

SELF-REFLECTION OF ATTITUDE AFTER TEACHING ABROAD: A NARRATIVE OF TEACHING INDONESIAN TO AMERICAN STUDENTS

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ABSTRACT

This research aimed at exploring how the former participant of teaching abroad reflects intercultural experience in order to know the development of attitude as one of the descriptors of intercultural competence. The attitude being explored were (1) acknowledging the identities of others, (2) respecting otherness, (3) having empathy, (4) identifying positive and negative emotion, and (5) tolerance for ambiguity. This research applied a qualitative method. The data were taken from the former grantee of Fulbright Foreign Language Teaching Assistant (FLTA) who taught Indonesian to the students of higher education in the U.S in the academic year of 2015/2016. The former grantee was examined after two years of the program. The research was based on a narrative inquiry that used an instrument named the Autobiography of Intercultural Encounters. It was a self-reflection portfolio made specifically to reflect an intercultural encounter from the eye of the participant. The results indicate that the participant shows a considerable degree of reflection to five elements of attitude aforementioned. It gives a significant implication that the self-reflection increases the participant awareness upon the experience of otherness thus reinforcing the ability to evaluate the changes in attitude.

Keywords: attitude development, self-reflection, teaching abroad, intercultural encounter, intercultural competence

INTRODUCTION

Due to the fast-growing technology in telecommunication and transportation, there is an increasing number in people's mobility. It creates fluidity and hybridity in language and culture because people meet, interact, and communicate easily with people of different origins. This interaction is known as an intercultural encounter (García, 2017). A cross-cultural encounter is an encounter with people from different backgrounds that can change attitude towards cultural differences (Barrett, 2008). That other different person may be someone who has different cultural affiliation such as region, nation, race/ethnic group, religion, or who speaks a different language.

In language education, educators often assign their learners to have encounters with otherness to develop their intercultural competence. Although they have been knowledgeable in designing teaching methodology and effective assessment tools, they also need to be knowledgeable in promoting systematic intercultural learning (Bennett, 2010). Thus, the demand for teacher professional development to develop their intercultural competence is increasing. One of the ways to attain the goal, some teachers/ lecturers apply

for teaching abroad program. After enrolling the program, an evaluative process needs to be done by themselves in order to know how they give meaning to the experience of otherness during the encounters.

Having teaching abroad as a part of intercultural encounters does not merely give a beneficial contribution to the attitude, and there is a chance that it can raise negative attitude if the condition does not support the intercultural learning (Barrett, 2008). According to Paige (2015), to learn the culture, people need to do some reflection on their intercultural experience. She argues that, "Immersion in a culture without reflection limits the development of intercultural competence." The most seminal concept of Intercultural Communicative Competence (ICC) or simply IC is proposed by Byram (1997). It consists of five *savoirs*, i.e., attitude (*savoir être*), knowledge (*savoirs*); skills of interpreting and relating (*savoir comprendre*); skills of discovery and interaction (*savoir apprendre/ faire*), and critical cultural awareness (*savoir s'engager*).

According to Smorti (2011), "Self-narratives can have positive effects on the narrators if they are provided with the tool to reflect on their memories." Byram (2014) has suggested an instrument to help the learners to do self-

reflection on their intercultural experiences known as the Autobiography of Intercultural Encounters (AIE). It can be used in formal, non-formal, and informal education. It is intended to know how the participants are able to respond appropriately, effectively, and respectfully in an intercultural situation. Thus, in the context of this research, which is investigating the former FLTA (Fulbright Foreign Language Teaching Assistant) grantee, the AIE is relevant to be used as the mean of self-analysis since the former grantee encounters the experience of otherness in the FLTA program in the U.S. as the language teaching assistant. Also, the autobiographical narrative has, "Reflective value for their authors and for the readers who are encouraged to imagine alternative ways of being in the world" (Pavlenko, 2007).

