



Exploring the Influence of Ethnocentrism on Intercultural Communicative Competence: A Quantitative Study on University Teachers

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Abstract

The study was undertaken to check the influence of higher degrees of ethnocentrism on intercultural communicative competence. The sample comprised teachers from two universities in the public sector located in Islamabad. They were given a survey questionnaire followed by the Generalized Ethnocentrism (GENE) scale used to measure their degrees of ethnocentric tendencies. The Three Factor Model of Social Identity and the Model of Intercultural Communicative Competence served as the frameworks of the study. The data were interpreted using regression analysis carried out via SPSS 2.0. All the constructs of ethnocentrism, excluding critical cultural awareness, were discovered to reflect a negative impact on intercultural communicative competence that suggests that the higher degrees of ethnocentrism are detrimental to the peaceful and progressive environment of the workplace where employees from multiple cultures and nationalities serve together. The present study has significance for employees working with colleagues of multiple nationalities. As they meet people from diverse cultures, therefore, they need to mitigate ethnocentric thoughts and feelings related to other cultures and acquire the intercultural communicative competence required for effective intercultural communication. In addition, it is also significant for teachers and students who teach or study with international students.

Introduction

Globalization has compressed the distances by bringing people of diverse cultures and geographies together. The way interlocutors, from different cultural and linguistic backgrounds, communicate and think about the world around them plays an important role in making communicative encounters effective. Many factors affect intercultural encounters. Ethnocentrism is one among them.

Ethnocentrism refers to the tendency of people to judge foreign cultures through the standards of their native culture (Neuliep, 2017). Ethnocentric attitude adversely affects intercultural communication as highly ethnocentric people keep people of different cultures at bay and prefer to interact with people of their own culture. In the context of the workplace, ethnocentrism hinders effective communication among colleagues of different cultural backgrounds which in turn, affects their personal and professional relations. Therefore, it is extremely necessary to reduce ethnocentric biases among co-workers to ensure a conducive environment in the workplace, and intercultural communicative competence (ICC) may be utilized to fulfill that purpose. It refers to an ability to interact with people from diverse cultural and linguistic backgrounds in a language that is not their native language (Tran & Seepho, 2016).

The study, under discussion, was conducted to investigate the influence of ethnocentrism on intercultural communicative competence. By doing so, the researcher wanted to highlight its effects on the working relations of

employees hailing from different states and countries. To attain this purpose, the researchers visited the National University of Modern Languages (NUML), Islamabad, and the International Islamic University, Islamabad, and collected data from foreign and Pakistani teachers.

Statement of the Problem

Ethnocentrism results in negative affective reactions to out-groups such as hatred, disrespect, and lack of trust. It also accentuates group differences and promotes a spurious sense of group superiority among members of the in-group. Higher degrees of ethnocentrism affect foreign employees to adjust according to the norms and values of the host country. It interferes with their desire to interact with co-workers of the country where they work as they confine themselves to fellow workers of their in-group culture. This adversely affects the operations of an organization.

Significance of the Study

The present study will captivate the attention of workers serving with co-workers of diverse cultures and countries, particularly people working in multinational companies and embassies. It is also eye-catching for overseas students and teachers teaching to students of multiple cultures. Mutual understanding, trust, and cooperation among employees and students are indispensable for a productive environment at a workplace or educational institution. Therefore, employees and students are urged to mitigate their ethnocentric thoughts and sentiments about foreign cultures and people and develop intercultural communicative competence. Teachers also need to reflect on attitudes free of biases related to culture, ethnicity, and religion in the classroom.

Review of the Literature

The term ethnocentrism is derived from 'ethnos' and 'kentron' and these Greek words mean nation and center respectively (Flammia, 2012). The term was coined by Sumner in 1906 and is described as a perception in which out-groups are evaluated in comparison with one's in-group which is in the central position. We can consider it a measuring device through which people examine the norms, beliefs, and traditions of foreign cultures.

