from the students' perspective, the hegemony of western perspective is still strongly existing in classroom discussion. The result of this study indicates the need to plan the application of transnational pedagogy for it supports students to survive as global speakers of English outside classroom especially in virtual community.

1 INTRODUCTION

Within English as global language, the language is currently free from inner circle ownership. It is possessed by different language users from diverse cultural background. Additionally, English also belongs to a virtual speech community (Canagarajah, 2016). In virtual speech community, the speakers of English are not bounded by geographical border but inhabit and practice the language and culture in their own localities. As what happen in massive open online course, students from different part of the world are connected virtually to accomplish task by using English as medium of communication. Notable phenomena of English use in online gaming also performs complexities of hybrid community which use the language to conduct successful communication while further developing their proficiency when they try to accomplish the game. This community of imagination as called by (House, 2003) consists of complex transnational affiliation with fluid social boundaries involving in heterogenous communicative context. As the implication, construction of English language and culture becomes fluid and borderless. Furthermore, this situation also provokes question on the custodian of standard English language and culture.

Throughout history, there are numbers of studies formulating construction of language and culture interrelationship. The most prominent construction is the equity of "language is culture" recognized as Whorfian hypothesis. The hypothesis itself promotes language as a thought shaper. Although it fails to provide in-depth analytical description, this hypothesis foregrounds new formulation of language and culture interrelationship and attracts numbers of

researchers to further explore it. For example in later years create marriage metaphor of language and culture. The marriage metaphor connects language and culture both generally and pedagogically. As general human phenomenon, language and culture are inseparable entities without empirical explanation, while pedagogically language and culture are separable. The fact that they are pedagogically two separate entities highlights the need to ensure that culture teaching is free from native-language user bias.

On the other words, the culture taught in classroom must not be rigidly tied with native speaker culture. The marriage metaphor is further explored to involve varieties of language users cultural background into consideration. Therefore, language and culture in both differential and generic sense by employing both linguistic and anthropological perspective. In generic sense, human culture always includes language and human language cannot be conceived without culture. As the consequence, on this sense, a language can only take one culture. Meanwhile differential sense of language and culture cater various cultural phenomena existing in language. He builds the concept languaculture which signifies language user's identity as the potential hindrance for linguistic practice.

Although, the conception of language and culture interrelationship considers language users with diverse cultural background, practically, culture pedagogy in English language teaching has not gone beyond territorial boundary of inner circle countries as target culture. Meanwhile as global communication tool, culture pedagogy in English language teaching should develop multilingual and multicultural awareness (Risager, 2007) to achieve intercultural communicative competence (ICC) which indeed enable learners to be global speakers of English. ICC is not the sole objective of language and culture teaching, though the competence supports learners to survive on extensive pragmatic, discourses and theme as well as to understand global communication.

Indonesia as foreign language users of English has been exposed with territorially bounded language and culture teaching. Despite the absence of explicit elaboration on current language and culture pedagogical paradigm, the condition of culture pedagogy in English language teaching can be extracted from (Gandana, 2015). Her writing encodes adoption of generic conception of language and culture. As the consequence, English is identically related with Western culture thus the culture delivered in the classroom is generic sense of culture

which is seen as phenomenon shared by all humanity. The association of the notion of culture with national paradigm is also common in classroom represented through classroom objective aiming for target language culture. Meanwhile English should have been practiced as foreign language in Indonesia thus carries specific cultural practice allowing foreign cultural sense in its linguistic practice.

To deal with territorially bounded language and culture pedagogy which cannot accommodate complexity of culture in English as global language, (Risager, 2006) proposes global perspective of language and culture interrelationship and pedagogy. She expands Agar's languaculture into three loci which are linguistic practice, linguistic resources, and linguistic system. Through multifaceted languaculture, both generic and differential sense of language and culture can be pointed out to construct transnational culture pedagogy in language teaching. The transnational paradigm rests on the recognition of linguistic and cultural complexity and on transnational flow and is thuscharacterizes by a view of language that operates with the three loci (Risager, 2007). Through the transnational culture teaching paradigm, the objective of language and culture learning shall shift and adapt with current cultural complexity and the new status of English, which equip learners with ICC competence.