The AIE is originally built by Byram et al. (2009c) for the Council of Europe to supplement the pedagogy of intercultural education specifically for those who experience otherness. In supplementing the instrument, there are other documents of the AIE that can help the teachers/administrators to use it independently for their learners. There are two versions of the AIE; (1) the standard version; and (2) the version for younger learners. For the standard version, among the documents are the introduction; the context, concepts, and theories; the concepts for discussion; the notes for facilitators, and the feedback form for facilitators (Council of Europe, 2018).

The instrument of AIE has nine questions related to aspects of intercultural competence proposed by Byram (1997). However, the elements explored in the AIE are modified to aspects that may exist in an intercultural encounter as shown in Table 1.

Table 1 The Elements of Intercultural Competence in the AIE (Byram et al., 2009b)

Element	Sub-element
Attitudes and feeling	Acknowledging the identities of others
	Respecting otherness
	Having empathy
	Identifying positive and negative emotions and relating them to attitudes and knowledge
	Tolerance for ambiguity
Behaviour	Being flexible
	Being sensitive to ways of communicating
Knowledge and skills	Having knowledge about other people
	Discovering knowledge
	Interpreting and relating
	Being critical
	Becoming aware of one's own assumptions, preconceptions, stereotypes and prejudices
Action	Taking action in making things different and better

The needs of investigation toward the impacts of teaching abroad, residence abroad, or study abroad become more crucial over the past few decades since there is a global agenda to encourage people to be an intercultural/global citizen. A number of researches have explored the impacts of such programs whether they are short-term or long-term toward participants' intercultural development, personal growth and direction toward career path (Alred & Byram, 2002; Peckenpaugh, 2012; Tracy-Ventura et al., 2016; Kirkgoz, 2017). Moreover, those are exploring the use of reflection toward intercultural encounters or experience in such programs (McAllister et al., 2006; Jackson, 2011; Marx & Moss, 2011; Kilianska-Przybylo, 2012; Houghton, 2014; Garcia, 2017; Mete, 2018).

Jackson (2011) has investigated 105 English major students in a university in Hong Kong who has taken part in a sojourn abroad program in England. The program aims to enhance students' intercultural communicative competence; to be able to communicate more effectively and appropriately in the host language in a range of setting and purposes; and to cultivate the traits, behaviors, and mindset linked to the 'intercultural speaker' and cosmopolitan, intercultural citizenship. After the sojourn, the students write an undergraduate dissertation related to their sojourn in England, have a discussion and reflection in a small group, and have a sharing session with the next cohort who would conduct the same program abroad.

During the sojourn, Jackson (2011) has conducted ethnographic and case studies to understand the participants' language and intercultural growths. The data are gathered by observing and interacting with the participants in an informal and formal situation in Hong Kong and England. She conducts the survey before, during, and after the sojourn. She focuses on a single case, a single participant of sojourn. She attracted to analyze the story of Mira (21, female) from pre-sojourn to post-sojourn. From the story, there are several things learned that her dynamic personality, childhood experiences, ability to deal with diversity and zest for life make her an exceptional individual. Moreover, her acknowledgment of limited intercultural experience makes her receptive to change. Although she experiences culture shock and identity misalignments, she keeps consistent in reaching her goal and makes great progress. Lastly, Jackson suggests that short-term sojourn can give positive impacts as long as they are supplemented by critical reflection and experiential learning in the program, open to new intercultural knowledge and skills, while the host is also open to welcome and live along the sojourners.

Kilianska-Przybylo (2012) has conducted research that focused on the analysis of narratives of Polish students who are proficient in English describing and reflecting their encounters with foreigners. The analysis is done to 40 narratives. It shows that by doing reflection in the form of narratives can help the students to make sense from intercultural encounters, and sharpen participants' perception as learners but also as future teachers. It gives an important implication that reflecting intercultural encounters affects four aspects of an individual, i.e., me as a person, me as the participant of the intercultural encounter, me as a learner, and me as a future teacher.