Adorno, Frenkel-Bruswik, Levinson, and Stanford (1950) were the first persons to explore ethnocentrism in social sciences. Authoritarian personality was deemed as a syndrome by them that produced democratic sentiments among individuals. They believed that compliance with the culture of one's in-group and discrimination against other ethnic and cultural groups motivate one to relate negative characteristics with people of out-groups. However, Iizendoom (1989) asserts that people may reduce their ethnocentric feelings and reflect fewer authoritarian personality traits through moral development.

Some scholars conducted extensive research studies on ethnocentrism in the fields of sociology, anthropology, psychology, cultural studies, and linguistics. Neuliep and McCroskey are among those scholars who did plenty of work on ethnocentrism. A tool labeled as the Generalized Ethnocentrism (GENE) scale was devised by them which is employed all over the world to explore the intensity of ethnocentrism quantitatively. It was formulated in 1997 and revised in 2002 by Neuliep. Neuliep and McCroskey believed that all people possess ethnocentric sentiments as they perceive the world around them through their subjective approach. Gudykunst and Nishida (1994) also asserted that a person exhibits lower or higher degrees of ethnocentrism, but he/she must reflect such emotions. Neuliep and McCroskey did not regard ethnocentrism as a negative trait solely and advised people to consider it along a continuum. Patriotic feelings and self-sacrifice for the in-group lie at one end and discrimination and contempt for the members of the out-group lie at the other end which may even involve ethnic cleansing (Neuliep & McCroskey, 1997).

Some scholars related ethnocentrism with communication, particularly intercultural and cross-cultural communication, to study their association. To examine interrelation, they explored the relationship of ethnocentrism with certain constructs related to sociology like social behaviour (Taylor & Jaggi, 1974), and linguistics like communication apprehension (McCroskey, 1977). Lin and Rancer (2003) observed that individuals' communicative behaviour is influenced by ethnocentrism, intercultural communication apprehension, and intercultural willingness to communicate which in turn, contribute to one's inclination towards intercultural communication. In their study, they found those American university students were more hesitant to take part in intercultural dialogue who exhibited higher degrees on the ethnocentrism scale than those who scored low on the scale. Justen (2009) also discovered the

adverse effects of ethnocentrism that undermine one's willingness to engage in intercultural communication and experience dissatisfaction during communicative encounters with people of different cultures. However, intercultural communicative competence to a certain extent can have effective intercultural communication. She expressed the need to organize intercultural training programs to ensure healthy communication among people of different cultural groups.

The *Model of Intercultural Communicative Competence (ICC)* devised by Michael Byram in 1997 and revised in 2009, was based on the notions put forth by Byram and Zarate (1994). ICC is an amalgamation of intercultural competence and communicative competence. The idea of communicative competence was conceived by Dell Hymes in 1966. In addition to awareness of the rules of a language, communicative competence also involves its usage in a social context. Intercultural competence is individuals' capability to interact effectively during intercultural communicative encounters based on their knowledge about other cultures and communicative behaviours (Deardorff, 2006). Such knowledge and behaviours help people to view cultural variations as cultural traits which aid them in diminishing ethnocentric sentiments about foreign cultures.

The association among ethnocentrism, intercultural communication apprehension, and intercultural sensitivity was examined by Chen (2010). Intercultural sensitivity, a component of intercultural communicative competence, is defined as an awareness of cultural variations for facilitating effective intercultural communicative encounters (Chen & Starosta, 1997). The results indicated the importance of intercultural sensitivity and indicated that people who have higher degrees of intercultural sensitivity are less ethnocentric and apprehensive during interacting with people from different geographical and cultural backgrounds.

Cargile and Bolkan (2013) studied undergraduate students in the United States, by employing the survey method, and explored the contribution of culture-specific knowledge, exposure to foreign cultures, and uncertainty intolerance to mitigate the impact of intergroup and intragroup ethnocentrism. The results reflected that exposure to foreign cultures diminishes the impact of intergroup ethnocentrism. Uncertainty intolerance depicted a positive impact on both forms of ethnocentrism and a positive influence of stress on uncertainty intolerance was also noted. The level of intragroup ethnocentrism increases with exposure to foreign cultures. However, culture-specific knowledge was neither related to intergroup ethnocentrism nor associated with intragroup ethnocentrism.

