IN PURSUIT OF INTERCULTURAL COMMUNICATIVE COMPETENCE: AN INVESTIGATION INTO ENGLISH LANGUAGE POLICY AND PRACTICES AT A PRIVATE UNIVERSITY IN INDONESIA

BY

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Abstract

Intercultural language teaching and learning (ILTL) in Asian contexts is an area of growing interest. Reflecting this growth, this study investigated the viability of adopting an intercultural stance in English as a Foreign Language (EFL) instruction at tertiary level in Indonesia.

The research was carried out in three phases. Phase 1 was a document analysis of Indonesia's English language education policy (ELEP). Phase 2 was a case study which investigated the ELEP underlying two English programmes at a Private University of Indonesia (PUI). It focused on examining the construction of culture and language in curricula of two English programmes, teachers' beliefs and practices, and students' beliefs. Phase 3 was an autoethnographic study of my own ILTL in one of the English programmes in PUI. The data was collected from records of my autobiography and one-semester of reflective teaching practice.

The findings of the three phases showed challenges and opportunities of cultivating interculturality in the context. First, the findings of Phase 1 revealed how the need for cultivating respect for cultural diversity – for political unity and social harmony – within the country influenced the ways in which culture and language were constructed in the ELEP. Since policies relating to cultural and linguistic diversity at the national level were influenced by political agenda, they also highlighted an essentialist view of culture. Second, the findings of Phase 2 echoed the findings of Phase 1. The data revealed deeply ingrained essentialist beliefs about culture, and a separation of culture and language in the design and implementation of the curriculum. However, some teaching staff aspired to cultivate intercultural understanding and to help students to understand their own culture and other cultures. Third, the findings of Phase 3 showed the complexity of implementing ILTL. This included challenges in the forms of linguistic goals imposed by the curriculum, no in-house community of practice, and multifaceted classroom behaviour. Despite this, the opportunities for cultivating interculturality were also present in the forms of teaching resources that reflect global and local linguistic and

cultural diversity, teacher's questions that prompt students to decentre, and various activities for students to be active in their own learning (such as group or pair discussions, rehearsals, and role-plays). On top of that, this phase revealed the complexity of collecting evidence of students' learning and my ethical dilemmas due to various philosophical views embedded in my identities, the teaching context, and the construct of ILTL

Through its three-phase approach, the study brought outsider and insider dimensions to the task of understanding the fertility of the ground for intercultural teaching in the context of tertiary English classroom in Indonesia. It revealed that the implementation of ILTL can be initiated by teachers who are willing to take an intercultural stance; however, they also need support from community and policy makers to smooth the process and maximise the outcome. It is hoped that the study can inform the work of teachers, teacher educators, and policy makers regarding what it means to be an intercultural learner and teacher in tertiary education in Indonesia and elsewhere.

Acknowledgment

Thanks be to God, who "…has made everything beautiful in its time…" (Ecclesiastes 3: 11 New International Version).

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List of acronyms

D3E   *Program Diploma Tiga Bahasa Inggris* (Diploma-Three English Programme)

ELEP   English Language Education Policy

EFL   English as a Foreign Language

ELT   English Language Teaching

FLE   Foreign Language Education

HEC   Higher Education Curriculum

IC   Intercultural Competence

ICC   Intercultural Communicative Competence

ILTL   Intercultural language teaching and learning

KTSP   *Kurikulum Tingkat Satuan Pendidikan* (Curriculum Developed at School

Level)

LB   Language Belief

LEP   Language Education Policy

LM   Language Management

LP   Language Policy

LPp   Language Practice

MoEC   Ministry of Education and Culture

MoRA   Ministry of Religion

OMP One-minute paper

PUI   Private University of Indonesia

RSBI   Rintisan Sekolah Bertaraf Internasional (international pilot project schools)

S1E   *Sastra Inggris* (Bachelor of Arts in English Literature)

SD   *Sekolah Dasar* (Primary School)

SMP   *Sekolah Menengah Pertama* (Junior High School)

SMA   *Sekolah Menengah Atas* (Senior High School)

Transcription convention used in this thesis

Spelling: New Zealand English spelling used.

Punctuation:

- Capital letters are only used for 'I' and proper names.

- Apostrophes are used for abbreviations e.g., don't, haven't and possessive e.g., Fenty's book

- A question mark is used when a speaker is asking a question or raising the intonation

Indonesian words are in italic.

Grammatical or stylistic errors from the participants are not corrected.

Symbol	Meaning
(?)	Inaudible
(??)	Uncertain that word is correctly transcribe
…	Deleted text
T	Teacher
S1	Student 1
S2	Student 2
Ss	More than one students
FS1	Female student 1
MS1	Male student 1
F	Fenty
[laughed]	An explanation of actions or behaviour
[book]	A word added or replaced to clarify meaning

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Chapter 1: Introduction

1.1 Introduction

Reflecting the growth of intercultural language teaching and learning (ILTL) in Asian contexts and Indonesia's cultural and linguistic diversity, this thesis reports on a three-phase qualitative study into the 'fertility of the ground' for adopting ILTL in Indonesian tertiary EFL classes. Specifically the study consists of a document analysis of Indonesia's English language education policy (ELEP) (Phase 1), a case study investigating the context of ELT in an Indonesian tertiary context (Phase 2), and an autoethnographic study of my own intercultural teaching and learning (Phase 3). The three phases of this study are important because they can bring outsider and insider perspectives to understand the viability of taking an intercultural stance in Indonesia's English language teaching. This chapter begins with a discussion of intercultural language teaching and learning. It continues with a description of the context in which the study is situated. I then discuss the purpose and general design of the study. The chapter concludes with the organisation of the thesis and concluding comments.

1.2 Intercultural language teaching and learning

In recent decades, language educators and education policy makers worldwide have sought to address through language education the broad social goal of intercultural understanding in response to the societal need for positive coexistence in increasingly mobile and multicultural communities. Underlying these initiatives is the belief that language polices play a vital role in advancing intercultural awareness, fostering intercultural competence (IC) and stimulating worldmindedness, or "a state of thinking and an attitude that extends knowledge of difference and acceptance of its naturalness to groups and traditions beyond those the individual has directly studied and known" (Lo Bianco, 2010, p. 44). Emerging from this reorientation of the purpose of language education is what I will broadly

refer to in this thesis as intercultural language teaching and learning (ILTL) and interculturally informed language education policy (LEP).

Interculturally informed LEP flourished after the Council of Europe endorsed *The European Framework of Reference for Languages: Learning, Teaching, and Assessment* (CEFR) in 2001. Prior to the endorsement of the CEFR a number of scholars had started to encourage intercultural teaching (e.g., Byram, 1997; Byram & Zarate, 1994; Kramsch, 1993). However, it was the CEFR that led the way in promoting interculturally informed foreign language education (FLE) as a means for cultivating (inter)cultural skill, knowledge, attitude, and awareness including tolerance, pluralism, and social justice (Council of Europe, 2001).

In line with the goal of CEFR, there has been a call for ELT in Asia to place greater emphasis on intercultural communicative competence (ICC) rather than on a notional native speaker standard (e.g., Baker, 2012a; Kirkpatrick, 2010, 2012; McKay, 2002, 2004). In a similar vein, Indonesian scholars (e.g., Hamied, 2014; Renandya, 2012b) argue that Indonesian English language teachers are ideally qualified to take a role as intercultural teachers since they can draw on their own intercultural awareness to guide their students' intercultural development. After all, many of these learners can expect to communicate in English with speakers of English from linguistically and culturally varied backgrounds rather than with putative native speakers.

Foreign language teachers have been encouraged to become not only teachers of language but also teachers of culture (Byram, 2009a). Teachers are now expected to embrace a new role of mediating learners' experience of cultures and languages through ILTL (Sercu, 2006). To do so, they are encouraged to integrate the teaching of culture and language and to develop a dynamic view of culture and language that engages students in learning cognitively, behaviourally and affectively (Byram, 1997, 2008; Liddicoat, Papademetre, Scarino, & Kohler, 2003; Liddicoat & Scarino, 2013; Newton, Yates, Shearn, & Nowitzki, 2010; Newton, forthcoming; Scarino & Liddicoat, 2009). In other words, not only are they to help learners meet instrumental goals but also intercultural goals (Byram, 1997, 2008, 2012).

In light of this intercultural trend in LEP, it is important to understand what teachers believe and what they practise in relation to culture and language. As

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Hargreaves and Evans (1997) argue, "legislation only sets a framework for improvement; it is teachers who must make that improvement happen" (p. 3). To understand opportunities for ILTL, therefore, one must engage with teachers' beliefs and practices because teachers mediate the translation of policy into practice. This, in broad terms, is the purpose of this research.

1.3 The context of the study

This research addresses ELT in Indonesia. Indonesia is an archipelagic country which consists of more than 250 million citizens in 2013 (Sukyadi, 2015) with heterogeneous cultural and linguistic backgrounds. The country has held a commitment to values such as (inter)cultural awareness, tolerance, pluralism, and social justice since its independence in 1945 despite racial and religious tensions and conflicts which have taken place from time to time. This commitment is illustrated in Indonesia's decision to embrace the motto of *Bhinneka Tunggal Ika* and the ideology of *Pancasila.* The former means 'unity in diversity' while the latter is known as the 'five principles', which are as follows:

1. *Ketuhanan yang Maha Esa* (Belief in the one and only God)
2. *Kemanusiaan yang adil dan beradab* (Just and civilized humanity)
3. *Persatuan Indonesia* (The unity of Indonesia)
4. *Kerakyatan yang dipimpin oleh hikmat kebijaksanaan dalam permusyawaratan/perwakilan* (Democracy guided by the inner wisdom in the unanimity arising out of deliberations amongst representatives)
5. *Keadilan sosial bagi seluruh rakyat Indonesia* (Social justice for the whole of the people of Indonesia)

(Republik Indonesia, 2010, my translation)

Thus, both *Pancasila* and *Bhinneka Tunggal Ika* influence ways of thinking and doing in Indonesia.

As a result of globalization Indonesia's ELT has experienced an upward swing (Montolalu & Suryadinata, 2007); however, it has also faced challenges due to many factors related to policies, curriculum, the education system, facilities, facilitators,

and students (Mantiri, 2004). A continually-revised curriculum has caused a big problem (Yuwono, 2005) since there is always a mismatch between the components of the objectives, the contents, the methods and the evaluation of Indonesia's eight English curricula (Bire, 2010). Indonesian scholars (Dardjowidjojo, 2000; Kuswandono, Gandana, Rohani, & Zulfikar, 2011; Marcellino, 2008) argue that the problem is due to an adopted teaching approach which is not culturally compatible with the local context.

ELT practice in Indonesia has tended to focus on linguistic competence and the teaching of standard varieties of the British and American English (Lauder, 2008). This can be seen in the use of the Test of English as a Foreign Language (TOEFL) or an institutional TOEFL-like test as one of the requirements for entry into many universities for undergraduate and graduate students no matter what their major is. For example, in 1996-1997, the University of Indonesia conducted a university-wide English proficiency test for all new students (Montolalu & Suryadinata, 2007).

Despite the emphasis on linguistic competence in ELT, the cultural component of Indonesian ELT is growing, as seen in locally produced English books and culture courses. For example, a book entitled *Teaching English by Using Culture Contents* (Cahyono, 2013) contains 36 chapters: 14 with local culture and 22 with target culture content (American, British, and Australia). Another example is a book entitled *Culture Based English for College Students* written by Indonesian scholars (Aziz, Sudana, & Noorman, 2003). Tertiary English language programmes in Indonesia also commonly offer cultural courses such as Cross-cultural understanding (CCU) or intercultural communication courses (Gandana, 2012; Staley, 2014). Some universities (such as Petra Christian University and Maranatha Christian University) also offer intercultural language teaching courses. Indonesian scholars (e.g., Hamied, 2014; Renandya, 2012b) also support this intercultural trend. It can be concluded that although ELT in Indonesia tends to focus on linguistic competence; there is growing awareness of the need to engage with culture from an intercultural perspective in the English language classroom.

Therefore, this study seeks to investigate the feasibility of applying ILTL in Indonesia through exploring LEP from a macro level to a micro level in tertiary level

EFL programmes. In Indonesia only a few previous studies have examined the overt English curriculum in secondary schools and compared different types of secondary curricula of English (see Huda, 1999; Lie, 2007; Mantiri, 2004), and the English LEP of Indonesia and Indonesia's universities (Candraningrum, 2008; Gandana, 2014; Hadi, 2015). Moreover, there is no study to my knowledge that has researched the teaching of culture and English systematically across both micro and macro levels of LEP, including LEP document analysis and the beliefs and practices of teachers, programme directors and learners. This study aims to address this gap.

1.4 Purpose of the research

While the role of FLE in fostering ICC is well established in other contexts, notably Europe, it is still a question in Indonesia's current LEP. Thus, the motivation for this study was my desire to understand the potential of my teaching context in Indonesia for ILTL and to personally get involved in an "investigative orientation" towards my own practice (Crichton, 2008). My professional language teaching life, which has been largely in Indonesia and my language learning which has taken place in three countries: Indonesia, the Philippines, and New Zealand have stimulated my curiosity to understand interculturality in my teaching context and in myself.

1.5 The general design of the study

This study was motivated by the following overarching question:

To what extent is taking an intercultural stance feasible in English as a Foreign Language (EFL) instruction at tertiary level in Indonesia?

This question was investigated through a qualitative research project. Since this research studies specific local practices, it takes context into account (Denscombe, 2010).

As mentioned earlier, the study consists of three phases. Phase 1 involves a document analysis of Indonesia's English language education policy (ELEP) (see RQ 1 in Table 1.1). Phase 2 is a case study, which examines the context of ELT in an Indonesian tertiary context (see RQ 2 in Table 1.1). Phase 3 is an autoethnographic study of my own intercultural teaching and learning (see RQ 3 in Table 1.1).

Together and as illustrated in Figure 1.1, the three phases bring outsider and insider perspectives to understand the fertility of the ground for ICC.

Figure 1.1 The design of the study

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                    ELEP of Indonesia

                ELEP of D3 and S1
                English programmes
                (including teachers'
                 beliefs and practices
                   and students'
                      beliefs)

                         My
                   autoethnography
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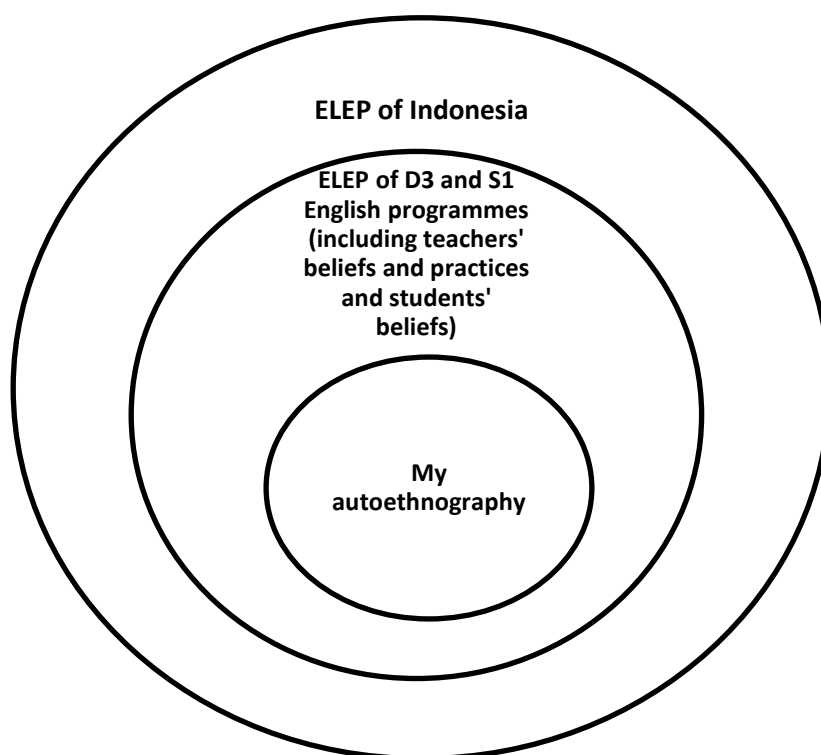
Table 1.1 below presents the research questions for the three phases

Table 1.1 Research questions

Language Policy	Research Questions
Phase 1: A document analysis Language management	1. How are culture and language constructed in Indonesia's English language education policies (ELEP)?
Phase 2: A case study	2. How are culture and language constructed in the English language education policies (ELEP) of Private University of Indonesia (PUI)?
Language management	a. How are culture and language constructed in the LM of Private University of Indonesia (PUI)?
Beliefs and practices	b. How are culture and language constructed in teachers' beliefs and classroom practices at Private University of Indonesia (PUI)?

Beliefs	c. How are culture and language constructed in students' beliefs?
Phase 3: **An autoethnography**	3. What opportunities and challenges arose from teaching English interculturally in an Indonesian tertiary classroom?

1.6 Organisation of the thesis

This thesis contains seven chapters. This chapter is followed by Chapter 2 which reviews the literature on which the study is based. Chapter 3 presents the first phase of the study including its background, methodology, and findings and discussion on Indonesia's ELEP. Chapter 4 describes the methodology, the findings and the discussion on PUI's ELEP respectively. Chapter 5 and Chapter 6 consist of the methodology and the results of the third phase respectively. Chapter 7, the concluding chapter, summarizes the study as a whole.

1.7 Concluding comments

This chapter has outlined the background, the context, the purpose and the general design of this study. In the next chapter, I will provide a discussion of the literature related to this area of research.

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Chapter 2: Literature review

2.1 Introduction

This chapter reviews literature relevant to this study on intercultural dimensions of language policy (LP). As intercultural goals have become more prevalent so too has LP extended to include a cultural component. My study investigates the construction of culture and language in macro as well as micro policies by drawing on the LP model developed by Spolsky (2004). The chapter begins with a discussion of culture and language in language teaching, and of the relationship between language and culture. I then address interculturality, models of intercultural communicative competence, and principles of intercultural language teaching. Finally, I discuss Spolsky's (2004) model of LP and highlight previous research on the three dimensions in this model: management, beliefs and practices.

2.2 Culture and Language

Culture and language are complex notions (Shafiran, 2015) which scholars have defined in different ways. In this section, I will discuss conceptualisations of culture and language which are important for this study.

2.2.1 Culture

Culture is a notoriously difficult word to define. Lo Bianco (2003) describes it as complex and elusive, and Gee (2014) views it as value laden. Reflecting this complexity, in 1952 Kroeber and Kluckhohn compiled a list of 164 different definitions of culture (as cited in Spencer-Oatey, 2012). In 1993, Lindsley and Baldwin published a compilation of 200 definitions of culture, and by 2006 their list has grown to more than 300 entries (Rosaldo, 2006). Clearly then, culture is a contestable term. It is beyond the scope of this thesis to address this complexity.

Instead, I will focus on understandings of culture in the field of foreign language learning and intercultural communication.

Broadly scholars' approach to conceptualisations of culture can be classified into two groups. The first group consists of scholars who use analogy to describe culture. The second group is scholars who focus on definitions of culture.

2.2.1.1 Cultural analogies

The first group of scholars offer analogies of an iceberg (Ting-Toomey & Chung, 2005; Weaver, 1993) and an onion (Hofstede, Hofstede, & Minkov, 2010; Trompenaars & Hampden-Turner, 1998). Table 2.1 summarises their analogies. First, Weaver (1993) and Ting-Toomey and Chung (2005) use an analogy of iceberg to define culture with different levels. While Weaver (1993) divides the iceberg into two levels: visible and invisible (see Figure 2.1), Ting-Toomey and Chung (2005) divide their iceberg into three levels (see Figure 2.2): surface, intermediate, and deep. Weaver's (1993) invisible aspects and Ting-Toomey's and Chung's (2005) deep level of culture echo what Hall (1959) states that, "culture hides much more than it reveals, and strangely enough, what it hides, it hides most effectively from its own participants" (p. 39). It highlights the importance of understanding our own culture in order to understand other cultures. Second, Hofstede et al. (2010) and Trompenaars and Hampden-Turner (1998) offer an onion model in which the layers of the onion reflect different dimensions of culture. Hofstede et al. (2010) offer a four-layer onion model containing symbols, heroes, rituals, and values as the core (see Figure 2.3). Trompenaars and Hampden-Turner (1998) propose a three-layer onion (see Figure 2.4) containing artifacts and products, norms and values, and basic assumptions. Despite the difference, in both models the outer layers represent observable aspects of culture and the inner layers, non-observable elements named 'values' by Hofstede et al. (2010) and 'basic assumption' by Trompenaars and Hampden-Turner (1998). The analogies of culture as an iceberg or an onion conceptualise culture as a noun or a thing consisting of visible and invisible components. These models have been criticised for presenting culture as static (Bennett, 2013b). Bennett (2013b) argues that culture should not be compared to

"an iceberg floating in the sea" (para. 3) because it can mislead people to conceptualise culture as "an entity with mysterious unknown qualities" (para. 4).