Bina Nusantara as a university with global aims have been recruiting digital natives who constantly interact with global communities. As part of Bina Nusantara university, English literature department also facilitates and equips students to use English as global tool communication. Aware with the significant role of transnational pedagogy in language and culture classroom to equip students with ICC, this study intends to figure out to what extend the transnational pedagogy exists in the pedagogy in cultural learning at English Literature Department, Bina Nusantara, and further conveys students' intercultural communicative experiences to implicate their needs on achieving intercultural communicative competence.

2 ENGLISH AS A GLOBAL LANGUAGE

As a language, English has the most significant growing number of speakers across the globe. In 1990s the number grows into 450 million speakers, and most of them are non-native speakers (NNS). Crystal (Crystal, 2012) elaborates that English progresses as international medium of

communication due to its speakers' influential identity. Strong power base of its speakers either economically, technologically, or culturally, etc. brings around information and knowledge which is further transferred through English. In the end, the flow and exchange through English confirms globalization.

The truth is that such exchange has been existed since 17th century and English has been involved in it. John Wallis, an old author in 1765 captures potentially strong role of English but it might have to compete with Latin at that time. Reflecting on the history of Latin, a language can gain significant numbers of speakers despite its complexity. Therefore, English has more chance to gain strong role in the world. In fact, English must gain official role across the globe to be global language. On the other word, it is not about the number of speakers, but it's about the number of non-native English users and the role assigned to English in numbers of communities.

The roles are what we acknowledge as first, second, or foreign language. As the first language, English acts as mother tongue, while as second language, the language is fully functioned as medium of communication in law courts, government, media, and educational system. Furthermore, English as foreign language becomes a language taught to children in school and has no status in offices or formal settings. The spread of English then provokes questions on ownership of English and the identity blend in the language. New Englishes start to come up and question the validity of native speaker English variety and culture. Therefore, as pedagogical suggestion for English classroom Kirkpatrick promotes lingua franca approach to allow different varieties of English to exist yet ensure effective communication across linguistic and cultural boundaries (Kirkpatrick, 2010).

3 CULTURE PEDAGOGY IN FOREIGN LANGUAGE LEARNING

Discernment on culture pedagogy has been existed since Marxist theory was formulated. The fear of mass culture and its hegemony limits individual culture to exist in society. Therefore, presentation of cultural artefacts such as music, painting, play, etc are considerably propaganda. However, this orthodox Marxist theory is refined and reveals dialectical side of culture presentation to society including

classroom. Poststructuralist Marxists such as Frederic Jameson and Roland Barthes propose human capability to interpret culture and its artefacts in their own sense and context which might create hybrid culture. Therefore, culture pedagogy in general as well as language teaching evolves from adopting the orthodox theory to a more contemporary one.

Culture pedagogy is mainly influenced by culture paradigm adopted. Especially in foreign language learning, culture is sometimes taught integratedly and separately on the other moment. As in modernism era, culture is considered as knowledge and knowledge-related result of culture teaching is important. Therefore, culture is suggested to be taught independently. Since the strong emphasize is on knowledge, then exposures on realia becomes the main activity. The realia cover historical dimension in a form of text, locally oriented dimension (travel activities) and everyday oriented dimension (social interaction). Its only by 19th century that culture is taught as a process with strong emphasis on raising cultural awareness.

This shift from knowledge oriented to process oriented signifies postmodernism in culture pedagogy. The shift comes along with integration of culture in language subject. It means language subjects shall tackle cultural content. Postmodernism culture teaching adopts global perspective in language and culture pedagogy. Numbers of studies initiate direction toward communicative competence as the supergoal. Language and culture are then integrated as culture provide context and resources in linguistic practice.