Ethnocentrism is often studied through the lens of Social Identity Theory (SIT) which refers to an individual's knowledge of his/her membership in a social group or groups besides the importance he/she attaches to that group/groups (Tajfel, 1974). It is asserted by the exponents of the theory that people who show contempt and discrimination towards out-group cultures tend to associate themselves deeply with their in-group (see Tajfel, 1974). The adherers of the theory too believe that people who discriminate against people of foreign cultures reflect strong emotional bonds with their in-group. To test the claims of Social Identity Theory (Tajfel, 1974; Tajfel & Turner, 1979) Neuliep and Speten-Hansen (2013) explored the relationship between ethnocentrism and participants' perceptions of non-native accents of English. The subjects of the experimental study comprised native speakers of English residing in the United States. The experimental group was exposed to a video showing a person speaking in a non-native accent whereas the same person was shown speaking in Standard American English to the control group. The result revealed ethnocentric thoughts and sentiments about the speaker speaking in a non-native accent of the language by the experimental group.

The present study comprises Byram's model of *Intercultural Communicative Competence* (2009) and Cameron's *Three Factor Model of Social Identity* (2004) as frameworks. Cameron's model intends to investigate the different dimensions of social identity: Cognitive Centrality, In-group Affect, and In-group Ties. How often a person thinks about his/her group membership and its significance in his/her life describes *Cognitive Centrality*. Personal judgment and emotional belonging to an in-group experienced by a member are reflected by *In-group Affect*. Similarities and associations with one's in-group members result in *In-group Ties*.

Through the study of the literature mentioned above, I became aware of the works done on ethnocentrism and was able to identify research gaps. It was noticed that intercultural communicative competence has been studied in connection with language teaching by involving educators, teachers, and students. Intercultural communicative competence helps students to examine the cultural perspectives of their culture and foreign cultures and it also enhances their skills and knowledge (Romanowski, 2017). The present study is not confined to educational settings

but emphasizes the need to have a workplace environment where employees from multiple cultures serve together without ethnocentric discrimination. Moreover, it was also noticed that many research scholars utilized Tejfel and Turner's model of social identity to carry out their research. The present study employed Cameron's *Model of Social Identity* (2004) which is relatively a newer version of the theory.

Research Methodology

The present study employed a quantitative questionnaire which was administered to one hundred Pakistani and foreign teachers serving at NUML, Islamabad, and the International Islamic University, Islamabad. Besides Pakistani teachers, Chinese, German, French, Italian, Sri Lankan, Sudanese, Russian, and Egyptian teachers took part in the study. The research tool, prepared by the investigator, was based on the constructs of Cameron's model of social identity (2004) and Byram's model of ICC (2009). The constructs were *In-group Ties*, *Cognitive Centrality*, *In-group Affect*, *Linguistic Competence*, *Sociolinguistic Competence*, *Discourse Competence*, *Knowledge*, *Attitude*, *Skills*, and *Critical Cultural Awareness*. The first three constructs belong to Cameron's model whereas the rest were associated with Byram's model. The questions were formulated to investigate the participants' ethnocentric perceptions and sentiments that could impact their knowledge, skills, and attitudes about foreign cultures and thus influence their working relations with foreign colleagues. In the study, ethnocentrism served as the independent variable whereas intercultural communicative competence acted as the dependent variable. The Cronbach Alpha reliability reflected by the questionnaire was .878.

Research Question

1. What are the ethnocentric sentiments that influence employees' intercultural communicative competence while working with foreign colleagues?