Research that specifically investigated the use of AIE to reflect on intercultural experience is conducted by Houghton (2014), Garcia (2017), and Mete (2018). Houghton (2014) has tried to explore whether the use of AIE can enhance critical reflection on participants' intercultural experience in the form of visual representation.

The research is based on action research in the context of Oral Communication class at a southern university in Japan that aims at developing ICC. The AIE is used as a structural framework as the students presented their intercultural experience while drawing a visual representation on the board. It has two important findings that the use of AIE can enhance students' critical reflection and personal development, and that representing it in visual form can stimulate and elicit hidden detail that is not necessarily expressed through language.

Garcia (2017) has investigated three autobiographies to find out how AIE can foster intercultural reflection. The findings show that the participants have shown the development of attitude, skills, and knowledge as well as action as the element of ICC. It suggests that the AIE facilitates reflection on key intercultural aspects and enhance self-awareness. While Mete (2018) has concluded the AIE is used as a complementary tool to help the students to reflect critically on their encounter and write narratives. It suggests that AIE can increase students' awareness of conflict situations and develop ICC.

However, due to the limited number of research which conducts empirical research using the AIE as a tool for learners' self-reflection on intercultural competence generally and attitude especially, specific research needs to be done to supplement what has been explored by the previous research. Thus, this research aims at exploring how the former participant of teaching abroad reflects the experience of otherness in order to know the development of attitude as one of the descriptors of intercultural competence. The research asks a question about how the former FLTA grantee reflects her attitude toward other people in an intercultural encounter during the teaching abroad after two years of the program.

FLTA program is a non-degree program for English language teachers to teach bahasa Indonesia (Indonesian language) to American university students for one academic year (nine months). The goal of this program is to refine English teachers' teaching skills, increase their English-language proficiency, and extend their knowledge of the cultures and customs of the United States. Consecutively, the teaching of bahasa Indonesia to American students is hoped to strengthen the instruction of foreign languages at U.S. colleges and universities.

To be selected as the FLTA grantees, applicants should meet the requirements that are set by the committee. Those requirements change every year. In the latest requirements in 2018, regarding the competences, the applicants should possess leadership qualities and show experience in community service, be proficient in English (hold a bachelor's degree or master's degree and have a minimum TOEFL ITP score of 550 or iBT 79/80, or IELTS equivalent), have an outstanding academic record, and have minimum one year's experience as a full-time English teacher or university lecturer. Furthermore, the short-listed candidates should take proficiency test of bahasa Indonesia named Uji Kompetensi Berbahasa Indonesia (UKBI) since they are going to teach Indonesian to the speakers of other languages.

The applicants who pass the selection as the FLTA grantees should teach approximately 20 hours per week and enroll at least two American Studies and Teaching of English as a Second Language (TESL) methodology classes per semester in the university where they teach. After completing the FLTA programs, the alumni are required to return to Indonesia and stay for two years minimum before

planning another educational exchange abroad (AMINEF, 2018).

According to a research evaluating the impact of the Fulbright FLTA program conducted by Goodman Research Group (2016) on behalf of Institute of International Education (IIE), the care-taker of Fulbright programs in the U.S., FLTA program gives impacts to FLTA's intercultural development and knowledge of American culture, professional development and pursuits, and English language fluency. This official report shows that at least 89% of alumni reported their FLTA grant year had a high impact in eight areas of intercultural development, i.e., ability to speak first-hand about the U.S., expanded worldview, confidence as resource about the U.S., interest in sharing own culture, interest in learning more about U.S., awareness of own cultural norms, and interest in world issues/perspectives.

Another finding shows that at least 77% of FLTAs are more knowledgeable after their grant year than they have been at the beginning of their stay in seven topics related to American culture, i.e., American traditions, American values, American communication norms, U.S. diversity and regional customs, American social norms/conventions, American history, and American political practices. The findings are confirmed by 86% of supervisors who reported significant improvement in FLTAs' intercultural development and knowledge about the U.S.