Table 2.1 Summary of cultural analogies

Scholars	Cultural analogy
Weaver (1993)	Culture as an iceberg consisting of 10 percent visible parts and 90 percent invisible parts.
Ting-Toomey and Chung (2005)	Culture as an iceberg consisting of three layers: 1. Surface-level culture: popular culture 2. Intermediate-level culture: symbols, meanings, and norms 3. Deep-level culture: traditions, beliefs, and values
Hofstede et al. (2010)	Culture as a four-layered onion: 1. Symbols: words (including jargon), gestures, objects with particular meanings that are recognised only by those who share the culture. 2. Heroes refer to "persons, alive or dead, real or imaginary, who possess characteristics that are highly prized in a culture and thus serve as models for behaviour" (p. 8) 3. Rituals are "collective actions" such as how we pay tribute to others, as well as social and religious events such as greetings and social and religious ceremonies. They also include "discourse, the way language is used in text and talk, in daily interaction, and in communicating beliefs" (p. 9). 4. Values are beliefs about opposites such as good versus evil, clean versus dirty, safe and dangerous, permitted and forbidden, honest and dishonest, moral and immoral, beautiful and ugly.
Trompenaars and Hampden-Turner (1998)	Culture as a three-layered onion: 1. Explicit products of culture such as language, food, buildings and fashions, and art. 2. Norms and values: explicit culture which reflects deeper layers of culture. - Norms: what is right and wrong based on a group's mutual sense and can develop on a formal level as written laws, and on an informal level as social control - Values determine the definition of "good and bad", and are therefore closely related to the ideals shared by a group. 3. Basic assumptions about existence: the core of the onion consists of assumptions that are things that people usually take for granted.

Figure 2.1 Weaver's iceberg

(adapted from Hanley, 1999, p. 3)

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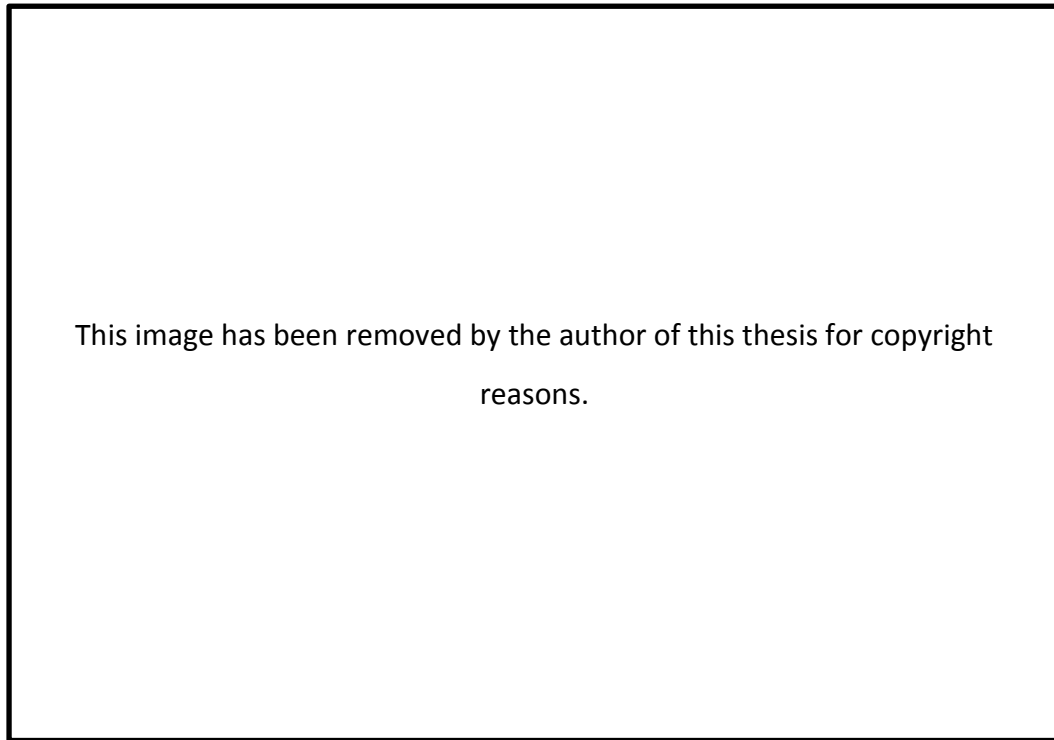
Figure 2.2 The iceberg

(adapted from Ting-Toomey & Chung, 2005, p. 28)

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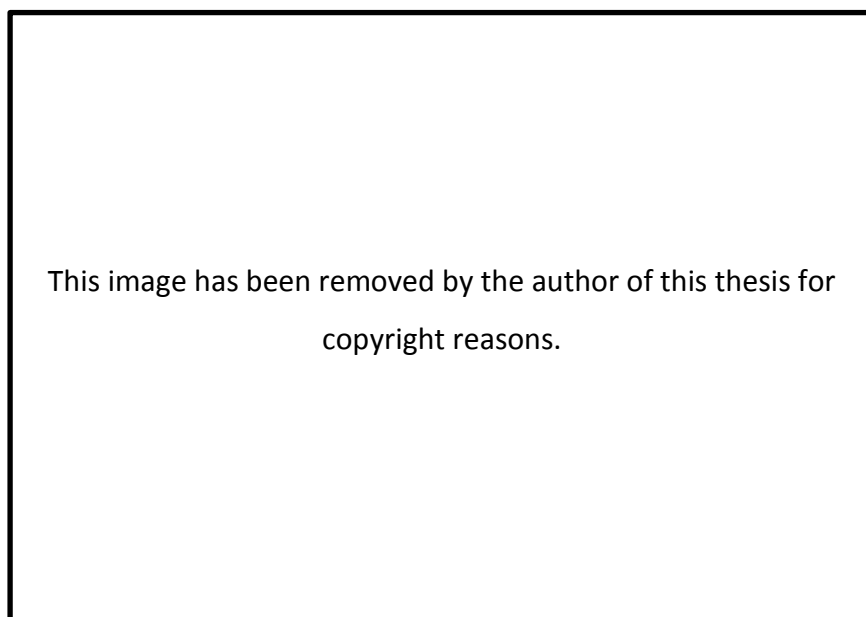
Figure 2.3 A four-layer onion

(adapted from Hofstede & Hofstede, 2005, p. 7)

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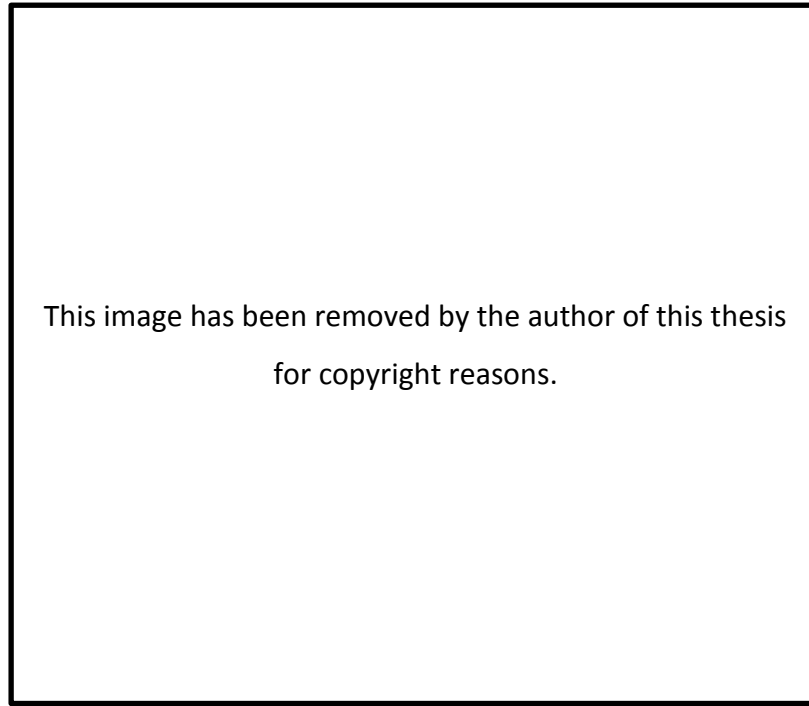
Figure 2.4 A three-layer onion

(adapted from Trompenaars & Hampden-Turner, 1998, p. 22)

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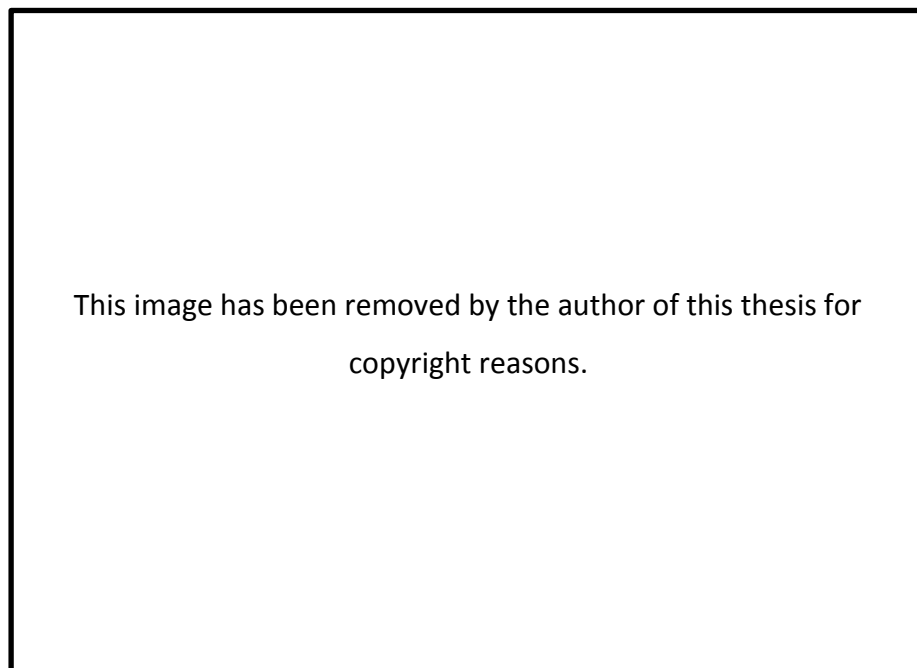
2.2.1.2 Classifications of culture

The second group of scholars offers various ways of classifying definitions of culture (Faulkner, Baldwin, Lindsey, & Hecht, 2006; Kramsch, 2010, 2013, 2015; Liddicoat & Scarino, 2013; Zhu, 2013). I will outline a number of these below. First, Faulkner et al. (2006) propose seven themes (see Table 2.2) found in definitions of culture.

Table 2.2 The seven themes

(summarised from Faulkner et al., 2006, p. 30)

No	Theme	Definition of culture related to:
1	Structure / Pattern	Culture as a system or framework of elements (e.g., ideas, symbols, beliefs, the combination of them or other elements)
2	Function	Culture as a tool towards some end (e.g., gaining shared sense of meaning/identity, controlling individuals and groups)
3	Process	The ongoing social construction of culture. Culture is both a verb and a noun (e.g., transmitting ways of life, differentiating groups)
4	Products	Artifacts (e.g., art, architecture, historical records, technologies)
5	Refinement	A sense of individual or group cultivation to higher intellectual or moral progress (e.g., the civilized versus the savage)
6	Power / Ideology	Group based power (e.g., dominant/hegemonic culture, critical definitions, postmodern definitions)
7	Group Membership	Country of origin, identity groups (e.g., sexual/gender identity, political affiliation, socioeconomic status/class)

Hecht, Baldwin, and Faulkner (2006) in their book chapter of *Redefining culture: Perspectives across the disciplines* (Faulkner et al., 2006) state that the nature of definitions of culture is shown in the theme(s) stressed. They explain as follows:

1. When a definition of culture highlights structure and/or functional themes, it is positivist or neopositivist in nature. Culture serves as a predictable variable for political, social, or communicative outcomes.

2. When a definition of culture highlights communicative and social processes, it is interpretive in nature. Thus, culture only serves as the processes themselves rather than their determinant or their outcome.

3. When a definition of culture highlights power, it is critical in nature.

They also argue that culture has no singular definition but is instead a semantic vessel with each field filling it with a different meaning or set of meanings, and it is not a singular construct but is instead a language symbol with its meaning grouping around seven major themes which may overlap, cluster, or be mutually exclusive depending upon one's viewpoint (Hecht et al., 2006). They claim that we should avoid providing a single definition of culture and instead be aware of contradictory definitions (Hecht et al., 2006).

Second, Kramsch (2015, 2013, 2010) classifies culture into two main perspectives: the modernist perspective and the post-modernist perspective. First, the modernist perspective sees culture as clearly bounded by territorial, ethnic or ideological boundaries and can be compared by comparing, for example, verbal and non-verbal behaviours in one's own and in the target culture (Kramsch, 2015). This modernist view can be further sub-divided into humanistic and sociolinguistic views. From a humanistic perspective, culture is the product of canonical print literacy acquired in school and is synonymous with general knowledge of literature and the arts. This view of culture is also referred to as 'big C' culture. However, with the emergence of communicative language teaching, from around the 1980s, there has been growing interest in sociolinguistic views of culture focused on communication and interaction in social contexts. These aspects of culture are known as 'little c' culture or 'small cultures' (Holliday, 1999). This sociolinguistic view associates culture with "the native speakers' ways of behaving, eating, talking, dwelling, their customs, their beliefs and values" (Kramsch, 2013, p. 66). According to Kramsch (2013), this view places too much emphasis on national characteristics and lacks historical depth. As Kramsch (2010) argues, from this perspective culture tends to be "politicized and embroiled in the controversies associated with the politics of ethnic identity, religious affiliation and moral values" (p. 279). This modernist view of culture is being challenged by the status of English as a lingua franca that "knows no national boundaries and by global social actors who contest the supremacy of

the native speaker as well as the notion of neatly bounded speech communities" (Kramsch, 2013, p. 70).

Second, a postmodernist perspective treats culture as portable schemas of interpretation of actions and events that people have acquired through primary socialization and which change over time as people migrate or enter into contact with people who have been socialized differently (Kramsch, 2015). Kramsch (2010) divides the post-modern perspective of culture into culture as Discourse and culture as identity. Culture as Discourse with a capital 'D' refers to the "ways of using language, or thinking, feeling, believing, valuing, and of acting that can be used to identify oneself as a member of a socially meaningful group or social network (Gee, 1999, p. 143). Culture as identity presents a dissociation of the individual learner from the collective history of the group and also gives people agency and a sense of power by placing their destiny in their own hands (Kramsch, 2010).

Offering an alternative classification, Liddicoat and Scarino (2013) identify four views of culture. First, culture is seen as particular attributes of a national group and typically labelled in terms of national affiliations: American culture, British culture, French culture, Japanese culture, etc. Viewing culture as a national attribute is to conceptualise culture based on geographical location including the recognition of cultural subgroups within the territory of the overarching national group such as the culture of ethnic minorities, of social classes, or of other recognizable groupings. It also involves seeing culture as high culture often referred to as the 'big C' approach and area studies which have been promoted by the state and its institutions (e.g., schools and universities) (Liddicoat et al., 2003). Second, viewing culture as societal norms means equating cultural competence with knowing about what people from a given cultural group are likely to do and understanding the cultural values placed upon certain ways of acting or upon certain beliefs. Third, viewing culture as a symbolic system means to see cultures "as a system of shared meanings that make collective sense of experience, which allows for experience to be communicated and interpreted as being meaningful" with focus on "acts of interpretation…as an element of meaning-making" (Liddicoat & Scarino, 2013, p. 20). It also means considering culture as the lens through which people mutually create and interpret meanings and also as the frame that allows

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the communication of meanings that go beyond the literal denotations of the words being used (Liddicoat & Scarino, 2013). Thus, culture necessarily sees action as context-sensitive, negotiated, and highly variable, but also as structured in that symbols come to have meaning as part of a system of interrelated possibilities (Liddicoat & Scarino, 2013). Fourth, viewing culture as practice involves seeing culture in two ways. The first way is to see culture as "tool kits" (Liddicoat & Scarino, 2013, p. 21). These tool kits consist of "symbols, stories, rituals, and world-views, which people may use in varying configurations to solve different kinds of problems'" (Swidler, 1986 as cited in Liddicoat & Scarino, 2013, p. 20). The second way is to see culture as "a practical activity shot through with wilful actions, power relations, struggle, contradiction and change" (Sewell, 1999 as cited in Liddicoat & Scarino, 2013, p. 21). Liddicoat and Scarino (2013) state that every individual can participate in multiple cultures deploying practices in contexts in sensitive ways to construct action in different social groups. This means that cultural identities are fluid and constructed from the multiple group memberships of individuals. Thus, meanings are not simply shared, coherent constructions about experience, but rather can be fragmented, contradictory, and contested within the practices of a social group because they are constituted in moments of interaction (Liddicoat & Scarino, 2013). To become a competent member of a social group, an individual needs to know what practices are potentially usable to achieve goals in a particular context and the likely consequences of using any of the practices that exist within an individual's particular repertoire (Liddicoat & Scarino, 2013).

In yet another classification of views of culture, Zhu (2013) offers four approaches to culture. First, *a compositional approach* views "culture as a whole, embodied [in] a number of **things** and **shared** by a group of people" (p. 187, her emphasis). In this approach what counts as 'things' usually means that culture manifests in every aspect of life and consists of visible and invisible elements. Second, *an interpretive approach* views culture as semiotic. This approach highlights Geertz's 'thick description' or a method of describing and observing behaviours in detail and in their contexts as opposed to the practice of merely recording what happened, which focuses on uncovering the meaning of actions in their contexts. It exposes a culture's 'normalness without reducing particularity' (Geerzt, 1973, p.

14). Third, *an action approach* views culture as a process and not an entity. Fourth, *a critical approach* views culture as power and ideological struggle. Similar to the action approach, it advocates the agency of participants and believes that through 'doing' culture, people create and are limited by culture as well. However, different from the action approach, it positions culture as a part of macro social practice, contributing to and influenced by power and ideological struggle. In interpreting human activities, it takes into account relationships, in particular, power differences between and within groups, as well as other aspects of society such as economy, history, politics, education, media, etc. It believes that these aspects of society are interconnected, and they jointly exert influence on human activities.

To illustrate the similarities of the classifications of the scholars, I have chosen seven definitions of culture which are influential and/or recent in the area of language teaching and communication but were not included in the list of Faulkner et al. (2006). I classified these seven definitions based on the classifications described above. Table 2.3 summarises the result.