Hypothesis

1. Strong ethnocentrism adversely affects individuals' intercultural communicative competence.

It is pertinent to mention that the study also utilized the revised Generalized Ethnocentrism (GENE) scale (Neuliep, 2002) to draw a line between participants who reflected higher degrees of ethnocentrism and those who showed lower degrees of it. The participants were first given the GENE scale followed by the survey questionnaire. None of the participants scored 55 or above out of 100 so they could be labelled as highly ethnocentric. In this case, it can be considered that education acts as a stimulus as all the participants were highly qualified. Highly educated people are expected to exhibit fewer degrees of ethnocentrism or ethnic distancing as compared to those people who are less educated (Hello, Scheepers and Slegers, 2006). In their view, education blesses an individual with personal and intellectual development. Twenty-five participants scored between 40 and 55. To fulfil the demands of the research, they were considered highly ethnocentric by the researcher as they reflected ethnocentric tendencies at a relatively greater intensity. The participants who obtained less than 40 were excluded from the study. Finally, the data were analyzed with the help of regression analysis carried out via SPSS version 20.0 in the study.

Analysis of the Data

Before regression analysis, the researcher carried out correlation analysis to examine the strength and directionality of the variables under observation. The following table suggests a negative linear relationship between variables.

Table 1

Correlation Analysis of the Study Variables

Variables	Variables
In-group Ties	Skills
Cognitive Centrality	Linguistic Competence, Discourse Competence, Knowledge, Attitude, and Skills
In-group Affect	Sociolinguistic Competence

For regression analysis, In-group Ties, Cognitive Centrality, and In-group Affect serve as explanatory variables. The results deduced from regression analysis are given below.

Table: 2.1
Regression Analysis of the Study Variables

Model		Beta	t	Sig.
1	(Constant)		4.786	.000
	In-group Ties	-.103	-.482	.635
	Cognitive Centrality	-.510	-2.459	.023
	In-group Affect	.324	1.428	.168

Regression analysis is conducted on the response variable (Linguistic Competence) in connection with explanatory variables. The results highlight the negative effects of cognitive centrality on linguistic competence, B= -.510, t= -2.459, p= .023. This validates the research hypothesis.

Table: 2.2
Regression Analysis of the Study Variables

Model		Beta	t	Sig.
2	(Constant)		8.700	.000
	In-group Ties	.219	1.073	.295
	Cognitive Centrality	.001	.005	.996
	In-group Affect	-.620	-2.864	.009

Regression analysis is conducted on the response variable (Sociolinguistic Competence) in connection with explanatory variables. The results highlight the negative effects of in-group effect on sociolinguistic competence, $B = -.620$, $t = -2.864$, $p = .009$. This validates the research hypothesis.

Table: 2.3
Regression Analysis of the Study Variables

Model	Beta	t	Sig.
3	(Constant)	7.171	.000
	In-group	.657	.518
	Ties	.134	.518
	Cognitive	-2.994	.007
	Centrality	-.590	.007
	In-group	.210	.836
	Affect	.045	.836

Regression analysis is conducted on the response variable (Discourse Competence) in connection with explanatory variables. The results highlight the negative effects of cognitive centrality on discourse competence, $B = -.590$, $t = -2.994$, $p = .007$. This validates the research hypothesis.

Table: 2.4
Regression Analysis of the Study Variables

Model	Beta	t	Sig.
4	(Constant)	6.071	.000
	In-group	1.132	.270
	Ties	.237	.270
	Cognitive	-2.652	.015
	Centrality	-.537	.015
	In-group	.481	.635
	Affect	.107	.635

Regression analysis is conducted on the response variable (Knowledge) in connection with explanatory variables. The results reflect the negative effects of cognitive centrality on knowledge, $B = -.537$, $t = -2.652$, $p = .015$. This validates the research hypothesis.

Table: 2.5
Regression Analysis of the Study Variables

Model		Beta	t	Sig.
5	(Constant)		5.642	.000
	In-group Ties	.320	1.572	.131
	In-group Centrality	-.518	-2.625	.016
	In-group Affect	.212	.985	.336

Regression analysis is conducted on the response variable (Attitude) in connection with explanatory variables. The results reflect the negative effects of cognitive centrality on attitude, $B = -.518$, $t = -2.625$, $p = .016$. This validates the research hypothesis.