In current English language teaching as foreign language, its global status brings cultural complexity in classroom. Therefore (Risager, 2007) promotes transnational culture pedagogy which covers several traits. In transnational pedagogical paradigm, the sole aim of teaching culture is not a national standard norm of native language use but includes various languacultures. As the consequence, teaching is not only in the target language but also in other languages. Teacher then does not have to be a native speaker as long as he/she possesses high level of competence. Besides the mentioned elements, subjects and discourses can be of any type as long as work is mainly done in the target language. This pedagogical paradigm is also open with global contact if this take place in the target language.

4 TRANSNATIONAL PARADIGM IN LANGUAGE AND CULTURE PEDAGOGY

Transnationalism as a paradigm emerged in 1980s. The paradigm emerged due to the need to connect with the process of globalization (Risager, 2008). A global community is perceived as learning community supporting one with shared resources for being in the world and reading the world as well as repairing the world. Although transnational paradigm challenges national paradigm, the national is still considered, but along with awareness of the contingent nature of the national (Risager, 2008).

Transnational paradigm in language and culture pedagogy recognizes linguistic and cultural complexity because of globalization and exchanges. There is an attempt to connect language and culture teaching with social movement working for a better world or wishes to internationalize language teaching to strengthen mobility and cooperation. The traits of transnationalism paradigm exist in three aspects:

1. Language and linguaculture
- Teacher does not need to be a native speaker in the standard language as long as he/she has a high level of competence.
- The sole aim is not a national standard norm of native language use and room is found for more inclusive language norms and various linguacultures.
- Teaching is not only in the target language, but also in other languages.
2. Topics and discourses
- Topics and discourses can be of any type whatsoever, as long as work is mainly done in the target language-assuming that the choice of subject can also be justified from a pedagogical point of view
- Topics and discourses are only contextualized nationally if this is necessary and are otherwise sought to be contextualized transnationally
3. Contexts and contacts
- Teaching does not have to take place in the country or countries in which the language is spoken as a first language, but can take place anywhere in the world of this can also be justified from a pedagogical point of view
- Students can have contact with other people anywhere in the world, as long as this mainly takes place in the target language.

5 METHOD

As mixed method study, it will employ quantitative and qualitative data to map the elements of transnational pedagogy and to convey students' Intercultural experiences. There are 2 lecturers who have been teaching cultural studies for more than two years and 22 of 5th and 6th semester students who have undergone cultural studies at English Literature Department, Bina Nusantara University. The quantitative data is gained through questionnaire on transnational pedagogy element which is delivered two both the lecturers and students. The next quantitative data is students' intercultural experiences gathered through questionnaire. To support quantitative data on transnational pedagogy element, interview is delivered to lecturers to reveal the transnational pedagogy elements exist in classroom and 3 selected students. Further investigation on students' intercultural experience is also done by interviewing the 3 selected students. Both quantitative data will be analysed statistically, and interview data should go through data reduction by writing summary of the qualitative data (Creswell, J. W., & Clark, 2007). Upon reducing data, they will be presented as charts to be correlated later with the qualitized quantitative data gathered from questionnaire. Summary of the data gathered and participants are presented in table below.

Table 1: Type of data & participants.

No.	Type of Data	Participants
1	Quantitative-Questionnaire on transnational pedagogy	2 lecturers 22 students (5th and 6th semester)
2	Quantitative-Questionnaire on intercultural experience	22 students (5th and 6th semester)
3	Qualitative-interview on transnational pedagogy	2 lecturers 22 students (5th and 6th semester)
4	Qualitative interview on intercultural experience	22 students (5th and 6th semester)

6 RESULT AND DISCUSSION

As English Literature Department, the mission is solely teaching target language which is English language. Although English learning is the main goal, on several occasions, students and teachers mediate the teaching and learning through Bahasa Indonesia as clarified by one of the students. Supporting the result of interview, questionnaire shows 71.4% of the respondents claims the use of Bahasa Indonesia in classroom. It shows one element of transnationalism where teaching is not only in the target language, but also in other language (Risager, 2008). Despite the use of mother tongue as mediation in classroom, national standard norm of native language use is still emphasized by lecturers. The students are taught to employ native language style. It is proven through survey showing that 85,7% of the students confirms encouragement from lecturers towards them to practice English with native speakers.