Table 2.3 Summary of the discussed definitions of culture

Scholars	Definition of culture	Global classification of culture			
		Faulkner et al. (2006)	Zhu (2013)	Liddicoat and Scarino (2013)	Kramsch (2010, 2013, 2015)
Kramsch (1998)	"membership in a discourse community that shares a common social space and history, and common imaginings" (p. 10)	A group membership	A compositional approach	N/A	A modernist view
Spencer-Oatey (2008)	"a fuzzy set of basic assumptions and values, orientations to life, beliefs, policies, procedures and behavioural conventions that are shared by a group of people, and that influence (but do not determine) each member's behaviour and his/her interpretations of the 'meaning' of other people's behaviour" (p. 3)	A structure, a group membership, function, and process			
Liddicoat et al. (2003)	"a complex system of concepts, attitudes, values, beliefs, conventions, behaviours, practices, rituals, and lifestyle of the people who make up a cultural group, as well as the artefacts they produce and the institutions they create" (p. 45)	A structure/ pattern, product, and a group membership			
Barrett, Byram,	"a composite formed from all three aspects – it consists of a network of	A structure/pattern			

Lázár, Mompoint-Gaillard, and Philippou, (2013)	material, social and subjective resources" (p. 14).	, a product and a group membership			
Bennett (2013a, 2013b)	"a process of being, and, when employed as a description, it is simply a way of observing human behaviour" (p. 579) or "the process whereby groups of people coordinate meaning and action, yielding both institutional artifacts and patterns of behaviour" (para. 2)	A process, a product and a group membership	An action approach	Culture as practices	
Holliday (2013)	a grammar of culture containing particular social and political structure, personal trajectories, underlying universal cultural processes, and particular cultural products (p. 2).	A structure, a product, a process, a group membership, a power and a function	A compositional approach but also a critical approach	Culture as practices	
Hall (1985 as cited in Halualani and Nakayama (2010)	"an assemblage of meanings and representations that are vested with or are reified and spoken via different power interests, most notably by dominant structures (nationstate and its arms, law and governance, institutions, the economy, and the media) and cultural groups themselves" (p. 6)	A power, a function, and a group membership	A critical approach	Culture as a symbolic system and culture as practices	A postmodernist view

What does this set of comparisons reveal? First, Kramsch (1998) defines culture as "membership in a discourse community that shares a common social space and history, and common imaginings" (p. 10). In her definition she clearly highlights a membership theme proposed by Faulkner et al. (2006). In Zhu's (2013) classification, this definition might be considered as a compositional approach because there is an idea that a group of people shares similar things such as a space, a history, and imaginings. The use of a verb 'share' might make the definition categorised as a modernist definition of culture by Kramsch (2010, 2013, 2015).

Second, Liddicoat et al. (2003) define culture as: "a complex system of concepts, attitudes, values, beliefs, conventions, behaviours, practices, rituals, and lifestyle of the people who make up a cultural group, as well as the artefacts they produce and the institutions they create (p. 45)." They emphasise a theme of structure/pattern in their definition and include other themes: the group membership and product based on the themes proposed by Faulkner et al. (2006). In Zhu's (2013) classification, the idea of 'a cultural group' and 'a system of invisible and visible things' in the definition suggests a compositional approach. It might also be considered as a modernist definition of culture by Kramsch (2010, 2013, 2015).

Third, Spencer-Oatey (2008) defines culture as:

> … a fuzzy set of basic assumptions and values, orientations to life, beliefs, policies, procedures and behavioural conventions that are shared by a group of people, and that influence (but do not determine) each member's behaviour and his/her interpretations of the 'meaning' of other people's behaviour. (p. 3)

She highlights a theme of structure/pattern and includes themes: group memberships, function and process based on the themes proposed by Faulkner et al. (2006). It can also be categorised as a modernist definition (Kramsch, 2010, 2013, 2015).

Fourth, Barrett et al. (2013) define culture as "a composite formed from all three aspects – it consists of a network of material, social and subjective resources" (p. 14). The three dimensions of culture contain: 1. Material culture: physical artefacts used by the members of a cultural group; 2. Social culture: the social institutions of the group; 3. Subjective culture: beliefs, norms, collective memories,

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attitudes, values, discourses and practices. In their definition they emphasise the theme of structure/pattern which involves culture as products and memberships based on the themes proposed by Faulkner et al. (2006). In the classification of Zhu's (2013) and Kramsch's (2010, 2013, 2015), it might be considered as a compositional approach and a modernist view of culture respectively.

Fifth, Bennett (2013a) defines culture as "a process of being, and, when employed as a description, it is simply a way of observing human behaviour" (p. 579) or "the process whereby groups of people coordinate meaning and action, yielding both institutional artifacts and patterns of behaviour" (Bennett, 2013b, para. 2). Based on the themes proposed by Faulkner et al. (2006), Bennett's definition highlights culture as a process, the idea of culture as a product and membership is also seen. His definition which highlights, culture as a process, echoes Street's (1993) notion of 'culture as a verb', which views culture as dynamic and involves ongoing construction. In Zhu's (2013) classification, this definition is considered an action approach. In Liddicoat's and Scarino's (2013) classification, it might be considered culture as practice.

Sixth, Holliday (2013) offers a grammar of culture containing particular social and political structures, personal trajectories, underlying universal cultural processes, and particular cultural products. He highlights a structure theme and includes four other themes: a product, a process, a group membership, a power and a function based on the themes proposed by Faulkner et al. (2006). Interestingly, Holliday (2013) categorises cultural practice as a cultural product. Although it might suggest a more static view of cultural practice, it also shows an important tension in viewing culture as practice, which "the amount of freedom individuals have to negotiate and construct cultural practices and the limitations imposed by already sedimented or routinized cultural practices" as well as "the importance of the socio-historic dimension from which current practices emerge" (Baker, 2015, p. 58). In the seven themes of Baldwin et al. (2006) culture as process also involves culture as a noun and as a verb. What differentiates the element of the noun in the definition of culture as a process from a definition of culture as a product is that the noun in the definition of culture as a process deals with the creation of the product not as the product itself. Seventh, Hall (1985 as cited in Halualani and Nakayama, 2010)

defines culture as "an assemblage of meanings and representations, that are vested with or are reified and spoken via different power interests, most notably by dominant structure and culture groups themselves" (p. 6). In their definition, they highlight the power theme and include other themes: a function and a group membership based on the themes proposed by Faulkner et al. (2006). In Zhu's (2013) classification and Kramsch's (2010, 2013, 2015) classification, it might be considered as a critical approach and a postmodernist view of culture respectively due to the element of power.

Three points can be concluded from the definitions mentioned above. First, only Kramsch (1998) highlights a group membership and only Holliday (2013) uses the greatest number of themes proposed by Faulkner et al. (2006). Second, none of the definitions include a refinement theme, perhaps due to "much critique for their ideologic centering of a predetermined (often European) set of standards for what is presumed to be cultured" (Faulkner et al., 2006, p. 47). Third, some definitions highlight the verb 'share' and an idea of 'structure or system'. Kuwayama (2007) argues that when viewed from a postmodernist perspective, these features of culture conceptualisation are problematic because they reinforce "the assumption that the members of the same culture are more or less homogeneous" and they conceptualise culture as "a people's way of life, rather than that of individuals" (pp. 31-32). Lo Bianco (2003) captures this problematic issue and argues that "[w]e must account both for patterns and for variation, we cannot collapse patterns into an endless slide of differences. On the other hand, we cannot deny variation" (p. 5). In other words, he still sees that features of 'structure or system' and 'share' of the conceptualisations of culture are still useful but with a thoughtful acknowledgement that individual differences exist. Levy (2007) also rightly points out that in practice teachers have to prompt students to understand culture as individual (variable and multiple) as well as culture as group membership.

2.2.2 Language

Language has been conceptualised in different ways by intercultural scholars. While Liddicoat and Scarino (2013) propose three ways of seeing language: as a structural system, a communication system, and as social practice (see Figure 2.5),

Kramsch (2015) groups the ways of seeing language by using two different perspectives: the modernist perspective and the post-modernist perspective. They will be described and discussed respectively.

Liddicoat's and Scarino's (2013) three layers of language are as follows. First, as code or a structural system, language is made up of words and rules that connect words together (Scarino & Liddicoat, 2009). Viewed in this way, language is seen as fixed and finite and so language learning just involves learning vocabulary and the rules for constructing sentences but ignores the complexities involved in using language for communication (Liddicoat & Scarino, 2013; Scarino & Liddicoat, 2009). Some educational forms of language education, such as grammar and translation methods, have privileged a prescriptive, standardized, written code enshrined in authoritative grammars, dictionaries, and style guides (Liddicoat, 2005a). Second, the view of language as a communication system is limited since it tends to see communication as the straightforward transfer of thoughts from one mind to another and may not differ much from structural views (Liddicoat & Scarino, 2013). Third, language is seen as a social practice; it is viewed as a social practice of meaning-making and interpretation (Scarino & Liddicoat, 2009). In this view language is seen as "open, dynamic, energetic, constantly evolving and personal" (Shohamy, 2006, p. 5) which "encompasses the rich complexities of communication" (Scarino & Liddicoat, 2009, p. 16). Therefore, language learning should not only enable language learners to know grammar and vocabulary but also enable them to know how that language is used to create and represent meanings and how to communicate with others and to engage with the communication of others (Scarino & Liddicoat, 2009). It also means that the development of awareness of the nature of language and its impacts on the world is needed (Svalberg, 2007). Liddicoat and Scarino (2013) also explain that understanding language as social practice means adding a new overarching perspective of languages in which structural system and communication are given meaning and relationship to lived experience. According to Liddicoat and Scarino (2013), language as a structural system provides elements for language as a communication system that, in turn, becomes the resource through which social practices are created and accomplished.

Figure 2.5 Layers of language

(adapted from Liddicoat & Scarino, 2013, p. 17)

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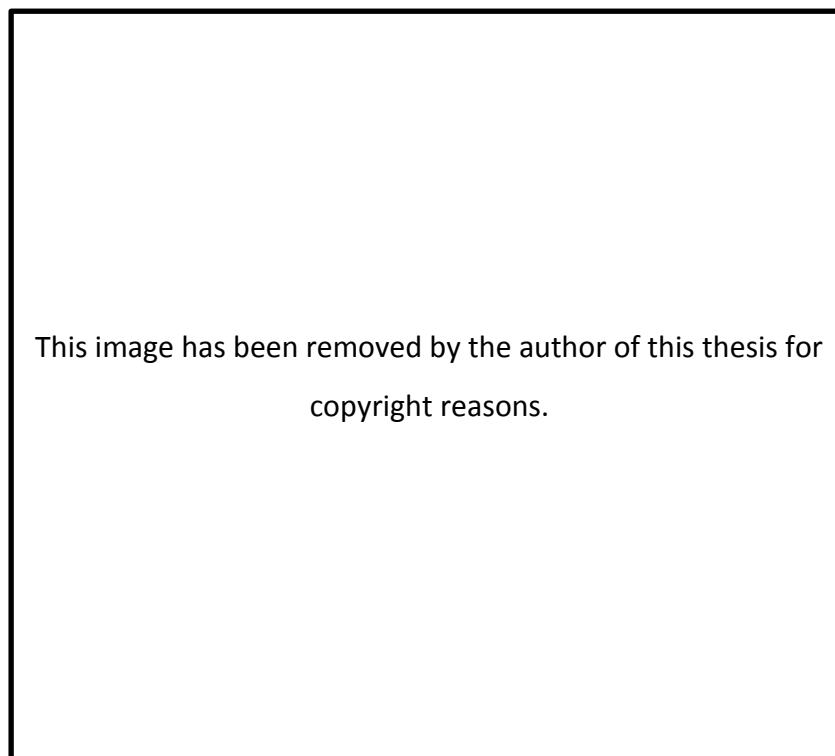
Kramsch (2015) identified two main perspectives on the nature of language: the modernist perspective and the post-modernist perspective. First, the modernist perspective assumes a positivistic, objective link between one language and one culture (Kramsch, 2010, 2013). Language is viewed as "a tool to express pre-existing thoughts, a neutral conduit for the transmission of ideas and intentions" (Kramsch, 2015, p. 405). People can find the meaning of words and the equivalents of words of another language in dictionaries. Second, in the postmodernist view, language is relational and subjectively linked to culture. Language is "a social semiotic that both expresses and constructs emergent thoughts, a process in which identities are constructed through repeated subject positionings according to the demands of the situation" (Kramsch, 2015, p. 409).

2.2.3 Summary of culture and language

Table 2.4, Table 2.5 and Table 2.6 summarise cultural analogies, the classification of culture, and the classification of language respectively.

Table 2.4 Summary of cultural analogies

Scholar	Cultural analogies
Weaver (1993)	Culture as an iceberg: visible and invisible parts of culture
Ting-Toomey and Chung (2005)	Three layers: 1. Surface-level culture: popular culture 2. Intermediate-level culture: symbols, meanings, and norms 3. Deep-level culture: Traditions, beliefs, and values
Hofstede et al. (2010)	Culture as an onion with four layers: symbols, heroes, rituals, and values
Trompenaars and Hampden-Turner (1998)	Culture as an onion with three layers: 1. explicit products of culture 2. norms and values 3. basic assumptions about existence

Table 2.5 Summary of classifications of culture

Scholars	Classification of culture
Faulkner et al. (2006)	Seven themes 1. Structure / Pattern 2. Function 3. Process 4. Products 5. Refinement 6. Power / Ideology 7. Group Membership
Kramsch (2010, 2013, 2015)	Modernist and post-modernist views of culture
Liddicoat and Scarino (2013)	Four views of culture 1. Culture as national attributes 2. Culture as societal norms 3. Culture as symbolic systems 4. Culture as practices
Zhu (2013)	Four approaches of culture 1. Compositional approach 2. Interpretive approach 3. Action approach 4. Critical approach

Table 2.6 Summary of classifications of language

Scholars	Classifications of language
Liddicoat and Scarino (2013)	Three views of language 1. A structural system 2. A communication system 3. A social practice
Kramsch (2015)	Modernist and post-modernist concepts of language 1. The modernist view: - Language as one's tool as well as a neutral conduit for expressing thoughts, ideas and intentions - Language as objectively linked to culture 2. The postmodernist view: - Language as a social semiotic - Language is relational and subjectively linked to culture

Re-evaluating the conceptualisations of language and culture, three things are apparent. First, some conceptualisations of culture shape culture as a noun or a thing consisting of visible and invisible components. The examples include the analogies of an iceberg (Ting-Toomey & Chung, 2005; Weaver, 1993), an onion model (Hofstede et al., 2010; Trompenaars & Hampden-Turner, 1998), culture as societal norms and culture as national attributes (Liddicoat & Scarino 2013). These constructions of culture are the same as what Kramsch (2013, 2015) categorised as a modern perspective of culture. These traditional constructions of culture entail a static construction of culture based on geographical territories. It can result in deterministic and essentialist portrayals of culture and cultural differences (Baker, 2015; Kramsch, 2015; Liddicoat & Scarino, 2013). They fail to view the complexity of culture that much of culture is negotiated and changeable. It imposes the idea of one language and one culture (Kramsch, 2013) and might neglect to highlight strong links between language and culture (Liddicoat, 2002; Mahoney, 2015). Thus, language users should be aware of the limitations of viewing culture as national attributes and as an onion because these views still construct culture as a shared and static pattern of thinking.

Second, viewing language as a structural system, a communication system, and a social practice will be necessary to accommodate various needs of language

learners. Moreover, it is important to highlight the teaching of language as practice. The conceptualisation of "language as social practice" implies that language practices are linked to cultural practices, but are not synonymous. Viewing language as a social practice puts emphasis on language as meaning and not merely as code. As Risager (2007, p. 238) states , "[l]anguage and culture learning and teaching is, after all, not concerned with codes, but with tools for the production and interchange of meaning." In other words, teaching language as practice provides us a way of "of thinking about culture" (Pennycook, 2010, 108) and with a tool to understand how "language is relational and subjectively linked to culture" (Kramsch, 2015), and helps us avoid essentialising the correlations of nation, culture, and language (Baker, 2015).

Third, teachers and students should take advantage of understanding many conceptualisations of culture such as culture as practice, culture as process, and culture as symbolic and to be aware of their benefits and limitations. These scholars see the benefits of using more than one conceptualisation of culture (Baldwin et al., 2006; Liddicoat & Scarino, 2013; Scollon, Scollon, & Jones, 2012; Zhu, 2013). Baldwin et al. (2006) choose to take advantage of combining many cultural conceptualisations and be aware of their contradictions. Liddicoat and Scarino (2013) also suggest the benefits of viewing culture as a symbolic system and as practice. What they offer echoes what Scollon et al. (2012) argue, to make use of different conceptualisations of culture as a tool to question and be critical. In their words, they say:

> Seeing culture as a set of rules…leads us to ask how people learn
> these rules and how they display competence in them to other
> members of their culture. Seeing culture as a set of traditions
> leads us to ask why some aspects of behaviour survive to be
> passed on to later generations and some do not. Seeing culture as
> a particular way of thinking forces us to consider how the human
> mind is shaped and the relationship between individual cognition
> and collective cognition. (Scollon et al., 2012, p. 3)

In line with Scollon et al. (2012), Zhu (2013) states that seeing culture as a web of symbols allows us to question how these symbols invoke meaning in context. She

also states that seeing culture as a process leads us to "reflect on the role of agency of participants in human activities; and seeing culture as power and ideological struggle helps us to view the role of an individual in relation to the rest of society" (Zhu, 2013, p. 197). Implicitly, the plural views of culture allow us to see facets of culture, elemental, relative, group membership, contested, and individual (Levy, 2007). The constructions of culture and language in my study will be analysed in light of the conceptualisations of culture and language described and discussed in this section as well as the discussion of the relationship between language and culture which is presented in the next section.

2.3 The culture-language relationship

Scholars have already reached a consensus that culture and language are fundamentally linked (Byram, 1997; Kramsch, Cain, & Murphy-Lejeune, 1996; Newton et al., 2010; Scarino & Liddicoat, 2009; Witte, 2014). The importance of the relationship is translated to a belief that "the person who learns language without learning culture risks becoming a fluent fool" (Bennett, Bennett, & Allen, 2003, p. 237). However, due to the complexity of the notions of language and culture, scholars have different proposals for the inextricable and interdependent relationship between language and culture. First, Kramsch (1998) describes the relationship in three ways:

1. Language expresses cultural reality: language allows people to express facts and ideas but also reflect their attitudes

2. Language embodies cultural reality: language allows people to give meaning to their experience through the means of communication

3. Language symbolizes cultural reality: language allows people to use language as a symbol of their social identity).

In her recent work, Kramsch (2013, p. 62) explains that in the relationship between language and culture, "language is not a bunch of arbitrary linguistic forms " because language is the one that allows us to give meaning to "symbolic systems, the habits, beliefs, institutions, and monuments that we call culture". She explains that it is language that allows us to experience cultural phenomena and claims that "[i]t's the meaning that we give to foods, gardens and ways of life that constitute

culture" (Kramsch, 2013, p. 62). In other words, she highlights that language plays an essential role in the construction of culture and that culture seems to consist of meanings.

Second, Crozet and Liddicoat (1999) state that culture and language interact with each other at a number of levels, some of which can be thought of as being close to 'pure' culture while others are closer to 'pure' language (see Figure 2.6). The figure illustrates that there is "no level of language which is independent of culture and therefore, which is not open to cultural variation" (Liddicoat et al., 2003, p. 9). The first level of culture as "world knowledge" is the least attached to language. It involves our cultural knowledge about how the world works. The second level, "spoken and written genres" entails the variability of top-level language structures regarding cultural perceptions about what is an appropriate text, whether written or spoken; what is considered "good, elegant, or logical in one language/cultural context may not be thought of in the same way in another language/cultural context" (Liddicoat et al., 2003, p. 9). "Pragmatic norms", the third level (in the middle of the model) is about norms of language use, particularly about how utterances are evaluated within cultures. The fourth level is "norms of interaction". It is about appropriateness and expectations of what and how one has to make a particular point in a conversation. The last level involves how we encode ideas, concepts, and relationships in language, including things like appropriate registers (e.g., formal, informal), appropriate amounts of physical contact, appropriate personal space, etc. What this shows is that there is no level of language which is independent of culture and, therefore, which is not open to cultural variation. The last level, "grammar/ lexicon/ prosody/ pronunciation/ kinesics" are about ideas, concepts, and relationships in language, including things like appropriate registers (e.g., formal, informal), appropriate amounts of physical contact, appropriate personal space, etc.

Figure 2.6 The relationship between language and culture

(adapted from Crozet & Liddicoat, 1999, p. 116)

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Third, Crozet (2003, p. 40) proposes a framework consisting of five axes to show "…the complexity of the links between culture and language". The axes are:

1. Levels of verbosity: how much or how little time people spend talking to each other and people's attitude and action to silence.