Table: 2.6
Regression Analysis of the Study Variables

Model		Beta	t	Sig.
6	(Constant)		8.576	.000
	In-group Ties	-.376	-1.842	.080
	Cognitive Centrality	-.458	-2.317	.031
	In-group Affect	.301	1.391	.179

Regression analysis is conducted on the response variable (Skills) in connection with explanatory variables. The results reflect the negative effects of in-group ties on skills, $B = -.376$, $t = -1.842$, $p = .080$. Similarly, cognitive centrality also depicts negative effects on skills, $B = -.458$, $t = -2.317$, $p = .031$. This validates the research hypothesis.

Table: 2.7
Regression Analysis of the Study Variables

Model		Beta	t	Sig.
7	(Constant)		5.145	.000
	In-group Ties	.117	.497	.624
	Cognitive Centrality	-.285	-1.251	.225
	In-group Affect	.141	.564	.579

Regression analysis is conducted on the response variable (Critical Cultural Awareness) in connection with explanatory variables. The results depict no significant impact of the explanatory variables on the response variable. Therefore, the research hypothesis is rejected.

Discussion

The researcher attempted to study the influence of strong ethnocentrism on intercultural communicative competence by involving teachers. To accomplish this goal, regression analysis was carried out. The results are given below.

A negative impact of in-group ties on skills was discovered which showed that the teachers who were deeply associated with their cultural group could not gain knowledge about modes of living and beliefs of their foreign colleagues which could be operationalized during interaction. Consequently, they were unable to handle the situation during miscommunication with foreign colleagues. Such skills to acquire knowledge about other cultures and to resolve miscommunication due to differences of cultures are essential for the smooth functioning of a multi-cultural workplace. A negative impact of cognitive centrality on skills was noticed too which suggests that frequent thoughts of being a part of a specific group act as a stumbling block to effective intercultural communication among colleagues. They cannot interpret traits related to different cultures due to communication gaps.

Cognitive centrality also reflected negative effects on linguistic competence. This shows that the teachers who put much emphasis on their cultural affiliation were not proficient in English. They preferred to interact and work with colleagues of their culture over foreign colleagues and had friendly terms with the former. Therefore, their English competence too was affected. English, as the lingua franca, is spoken during communication between people who do not share a language. On the other hand, colleagues who frequently interact with their foreign colleagues improve their English skills, particularly speaking skills.

Cognitive centrality was also found to exhibit a negative influence on discourse competence. This indicated that the teachers who had higher degrees of cognitive centrality could neither produce nor interpret texts written in English. Language is a skill, so it requires extensive practice whereas lacking practice or exposure to language results in a lack of English competence.

The negative effects of cognitive centrality on knowledge indicated by the results revealed that the teachers who were over-conscious of their in-group culture identity confined themselves to colleagues of their culture which obstructed them from getting knowledge about foreign cultures. Therefore, they could not understand variations in the norms, beliefs, values, and practices of different cultures and could not develop cultural relativism. Cultural relativism is the opposite of ethnocentrism which revolves around the idea that no culture is superior to other cultures, but all cultures have a unique set of norms, beliefs, values, and practices. Cultural relativists believe that there is no universal definition of morality that is associated with the moral codes of a culture (Karanmiana, 2022).

The results reflected the negative impact of cognitive centrality on attitude. This shows that teachers who were inclined to associate themselves excessively with their in-group culture were unable to avoid misconceptions about foreign cultures, foreign people, and their traditions. Moreover, they failed to understand the stance of their foreign colleague during the spat as they lacked sufficient knowledge about foreign cultural perspectives.

In-group affection was found to indicate negative effects on sociolinguistic competence. It suggests that teachers who were extremely proud of their culture showed reluctance to work with foreign colleagues and felt comfortable while working with colleagues of their culture only. They did not need to communicate in English with colleagues of their cultural group, so their English skills did not get polished. When they were required to interact in English, they could not use structures and expressions appropriately in line with social and cultural context. This suggests that ethnocentrism affected their sociolinguistic competence as they revealed the least interest in communicating and working with foreign colleagues during working hours.