Referred to the relevant presented researches, there is a tendency that the results of this research give confirmations that systematic and guided self-reflection such as the AIE can dig up significant information about the development of aspects in intercultural competence—for the researcher in this context, as well as educators/ administrators if it is used in academic context—and increase the participant's awareness and reflectivity in evaluating the aspects of intercultural competence in intercultural encounters. By doing this research, it is hoped that the results give a contribution for candidates of teaching abroad or programs alike to be well-prepared and ready for having intercultural encounters. For language teaching, it is hoped to develop a curriculum and programs that raise intercultural learning for the global agenda to create intercultural citizens. And for the government as one of the references, it is hoped to create regulations that have a beneficial atmosphere for language learners as the cultural agents both in Indonesia and abroad.

METHODS

This research is a qualitative in nature. It is conducted by using narrative inquiry since it can make sense life events from the point of view of the people who experience the events. The research aims to seek how the former grantee of FLTA reflects her experience to know how she makes sense an encounter related to attitude as one of the aspects of intercultural competence. The research was conducted from May to September 2018 at an agreed place and time in Central Java, Indonesia. In the introduction, it has been presented some research relevant to the focus of this research. Some of them are conducted the research before and right after, one year after, up to ten years after. For the right after, it is intended to see the short-term effect and for the research conducted ten years later, it is intended to see the long-term effect.

For this research, it is done after two years of the program/the encounter because it is intended to trace

the mid-term effect of the experience to the participant's attitude. It investigates one female participant, NA (initial), who is the former grantee of the FLTA program graduated in 2016. Because it is intended to dig up the autobiographical narrative of the living character who experiences the live event, this research only focuses on one participant so the analysis and discussion can be done thoroughly seeing the reflection as a continuum.

The data are taken through an instrument named the *Autobiography of Intercultural Encounters* (Byram et al., 2009c) that has been modified to be readable for the participant. The instrument of the AIE has nine questions related to aspects of intercultural competence proposed by Byram (1997). However, the elements explored in the AIE are suited to aspects that may exist in an intercultural encounter. The elements being analyzed are limited to five aspects of attitude and feeling, i.e., acknowledging the identities of others, respecting otherness, identifying positive and negative emotion, having empathy, and tolerance for ambiguity. NA is asked to fill in the set of questions in the AIE. After that, the answers are analyzed thematically according to the five descriptors of attitude. The data that have been categorized then analyzed using narrative analysis (Polkinghorne, 1995). The process involves restoring the story, meaning that it builds the story again into 'a coherent whole' by using 'employment' process. The events are correlated by the use of a plot linking and explaining them from the beginning of the process to the state of the 'final outcome' (Polkinghorne, 1995).

RESULTS AND DISCUSSIONS

The participant in this research is a former Foreign Language Teaching Assistant (FLTA) grantee in the academic year of 2015/2016 named NA, 29 years old. She is now a housewife and a part-time English instructor for Visual Arts Education students in one of the universities in Central Java. She is a native of Javanese who was born and lived with her parents and a younger brother in one of the urban areas in Central Java, Indonesia. She has been living in Central Java since then and up to now. She studied at near schools in high schools and a public university in her bachelor and master degree majoring in English Education.

As a native of Javanese, NA mostly uses bahasa Indonesia in daily conversation because it is the first language her parents teach her and is used to communicate with. She began to learn Javanese at her elementary school and English at her junior high school. She admits that her level of proficiency in the low variety of Javanese '*ngoko*' is advanced but for the highest variety '*krama*' is intermediate.

She got her master degree at the age of 25. After her master degree in 2013, she became an English instructor in the language center of a private university in East Java for about one and a half year. At the end of half a year of her teaching, she applied for a teaching assistantship program FLTA held by AMINEF, the administrator of Fulbright programs in Indonesia. While preparing the application and the selection process, she met a man who then married her. After several months of her marriage, the AMINEF announced that she passed the selection to be the teaching assistant in one of the universities in the U.S. She departed in August 2015. In the U.S., the Institute of International Education (IIE) was in charge of the Fulbright grantees. Before conducting her assistantship, she got a workshop conducted by the IIE that supplied her with the orientation

to new teaching environment and objectives and ended by microteaching by all of the grantees.