2. Approaches to inter-personal relationships: the way different societies conceive and express interpersonal relationships.

3. Rules of politeness: the conventions for all verbal interactions

4. Levels of ritualisation: rituals and routines, as opposed to speech communities where the conversational rules are not so strictly adhered to, giving more room to the individual to accommodate common rules to his/her personal taste.

5. Level of expressivity/emotionology: the level of expressivity

Crozet (2003) argues that using these axes, teachers can create a communicative profile of dominant cultural traits to make students understand culture in verbal interaction. Diaz (2013), who uses Crozet's (2003) framework in her study with her teacher participants to teach the relationship between culture and language, suggests teachers "contemplate the non-verbal realisation of each of these axes in communication [because] the non-verbal dimension can provide a more holistic picture of *languaculture* (p. 65, emphasis hers).

Fourth, taking a theory of culture as her departure point, Risager (2015, p. 90) sees "human language as a part of human culture in general". Specifically, Risager (2006, 2007) offers two ways to understand the relationship between culture and

language: a generic and a differential. First, in the generic sense "language and culture are under all circumstances inseparable: human language is always embedded in culture" (Risager, 2007, p. 12). Second, the differential sense involves this question: "[w]hat forms of culture actually go with the language in question? And this is an empirical question" (Risager, 2007, p. 12). This differential sense proposes the idea of avoiding an essential connection between one language and one culture. In addition, using the concept of linguaculture, she argues "how languages are never culturally neutral" (Risager, 2015, p. 94); so, "[being] a language teacher is therefore always also being a linguaculture teacher" (Risager, 2010, p. 8).

Risager (2007) proposes three dimensions of language-culture nexus as follow:

1. The semantic and pragmatic dimension is concerned with the constancy and variability in the semantics and pragmatics of specific languages and the social and personal variability found in concrete situations (e.g., the choice of '*tu*' and '*vous*' in French or '*du*' or '*Sie*' in German or '*kamu*' and '*Anda*' in Indonesian).

2. The poetic dimension refers to the specific kinds of meaning created in exploiting the phonological and syllabic structure of the language in question, its rhymes and its relationships between speech and writing.

3. The identity dimension is concerned with the social variation of a given language, whereby its users project their own understanding of the world onto the interlocutors and consciously or unconsciously invite them to react.

I agree with Diaz (2013) who states that despite Risager's (2007) comprehensive critical review and useful recommendations, she does not provide guidance to teachers as to "how linguaculture as a theoretical framework can be translated into the design of language courses or programmes across language levels from beginners to advanced, and more importantly, into everyday practice" (p. 30). In other words, although Risager (2007) discusses an element of identity which was absent in Crozet's and Liddicoat's (1999) and Crozet's (2003) frameworks, teachers still need to figure out how her theories can be applied to their teaching.

Fifth, Baker (2015, pp. 238-239) suggests three different ways to approach the relationship between language and culture. The first way is to see it from the macro-perspective or the level of linguistic and cultural systems. His example is as follows:

> At this macro level English language has thus been influenced by and can be linked to national conceptions of English culture or US culture (however, we might characterise them) but equally it can be, and indeed must be if it is to be of use as a lingua franca, influenced by other conceptions of cultures (Baker, 2015, p. 238).
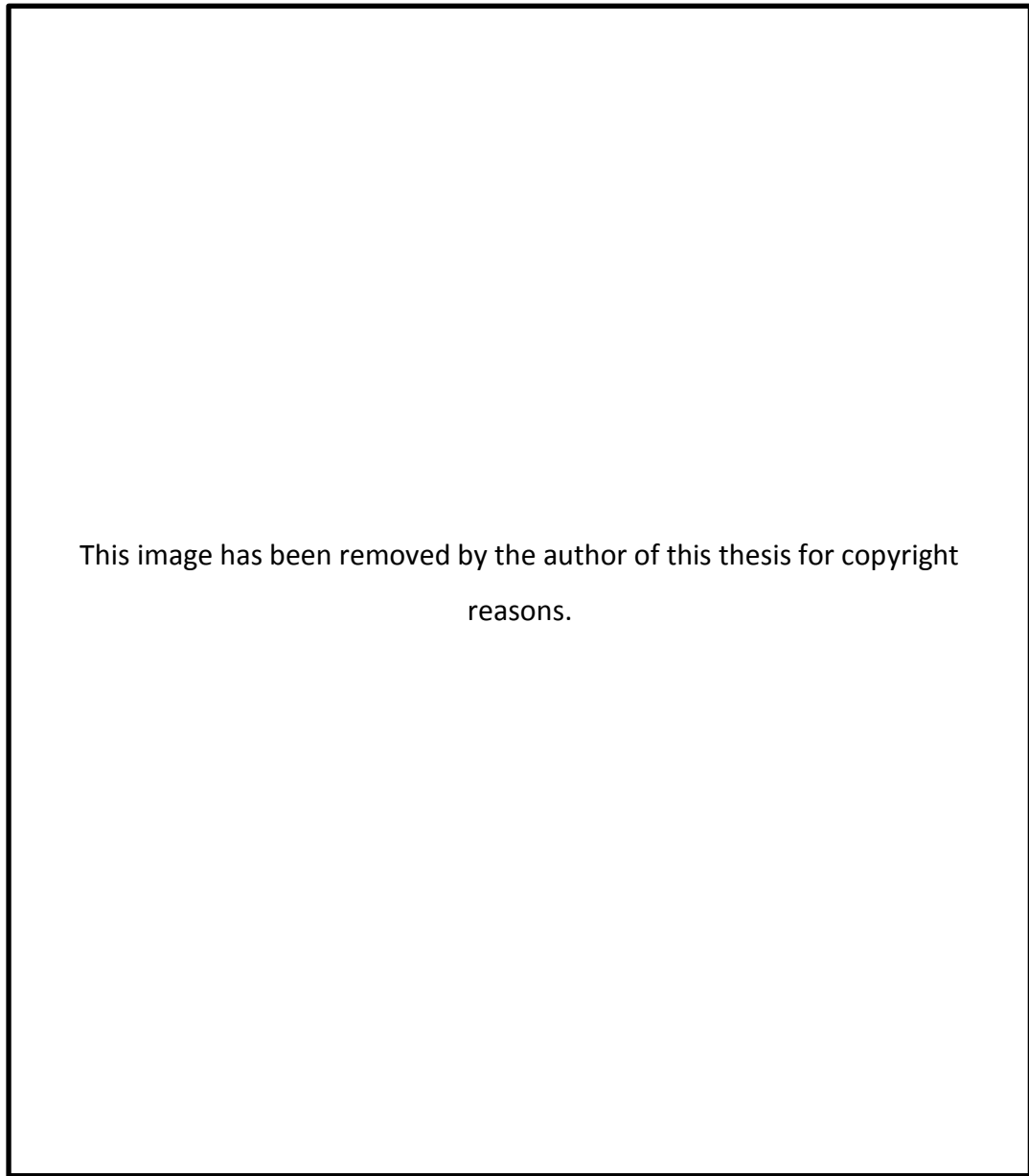
The second way is to see language and culture from "a general level, i.e., theories of language and culture (rather than specific languages and cultures)" (Baker, 2015, p. 238) in which, they are always linked since "language in general is a cultural tool or process" (Baker, 2015, p. 238). The third way is to see the relationship between language and culture from a micro perspective in which cultures and languages are linked for the individual. Since individuals learn languages through processes of socialisation into cultural groups; their languages will have particular linguacultural associations based on past experiences which will of course change with new experiences. Baker (2015) argues that due to this micro perspective, researchers who examine communicative interactions cannot use pre-established links between languages and cultures; on the contrary, "connections between the language or languages used in the interactions and culture or cultures represented and constructed are made in each instance of communication" (p. 238). Baker's (2015) suggestion seems to echo what Risager (2007) proposes. Similar to Risager (2007), he does not explain how his ideas can be applied to language teaching and learning.

Despite the complexity of the culture-language nexus, teachers are now expected to integrate language and culture. Scarino (2014, p. 390) offers an expanded conception of language, culture, and learning as seen in Figure 2.7. Drawing on two multiyear collaborative case studies, Scarino (2014) argues that both teachers and students need an expanded understanding of language, culture, and learning beyond their use "to foreground an interpretive dimension and a focus on the learner as user and learner of language, as a reflective interactant in using

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and learning language, and as a person" (p. 391). She also explains that it requires a gradual process; thus, teachers have to develop their capacity to continuously and critically examine not only their students' conception of language, culture, and learning but also their conception of language, culture, and learning (Scarino, 2014). In other words, both teachers and learners have to be aware of their reciprocal interpretation of meaning-making in the context of diversity in and out of the language classroom.

Figure 2.7 An expanded conception of language, culture, and learning

(adapted from Scarino, 2014, p. 390)

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In line with the expanded conception of language, culture, and learning above, teachers need to avoid treating culture as a national or linguistic phenomena as 'pure' or homogeneous and static. Instead, as Sole (2009) argues, they need to construct culture as made up of multiple subcultures and in constant flux. Thus, learning culture "requires not only a consideration of diverse practices but also understanding culture as a lens through which people mutually and reciprocally interpret and communicate meaning" (Scarino, 2014, p. 391). This also involves highlighting learners' own cultures as a fundamental part of engaging with a new culture (Liddicoat, 2005b). In the process of learning teachers should not situate their learner in one culture and ask them to observe another culture but facilitate them to take a role as an intercultural participant, interpreter, and mediator. Regarding language, it is important to consider how language as code, a communication system, and language as social practice are balanced in a curriculum (Liddicoat & Scarino, 2013). In developing language capabilities, students need to develop their knowledge and understanding of the code and see language as a way of communicating between people. Both of these goals need to be present in language teaching and learning from the beginning (Scarino & Liddicoat, 2009). Therefore, Scarino and Liddicoat (2009) state that language learning should make learners aware that in actual language use, it is language in its cultural context that creates meaning: creating and interpreting meaning is done within a cultural framework that engages learners with the ways in which context affects what is communicated and how. In the process of learning, the learner should not be seen as being deficient in their command of language but as language users who are presenting themselves and constructing and exploring their worlds (Kern & Liddicoat, 2008 as cited in Liddicoat & Scarino, 2013). Language is not a thing to be studied but a way of seeing, understanding, and communicating about the world

and each language user uses his or her language(s) differently to do this (Liddicoat & Scarino, 2013).

It is apparent from the literature that teachers have difficulty in operationalising the integration of language and culture (Crozet & Liddicoat, 1999; Kohler, 2015; Sercu, 2006). Kramsch (2015) recognises the challenge that language teachers "who have to teach both the standard language and its variations in discourse cannot help but teach culture, even in its stereotypical forms" (Kramsch, 2015, p. 414). Therefore, Kramsch (2015) invites teachers "to seize the moment to move the students from the security of the stereotype to its exhilarating but risky variations, [and] to engage them with the differences in world-views indexed by these variations" (p. 414). She also recommends that teachers localize methods and materials and have training to deal with a variety of contexts of language use (Kramsch, 2015)

2.4 Conceptualisations of interculturality in scholarship

The emergence of the term 'interculturality' has profoundly challenged our way of thinking about culture and its relationship to language proficiency (Van Houten, Couet, & Fulkerson, 2014). However, there is not yet consensus on a definition of the term. This is not surprising given the lack of consensus on the nature of culture as discussed earlier. Although Layne, Trémion, and Dervin (2015) claim that "[i]nterculturality is too complex to be grasped entirely" (p. 7), I agree with Dervin and Risager (2014) that "we should focus on how we use the concepts that we choose" (p. 234). Thus, I will now discuss terms related to interculturality, how it is usually conceptualised and common themes emerging from the literature.

Interculturality is usually used interchangeably with intercultural communicative competence (ICC) or intercultural competence (ICC). However, the notion of interculturality is also much less common than its notion as a quality represented by the adjective 'intercultural' (Cots & Llurda, 2010). The adjective 'intercultural' usually refers to "the idea of an encounter with otherness or a meeting of different cultures…" (Lavanchy, Gajardo, & Dervin, 2011, p. 11). In addition, people who possess interculturality have been coined as 'intercultural

speakers' (Byram & Zarate, 1994; Byram, 1997); or 'the intercultural' (Kohler, 2015; Liddicoat & Scarino, 2013).

Following Cots and Llurda (2010) and Witte and Harden (2011), I searched Google to identify how different forms of terms related to interculturality are currently used. Table 2.7 shows the Google results of nine terms: interculturality, interculturalism, intercultural, intercultural competence, intercultural communicative competence, intercultural communication, intercultural communication competence, intercultural speaker(s), and intercultural education. The data shows that in a four-year period the use of the terms interculturality, interculturalism and intercultural has increased, with a dramatic increase for the term intercultural.

Table 2.7 Terms related to interculturality

Term	Cots and Llurda (2010)	Witte and Harden (2011)	Siregar (2015)
Interculturality	108,000	-	198,000
Interculturalism	83,100	-	190,000
Intercultural	6,320,000	-	18,700,000
Intercultural competence	-	300,000	686,000
Intercultural communicative competence	-	-	170,000
Intercultural communication	-	-	1,690,000
Intercultural communication competence	-	-	446,000
Intercultural speaker(s)	-	-	518,000/ 759,000
Intercultural education	-	-	2,020,000

Interculturality has been conceptualised as a pedagogy, a process and a place of engagement and an encounter, and a competence by different scholars. For example, according to Zhu (2013):

> [I]nterculturality represents a language and culture learning
> pedagogy which believes that the goal of language learning is to
> become intercultural speakers, mediating between different

perspectives and cultures, rather than to replace one's native

language and culture with 'target' ones. (p. 209)

In a similar vein, Byram, Barrett, Ipgrave, Jackson, and Garcia (2009) define
interculturality as:

the capacity to experience cultural otherness, and to use this

experience to reflect on matters that are usually taken for granted

within one's own culture and environment…Interculturality thus

enables people to act as mediators among people of different

cultures, to explain and interpret different perspectives. It also

enables people to function effectively and achieve interactional

and transactional goals in situations where cultural otherness and

difference are involved. Notice that, according to this definition,

interculturality does not involve identifying with another cultural

group or adopting the cultural practices of the other group.

Interculturality entails a number of underlying cognitive, affective

and behavioural competences (p. 10)

While Byram et al. (2009) conceptualise interculturality as competence, other
scholars see it as a process. For example, in their study Young and Sercombe (2010)
define interculturality, "as a dynamic process by which people draw on and use the
resources and processes of cultures with which they are familiar but also those they
may not typically be associated with in their interactions with others" (p. 181). In a
similar vein, interculturality is considered to be "a process in which people develop
a critical stance towards difference" (Lobo, Marotta, & Oke, 2011 as cited in
Mahoney, 2015, p. 89). Lavanchy, Gajardo, and Dervin (2011) also argue that
interculturality is a dynamic processual dimension of "an encounter with otherness
or a meeting of different cultures, themselves considered islands or distinct entities
with clearly defined borders" (p. 11). In the book entitled *Facets of Interculturality
in Education,* Leclercq (2003) also defines interculturality as "the set of processes
through which relations between different cultures are constructed" (p. 9).
However, these scholars consider interculturality as a manifestation of awareness
and knowing which necessitates acting (Liddicoat, 2011a; Liddicoat & Scarino, 2013)

which is different from Crozet and Liddicoat (1999) who consider it as a result or a space created from a negotiation of native and non-native speakers:

> We believe language teachers can benefit from research which identifies differences of cultural norms between native communications and intercultural communications however we maintain that the 'intercultural linguistic space' is by nature a 'negotiation zone' where native and non-native speakers create interculturality largely as an interpersonal process. (p. 118)

In contrast to Crozet and Liddicoat (1999), Kramsch (2009) and Ware and Kramsch (2005) claim the intercultural space as "the third space" and Bhabha (1996) "hybridity" which go beyond dichotomies such as native speakers (NS) and non-native speakers (NNS). Kramsch (2009) and Ware and Kramsch (2005) propose seeing the space as a process, involving variation and style rather than as a product, a place and a stable community membership.

Despite different conceptualisations of interculturality, some common facets of interculturality emerge from the literature. These focus on a competence, a process and an engagement. I agree with Leclercq (2003) that we should see these facets "not as fragmenting the concept into disparate elements but as each embodying some of its characteristics and reflecting a predominant focus, without excluding others" (p. 10).

As a competence:

Interculturality is not a native-like competence (Lo Bianco et al., 1999; Byram, 1997, 2008, 2013; Liddicoat & Scarino, 2013; Newton et al., 2010). A competence is the result of a deliberate process of teaching (Liddicoat, 2011a; Liddicoat & Kohler, 2012; Liddicoat et al., 2003; Liddicoat & Scarino, 2013). Interculturality does not equate with intercultural experience (Guilherme, 2012) but intercultural experience is certainly an important condition for being intercultural (Alred, Byram, and Fleming, 2003). Since it is not permanent 'for life' (Dervin, 2010), it does not embody perfection (Byram et al., 2002) but instead carries flexibility, instability and critical meaning (Abdallah-Pretceille 1986, Dervin & Lincoln, 2011a as cited in Dervin & Risager, 2014). Thus, it requires the continuation of intercultural learning through experience and critical reflection (Liddicoat & Scarino, 2010) and one's

awareness that cultures are relative implying that there is no one 'normal' way of doing things and all behaviours are culturally variable (Liddicoat & Scarino, 2013).

As an individual ongoing process:

Interculturality is an individual ongoing process. As a life-long process, it has no end (Byram et al., 2002; Holmes & O'Neill, 2010; Jæger, 2001; Liddicoat & Scarino, 2010). It is "dynamic and must be understood in a given social and cultural context" (Stier, 2002, as cited in Lundgren, 2009, p. 137). It is also unique for every person and takes place in the interaction between individuals and in self-reflection of the individual (Lundgren, 2009). This makes interculturality difficult to measure.

As an active and ethical engagement

Interculturality is conceptualised as an active and ethical engagement. Thus, it is "not a passive knowing of aspects of [cultural and linguistic] diversity but an active engagement with diversity" (Liddicoat & Scarino, 2013, p. 61). Its active engagement also holds an ethical position in which an interlocutor with interculturality is actively engaged to understand what another says and understand what she/he means in saying something in order to be understood by others (Liddicoat & Scarino, 2013). Specifically these scholars (Byram, 1997, 2008; Byram et al., 2002; Jokikokko, 2005; Willems, 2002) highlight moral-ethical dimensions. In Willems's (2002) words, "interculturality has moral-ethical dimensions for it incorporates respect for what is different" (p. 10). Jokikokko (2005) views interculturality as "an ethical orientation in which certain morally 'right' ways of being, thinking and acting are emphasised" (p. 79). This dimension of interculturality has not been explored much in the literature, but a few previous studies in Asia found some findings in regards to it. I will discuss more about it in section 2.11 when discussing previous intercultural teaching research in Asia.

To sum up, in my study I use interculturality as a competence, an individual ongoing process involving active and ethical engagement. Following Cots and Llurda (2010) I use the term interculturality interchangeably with ICC.

2.5 Models of interculturality

Scholars have offered different models of interculturality or intercultural (communicative) competence across the social sciences, in disciplines as diverse as

management, health care, counselling, social work, psychology and education over the past twenty years or so (Barrett, 2011). Spitzberg and Changnon (2009) classify them into five types of models as follows:

1. Compositional models consist of the various components of intercultural competence without attempting to specify the relations between them including some components such as the relevant attitudes, skills, knowledge and behaviours which together make up intercultural competence;

2. Co-orientational models illuminate how communication takes place within intercultural interactions, and how perceptions, meanings and intercultural understandings are constructed during the course of these interactions;

3. Developmental models elucidate the development stages through which intercultural competence is acquired;

4. Adaptational models describe how individuals adjust and adapt their attitudes, understandings and behaviours during encounters with cultural others;

5. Causal path models propose specific causal relationships between the different components of intercultural competence.