It is pertinent to note that critical cultural awareness is the only construct that was not found to be affected by any construct of ethnocentrism (in-group ties, cognitive centrality, and in-group effect). Byram gave a central position to critical cultural awareness in his revised *Model of Intercultural Communicative Competence* (2009). He believed that a person could become intercultural competent through knowledge, skills, and attitudes but language teaching requires critical cultural awareness to reflect the best results. Houghton (2009) also admitted the significance

of critical cultural awareness and advised teachers to utilize such teaching methodologies that would enable students to examine critically the cultural perspectives of their culture and that of other cultures. It would help them to mitigate ethnocentric sentiments about foreign cultures.

It is interesting to note that teachers, under study, showed a lack of interest in learning English and communicating with foreign colleagues. This indirectly reflected ethnocentric feelings towards English as it is the common language between interlocutors who do not have the same language. Ethnocentrism against English was also explored by Dong (2018) who discovered that Chinese students who were enrolled in the discipline of studied English were less ethnocentric and anxious to communicate in intercultural encounters as compared to their counterparts who did not opt for the discipline.

The researcher discovered that all the constructs of ethnocentrism, other than critical cultural awareness, adversely affect intercultural communicative competence. Ethnocentrism may affect critical cultural awareness indirectly. Further investigation by employing other research tools and methods, like the interview method, is required. Among all the constructs of social identity, cognitive centrality was noticed to be the most devastating form of ethnocentrism as it was observed to be affecting many constructs of intercultural communicative competence.

Recommendations

Bearing the results reflected by the study in mind, the researcher puts forward the following suggestions.

1. All the employees serving in a multicultural workplace should be trained in intercultural skills to enable effective intercultural communication among colleagues. Houghton (2009) considered skills of discovery and interaction significant for effective intercultural communicative encounters. Stress reduction therapies should be administered to those employees who feel anxiety while taking part in intercultural communication.
2. English language skills should be taught to all employees serving in multi-cultural workplaces. English, as the lingua franca, is a means to promote better communication and understanding among colleagues who do not share a common culture. English proficiency, on the one hand, would help them to understand one another and reduce their degrees of ethnocentrism which gives rise to a conducive workplace environment. Pragmatic skills should be taught in addition to linguistic skills. A negative association between ethnocentrism and English proficiency and a positive relationship between English proficiency and willingness to interact in intercultural encounters were also discovered by Nameni (2020).
3. Employees should be familiar with the strategies to sort out miscommunication with foreign colleagues. They should know how to state their point of view clearly during such situations so that petty matters would not get aggravated and result in workplace conflict. Panicker and Sharma (2021) believe that misunderstanding among colleagues may develop in a multicultural workplace resulting in dire consequences like conflict among workers and serious financial loss for the organization.
4. To attain familiarity with colleagues of other cultures, employees should be motivated to read literature (produced in English) written about the culture of their foreign colleagues. This would help them understand different cultural perspectives and eventually develop cultural relativism. Thatcher (2004) believed that in addition to intercultural competence, the ability to interpret literature in a language other than one's native language helps one to reduce degrees of ethnocentrism.
5. It is the need of the hour, under the impact of the globalized world, that all employees reflect attitudes that promote effective intercultural communication essential for smooth functioning and a peaceful environment of a workplace. Houghton (2009) stated that intercultural communicative competence; curiosity and openness, and realization of misperceptions related to in-group culture and out-group cultures aid one to understand one's cultural customs and perspectives as well as that of foreign cultures.
6. Workshops and seminars on intercultural communication should be arranged by the administration to promote cultural relativism among employees of diverse cultures. Neuliep, Chaudoir, and McCrosky (2001) discovered that the participants who had interactive encounters with foreigners were not as ethnocentric as those participants who did not obtain this opportunity because the latter failed to understand cultural variations.
7. Excessive in-group affection may result in indifference or exhibiting cultural insensitivity while communicating with foreigners (Peng, 1974). To promote cultural sensitivity in a workplace, employees

should be taught the knowledge, skills, and attitudes required for intercultural communication. New policies and strategies should be introduced by the administration to ensure effective communication among colleagues by eliminating ethnocentric biases. Chen and Starosta (1997) found that higher degrees of intercultural sensitivity led to lower degrees of ethnocentrism and decreased apprehension during intercultural communicative exchanges.