In the FLTA program, all of the grantees should teach additional languages other than English to the students of higher education in certain universities in the U.S. that participate in the Fulbright programs. In this case, NA teaches bahasa Indonesia (Indonesian language). Apart from that, the FLTA grantees are also required to enroll in two non-credit bearing courses every semester. The requirements change every year. In 2015, the courses should be taken by the Indonesian grantees were topics related to American Culture and the others were freely chosen based on the grantees' interest and time.

NA : I am a free reader and forever learner. I love reading different things since I will always find something interesting from the text I read. However, I do not read everything every day. There are times I prefer working in my garden as I love seeing flowers. Besides being a 'part-time' reader, I am a 'full-time' learner. I believe that everything has its own lesson. And I love to share my interest in flowers and to others seeing my social media platforms. (SI 1)

In the beginning part of the Autobiography (AIE), NA identifies herself based on the personal attribute: free learner, forever learner, 'part-time' reader, and a 'full-time' learner. She also used autobiographical narratives such as; 'I love reading different things' and 'I love seeing flowers'. The identification based on personal attributes and autobiographical narratives is included in personal identity. It is interesting because viewed from social identity, she identifies herself as a member of digital societies, readers, and learners. She does not put her membership of nationality of Indonesia, ethnic/language group of Javanese, gender group, or age of generation in the AIE. This may imply that her personality is unique that people cannot be judged by its social status/membership in society but the inner qualities. It also implies that people should be viewed as human beings and treated equally.

In the AIE, NA chose one encounter to reflect. She chose a moment when she was attending the first meeting of Southeast Asian Studies (SEAS) class. She named the encounter as 'An American-Indonesian'. It was an orientation meeting in the spring semester, which was her first semester at that university, where the professor delivered the syllabus, teaching and learning contract, and the introduction of the members of the class. There were a female professor and around 30 students from various departments. The professor introduced herself and was followed by all the students one by one. They should mention where department they came from and why they enrolled in the course. At that time, there was one thing that attracted NA's attention. It was her classmate's outfit which looked like the traditional attire of female Javanese *Kebaya*. NA wondered why a female student who physically seemed like a native of American wore a *kebaya*. In the AIE, she named the female friend who wore *kebaya* 'Z'.

In her curiosity of Z's wearing *kebaya*, she initiated the talk and asked about why she wore *Kebaya*. In the excerpt below, it shows that she has an interest in it. It shows that she is curious about and interested in Z's outfit and the reason why she is wearing it. She does not hesitate to initiate a talk with the participant. It implies that she is ready to suspend what she believes to be true and open to engaging in new friendship with cultural others. Being curious about

and interested in the cultural other leads her to be open to new interaction. She initiates the talk as the result of her curiosity, interest, and openness. Those aspects are the elements of respecting otherness.

NA : I asked her a question about her outfit since I notice that she was wearing something similar to Indonesian '*kebaya*'. (AF-RO 1)

This fact makes NA surprised. The AIE shows that she is aware of her reaction at that time. The evidence of her reflection of self-identification of emotion is shown in the next excerpts. There, NA reflects her positive emotion such as surprised, and she decides to initiate the conversation and makes friend with Z. The reaction emerges because she does not expect, "meet someone connected to Indonesian on my first day—in that class". If it is related to the overall attitude, her positive emotion influences her ability in respecting otherness. From the positive emotion raises curiosity and interest to engage with other participants from a different culture.

NA : I never thought that I will meet someone connected to Indonesia on my first day—in that class. (AF-IE 1)

NA : It surprised me. (AF-IE 2)

She chooses the experience because this other significant participant in the encounter turns out to be the student in the bahasa Indonesia class that she assisted for teaching and later becomes one of her best friends there. It also because she does not expect, "meet someone connected to Indonesian on my first day—in that class". That fact makes her feel surprised and happy, "I felt happy and surprised, yet did not know how to react other than smiling widely". During the lecture, she occasionally has a brief chat with Z. After the class ended, they are still engaged in the conversation while leaving the class and walking through the stairs from the third floor to the first floor. That is the 10 up to 15 important minutes that brought her to a new understanding.