One of the influential models for measuring intercultural competence (IC) is the Developmental Model of Intercultural Sensitivity (DMIS) proposed by Bennett, Bennett, and Allen (2003). Although it was developed for assessing IC, it helps shed light on the construct of IC itself. The model represents a developmental process of intercultural sensitivity consisting of two respective stages: ethnocentric and ethnorelative (see Figure 2.8). The individuals who are in the ethnocentric stage experience their culture as central to reality (denial, defence, and minimisation) while the individuals who are in the ethnorelative stages recognise and accept cultural differences (Acceptance, Adaptation, and Integration).

In regard to the relationship between intercultural sensitivity and language learning, Bennett et al. (2003) argue that there is a ''typical fit between language proficiency levels and developmental levels of intercultural sensitivity'' (p. 255). They also add that ''cultural learning resonates positively with communicative competence and proficiency related theories of language learning'' (Bennett et al., 2003, p. 252). It shows linearity of IC with very limited linking between

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interculturality and language. Scholars have argued that its linearity is problematic (e.g., Garrett-Rucks, 2012; Jackson, 2008; Liddicoat et al., 2003). Jackson (2008) found that the relationship between language and culture learning is more complex and the developmental sequence of intercultural competence does not necessarily parallel linguistic competence as presented in Bennett et al. (2003). Her finding supports other scholars' argument that intercultural competence does not develop at the same rate as foreign language proficiency (Byram, 1997; Kramsch, 1998; Park, 2006). She argues that foreign language learners' intercultural sensitivity and sociopragmatic awareness may lag far behind their language proficiency (Jackson, 2008).

Figure 2.8 The developmental model of intercultural sensitivity

(Adapted from Bennett 1993, as cited in Bennett et al., 2003, p. 248)

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Pedagogical models of intercultural language education only appeared 40 years after the models of IC for international relations and business had existed (Spitzberg & Changnon, 2009). Byram's (1997) ICC is one of the models for language education. It consists of linguistic, sociolinguistic, discourse, and intercultural competencies (Byram, 1997). Byram (2012) argues that his model of competence is, "a wider, more inclusive concept" than the concept of "sensitivity" (p. 40) offered in Intercultural Development Inventory by Hammer, Bennett and Wiseman (2003). He claims that his competence model does not only include the skills and knowledge necessary for communication and interaction with people of other groups but also embraces sensitivity in the sense of awareness and recognition of diversity and otherness (Byram, 2012). Corbett (2003) supports Byram's (2012) claim by stating that modern language teaching has recognised his ICC model as a complex combination of valuable knowledge and skills. In Byram's (2013) words, ICC involves:

the willingness and ability to engage with people of other

languages in common pursuits and has both practical and

humanistic consequences, the former in rendering

communication more effective, and the latter in the form of

reflection on one's own cultures and identities and on the nature

of human beings as cultural beings. (p. 89)

Byram (2012) also explains that ICC is not the same as IC. ICC refers to the ability to

meet and engage successfully with people of another social group who speak a

different language; thus, understanding the relationship between language and

culture is crucial in the engagement and having both language competence and IC

are crucial. On the contrary, IC is the ability to meet and engage successfully with

people of another social group who speak the same language and generally have no

linguistic comprehension problems. Byram (1997) explains that the three

fundamental features of the ICC model are as follows:

It proposes an attainable ideal, the intercultural speaker, and

rejects the notion of the native speaker as a model for foreign

language learners. It is a model for the acquisition of ICC in an

educational context, and includes educational objectives. Because

it has an educational dimension, it includes specifications of

learning and of the roles of the teacher and learner. (p. 70)

In this model, teachers are seen as, "mediator between learners and those who are

already members of the language-and-culture group of which they seek

understanding" (Byram & Feng, 2004, p. 163). In addition, regarding a place to

acquire ICC, Byram (1997) identifies three possible locations as follow: the

classroom, where there would be a close interaction between teacher and learner;

fieldwork, which is a short or long stay in the target language country, and where

the role of the teacher may even disappear; and independent learning, which is part

of the personal development of the learner.

Specifically Byram's (1997) components of ICC are as follows:

- Linguistic competence is, "the ability to apply knowledge of the rules of a

  standard version of the language to produce and interpret spoken and

  written language" (p. 48).

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- Sociolinguistic competence is "the ability to give to the language produced by an interlocutor – whether native speaker or not – meanings which are taken for granted by the interlocutor or which are negotiated and made explicit with the interlocutor" (p. 48).

- Discourse competence is, "the ability to use, discover and negotiate strategies for the production and interpretation of monologue or dialogue texts which follow the conventions of the culture of an interlocutor or are negotiated as intercultural texts for particular purposes" (p. 48).

- IC consists of five components (*savoir être, savoirs, savoir comprende, savoir apprende/faire, and savoir s'engager*) as provided in Byram, (2008):

  Savoir être involves attitudes of curiosity and openness, readiness to suspend disbelief about other cultures and beliefs about one's own.

  Savoirs includes knowledge of social groups and their products and practices in one's own and in one's interlocutor's country, and of the general processes of societal and individual interaction.

  Savoir comprende encompasses skills of interpreting and relating or an ability to interpret a document or event from another culture, to explain it and relate it to documents from one's own.

  Savoir apprende/faire (skills of discovery and interaction) is an ability to acquire new knowledge of a culture and cultural practices and the ability to operate knowledge, attitudes and skills under the constraints of real-time communication and interaction.

  Savoir s'engager (critical cultural awareness) is an ability to evaluate, critically and based on explicit criteria, perspectives practices and products in one's own and other cultures and countries.

Despite Byram's model which contains the most thorough and clearly articulated model of intercultural competence within the field, it does have limitations (Newton et al., 2010). Sercu (2004) who acknowledges the significance of Byram's model also identifies some limitations in construction of the intercultural. She proposes that the model of *savoirs* should be extended to include a metacognitive dimension, that is, self-regulating mechanisms that enable students to plan, monitor, and evaluate their own learning processes (Sercu, 2004). Liddicoat

and Scarino (2013) support the proposal of Sercu, and they believe that a metacognitive dimension can, "add a stronger educational dimension to the *savoirs* and integrate reflection on learning into the model in addition to reflection on action" (p. 50). In addition to that, Liddicoat and Scarino (2010) state that the limitation of Byram's *savoirs* is that it fails to elaborate on the important ways in which language affects culture and culture affects language, and how the learner understands this. In addition, despite his comprehensive explanation of the objectives of each ICC component, Byram (1997) did not mention in what way or to what extent the partial competences are linked and influence one another. Thus, the question still remains, how, using his framework, can ICC be learnt?

2.6 Principles of intercultural language teaching and learning (ILTL)

Despite the unclear relationships between each competence (linguistic, discourse, sociolinguistic, and intercultural) in Byram's (1997) framework, scholars (e.g., Crozet & Liddicoat, 1999; Liddicoat et al., 2003; Newton et al., 2010; Newton, forthcoming) prefer to offer principles rather than a new competence model to guide teachers and highlight the integration of culture and language. The principles, to some extent, are also in line with Byram's (1997, 2008, 2009) idea to cultivate interculturality through FLE and move away from monolingualism as a norm. Some common themes are seen in the principles since the latter published principles to some extent drew on the former published principles and similar widely acknowledged work of scholars such as Michael Byram, Claire Kramsch, Dale Lange and Michael Paige. The table below presents a brief overview of some intercultural principles offered by different scholars from different contexts.

Table 2.8 Intercultural principles

Researchers	Principles
Crozet and Liddicoat (1999, p. 126)	1. Culture is not acquired through osmosis. It must be taught explicitly.
	2. The bilingual / multilingual speaker is the norm.
	3. Conceptual and experiential learning is required to acquire intercultural competence.

	4.	Role of teachers and learners are redefined.
	5.	New approaches to language testing are needed to assess intercultural competence.
Liddicoat (2002)	1.	Culture is integrated into other language skills.
	2.	Culture is taught from the beginning.
	3.	The bilingual speaker is the norm.
	4.	Language acquisition involves intercultural exploration.
	5.	Learning how to keep learning.
Liddicoat et al. (2003); Liddicoat and Scarino (2013)	1.	Active construction: Learning involves the purposeful and active construction of knowledge within a sociocultural context of use.
	2.	Making connections: Learning is based on previous knowledge and requires challenges to initial conceptions that learners bring. The challenges lead to new insights through which learners make connections, to reorganise and extend their existing framework of knowledge.
	3.	Social interaction: Learning is social and interactive.
	4.	Reflection: Learning involves becoming aware of the processes underlying thinking, knowing, and learning through conscious awareness and reflection.
	5.	Responsibility: Learning depends on learners' attitudes and disposition towards learning.
Newton et al. (2010, p. 63)	1.	Integrates language and culture from the beginning.
	2.	Engages learners in genuine social interaction.
	3.	Encourages and develops an exploratory and reflective approach to culture and culture-in-language.
	4.	Fosters explicit comparisons and connections between languages and cultures.
	5.	Acknowledges and responds appropriately to diverse learners and learning contexts.
	6.	Emphasises intercultural communicative competence rather than native-speaker competence.
Witte (2014)	1.	Acknowledging ignorance
	2.	First contact with the second language and culture in the classroom
	3.	Initial links to the life-world of learners
	4.	Awareness of stereotypes and attributes
	5.	Intercultural borderline experiences in the L2 classroom
	6.	Increasing awareness of linguistic and cultural relativity
	7.	Challenging internalised cultural patterns of construal
	8.	Developing subjective intercultural spaces
	9.	Integrating intercultural competence into everyday life

Newton (forthcoming)	1. **Mine the social context of learning**
	  a. Use culturally responsive pedagogies to make the most of diversity in the classroom, school and community by recognizing and connecting to learners' home knowledge, languages and practices.
	  b. Expose learners to diversity of World Englishes and raise awareness of English as an international language.
	2. **Focus on intercultural learning objectives**
	  Foster and affirm intercultural learning achievements in tandem with linguistic and communicative achievements.
	3. **Adopt Intercultural classroom practices**
	  Provide opportunities for learners to:
	  a. engage with culture in and around language from the beginning;
	  b. interact and communicate in the language;
	  c. explore, reflect on, compare and connect experiences, knowledge and understandings;
	  d. put learning into practice beyond the classroom, making choices and acting in interculturally informed ways.

Generally, the principles above encourage an explicit inclusion of culture in language teaching and highlight experiential and reflective learning. They encourage teachers to provide students with intercultural learning opportunities and to develop learner-centered pedagogy. In addition, Liddicoat et al. (2003) and Liddicoat and Scarino (2013), identify four interacting processes for experiential and reflective learning: noticing, comparing, interacting, and reflecting, as illustrated in Figure 2.9.

Figure 2.9 Interacting processes of intercultural learning

(adapted from Liddicoat & Scarino, 2013, p. 60)

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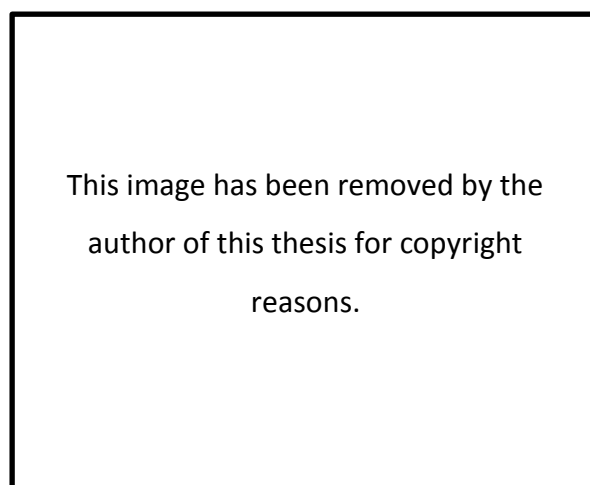
They explain that to stimulate the process of noticing, teachers have to pose questions to guide students regarding the regulation of what can and should be noticed and to become independent noticers of lived experiences of language and culture (Liddicoat & Scarino, 2013). The process of comparing involves comparisons between the learner's background culture and the target culture but also between what the learner already knows about the target language and culture and the new input she/he is noticing (Liddicoat & Scarino, 2013). The process of reflection allows learners to reflect not only on the meaning of one's experience of linguistic and cultural diversity for oneself but also on how one reacts to diversity, how one thinks about diversity, how one feels about diversity, and how one will find ways of engaging constructively with diversity (Liddicoat & Scarino, 2013). On top of that, this reflection should inform and become actions (Liddicoat & Scarino, 2013). The process of interaction can be understood as a process of languaging about one's personal accounts and experiences of language and culture and about the current state of one's learning (Liddicoat & Scarino, 2013).

Newton (forthcoming) revised the iCLT principles of Newton et al. (2010) to focus specifically on their value for teaching and learning spoken communication. He argues that the revision might improve their currency and provide "a useful guide for English language teachers interested in taking a stronger intercultural stance in their teaching of spoken communication" (p. 4). The revised principles

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stress the need to expose learners to the diversity of World Englishes (WE) and English as an international language (EIL). It emphasises two of three "indeterminate, acronyms and initialisms" (Cesare, 2010, p. 10) commonly related to English, which constitute the ELT. The third acronym is ELF (English as a Lingua Franca) also known as Global English (Cesare, 2010). EIL, ELF, and WE might be all the same for folk linguists or a teacher like me; however, actually they research English from different points of view. Scholars have also defined them differently (Bolton, 2005; Marlina, 2014). They seem linked to each other through intercultural communication, but they are not linear, straight-forward or equal in conceptualizing English and its culture in relation to intercultural communication, cultural diversity, and linguistic diversity. Thus, the links are fuzzy and intricate and show "the messy reality of multiple Englishes found in the world" (Matsuda & Friedrich, 2012, p. 18).

These scholars (cf. Maley, 2010; Matsuda & Friedrich, 2012) discuss advantages and disadvantages or limits of the varieties. Maley (2010) argues that: "[there is no] way we can teach all the diverse varieties students will meet… what we are able to teach is how to deal with diversity, through developing a respect for difference and a positive attitude to accommodation" (p. 39) and suggests teachers "teach something as close to a 'standard' variety as possible, while at the same time raising learners' awareness of and respect for the variability they will encounter the moment they leave the safe haven of the classroom" (p. 42). Matsuda and Friedrich (2012) argue that English language courses, instructors or administrators should select a particular variety of English as the instructional variety based on factors such as students' goals and needs, teachers' expertise and availability of materials and resources and not based on the prior practices and status quo. More importantly, should the teacher choose a standard variety of English, teachers will still need to make students aware that the English that they learn is not the only English used by people and is certainly not superior to other types of Englishes.

As these various frameworks of intercultural principles show, the culture-language nexus is complex and open to multiple interpretations. There is however sufficient common ground to offer "a useful touchstone for teachers in making decisions related to pedagogy, curriculum planning, materials selection and development, assessment, and evaluation processes" for teachers to "reflect on

their own personal stance" and get involved in "dialogue and experimentation to generate possibilities and learning" (Kohler, 2005, p. 16).

2.7 Spolsky's language policy (LP)

In the past language policy (LP) scholarship only dealt with language policy as text. However, some scholars including Ball (2006), Bonacina (2011) and Bonacina-Pugh (2012) have also included language policy as discourse and as practice. Spolsky's (2004) LP theory from which this study drew on comprises LP as texts, discourses and practices. Specifically, according to Spolsky (2004) LP is all about choices and these choices which can be seen in the three components in Figure 2.10.

Figure 2.10 Spolsky's (2004) LP model

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1. The first component is language management (LM). Spolsky (2009) uses the term to refer to language planning since he thinks it "precisely captures the nature of the phenomenon" which involves "the explicit and observable effort by someone or some group that has or claims authority over the participants in the domain to modify their practices or beliefs" (p. 4). The form of formulation or proclamation of an explicit plan usually but not necessarily written in a formal document (Spolsky, 2004).

2. The second component of LP is language beliefs (Spolsky, 2004), beliefs about the nature of language and language use. Spolsky (2004) notes that beliefs can influence management, or alternatively, a management policy can attempt to legitimise or change beliefs. Beliefs can also originate from practices and at the same time shape practices.

3. Language practices, in definition, are the observable behaviours and choices – what people actually do (Spolsky, 2009). Spolsky (2004) states that

language practices (LPr) can be in the form of "the sum of the sound, word and grammatical choices that an individual speaker makes, sometimes consciously and sometimes less consciously" (p. 9). These choices constitute policy to the extent that they are regular and predictable (Spolsky, 2009). He argues that the 'real' policy is found in LPr although participants may be reluctant to admit it (Spolsky, 2009).

Based on Spolsky's (2004) LP theory, all teachers can be language policymakers in their classroom domain. Other researchers (e.g., Freeman, 1996; Menken & Garcia, 2010; Ricento & Hornberger, 1996; Throop, 2007; Varghese & Stritikus, 2005) argue a similar idea. Teachers are crucial actors and enactors of policies in classroom practice (Heineke, 2014) since they have a central role in the negotiation (Garcia & Menken, 2010), implementation (Ricento & Hornberger, 1996), and appropriation of language policy (Levinson & Sutton, 2001). Varghese and Stritikus (2005) argue that teachers "are never conduits of a particular policy but they are *policy makers*" (p. 82, emphasis theirs). Garcia and Menken (2010) explicate that teachers may play a much more active role that entails changing or revising policies as well as creating new ones. At the same time their external realities, driven by the social context in which they are educated, trained, supported, and teach, as well as their internal ideologies, beliefs, and attitudes, also have much to do with language education policies. Thus, they can 'stir' the policies "in direct responses to realities on the ground" or to suit "personal beliefs, experience, and knowledge" (Garcia & Menken, 2010, p. 256).

Ricento and Hornberger (1996) claim that ESL/EFL teachers' most fundamental concerns: "what will I teach? how will I teach and why do I teach? are all language policy issues" (p. 421). In addition, teachers' beliefs offer a lens from which to view the connection of policy in text and policy in practice (Stritikus, 2003). Clearly based on their view, these LP issues are closely related to what teachers believe and practise. Thus, by including beliefs and practices to LP construct, we can link the policy with pedagogy. It can then address Diallo's and Liddicoat's (2014) argument for LP research and scholarship to engage more with pedagogy in both theory and practice.

2.8 Research on interculturality in language management (LM)

The CEFR pioneered the inclusion of intercultural goals into language policies (LP) and has influenced the LP of many countries inside and outside Europe. As such it is an example of "the globalisation of education policy" although it is not a LEP (Byram & Parmenter, 2012). Subsequently, extensive research related to interculturally-informed policy, and language teaching and learning has been conducted by many scholars in Europe (e.g., Byram, 1997, 2008; Byram & Fleming, 1998, 1998; Corbett, 2003; Kramsch, 2011; Risager, 2007), in the U.S. (e.g., Lange and Paige, 2003), in Australia (e.g., Liddicoat & Scarino, 2013), and in New Zealand (e.g., Conway & Richards, 2014; Newton et al., 2010). In Asia the Vietnamese government has adopted the CEFR (Nguyen, 2014) by including the CEFR's six-level framework for foreign language competence, and the Japanese Ministry of Education (MEXT) also has highlighted the importance of ICC, although they have not adopted the CEFR model (Floris, 2013).

A number of researchers have studied LM of countries in Asia, Europe, and America and what we see in these studies is that while the teaching of language has been used to cultivate interculturality, the social context shapes policies. Liddicoat (2007) investigated the LM of Japan and found that the representation of interculturality in Japan's LP is profoundly shaped by ideologies surrounding Japanese understandings of the Japanese self. Thus, FLE is viewed as a tool for expressing Japanese values and perspectives to the non-Japanese. Liddicoat and Díaz (2008) examined the development of LEP of immigrant children in Italy to know the connection of different policies relating to language and integration to intercultural education with a focus on developing the intercultural abilities of the entire population. They found the focus of intercultural education policies for immigrant students was backgrounded against more general intercultural learning for European unification and as a consequence of mobility within Europe, together with emerging issues of internationalization and globalization (Liddicoat & Díaz, 2008). Another example is Parmenter's (2010) study, which investigated how interculturality was treated in a variety of national education policy and curriculum documents (or language management) of 65 countries from the Asia-Pacific region,

Europe, Africa, and the American region. She found that education policy-makers saw intercultural learning as a positive trend and that the dominant rationales for intercultural learning policy and curriculum level were peace, social justice, democracy, and sustainability (Parmenter, 2010). However, the policies were still 'raw' and in need of research on how policies are being implemented and negotiated by schools, teachers and students (Parmenter, 2010). Liddicoat (2011b) studied the LEP in Japan, language education for immigrants in Italy and indigenous language education in Colombia. His study shows that the LEP in each context is influenced by a political agenda; thus, the LEP constructs interculturality differently within different frameworks resulting in different ways of understanding engagement with diversity (Liddicoat, 2011b). Liddicoat (2013) studied the LEPs of Australia, Colombia, the UK, France, Italy, Japan and the European Union (EU) related to the official language, foreign languages, minority languages, and external language spread. He argues that these policies were produced in a certain ideological context which might affect other fields outside education (Liddicoat, 2013).