8. Social Identity theory (Tajfel & Turner, 1986) states people often tend to link themselves with their collective identities like cultural, ethnic, gender, and religious identities. Employees should be motivated to alter their ethnic, cultural, and religious identities by their professional identities to avoid ethnocentrism and ensure a peaceful environment at the workplace.

Conclusion

The study examined university teachers from diverse countries intending to investigate the effects of ethnocentrism on intercultural communicative competence. The results elucidated that the former adversely influences the latter enfeebling working relations among co-workers at the workplace. A person may reduce the intensity of ethnocentrism through intercultural communicative competence.

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Appendix Questionnaire

Topic: The Impact of Ethnocentrism on Intercultural Communicative Competence of University Teachers in Pakistan

The following questionnaire is intended to collect data for PhD English dissertation and the researcher, Ms. Sehrish Manzoor, is a student of PhD English (Linguistics) at NUML, Islamabad. The personal information of the participants will be kept confidential.

Note: The *other cultural group* refers to the participants' colleagues with different nationality or country while *my own cultural group* means the colleagues of the participants' own country.

Name _____ Age _____ Department _____ Nationality _____

Q) Choose the option that seems the most appropriate to you.

In-group Ties

1. I feel a strong sense of belonging to the colleagues of my own cultural group.
a) strongly disagree b) disagree c) neutral d) agree e) strongly agree
2. I am comfortable while working with the colleagues of my own cultural group as I share common cultural and social perspectives with them.
a) strongly disagree b) disagree c) neutral d) agree e) strongly agree
3. I am uncomfortable while working with the colleagues of other cultural groups who are considered as different by me.
b) strongly disagree b) disagree c) neutral d) agree e) strongly agree
4. It is difficult for me to make bonds and ties with the colleagues of other cultural groups due to differences in terms of cultural and social perspectives.
c) strongly disagree b) disagree c) neutral d) agree e) strongly agree

Cognitive Centrality

5. I often think that I belong to a particular cultural group.
a) strongly disagree b) disagree c) neutral d) agree e) strongly agree
6. To be a member of my cultural group is important for my self-image.
a) strongly disagree b) disagree c) neutral d) agree e) strongly agree
7. My self -perception as the member of my in-group hinders my communication with the colleagues of other cultural groups.
b) strongly disagree b) disagree c) neutral d) agree e) strongly agree
8. The fact that I am an in-group member always enters my mind when I try to befriend a colleague from other cultural groups.
a) strongly disagree b) disagree c) neutral d) agree e) strongly agree

In-group Affect

9. I am glad and proud to be a member of my cultural group.
a) strongly disagree b) disagree c) neutral d) agree e) strongly agree
10. Sometimes I do not feel good about the members of other cultural groups.
a) strongly disagree b) disagree c) neutral d) agree e) strongly agree
11. I always enjoy working with the colleagues from my own cultural group.
b) strongly disagree b) disagree c) neutral d) agree e) strongly agree
12. I usually avoid working with a colleague from the other cultural groups.
b) strongly disagree b) disagree c) neutral d) agree e) strongly agree

Linguistic Competence

13. My knowledge of English grammar facilitates my communication with the colleagues of different cultural groups.
a) strongly disagree b) disagree c) neutral d) agree e) strongly agree
14. My knowledge of English vocabulary helps me while interacting with the colleagues of other cultural groups.
a) strongly disagree b) disagree c) neutral d) agree e) strongly agree
15. I can realize different pronunciation patterns of the English language used by my colleagues of other cultural groups.
b) strongly disagree b) disagree c) neutral d) agree e) strongly agree
16. My fluency in the English language helps me in participating in discussions with the colleagues of other cultural groups.
b) strongly disagree b) disagree c) neutral d) agree e) disagree