NA : Besides meeting that one classmate, that eventually becomes one of my close friends in the United States. I also met a special lecturer who has a very close relationship with *keraton* Surakarta. (AF-AI 2)

Although she knows that she is with other Indonesian grantees, the event still makes her happy somehow relieved. The first thing is because one of the American students wear traditional attire from Indonesia and the second is because one of the lecturers is close to *keraton* Surakarta, which is one of the Islamic Javanese Kingdoms in Central Java. Meeting people who belong to other cultural groups/identities but are interested in individuals' own culture creates a feeling of resemblance and belongingness affiliated to the same culture. Even she comes to the hypothesis that people abroad may know Indonesia better than her.

Her ability to acknowledge her and others' identities helps her to adjust where she should stand on at any point dynamically. In the AIE, she mentions the main participant, Z, and other participants, the professor F and other students. That excerpt shows that NA is able to notice the attribute of other identities from the very beginning of the encounter: outfit, *kebaya*, glasses, long-braided hair, casual outfit, and a shirt. She is able to relate that what people use/wear is closely related to what identities they want to show. She

knows that *kebaya* is an attribute of Javanese ethnic and she finds the event interesting when a student, a native of America wears the attire of other ethnic in a class. In her first meeting, she could identify others based on their attributes and physical characteristics. The outfits, the accessories, the length of the hair are the surface part of the identity that can help others to decide the next action in the interaction.

NA : The first thing I noticed about Z was her outfit; she was wearing *kebaya*. Z was wearing glasses and having a long-braided hair. My other classmates wearing casual outfits, and only some of them were wearing a shirt, and so was my professor. (AF-AI 5)

Later, she also identifies the membership of others in social groups such as the age of a generation, educational group, and a nation group. Up to this point, the level of acknowledgment is deeper than the previous case. In that excerpt, she could identify the other participants' age, the academic degree, and nationality. However, in the confirmation talk conducted after the analysis of the AIE, apart from their membership of undergraduate, master, or doctoral program, she has said that she probably incorrectly measures the age because of the cultural differences in both countries, Indonesia and U.S. She explains that at that time, in 2015 and before, mostly female undergraduate students in Indonesia applied less, sheer even no make-up during lectures than those in the U.S. However, in the U.S. most of the females applied full or thicker make-up. Besides, most of the students looked calm and mature. That makes NA hardly guesses their age. The second thing is about nationality. In the confirmation talk, she has said that she could not specify whether the students are originally American, Canadian, or other states. She could only see that there are some different accents in their speech, but she could not identify which state reflects the accents.

NA : I was not sure about their age, but I thought that most of them were younger than me—for they were undergraduates, while a few of them were older because they were students in a master or doctoral program. And I was thinking that most of them were American. (AF-AI 6)

Besides identifying others' identity and attributes attached to them, NA shows that she is aware of other participants' feeling and reaction at the time. In the AIE, she reflects her ability to identify other emotion and imagine herself in their position. She tries to imagine what Z thought and felt at that time. The dominant feelings that NA grasps from Z's reaction are surprised and excited. Those are drawn from the way Z welcomed the talk. It also implies that having empathy needs the ability to identify emotion first in order to be able to project oneself feeling, thoughts, and perception of others. When the ability to identify emotion is correlated with the level of knowledge about others, it shows that having certain level/extent of knowledge about communication process and rules in interaction/convention influences the appropriate and effective ways to react in an encounter. From the evidence of being able to identify other people emotion, NA shows that she has sufficient general and specific knowledge about Z and the culture attached to her.