To sum up, the studies above show that the teaching of language has been used to manage the cultivation of interculturality. The rationale for and the meaning of interculturality itself is understood or conceptualised differently by different policy makers depending on the context. As discussed earlier the scholars also conceptualise interculturality differently. This can also be the cause of the different usages of the term. In addition, for some contexts, the intercultural policy is also not yet well conceptualised which affects how the policy is implemented and understood by stakeholders. My research aimed to investigate constructions of culture and language in policies and policy implementation in in ELT in Indonesia.

2.9 Research on culture and interculturality outside Asia

The number of previous studies on culture and interculturality outside Asia is significant. The following discussion does not aim to review all studies but to present the key themes that I believe can give more insights about the teaching of culture and interculturality outside Asia.

Studies focused on Europe found many variables influence teachers' beliefs about culture and interculturality and how they put their beliefs into practice. One such early study by Byram, Esarte-Sarries, Taylor, and Alllat (1991) revealed three factors which shape teachers' practices: 1. personal philosophy about language teaching in general (i.e., their beliefs about good teaching); 2. personal experience with the target language culture(s) that creates beliefs about/knowledge of culture(s); and 3. expectations regarding the learning abilities of the given group of learners. Among these three factors, the teacher's intercultural experience significantly determines his or her culture-teaching practices (Byram et al., 1991).

Second, a study by Aleksandrowicz-Pędich et al. (2003) also found that teachers who have experiences of staying abroad and studying in a multicultural environment tend to believe in the importance of ICC. These teachers also recognise the principles of ICC better and find more adequate methodological approaches to present the message of the other cultures than those teachers who have had only short or accidental intercultural contacts.

Third, Sercu (2006) investigated foreign language teachers from Belgium, Bulgaria, Greece, Mexico, Poland, Spain and Sweden. She found that teachers who believe that language and culture can be taught in an integrated way will be willing to integrate intercultural competence teaching in foreign language education and vice versa. She also found that teachers' failure to practice intercultural teaching related to tensions between a teacher's system of beliefs, and the beliefs of colleagues, students, and students' parents.

Fourth, a study by Jokikokko (2009) which was based on 10 biographical interviews with Finnish teachers found that intercultural learning might involve significant others or "the people whose values, thinking or behaviour have somehow affected the teachers" (p. 148). She also found that the developmental processes are always triggered by dilemmas or turning points in life but they are more about a process that is contributed to by a sequence of experiences and incidents. She also found that teachers' intercultural competence does not start during teacher training but teachers' attitudes towards diversity, and their skills to encounter diversity, have already started to develop in childhood.

Fifth, Peiser and Jones (2014) conducted a qualitative study involving semi-structured interviews and investigated 18 teachers in 13 secondary schools in the North-West of England. They found that biography, personality, educational values and interests influence teachers' attention to intercultural understanding and that teachers' demographic characteristics of gender, age or length of experience did not affect their interest in intercultural understanding.

Research in the European context has also highlighted the importance of a systematic and sustained ICC focus in teacher education courses. Lázár (2011) investigated two Hungarian pre-service English teachers' beliefs about their role in the development of intercultural communicative competence. She found that providing only one course on intercultural communication training was insufficient for educating teachers to consciously and systematically incorporate the cultural dimension into language lessons. Jokikokko (2009) also found that specialized programmes concentrating on multicultural issues were insufficient. She argues that teachers may face various challenges in their work and their work community; thus, to sustain teachers' intercultural learning processes after their training, they need support and in-service training.

Studies in Australia and New Zealand revealed challenges teachers faced in practicing intercultural teaching. For example, Morgan's (2007) interview with Nhu Trinh, one of the participant teachers in the Intercultural Language Teaching and Learning Project in Australia found that "[t]he application is much harder than the theory" (p. 4). Diaz's (2011) investigation of the implementation of intercultural language learning in some Australian tertiary language programmes found a failure on the part of language educators to put theory into practice. Feryok and Oranje, (2015) also found that teachers struggled to implement Intercultural language teaching and learning in state school systems in New Zealand.

Previous studies in America have provided insights into learners' beliefs about culture and interculturality. Chavez (2002) found that her participants had varied conceptualisations of culture. Despite their awareness of the relationship between language and culture, most of them possessed a static definition of culture. Moreover, her participants felt that the focus on culture takes time resulting in limitations for improvement in their linguistic development. A later study of Chavez

(2005) found that college students of German believed that the place for the teaching of culture is in the advanced courses and not in basic courses. Chavez (2005) argues that "it is not the teachability of cultural components which students really question. Rather, it seems that learners are not entirely convinced of the *appropriateness* of teaching a broad spectrum of cultural issues in typical language classes" (p. 40; emphasis hers). Basic language courses which focus on linguistic development may encourage learners to question the relevance of culture or even the necessity of culture in such courses (Chavez, 2002, 2005). A study by Drewelow (2012) found that the majority of her learner participants believed that language and culture are separate entities resulting in their goal to only gain linguistic competence. She argues that the participants have an incomplete understanding of the concept of culture. The result of Drewelow's and Mitchell's (2015) survey study shows that their participants' conceptualisations of culture either belong to an instrumentalist, an in-between, or a constitutive view and approach to culture. The majority of their participants aimed at improving their linguistic proficiency and communicative skills in Spanish and only 38 out of 179 participants wanted to develop their intercultural skills and knowledge. For these 38 participants learning culture is a means "to further develop their self-awareness and engage their emotions and imagination to discover multiple viewpoints" (p. 253). Drewelow and Mitchell (2015) argue that the curricular division between language courses and literature or culture courses may influence students' beliefs about culture and interculturality. Thus, language teachers might need to change how they name and group courses in their curriculum so that students will not perceive culture and language can only be learnt in two different courses.

2.10 Research on culture and interculturality in Asia

A growing body of research on culture and intercultural language teaching has emerged over the past decade in Asia. In this section, I review empirical published and unpublished studies on this topic from 2000 to 2015. These studies focused on teachers' beliefs and classroom practices, and students' beliefs about culture and intercultural teaching. I include previous studies which used 'perception' and 'perspectives', two of the aliases of belief (Pajares, 1992). Due to limited space, I

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have excluded studies which involve technology-enhanced intercultural projects or courses (see Baker, 2012b; O'Dowd, 2007 for examples), intercultural immersion programmes (see Jackson, 2010, 2015 for examples), and textbook or teaching material analysis and development (see Dinh, 2014; Warouw, 2014 for examples). Table 2.9 summarises the purpose and methodology of the studies included in the review arranged chronologically from the oldest to the most recent.

Table 2.9 Summary of previous studies in Asia

No	Study/ country	The purpose(s) is/are to	Type	Phase	Methodology Participants/ document	Instrument
1	Cheng (2007)/ Taiwan	Examine teachers' understanding of culture and intercultural competence	A qualitative case study	1	Eight Taiwan EFL teachers' teaching materials	Interviews A document analysis
2	Ishii (2009)/ Japan	Investigate the effects of the integration of task-based language teaching and intercultural education on learning outcomes and learners' cross-cultural attitudes.	An experimental study (quantitative)	1	Thirty-eight Japanese high school EFL learners	A culture assimilator
3	Baker (2009)/ Thailand	Explore how intercultural awareness can be characterised in an expanding circle setting and its role in intercultural communication.	A mixed method	1 2	161 university students Seven university students	A survey Interview Diaries Observation Documents
4	Cai (2009)/ China (as cited in Qian, 2011)	Investigate teachers' beliefs about their profession, language teaching and culture teaching	A quantitative survey	1	University teachers (no information on the number of the teachers)	A survey

5	Han (2010)/ China	Explore trainers' perspectives, understanding and attitude towards ICC	A quantitative survey and document analysis	1	English LEP of the United States, Canada, England, Wales, and China	A document analysis of policies
				2	463 secondary English teachers	A survey (the questionnaire of the CULTNET and Byram and Risager)
6	Han and Song, (2011)/China	Investigate teachers' perceptions of ICC, their understanding of the relationship between ICC and foreign language and ICC, and the current status of intercultural education	A quantitative survey	1	30 Chinese university English teachers	A survey (adapted from Sercu et al., 2005)
7	Qian (2011)/ China	1. Provide a systematic account of the main themes and emphases of writings about culture teaching and intercultural communication studies	An ethnographic study	1	8150 articles produced by Chinese researchers	A survey of literature
		2. Investigate teachers' conceptions of culture, culture teaching, and their		2a	36 university teachers	A semi-structured interviews

		instructional practices in the classroom		2b	19 university teachers	Classroom observations
8	Zhou (2011)/ China (see also Zhou, Xu, & Bayley, 2011)	1. Investigate teachers' willingness for, academic readiness for, beliefs about and practices about IC	A mixed method	1	201 Chinese university EFL teachers from 5 universities	A survey
		2. Inquire how Chinese university EFL teachers experience and narrate their educational experience with respect to intercultural competence teaching.			8 of 201 Chinese university English as a Foreign Language (EFL) teachers	Interviews
9	Ho (2011)/ Vietnam	1. Investigate evidence of a teaching of culture in: - the curriculum frameworks - teachers' perceptions and classroom practices - students' perception	A mixed-method with an intervention	1	12 university teachers 8 teachers 200 university students 53 students (10 groups)	Interviews Classroom observations Questionnaire Focus-group interviews
		2. Examine to what extent the intercultural competence of students after joining an intercultural class and students' perception of intercultural class		2	1 teacher 71 students 2 of 71 students	A 9-week intervention Pre- and post-tests case and 3 reflective journals case study

10	Chen (2013)/ Taiwan	How would a process drama syllabus help EFL learners develop critical intercultural awareness?	Ethnography Participatory action research	2	Researcher 27 junior high school students	Pre-workshop classroom observation and interviews Questionnaire Video recordings Workshop journals Students' writing assignments Interviews with Chinese drama teachers
11	Tian (2013)/ China	1. Examine teachers' perceptions of intercultural competence	A mixed-method	1	96 EFL university teachers	Survey
		2. Investigate aspects of IC in English as a foreign language (EFL) classes in China and its development in instructional approaches and practices		2	11 of 96 EFL university teachers	Observations and one-on-one interviews
12	Nguyen (2013)/	Examine teachers' beliefs and practices in incorporating culture into language teaching	A critical ethnographic study	1	15 university teachers	Interviews Classroom observation

	Vietnam (see also, Nguyen, 2014b)					A document analysis of government current policy texts
13	Truong and Tran (2014)/ Vietnam	Investigate the use of film as an innovative approach to engage Vietnamese students in intercultural learning in the EFL classroom	A case study	1	16 Vietnamese university students	Interviews, reflective journals, video recorded class observations
14	Gandana (2014)/ Indonesia (Gandana, 2012)	Investigate teacher beliefs and understandings of the English language, of culture, interculturality and of pedagogy. Mediate the discourses, classroom practices and professional identity of these teachers	A case study	1	6 teachers at two universities	Interviewed Classroom observation A document analysis of Curriculum and policy documents
15	Doan (2014)/ Vietnam	1. Whose culture is targeted in the English teacher education programs investigated in this study? 2. What purposes are for the selection of targeting such culture?	A qualitative study	1	11 lecturers from five English teacher education programs	Semi-structured interview

		3. What ideology informs such selection? 4. What might be the implications for the teaching of culture in English teacher education programs in Vietnam in the future?				
16	Qin (2015)/ China	1. Investigate learners' positions before they take the Intercultural English Course 2. (IEC) 3. Explicate Intercultural Language Teaching approach was applied within the Intercultural English Course (IEC)?'	A quasi-experimental project of action research (qualitative)	1	32 multi-majored undergraduate students	Questionnaire Learners' learning process worksheet Reflective journal
17	Gu (2015)/ China (see also Gu, Meng, and Li 2012)	Explore the status quo of ICC assessment in English programs in China and feasible approaches to testing ICC	A quantitative study	1	39 universities in China and 30 teachers/university	Questionnaire

Regarding the methodology, almost half of the previous studies (N: 8 of 17) used a qualitative approach. Five studies used a survey only and the other four studies used a mixed method. In regard to location, almost half of the studies (N: 8) were conducted in China. Also, most of the studies (N: 15) took place at university. Concerning their focus, some studies combined an investigation into teachers' beliefs and practices about culture and intercultural learning with an investigation into culture and intercultural teaching in language management (e.g., Gandana, 2014; Han, 2010; Ho, 2011). Only the studies by Ho (2011) and Baker (2009) investigated students' beliefs.

Concerning the main findings of the previous studies, six themes emerged. First, studies by Han (2010), Ho (2011), and Zhou (2011) found that the examined language management (LM) highlighted cultural teaching and an inclusion of intercultural goals but the focus and the teaching method differed depending on the context. For example, Han (2010), who compared the language management of China with the LM of America, Canada, England and Wales found each country addressed cultural teaching differently. The culture goals of America, Canada, England and Wales tend to emphasise 'little C' culture instruction while China's curriculum tends to cover both 'little C' and 'big C' culture. The objectives set for language learning and teaching are different. American students were expected to meet the national 'Five Cs' (Communication, Connections, Cultures, Comparisons and Communities) goals in which culture and communication are key words to represent the final goal of foreign language education for the country. Canadian students were required to adapt themselves in multicultural and multilingual contexts, and cultural awareness was placed in the understanding of Canada's diversity as a new citizen. Students in England and Wales were expected to develop an understanding of themselves and their own culture as one of the important purposes of learning foreign languages. Chinese students were expected to have comprehensive language competence (language skills, language knowledge, emotion and attitude, learning strategy and cultural awareness), paying special attention to language knowledge and skills. The approaches and learning experience of three of these countries were much more varied than those in China. For example, the task-based approach in China is strongly suggested in the

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curriculum while approaches in other countries are more flexible and a wide variety of situations are considered when approaches are employed.

Second, most of the teachers in the previous studies did not teach culture in their language classes or only taught cultural knowledge using a traditional teacher-centered approach. For example, the study by Cheng (2007) found that the teachers took a role as book prescriber, and intercultural teaching was absent from the classroom. Another example, the study by Han (2010) found that despite a wide understanding of culture, teachers only taught culture in the small 'c' form such as daily life and routines, festivals and customs, school and education, shopping, food and drink. Thus, previous studies imply that teachers do not always practice what they believe. It is not surprising since the findings in other fields also found that although teachers' beliefs directly affect their approaches and teaching practices (e.g., An, Kulm, & Wu, 2004; Beijaard, Verloop, & Vermunt, 2000; Wu, Palmer, & Field, 2011), the relationship is complex and "dialectical" rather than "unilateral" (Borg, 2009; Fang, 1996; Richardson, 1990).

Third, the previous studies above found many factors have hindered teachers from emphasising teaching culture or integrating culture into ELT although they think ICC important. The factors show constraints are due to factors related to teachers, students, and contexts. First, factors related to teachers:

- teachers' educational background including professional development and pedagogical knowledge (Nguyen, 2013; Tian, 2013; Zhou, 2011);
- teachers' overseas experiences tended to positively affect teachers' teaching of culture but did not necessarily guarantee them teach interculturally (Gandana, 2012; Zhou, 2011);
- and teachers' own lack of familiarity with foreign culture (Han, 2010; Nguyen, 2013; Tian, 2013; Zhou, 2011).

Second, factors concerning context include:

- curriculum restraints (Gandana, 2012; Han, 2010; Nguyen, 2013; Tian, 2013; Zhou, 2011);
- the test oriented system (no knowledge of culture required) (Han, 2010; Nguyen, 2013; Tian, 2013; Zhou, 2011);

- lack of time including busy teaching schedule (Han, 2010; Nguyen, 2013; Zhou, 2011);

- unsupportive teaching material (Nguyen, 2013; Tian, 2013; Zhou, 2011);

- and large class sizes (Nguyen, 2013).

Third, student factors include:

- students' interest and motivation (Nguyen, 2013; Zhou, 2011)

- and students' low language proficiency (Ho, 2011; Nguyen, 2013; Tian, 2013).

Fourth, despite many factors that constrain ILTL in Asia, some of the previous studies show the feasibility and benefits of ILTL (e.g., Han, 2010; Ho, 2011; Qin, 2015; Zhou, 2011). Ho's (2011) study in Vietnam showed that the benefits of ILTL include developing critical thinking about students' own cultures and the target culture. It can also give students insight into understanding and influencing their perspective of other cultures; increasing awareness of the relationship between language and culture in language learning; providing affordances for active learning; and increasing motivation and confidence in interacting with people from other cultures in English (Ho, 2011). In summary Ho (2011) argues that intercultural language teaching is feasible for Vietnamese tertiary EFL classrooms. Another example, Chen (2013) used drama to develop 27 Taiwanese students' critical intercultural awareness. Based on her study, she argues that "when given appropriate opportunities, the EFL learners are able to develop critical intercultural awareness though the language learning experiences" (Chen, 2013, p. i). Recently, Qin's (2015) six-week Intercultural English Course (IEC) among multi-majored undergraduate students in China found that almost all students showed their readiness and openness to interactions with culturally different others despite the deficiencies of the syllabus design, the learning strategies and activities. What is also clear from these studies is that ILTL can be initiated by teachers who have an interest in this type of teaching.

Fifth, assessing ICC is challenging. In the study of Gu (2015) teachers still adopted the traditional assessment paradigm. The reasons included the lack of resources for materials development, the lack of a clear conceptualisation of ICC, and the lack of administrative encouragement and imperatives in China that

motivate teachers to implement intercultural oriented assessment. Despite, the complexity of assessing ICC, Ho's (2011) study shows that teachers can use a reflective journal to assess learners' process of acquiring ICC.

Sixth, an ethical orientation was a necessary part of education. In her study, Tian (2013) found that her teacher participants perceived interculturality to involve various aspects, including not only the behavioural, cognitive, and attitudinal dimensions but also the moral aim of developing the learner to be a whole person under the influence of Confucianism. The teacher participants of Gandana (2014) also believed that teaching is not only an intellectual journey but also involves moral practice. Thus, what these studies show is that intercultural teaching tends to involve both moral and ethical intellectual activity.

In regard to methodology and the main findings of the previous studies, some issues are present. The first issue is that little information is available on the teaching of culture and interculturality in Indonesia. While the previous studies show how context influences the creation of intercultural language policy and its implementation, only one out of 17 studies was conducted in Indonesia. The second issue is that little attention was paid to students' beliefs about culture and language. Despite Sercu et al.'s (2005) recommendation for future research to conduct an inquiry into pupils' beliefs because they are the centre of the educational process, only Ho (2011) involved both teachers' and students' beliefs. The third issue is that to date no study has investigated an implementation of intercultural language teaching in Indonesia. The previous studies show the feasibility of intercultural language teaching in the context of China, Vietnam, and Taiwan. To fill these gaps, my study investigated the potential for intercultural language teaching in the Indonesian context.

2.11 Summary

This chapter has reviewed research and scholarship in intercultural themes. Broadly, the literature review has connected three fields: ILTL, LP, and beliefs and practices. It has discussed the notions of language and culture, and the relationship between language and culture. It has also discussed interculturality, the models of ICC and principles of ILTL, language policy, and teachers as policy makers including

previous research related to the discussed points. Specifically, it has described how the teaching of culture and language has changed and how an inextricable relationship between language and culture has informed an adoption of an intercultural stance in language education. The teaching of culture in FLE, which involves the construction of culture as national attributes and facts is unable to engage students in developing ICC. However, the teaching of culture as practice, which entails a dynamic view of culture within language teaching and learning, can help language learners decentre from their own culture and reach an intercultural position. Teachers also need to teach not only language as a structural system but also as a communication system and as social practice. As reviewed, the models of ICC and the principles of ILTL together offer promising guidelines for intercultural language teaching, but teachers still have to find ways to put them into practice. Due to the complexity of interculturality, assessing it is a complex and difficult task.