Sociolinguistic Competence

17. I am capable of using the English language according to the situation (such as, using correct words, right expressions) while interacting with the colleagues of other cultural groups.
a) strongly disagree b) disagree c) neutral d) disagree e) strongly agree
18. I am familiar with the cultural norms and traditions (such as, the practice of greeting) of my colleagues from other cultural groups.
a) strongly disagree b) disagree c) neutral d) agree e) strongly agree
19. I am well aware of applying polite expressions of English while interacting with the colleagues of other cultural groups.
a) strongly disagree b) disagree c) neutral d) agree e) strongly agree
20. Because of awareness on the foreign culture, I feel confident while communicating with the colleagues from other cultural groups.
a) strongly disagree b) disagree c) neutral d) agree e) strongly agree

Discourse Competence

21. I am capable of arranging ideas and sentences in a logical manner while writing in English.
a) strongly disagree b) disagree c) neutral d) agree e) strongly agree
22. I am capable of putting words and phrases appropriately while conversing in English.
a) strongly disagree b) disagree c) neutral d) agree e) strongly agree
23. I am capable of reading and interpreting text produced in the English language.
a) strongly disagree b) disagree c) neutral d) agree e) strongly agree
24. I enjoy watching movies and documentaries produced in English.
a) strongly disagree b) disagree c) neutral d) agree e) strongly agree

Knowledge

25. I am keen to gain knowledge about mode of living (e.g., food, mode of dressing, financial system) of the people from different cultures.
a) strongly disagree b) disagree c) neutral d) agree e) strongly agree
26. I am fond of gaining information about history, landmarks and festivals associated with foreign cultures.
a) strongly disagree b) disagree c) neutral d) agree e) strongly agree
27. I like to attend social gatherings comprising my colleagues of other cultural groups as it is a source of learning their culture for me.
a) strongly disagree b) disagree c) neutral d) agree e) strongly agree
28. I love to read literature of foreign cultures (written in English) as it gives insight into foreign cultures.
a) strongly disagree b) disagree c) neutral d) agreed) strongly agree

Attitudes

29. I can realize the cultural variations which exist in various cultures and countries.

- a) strongly disagree b) disagree c) neutral d) agree e) strongly agree
30. I do not think bad about the values, beliefs, and practices adopted by my colleagues from other cultures as I believe that they have their own cultural perspectives.
- a) strongly disagree b) disagree c) neutral d) agree e) strongly agree
31. In case of miscommunication with a colleague from the other cultural group, I am capable of realizing it that it is due to cultural differences.
- a) strongly disagree b) disagree c) neutral d) agree e) strongly agree
32. In case of miscommunication, I am capable of viewing the whole situation from the perspective of my colleague from the other cultural group.
- a) strongly disagree b) disagree c) neutral d) agree e) strongly agree

Skills

33. When I read text written by a foreign author, I am capable of interpreting cultural traits specific to his/her culture.
- a) strongly disagree b) disagree c) neutral d) agree e) strongly agree
34. I am capable to resolve miscommunication related to cultural differences with the colleagues of other cultural groups.
- a) strongly disagree b) disagree c) neutral d) agree e) strongly agree
35. While conversing with the colleagues of other cultural groups, I usually try to acquire new knowledge related to their cultural beliefs and practices.
- a) strongly disagree b) disagree c) neutral d) strongly disagree e) disagree
36. I always try to operationalize the knowledge that I have about foreign cultures when I meet and converse with the colleagues of other cultural groups.
- b) strongly disagree b) disagree c) neutral d) agree d) strongly agree

Critical Cultural Awareness

37. I believe that all cultures of the world have a unique set of values, beliefs, traditions and practices.
- a) strongly disagree b) disagree c) neutral d) agree e) strongly agree
38. I am capable of finding correlations (wherever possible) between the in-group culture and out-group culture.
- a) strongly disagree b) disagree c) neutral d) agree e) strongly agree
39. I make judgments about the actions and behaviours of the colleagues from other cultural groups from their social and cultural perspectives.
- a) strongly disagree b) disagree c) neutral d) agree e) strongly agree
40. I often compare my cultural traits with that of my colleagues from the other cultural groups.
- a) strongly disagree b) disagree c) neutral d) strongly agree e) strongly agree