NA : At that time, I think, that person was also surprised and maybe excited that an Indonesian student joined her class. And even talk to her on the first day of

the class. I guess that she felt that way because she was willing to walk with me, but maybe it was only because of her being nice. (AF-IE 6)

However, when she is asked if she is sure about the previous answer and admits that she is uncertain. Although NA is uncertain about what Z really felt and thought at that time, she is able to use the ability to take someone else's perspective. It implies that she can relate if normally people will get enthusiastic when there is a primary living source of what they are learning. It also shows that she is aware of her ability to being tolerant for ambiguity that exists in the encounter. She is aware that positioning herself as the other participant is not hard, but it is also full of uncertainty. Although she knows that anything can happen in that encounter, she accepts that and keeps the communication going on as effective as possible.

NA : I am not sure because they seemed to hide their feelings...or cannot be looked more surprised because anything can happen in their class. But, they might also share the surprised feeling for it was a class that discusses about Indonesia and there was a native in that class. (AF-IE 7)

Further, when she is asked about the differences between how she reacted and how Z reacted in the encounter, she is able to project herself in the position of Z. NA takes the perspective of being a university student in the U.S. generally and in that university where she taught especially. The AIE shows that she is able to imagine how much pressure students feel and also to compare with the pressure students in Indonesia. NA is able to relate that this difference in pressure to some degree influence the way they react in the encounter. As in the previous excerpt, NA assumes that Z "cannot be looked more surprise because anything can happen in their class."

NA : I am now aware that the university students there have different psychological pressure from the students here. (AF-E 5)

When she is asked to review and to correlate how she thinks, feels, acts then and after completing the AIE, she reflects that she is aware of her ability in being interested toward otherness and in engaging in the intercultural encounter. The next two excerpts indicate that NA is able to reflect her ability in respecting others in a way that she is open to a new contact with cultural others and in a way that she suspends her own cultural beliefs and ready to take a risk engaging in contact that full of uncertainty. This needs the curiosity, interest, and also suspension of own cultural beliefs.

NA : I thought that I can directly make friend with a foreigner. (AF-RO 5)

NA : The way I acted in the experience was appropriate because what I did was . . . initiating a conversation without knowing what would happen next. (AF-RO 6)

Lastly, when evaluating how the experience changes her attitude, NA shows that she is aware of all five elements in attitude resulted from the encounter. Moreover, writing the reflection increases her awareness of her confidence and thus increases the anticipation of other unexpected

intercultural encounters.

NA : The experience changed me in a way that I have more confidence in initiating a conversation with people from different culture. (AF-RO 7)

According to Byram (1997), the development of *savoir* in intercultural competence are interconnected, and they mutually influence each other. The result of this research confirms that the development shown/reflected by NA in the AIE influence each other such as being empathy needs the ability to identify positive or negative emotion or being empathy influences the way NA being tolerant to any uncertainty that exists in the encounter. Although Barrett (2008) suggests that teaching abroad and the program alike does not always give a positive effect on the development of participants' intercultural competence, the result of this research shows the opposite. NA shows the positive development reflected in the AIE. It confirms Jackson's (2011) research that the FLTA program can give positive impact as long as it is supplemented by critical reflection whether it is conducted right after or certain years later after the program. In the result of doing self-reflection, NA shows that her awareness about conflict situation increases. The conflict she shows in the AIE is when she deals with any uncertainty that existed during the talk with Z. However, she could manage it well and does not show any negative impact on her attitude. The AIE helps her to be aware of her ability being tolerance of ambiguity. It confirms that what Mete (2018) suggests can be attained through the AIE.

The AIE is aimed to facilitate participants' reflection on how they see their self-identification. It is hoped that by doing the AIE, "identification can be re-evaluated, revised, customized, and personalized through the construction of new meanings, values and symbolic contents" (Byram et al., 2009a). Multiple identities influence how participant responds in an encounter. They suggest that people often describe themselves using multiple attribute, significance, and value. This multiple self-identification is dynamic and intersect to each other. It means that people often draw different identities in a different situation. This research shows that the AIE can help NA to see her self-identification and acknowledge others' identities both personal and social identification by using personal attributes, interpersonal relationship and roles, autobiographical narratives, and membership of a social group. Evaluating her identification helps her to dynamically adjust her overall attitude in a new encounter with otherness.