In terms of topics and discourse language and culture are studied through music, movies, and comics in classrooms. The first lecturer uses the products as realia which are mostly come from Western society. Although the source and type of materials has never been determined by English department, the lecturers employ numerous materials and realia from Western society since they are in abundant and more accessible. Similar tone also comes from the second lecturer regarding the source of materials. In fact, there are case studies about different parts of the world to give concrete example of how language and culture exists in different society. However, the provider of case studies are Western publishers as well as authors.

From the lecturers' elaboration, topics and discourses are mainly done in target language and it is not rigidly bounded with certain nationalities. However, from students' point of view domination of Western topics and discourses is obvious. One of the student recalls a video regarding African-American which was told through the point of view of Caucasian's. The other two students also confirm the presence of British and American culture in power point materials presented as well as video.

Dari white people sih kebanyakan maam. Karena waktu itu ada video tentang afro America tapi kita lihatnya dari sisi whitenya. (From white people most of them, Maam. Because at that time there is one video about Afro-American, but we see it from the white point of view (Student no 2)).

Reflecting from topic and discourses as well as language and linguaculture, students are more encouraged to have contact with native speakers of English expected to support language and culture learning. Contact with native speakers is merely suggestion from lecturers towards the students to enrich their English language and culture, upon realizing limited boundary of their classroom. This thought is aligned with the idea that intercultural contact has come to be seen as an opportunity to put into question one's own cultural assumption and as a source of enrichment (Kramsch, C., & Uryu, 2012). On the other words, practically the students and lecturers try to make up their space limitation of learning English language and culture in mother land by making more contact with native speakers of English. In fact, students see the need to expand classroom by visiting historical sites or places connected to the topic they are learning in English language and culture classes. The second student mentioned, "when we learn language and culture we should have the visualization. We see and learn from our surrounding."

Comparing with students experience outside of the classroom, interview depicts their vast intercultural interaction. The three students are engaged with people from different nationalities, both from English speaking countries and non-English speaking countries. The surveys show that 90.5% of the students participated in this study frequently interact with both native and non-native speakers using English who are factually their family members, supervisor, and friends. They also interact with global community through game and social media which virtually test their intercultural competence. As previously quoted, virtual community involves English as medium of communication in heterogeneous communicative context (House, 2003). Negotiation and redefinition of standard English language and culture constantly takes place when the students interact within the virtual community.

The students prominently experience challenge in intercultural interaction when they deal with team work during internship. "Due to accent varieties, sometimes I don't really understand important instruction," said the third student. When it happens she simply solves the problem by asking interlocutor to present the instruction in written form. Such coping strategy to solve intercultural communication problem indicates the student level of communicative competence. The transformation of conflict and difference into rich zones of collaboration and learning is what has been called as third space.

7 CONCLUSION

English as global language is also the language of virtual community (Canagarajah, 2016). They use English without geographical boundary but inhabit and practice English language and culture in their own localities. This imaginative community exists due to the advancement of internet and technology. Interestingly in this community, the members consist of complex transnational affiliation with fluid social boundaries involving heterogeneous communicative context. Within such community, transnational pedagogy shall support current English language students who are digital native and members of virtual community in earning intercultural communicative competence. The pedagogy exists with the hope to enable the students to be global speakers of English.

This study has successfully indicated the existence of transnational pedagogy in language and culture classes at English Literature Department, Bina Nusantara University, where the students are digital natives and members of virtual community. The trace of transnational pedagogy can be found in topics and discourse presented in language and culture classroom by involving materials from different origin and tones. As the proof one of the material reflects the tone of African-American. However, the hegemony of inner circle countries is still visible in lecturers contact for they encourage students to have more interaction with native speakers of English from inner circle countries. In conclusion, there is a need to implement transnational pedagogy in a more advance, for it supports students to be global speakers of English especially in virtual community.

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