Previous studies on ICC in Asia by Asian scholars highlight the need for greater attention to intercultural goals in language education and for more research on this topic. This study aims to address this need by researching intercultural themes in ELT in Indonesia.

Chapter 3: Indonesia's English language education policy (Phase 1)

3.1 Introduction

This chapter discusses Indonesia's current English language education policy (ELEP) (from 2003 to 2014). I first outline the methodology used to analyse Indonesian's ELEP, and then describe the sociocultural, political, economic, and historical context in which the policy is situated, including a brief history of ELT in the country (from 1945 to 2002). I conclude by presenting the findings of the analysis of the current language management of Indonesia's ELEP.

3.2 Methodology for Phase 1

For the investigation on Indonesia's English language management, I used document analysis, which I will describe in the following sections.

3.2.1 Documents

In Indonesia, the education system is ultimately shaped by legislation and comes in a potentially bewildering number of forms (Lauder, 2008). In August 2000, in order to clarify its status, the People's Consultative Assembly of Indonesia (*Majelis Permusyawaratan Rakyat* or *MPR*) issued the following official hierarchy of legislation:

1. *Undang-Undang Dasar 1945* (1945 Constitution)
2. *Ketetapan MPR* (MPR Resolution)
3. *Undang-Undang* (Act) or *Peraturan Pemerintah Pengganti Undang-Undang* (Government Regulation Substituting an Act)
4. *Peraturan Pemerintah* (Government Regulation)
5. *Keputusan Presiden* (Presidential Decree)
6. *Peraturan Daerah Provinsi* (Regional Province Regulation)
7. *Peraturan Daerah Kabupaten/Kota* (Regional regency/ City Regulation)

(Republik Indonesia, 2011)

Within this hierarchy, I aimed to answer the first research question, "How are culture and language constructed in Indonesia's English language education policies?" by focusing on currently used documents in Indonesia:

1. The Act of the Republic of Indonesia on national education system, number 20, 2003

2. The Act of the Republic of Indonesia on flag, language, symbol, and national anthem, number 24, 2009

3. The Act of the Republic of Indonesia on higher education, number 12, 2012

4. The Government Regulation on management and implementation of Education, number 17, 2010

5. The Government Regulation, number 32, 2013 on the changes on the government regulation number 19, 2005 regarding national education standard

I also analysed other documents related to the main documents such as ministerial decrees, curriculum guidelines, speeches of the Presidents of Indonesia and the Minister of Culture and Education. All documents from the website of the Ministry of Education and Cultures (MoEC) are available online.

3.2.2 Procedures

The data gathering procedures followed the steps proposed by Altheide (1996): finding and gaining access to the documents, collecting data from them, and organising and analysing data. Relevant parts of documents written in Bahasa Indonesia were translated. Atkinson and Coffey (2004) state that, "[d]ocuments do not stand alone" (p. 66); they make sense due to their relationships with other documents, which means that the analysis of documentary reality must include separate texts, and ask how they are related (P. Atkinson & Coffey, 2004). Consequently, when analysing the documents that become the focus of this study, I also included documents such as the speeches of the Minister of Education and Cultures and the President of Indonesia which are related to foreign language education in Indonesia.

3.2.3 Data analysis

For my data analysis I used thematic analysis. This allowed me to reduce and manage large volumes of data without losing the context, to immerse myself in the data, to organize and summarize, and to focus on the interpretation (Mills, Durepos, and Wiebe, 2010). I also used NVIVO 9 to facilitate thematic analysis.

My approach to analysis reflects the principle that qualitative data analysis should not be seen as wholly inductive or deductive (Daymon & Holloway, 2010; Ellis & Barkhuizen, 2005; Ellis, 2012). Following the suggestion of Daymon and Holloway (2010), I began my data analysis inductively, which involved finding patterns, themes and categories from the data and then at a later stage searching for the topics, themes and concepts, that I had identified earlier in the literature review. Specifically, I was mainly inductive in coding my data when using the thematic analysis method; however, that was then followed by a process of qualitative research which was deductive as I drew also on the literature to relate my data to the findings of other relevant studies or to theoretical ideas. As my understanding of culture and interculturality was derived from scholarship, my code choices were unavoidably influenced by what I read and understood.

Thematic analysis has strengths and limitations (Braun & Clarke, 2006). To draw on its strengths and lessen its limitations, I followed Braun's and Clarke's (2006) suggestions regarding the six stages and the process of thematic analysis and incorporated other scholars' suggestions in my thematic analysis procedures. These included Burns (2010), Erlandson, Harris, Skipper, and Allen (1993), Gibson and Brown (2009), Hopkins (2008); Johnson and Christensen (2012), Mackey and Gass (2012), and Saldaña (2013).

The six stages of thematic analysis in my study are as follows:

1. I familiarised myself with my data. It involves "transcribing data (if necessary), reading and re-reading the data, [and] noting down initial ideas" (Braun & Clarke, 2006, p. 87). I selectively transcribed my data. To decide which data to transcribe completely I first made a summary of the recording that I had listened to several times and created "unfocused transcription [which] involves creating a record of 'what happened' within a given

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recording of speech or action (Gibson & Brown, 2009, p. 113)". I then manually checked the field notes for particular data. I reread and checked my transcriptions to ensure its correctness several times.

2. I generated initial codes by "coding interesting features of the data in a systematic fashion across the entire data set [and] collating data relevant to each code (Braun & Clarke, 2006, p. 87). According to Saldaña (2013), coding is a process of linking ideas. Also,"[i]t leads [us] from the data to the idea, and from the idea to all the data pertaining to that idea" (Richards & Morse, 2007 as cited in Saldaña, 2013, p. 8). There are many types of coding systems. I used two types of code: a priori codes and empirical codes (Gibson & Brown, 2009). A priori codes refer to codes which are generated prior to the examination of data (e.g., national culture) while empirical codes are generated through the examination of the data itself and they are derived from participant's words. The latter are usually called 'inductive codes' (Johnson & Christensen, 2012). In other words, I used the combination of two code types that Boyatzis (1998) terms the hybrid-driven approach. Thus, as aforementioned, I started the coding process inductively with empirical codes. Then, the priori codes were used as I drew also on the literature to relate my data to the findings of other relevant studies or to theoretical ideas.

3. I searched for themes "by collating codes into potential themes [and] gathering all data relevant to each potential theme (Braun & Clarke, 2006, p. 87). Saldaña (2013) stated that the outcome of coding, categorization, and analytic reflection is a theme. It can be defined as "a phrase or sentence that identifies what a unit of data is about and/or what it means" (p. 139) or "abstract (and often fuzzy) constructs that link not only expressions found in texts but also expressions found in images, sounds, and objects. You know you have found a theme when you can answer the question, [w]hat is this expression an example of?" (Ryan & Bernard, 2003, p. 87). They also suggest seven thematic or linguistic cues to identify themes: repetitions, indigenous typologies, metaphors or analogies, transitions, constant comparisons of similarities and differences, linguistic connectors, and silence/missing data

(Ryan & Bernard, 2003). In addition to that, I agree with Holliday, who argues that "the themes themselves, although emergent, are also influenced by questions or issues that the researcher brought to the research" (2002, p. 97).

4. I reviewed the themes. I followed Braun's and Clarke's (2006) suggestion to code the excerpts within each data set of each case (level 1) and the whole data set (level 2). Thus, in this stage I checked whether or not the themes work in relation to the coded extracts (Level 1) and the entire data set (Level 2).

5. I conducted an "ongoing analysis to refine the specifics of each theme, and the overall story the analysis tells [and to] generate clear definitions and names for each theme" (Braun & Clarke, 2006, p. 87). In order to triangulate data to clarify meaning, I verified the themes through the repeatability of an observation or interpretation across data sources (Erlandson et al., 1993). I also searched for "discrepant cases" or proof that may disagree with the data and themes (Burns, 2010, p. 133). Thus, the final themes were the results of data saturation. 'Saturation' means a situation where "no additional data are being found . . . [to] develop properties of the category" (Glaser & Strauss, 1967 as cited in Hopkins, 2008, p. 148).

6. The sixth stage is the final opportunity for analysis. It includes selecting of vivid [and] compelling extract examples, [finalising] analysis of selected extracts, [and] relating back of the analysis to the research question and literature..." (Braun & Clarke, 2006, p. 87). In this stage to ensure analytic precision, I tried to provide sufficient evidence of the themes by choosing particularly vivid excerpts which enabled me to show the essence of the point I attempted to demonstrate without unnecessary complexity (Braun & Clarke, 2006). Table 3.1 presents the nodes that I used for my Phase 1 data.

Table 3.1 Nodes (Phase 1)

Parent Node	Child node	Theme
Language	• National language • Only English for international interaction • Limiting local languages • Linguistic diversity • English as a compulsory subject	The special status of English
Culture	• National culture • Unity • Cultural diversity and pluralism • Cultural differences • Respect other people • Human rights	Cultivating respect for cultural diversity through ELT

3.3 The background to English language education in Indonesia

3.3.1 Indonesia's sociocultural, political, and economic condition

Indonesia is a relatively new nation that proclaimed its independence on 17 August 1945. It consists of more than 250 million citizens with heterogeneous cultural identities and backgrounds, which are characterised by a complex interplay of different islands, ethnic groups and languages, and religions. Indonesia is made up of 17,000 islands of which only 6,000 are inhabited (UNESCO, 2005). The five largest islands are Java, Kalimantan, Sumatra, Sulawesi and Papua.

The capital city of Indonesia, Jakarta is located in Java where more than 60 % of Indonesian people live. Not only is Java the location of the central government of Indonesia, it is also the home of Indonesia's two major ethnic groups: Javanese (over 70 million people) and Sundanese (more than 40 million). The former mainly live in Central and East Java, and the latter mostly in West Java (Clark, Hough, Pongtuluran, Sembiring, & Triaswati, 1998). Besides these two major ethnic groups, there are also more than 580 other ethnic groups spread across the nation.

There are about 700 languages spoken in Indonesia, of which eight are considered the major ones: Javanese, Sundanese, Madurese, Batak, Minang, Balinese, Bugis, and Banjar (UNESCO, 2010). Bolton (2008) estimates only 12 million

Indonesian people are able to speak English. Despite the large number of languages in Indonesia, Lamb and Coleman (2008) warn us not to exaggerate the extent of multilingualism and they argue that the number of monolingual people is growing in Indonesia. These people speak only Indonesian especially in urban areas, or, in the case of older and less well-educated groups, they speak only their local language. Lamb and Coleman (2008) estimate that approximately 80 million Indonesian people (32% of the population) do not use Bahasa Indonesia either as a first or second language (though they may have studied it in primary school); nevertheless, some of these non-users of Bahasa Indonesia may be multilingual in two or more local languages.

Since obtaining its independence in 1945, the Republic of Indonesia has used *Pancasila* (five principles) including *Bhinneka Tunggal Ika* (unity in diversity) to unite and manage the different societies and cultures that live across its archipelago. Successive governments have used *Pancasila* as a political tool. The first principle of *Pancasila*, "belief in One Supreme God": has been exploited for political agendas (Densmoor, 2013). For example, *Pancasila* was employed as a means of ensuring territorial integrity by including Christians in the fabric of the newly founded nation. It was used by the armed Islamic rebellion of *Darul Islam* and the Indonesian Communist Party (*Partai Komunis Indonesia* – PKI), and as a means of rejecting both the Islamic and the atheistic states respectively by the first and second presidents of Indonesia: Sukarno and Suharto (Densmoor, 2013). In the post-Suharto period *Pancasila* has been crucial for creating a national community across religious groups and restricted the process of "Islamization" in Indonesia which is the world's largest Islamic society but also consists of people of other religions (Densmoor, 2013; Song, 2008). In addition to that, through the endorsement of Law No. 1/PNPS 1965 (Republik Indonesia, 1965), the Indonesian government "recognizes" various religions in Indonesia (Islam, Protestant Christianity, Catholicism, Hinduism, Buddhism and Confucianism). According to Seo (2012), this limited religious freedom is designed to sustain Indonesia as neither an Islamic nor a secular state.

In regard to its economy, there is a big gap between the poor and the rich. Three people in every ten Indonesian people exist below the poverty line, making do with IDR 11,000 (GBP 0.80, USD 1.25) per day or less (Coleman, 2011). In

contrast, the Forbes list of the world's billionaires identifies seven Indonesians as extremely wealthy with individual wealth between USD 1 billion and USD 3.5 billion (Kroll and Miller, 2010 as cited in Coleman, 2011).

3.3.2 Indonesia's education system

Currently Indonesia's education system is divided into two mainstreams, secular and Islamic, under two government ministries (Mohandas, 2004; UNESCO, 2010). Secular education is governed by the Ministry of Education and Culture (MoEC), and Islamic education is under the supervision of the Ministry of Religious Affairs (MoRA). These two mainstreams cover all levels of education up to but not including higher education. Since late 2014, both secular and Islamic higher education are no longer under MoEC but the Ministry of Research and Technology. Both secular and Islamic education consist of *sekolah dasar* (SD) or basic education (grade 1-6), *sekolah menengah pertama* (SMP) or junior high school (grade 7-9), *sekolah menengah atas* (SMA) or senior high school (grade 10-12), and higher education. Indonesia's higher education includes academies, polytechnics, colleges, institutes and universities. At the university level, academic programmes normally last four years and lead to the *Sarjana* 1 (S1) degree, comparable to a Bachelor's degree; *Sarjana* 2 (S2) degree, comparable to a Master's degree, and *Sarjana* 3 (S3) degree, comparable to a doctoral degree. Higher professional education institutions (academies, polytechnics, colleges, and institutes) as well as universities offer a range of practically-oriented programmes lasting one to four years leading to the award of a diploma (D1 to D4, the latter comparable to a Bachelor's degree) (NUFFIC, 2011). Although preschool education is available, it is not compulsory for children.

To become a teacher in Indonesia, one should have a teaching degree or a four-year teaching diploma as regulated by the Act Number 14, 2005. Jalal et al. (2009) found that the Indonesian teaching profession suffered from a number of problems including limited teaching skill, poor initial preparation for teaching, lack of on-going professional development, and inadequate mentoring by experienced teachers. Typically, teaching is teacher-centred with an emphasis on memorization of material and not on problem solving, and on theoretical and didactic rather than

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practical and experiential approaches. The finding of the World Bank Group's recent report entitled "*Teacher reform in Indonesia: The role of politics and evidence in policy making*" shows that teachers' certification has not increased teachers' competencies, nor has it improved student learning outcomes after the endorsement of the Teacher Law and its reforms, on teacher knowledge, skills, and motivations (Chang et al., 2014).

3.3.3 Bahasa Indonesia, national culture, and pluralism in Indonesia

As Kembo-Sure and Webb (2000) point out, the choice of an integrative language is necessary in the process of nation building, and for this purpose the ex-colonial languages of the pre-independence era are usually chosen. They are usually perceived as socio-culturally neutral since they are usually not people's primary language (Kembo-Sure & Webb, 2000). However, this did not happen in Indonesia. The Indonesian government chose the Malay language, which was the native language of less than 5% of the population at the time of independence but served as a lingua franca in much of the archipelago, and had functioned as such for over a thousand years, and possibly more than two thousand years (Pauww, 2009). Bahasa Indonesia was established at a congress on 28 October 1928, in a resolution known as *Sumpah Pemuda*, or the Youth Pledge. The resolution was as follows: "One native land, Indonesia; One nation, the Indonesian nation; One unifying language, the Indonesian language" (Direktorat Pelayanan Penerangan Luar Negeri, 2006, p. 72). From that moment, Bahasa Indonesia was used as a unifying mechanism in the process of nation building by Sukarno, the first president of Indonesia and Suharto's (the second president of Indonesia) (Montolalu & Suryadinata, 2007). In general, since Bahasa Indonesia was declared the national language of the Republic of Indonesia in 1945, Indonesia's language policy has promoted Bahasa Indonesia at the expense of local varieties (Bertrand, 2003).

Not only did the Youth Pledge also initiate the national language, but it also marked the "national" project of making national culture. Muhamad Yamin, one of the nationalists who recited the 1928 Youth Pledge (1959 as cited in Kitley, 2014) wrote:

> National culture is an outcome of the thinking of all the
>
> Indonesian people. Ancient and original culture is taken as the
>
> height of regional culture throughout Indonesia and added
>
> together as national culture. Cultural effort must be directed
>
> toward the advancement of civilisation, culture and unity and
>
> should nor reject new things from foreign cultures that can
>
> develop or enrich national culture itself and raise the humanity of
>
> the Indonesian people. (p. 2)

The idea of national culture, then, appeared in Indonesia's 1945 constitution Article 32: "*Pemerintah memajukan kebudayaan nasional Indonesia* (Government shall advance Indonesia's national culture)".

Then, in Suharto's era *kebudayan* or culture, which in Bahasa Indonesia comes from the root *budaya* consisting of a conjunction of *budi* meaning mind or character and *daya* meaning energy or capacity, was turned into a key articulatory notion to encompass differences related to religion, language, ethnicity, local law and 'customs', and class (Hobart, 2000). In Suharto's era cultural diversity was reduced by the creation of "regional cultures" (*kebudayaan daerah*) which refer to both the specific cultural attributes of ethnolinguistic groups of Indonesia and the "provincial differentiation" of culture through its association with the administrative provinces of the state (Picard, 1997). The concept of "regional cultures" was visually represented at the Beautiful Indonesia in Miniature Park, commonly known as *Taman Mini Indonesia Indah*, opened in 1975 in Jakarta containing twenty-seven pavilions, each representing one of Indonesia's provinces at that time, with a representative "customary house" as its centrepiece (Picard, 1997). Picard (1997) argues that the Indonesian state aimed to create a distinctive homogeneous provincial identity through the creation of the "regional cultures" at the expense of the diverse ethnic cultures enclosed within their boundaries.

A rhetoric of pluralism only began to appear in the public discourse in the Reformation period after the May riots in 1998. In the eras of President Sukarno and President Suharto, an emphasis on pluralism was absent due to nation building goals. President Habibie, the third president of Indonesia, stated in his speech in

commemoration of the Youth Pledge, that: "The unity and one-ness we are building is never intended to deny the plurality of our society. Social plurality in no way represents a restriction of or an obstacle to unity and one-ness" (Republika Online, 1998a as cited in Foulcher, 2000, p. 405). In a similar vein, Abdurrahman Wahid, Indonesia's fourth president, promoted "the *Pancasila* discourse and emphasise[d] the tolerance and acceptance of social pluralism inherent in *Pancasila*" (Barton, 2002, p. 154, my emphasis). President Yudhonoyo, the sixth president of Indonesia, also underscored pluralism and at the same time highlighted *Pancasila* as a safeguard to protect pluralism in which unity and diversity "must be constantly interpreted and applied":

> *Pancasila* was a tool to unite the nation and strengthen society…
> let us revive, implement and maintain it as our state ideology. The
> unity in diversity principle must be constantly interpreted and
> applied in our daily lives to safeguard the ideology of pluralism in
> relation to the nation's different ethnic groups, religions,
> languages, and cultures (Sijabat, 2007, para. 1, my emphasis).

Despite the pluralistic rhetoric, the idea of national culture still appears in Indonesia's constitution in its fourth amendments. Here it is mentioned together with freedom assurance for cultural diversity and with an acknowledgment of local languages as a national treasure that needs to be preserved. However, the word 'culture' is still written in a singular form. Article 32 of the Indonesian Constitution states that:

> 3. *Negara memajukan kebudayaan nasional Indonesia di tengah*
>   *peradaban dunia dengan menjamin kebebasan masyarakat*
>   *dalam memelihara dan mengembangkan nilai-nilai budayanya.*
>   (The state shall advance Indonesia's national culture among the
>   civilizations of the world by guaranteeing the freedom of the
>   people to maintain and develop cultural values.)
> 4. *Negara menghormati dan memelihara bahasa daerah sebagai*
>   *kekayaan budaya nasional.* (The state shall respect and
>   preserve the languages in the region as national cultural
>   treasures).