Looking back to the aim of FLTA program, the result of this research shows that the overall program can extend NA knowledge of the cultures and customs of the U.S. As the evidence, NA reflects her knowledge development about the U.S. students and their pressure in study, the knowledge about the attitude, and the social condition. When referring to the results of research by Goodman Research Group (2016) that evaluates the impact of FLTA program to participants' intercultural development, this research confirms that NA shows confidence as a resource about the U.S.; interest in sharing her own culture even comparing to others'; interest in learning more about other participant in the encounter who is the native of America; interest in world issues/perspectives shown in her evaluation of what she approved and disapproved about human right, justice, and equality. Confidence and interest here are what the AIE tries to explore as the form of respecting otherness. Doing the AIE helps NA to reflect on not only how she is aware of

her confidence and interest but also how she is curious about otherness and readiness to engage in new encounters with people of other culture.

Lastly, the result shows, as what Garcia (2017) suggests, the AIE successfully facilitates reflection to key points of attitudes in intercultural competence and enhance self-awareness, thus increase the development of IC. This research confirms that the AIE can explore the participant's curiosity, openness, and willingness to learn about otherness as part of respecting otherness. Secondly, it confirms what the participant shows that she reflects her ability to identify other participants' positive and negative emotions and project their thought and perspective as the form of being empathy. Thirdly, it also confirms that the AIE helps her to reflect her ability to be tolerance of ambiguity in understanding the other participant's expression.

CONCLUSIONS

To sum up, this research has presented the key findings that by doing the self-reflection of attitude during an intercultural encounter using the AIE, the participant, NA, shows a considerable degree of reflection to five elements of attitude. First, the AIE can help NA to see her self-identification and acknowledge others' identities both personal and social identification, using personal attributes, interpersonal relationship and roles, autobiographical narratives, and membership of a social group. Evaluating her identification helps her to dynamically adjust her overall attitude in a new encounter with otherness. It also shows that meeting people who belong to other cultural groups/identities but are interested in individuals' own culture creates a feeling of resemblance and belongingness affiliated to the same culture.

Second, in terms of respecting otherness, writing the reflection increases her awareness of her confidence and thus increases the anticipation of other unexpected intercultural encounters. Third, NA shows her awareness in having empathy when she is able to project her thought/feelings to other people and relating that the difference in pressure in the study to some degree influence the way they react in the encounter. Fourth, it shows that having empathy needs the ability to identify emotion first in order to be able to project oneself feeling, thoughts, and perception of others and NA is aware of her ability in identifying positive and negative emotions. It also shows that her positive emotion influences her ability in respecting otherness. From a positive emotion, it raises curiosity and interest to engage with other participants from a different culture.

Fifth, she is aware that positioning herself as the other participant is not hard but it is also full of uncertainty, but she is ready for tolerating the ambiguities. It also finds that being empathy influences the way NA being tolerant of any uncertainty that exists in the encounter. Another finding that also comes up from this research is that NA has sufficient general and specific knowledge about the main participant in that encounter, Z, and the culture attached to her. It implies that having a certain level/extent of knowledge about the communication process and rules in interaction/convention influences the appropriate and effective ways to react in an encounter.

This research suggests that AIE can be used as an effective medium to promote awareness of intercultural competence development both to autonomous learners and guided students in formal education. Besides giving

important information to researches in intercultural learning field, the results of the research can be useful for the candidates of teaching abroad to be well-prepared and ready for experiencing otherness. It is also significant for language educators to consider teaching curriculum/programs that can raise learners' attitude toward otherness and make use of/create evaluation tools to improve their critical self-reflection. Although this research is very limited to analysis of attitude and analysis of one participant, it can give an overview of new research context and focus that can supplement the existing research. For the future direction, it is hoped that there will be other research focusing on the reflection and the development of attitude toward language development and language identities that raised from intercultural encounters.

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