(Republik Indonesia, 2010, my translation)

The rhetoric of pluralism and national culture are likely to continue in Indonesia alongside *Pancasila* (including *Bhinneka Tunggal Ika*).

3.3.4 A historical perspective on Indonesian ELT (1945-2002)

The English language was chosen to be a foreign language for study in Indonesia's education system due to Indonesian leaders' negative perceptions of Dutch because it was the language of the coloniser (e.g., Dardjowidjojo, 2000; Hamied, 2012; Lie, 2007). Thus, the choice to make English "the first foreign language" was based on "political and ideological grounds rather than educational ones" (Kirkpatrick, 2006, p. 71). ELT in formal and informal education gained a stronghold in the Suharto era owing to Suharto's pro-western policy and support for a free market economy (Candraningrum, 2008). In the Sukarno era only 15 English departments were established; however, the number increased to 106 throughout Indonesia under Suharto, mostly established by private initiatives, such as those by Christian-Catholic missionaries and modern Islamic institutions (Candraningrum, 2008).

In Indonesia, curriculum change is highly politicised so that a change in government is always followed by a new curriculum initiative. In total, Indonesia has witnessed seven curricular changes from 1945 to 2002. This situation creates problems for the development of a sustainable curriculum. Changes in the curriculum are not followed by appropriate socialization, teacher training or the application of suitable assessment (Hadisantosa, 2010). Specific directions for pedagogy are also absent for English at the tertiary level.

The table below lists the mandated national English curricula from 1945-2002 and the teaching approach each reflects.

Table 3.2 The changing national English curricula (1947-2002)

(Adapted from different sources Candraningrum, 2008; Lie, 2007; Mistar, 2005; Yulia, 2014)

Era	MANDATED ELT CURRICULUM	TEACHING APPROACH
Sukarno	The 1947 curriculum	Grammar translation
	The 1952 curriculum	Grammar translation
	The 1962 Curriculum	Grammar translation
Suharto's era	The 1968 curriculum (1968-1974)	Audio-lingual
	The 1975 curriculum (1975-1983)	Audio-lingual
	The 1984 curriculum (1984-1993)	Communicative
Post-Suharto	The meaning-based curriculum (1994-2002)	Communicative

In 1989, forty-four years after Indonesia's independence, the English language became a compulsory subject in elementary education. However, in practice, some elementary schools did not offer English. In 1994, the government changed the curriculum, and this time English was no longer compulsory but could be included as a subject for students of grade four to six provided a school had qualified teachers and sufficient instructional materials. Despite this change and no teacher education programs in Indonesia preparing pre-service English teachers for teaching in elementary school (Yuwono & Harbon, 2010), almost all primary schools in 10 provinces across Indonesia chose English as a compulsory local content subject (Kasihani, 2000 as cited in Yulia, 2014). This policy highlighted the important position of English in the language management of many primary schools even though qualified primary English teachers are in short supply.

The construction of the 1994 curriculum known as 'the meaning-based approach' embedded six elements as follows:

1. Thematic lesson plans;
2. Linguistic elements of English such as grammar, vocabulary, spelling, and pronunciation are presented in linguistic and situational contexts to make

their meanings clear and the situational context includes both the students' culture and the target culture;

3. The learning of the linguistic elements is aimed at supporting the mastery and development of the four English language skills rather than the elements themselves;

4. The difficult linguistic elements can be taught systematically under the related theme;

5. The four language skills are basically inseparable, and therefore developed in integration with one another, though the emphasis remains with the reading skill;

6. The students are to be actively involved in all meaningful learning activities such as developing students' potentials in science, technology and art, developing students to be true Indonesian citizens with strong character, and students' social communication skills.

(Ministry of Education and Culture, 1993, as cited in Madya, 2008)

As seen above, students' culture and the target culture was included in the situational context but overall, the curriculum still prioritised reading and grammar. Three years later (just before stepping down in 1998), Suharto supported English more strongly by introducing a new law that allowed English to be used as a medium of instruction when it was considered necessary for delivering knowledge and a specific skill. He also allowed transitional bilingual programmes by permitting the use of local languages in primary education. Chapter 14a of this new law states

> 1. *Bahasa pengantar dalam pendidikan dasar adalah Bahasa Indonesia.* (Language of Instruction at the basic education level is Indonesian.)
>
> 2. *Bahasa Daerah dapat digunakan sebagai bahasa pengantar dalam tahap awal pendidikan dan sejauh diperlukan dalam penyampaian pengetahuan dan/atau keterampilan tertentu.* (Local languages can be used as medium of instruction in the introductory level when it is necessary to deliver particular sciences and/or specific skills.)

3. Bahasa Inggris dapat digunakan sebagai bahasa pengantar sejauh diperlukan dalam penyampaian pengetahuan dan/atau keterampilan tertentu. (English language can be used as medium of instruction when it is necessary to deliver particular sciences and/or skills) (Republik Indonesia, 1998).

The Asian financial crisis in 1997 triggered a major change in Indonesia and there were massive demonstrations by university students around the country. In May 1998 public pressure led to the fall of President Suharto, who had been in power for 32 years. The event marked the beginning of a reform era in Indonesia. The fall of Suharto was followed by the release of Regional Autonomy Laws in 1999 by which Indonesia started its decentralization reform. Local governments and schools obtained autonomy to manage their own policies covering the use of local languages and English language education. Due to government propaganda, employer demand, broadcast media, schools and parents, surprisingly the new level of autonomy did not result in the promotion of local languages but increased demand for English education among young people whose English is likely to have limited practical value in their daily lives (Lamb & Coleman, 2008).

When Abdurrahman Wahid became Indonesia's fourth president in 2000, a new curriculum for higher education was introduced to replace the 1994 curriculum (Republik Indonesia, 2000). In the curriculum, ELT became part of the institutional curriculum of particular faculties outside of English Departments (Candraningrum, 2008). The new curriculum still applied a content-based approach but it changed the basic paradigm and philosophy to be in line with the four pillars of UNESCO educational philosophy, that is, "learning to know, learning to do, learning to be, and learning to live together" (Delors, 1996). It consisted of a core curriculum and an institutional curriculum. The former is determined by the Ministry of Education and Culture and divided into five course groups as follows:

1) *Kelompok mata kuliah Pengembangan Kepribadian* (A group of personality development courses);

2) *Kelompok mata kuliah Keilmuan dan Keterampilan* (A group of knowledge and skills courses);

3) *Kelompok mata kuliah Keahlian Berkarya* (A group of creative skill courses);

4) *Kelompok mata kuliah Perilaku Berkarya* (A group of creative attitude courses);

5) *Kelompok mata kuliah Berkehidupan Bermasyarakat* (A group of socialising in society courses)

(Republic Indonesia, 2000, No. 232/U, section 9)

The institutional curriculum developed by each university must contain three compulsory subjects: *Pancasila*, Civic Education, and Religion (Republic Indonesia, 2000, No. 232/U, section 10, my emphasis). Personality development courses can include Indonesian, English, Philosophy, Sport, Basic Social Science, General Science and other subjects (Republic Indonesia, 2000, No. 232/U, section 10).

3.4 An analysis of culture and language in Indonesia's ELEP

In the previous sections 3.2 and 3.3 I have discussed the methodology I used to analyse Indonesia's ELEP from 2003 to 2014 and Indonesia's sociocultural, political, and economic condition, its education system, its language and national culture, and a brief history of ELT in the country (1945-2002) respectively. In this section, I will present and discuss the findings of my analysis of how culture and the English language have been constructed in Indonesia's ELEP from 2003 to 2014 to illustrate the fertility of the ground at the macro level for ILTL. Through an iterative process of finding themes across the policies, two broad themes were found:

1. The special status of English
2. Cultivating respect for cultural diversity through ELT

Each theme is respectively presented below and discussed together in section 3.5.

Theme 1: The special status of English

English has been given a more "prestigious" status than other foreign languages in Indonesia's language policy. Its special status can be seen in the last two lines of article 37 section 1 of the State Gazette of the Republic of Indonesia Number 78, 2003 as follows:

3. Bahasa asing terutama bahasa Inggris merupakan bahasa internasional yang sangat penting kegunaannya dalam pergaulan

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global (Foreign languages, especially English language is an

international language which is very beneficial for global

interaction (Republik Indonesia, 2003a).

The status of English as an international language which is important for
global interaction is also repeated in the government regulation about the national
education standard No. 32, 2013 article 771, section 3c (Republik Indonesia, 2013).
In addition, Article 50, paragraph 3, of Law No. 20, 2003 on the System of National
Education (Republik Indonesia, 2003b) explicitly states the government's new policy
on international pilot project schools (*Rintisan Sekolah Bertaraf Internasional* or
known as RSBI) at SD, SMP, and SMA, with English as the medium of instruction.
The regulation on international pilot project schools was then cancelled in 2013. I
will explain this further in the discussion below. The emphasis on English as the
medium of global interaction and the RSBI project illustrate how English was
elevated to be the only useful language for intercultural communication and more
important than local languages for acquiring knowledge.

The emphasis on English is absent in Act, No. 24, 2009 on flag, language, coat
of arms, and national anthem, but it is still more underscored than local languages.
Most of the articles of the Act oblige Indonesians to speak Indonesian and only
permit the use of other languages, foreign and local, for understanding explanations
of services and products (article 37), street signs and public facilities (articles 36 and
38), special information shared through mass media (article 39), or in specific
academic works and publication (article 35). Despite these articles, foreign
languages but not local languages can be used as a medium of instruction to
support students' learning (articles 29 and 35). The absence of a mention of English
as an international language in the document might be also due to the
government's plan to make Indonesian an international language as mentioned in
its article 44, section 1:

Pemerintah meningkatkan fungsi Bahasa Indonesia menjadi

bahasa internasional secara bertahap, sistematis, dan

berkelanjutan. (The government increases the function of the

Indonesian language to become an international language in a

gradual, systematic, and continuous manner) (Republik Indonesia, 2009).

Despite the "prestigious status", there is a contradiction within and across the policies relating to English as a language to learn. Although the special status of English is highlighted in the Act 20, 2003 on the national education system, government regulation regarding national education standard No. 32 and the recent 2013 curriculum do not require English to be included in the curriculum of elementary education. This is unlike the previous national educational Law of 1989. In the recent 2013 curriculum, English can only be offered if the schools have qualified teachers. However, the policy does not include clear directions for funding schools, resulting in primary English teachers' migration to junior and senior high schools (Sukyadi, 2015). The teaching hours are reduced from 4 hours a week to 2 hours a week for junior and high school students. English is also no longer compulsory for non-English major university students according to the Act No 12, 2012. However, in a speech by the current DGHE director, Djoko Santoso (2013) it was signalled that English would be added into the compulsory general education in higher education together with entrepreneurship and other courses which can support the development of character building. However, no new act or government regulation was introduced to enforce his speech.

In regards to its special status, the varieties of English that the government supports are not always explicit. As I discussed earlier, the government started a project on RSBI based on Article 50, paragraph 3, of Law No. 20/2003. The word 'international' used in these schools had been translated as to apply:

> the use of the English language as the sole medium of instruction
> and interaction in schools, (2) the use of imported curricula and
> textbooks (mainly from the U.K., the U.S., and Australia), and (3)
> the assessment and certification system approved and legalized
> by the schools affiliating in these countries (Sugiharto, 2015, p.
> 224).

In other words, it indicates the government's support for the inner circle norms or Standard English. Another document on the standard competency for English for junior high school level also posits: "English language education in Indonesia needs

to take into consideration a variety of texts that become the target of native speakers' literacy education" (Ministry of Education and Culture 2004 as cited in Sugiharto, 2015, p. 224)

The international programme was stopped in 2013 by the Constitutional Court (MK) due to the appeal of a coalition of parents' and teachers' organizations as well as the antigraft group Indonesia Corruption Watch who contended that RSBI were unconstitutional (Sugiharto, 2015). It was considered unconstitutional since in practice the regular schools did not convert themselves wholescale into international standard institutions but instead they established RSBI classes which operated in parallel to standard classes and in which the former tended to enjoy better facilities. Thus, it was considered unfair for some students and was not in line with the 1945 Constitution chapter XIII, article 31 that says:

> (1) Every citizen has the right to receive education.
>
> (2) Every citizen has the obligation to undertake basic education, and the government has the obligation to fund this. (Republik Indonesia, 2010, my translation)

Despite this, from my observations during my data collection in 2013 and 2014, privately run schools (primary, secondary, junior, and high schools) are still bearing various labels such as "international standard" and use international curricula from other countries such as the UK, the USA and Singapore.

Theme 2: Cultivating respect for cultural diversity through ELT

Indonesia's LM contains some elements of interculturality related to cultivating respect for cultural diversity through ELT. First, it can be seen in the following excerpt from the Act 20, 2003 which states national education (Republik Indonesia, 2003b) aims to:

> inculcate in young minds the respect for human rights, for cultural pluralism and learning to live together, promote morals and character building as well as unity in diversity (*Bhinneka Tunggal Ika*) in the spirit of brotherhood and solidarity. (as cited UNESCO, 2010, p. 3).

The importance of cultivating respect for cultural diversity is also seen in the document endorsed by DIKTI (Indonesia's General Directorate of Higher Education). In their 2010- 2014 programme DIKTI (2010) states that:

> *Pendidikan tidak saja diharapkan menghasilkan insan yang cerdas dan terampil (cerdas komprehensif), tetapi juga mampu membangun insan Indonesia yang berkarakter; menjadi warga Negara yang produktif, inklusif dan menghargai keragaman budaya, sekaligus menjadi warga dunia yang merhargai nila- nilai universal.* (Not only is education expected to create a person who is intelligent and skillful but also able to create an Indonesian person who has character; becomes a productive and inclusive citizen, who respects cultural diversity as well as becoming a world citizen who respects universal values). (p. 2, my translation)

The emphasis of cultivating respect for cultural diversity through ELT is also seen in the 2004 curriculum known as *Kurikulum Berbasis Kompetensi* (KBK or Competency-based Curriculum) endorsed by The Ministry of Education and Culture. The curriculum highlighted communicative competence and used the framework of Celce-Murcia, Dörnyei, and Thurrell (1995) consisting of socio-cultural competence, discourse competence, linguistic competence, actional competence and strategic competence. The new goals of English language teaching in Indonesia had been conceptualised earlier in 2003 as follows:

> *Bahasa diharapkan membantu siswa mengenal dirinya, budayanya, dan budaya orang lain, mengemukakan gagasan dan perasaan, berpartisipasi dalam masyarakat yang menggunakan bahasa tersebut, membuat keputusan yang bertanggung jawab pada tingkat pribadi dan sosial, menemukan serta menggunakan kemampuan- kemampuan analitis dan imaginatif yang ada dalam dirinya* ([English] is expected to assist learners to gain an understanding of themselves, of their own culture, of the cultures of others, to articulate ideas and feelings, to participate in the community in which the language is used, [and] to make responsible decisions personally and socially, find and use their

analytical and imaginative skills (Ministry of National Education,

2003, p. 5 my translation)

Thus, the new curriculum highlighted the need for ELT to help students to understand their own culture and the culture of others as well as gaining the following goals:

• *Mengembangkan kemampuan berkomunikasi dalam Bahasa*

tersebut, dalam bentuk lisan dan tulis. Kemampuan berkomunikasi

meliputi mendengarkan (listening), berbicara (speaking),

membaca (reading), dan menulis (writing). (Developing

communicative competence in spoken and written English, which

comprises listening, speaking, reading, and writing)

• *Menumbuhkan kesadaran tentang hakikat dan pentingnya*

Bahasa Inggris sebagai salah satu bahasa asing untuk menjadi

alat utama belajar. (Raising awareness regarding the nature and

importance of English as a foreign language and as a means for

learning)

• *Mengembangkan pemahaman tentang saling keterkaitan antar*

bahasa dan budaya serta memperluas cakrawala budaya. Dengan

demikian siswa memiliki wawasan lintas budaya dan melibatkan

diri dalam keragaman budaya.

(Developing understanding of the interrelationship between

language and culture and broadening cultural horizons so that

students acquire cross-cultural understanding and are able to

participate in cultural diversity)

(Ministry of National Education, 2003, p. 14, my translation)

Two years later the 2006 Curriculum was introduced to replace the 2004 curriculum. It adopted the idea of school autonomy but still kept the philosophical and theoretical foundations of the 2004 curriculum and the language goals mentioned above (Sujana, Nuryanti, & Narasintawati, 2011).

Seven years later, before the change of government from President Susilo Bambang Yudhoyono (SBY) to President Jokowi, the 2013 curriculum was endorsed. The new curriculum emphasises character building to correspond to the Principles

of the State, *Pancasila* and the 1945 National Constitution. Mohammad Nuh, the minster of MoEC in the President SBY's era stated that this new curriculum is not a competency-based curriculum but a character-based one. In his words, he said:

> *Karena pada prakteknya, kurikulum baru yang kita terapkan ini*
> *memang lebih menarik dibanding kurikulum yang lama. Pada*
> *kurikulum ini berbasis karakter, bukan kompetensi.* (Because
> practically, our new curriculum is more interesting than the
> previous one. This is a character-based curriculum, not a
> competency-based curriculum) (Antara, 2013, my translation).

The curriculum has only been implemented in some parts of Indonesia (Kementrian Pendidikan dan Kebudayaan [Ministry of Education and Culture], 2014) and the 2006 curriculum is still used in some schools. The reason is that Anies Rasyid Baswedan, the new Minister of Education and Cultures under President Jokowi, felt that the curriculum still needed to be revised and that books, grading systems, teachers' development programmes and systems to mentor teachers and principals are not yet ready to support the implementation of the 2013 curriculum (Wulandari, 2014).

Act No. 12 on education in higher education (Republik Indonesia, 2012) was also endorsed. The contents of the Act are similar to some of the content of the Government Regulation No. 19, 2005 on national education standards. Despite their similarities, there are two significant differences between the former and the latter regarding their regulation on the compulsory courses for tertiary students. Previously in the Government Regulation No. 19, 2005, English course and culture courses were compulsory for all tertiary students studying in diploma and undergraduate levels together with courses such as Religion and Indonesian as seen below:

> *Kurikulum tingkat satuan pendidikan tinggi wajib memuat mata*
> *kuliah pendidikan agama, pendidikan kewarganegaraan, Bahasa*
> *Indonesia, dan Bahasa Inggris. Selain ketentuan sebagaimana*
> *dimaksud pada ayat (2), kurikulum tingkat satuan pendidikan*
> *tinggi program Sarjana dan Diploma wajib memuat mata kuliah*
> *yang bermuatan kepribadian, kebudayaan, serta mata kuliah*

> *Statistika, dan/atau Matematika.* (The higher education
> curriculum must include religious education, civic education,
> Indonesian, and English. In addition to that, in accordance with
> the regulation which is mentioned in the section (2), the
> curriculum of undergraduate programmes and diploma
> programmes of higher education must include courses that
> contain personality, culture, and statistics, and/or mathematics
> (Republik Indonesia, No. 19, 2005, article 9, section 3, my
> translation).

Now, the students in both levels are only required to take these courses: religion, *Pancasila*, civil education; and Indonesian (Republik Indonesia, 2012, Act No 12, article 35, section 3, my emphasis). These changes were not in line with the Strategic plan of the Directorate General of Higher Education (DGHE) of Indonesia for 2010 to 2014. In the plan, tertiary institutions were required to include personality and culture courses in their curriculum (DIKTI, 2010). Another contradiction was that both culture and English courses were no longer compulsory according to Act No 12, 2012. However, as mentioned earlier in the first theme "the special status of English" Djoko Santoso (2013) has made English compulsory for university students together with entrepreneurship and other courses which can support the development of character building. The importance of character building in higher education is then highlighted in the latest higher education curriculum guideline book and explained to be in line with the recommendation of UNESCO 1998 which includes: "learning to know, learning to do, learning to live together (with others), and learning to be (learning throughout life)" (Delors, 1996, as cited in Tim Kurikulum dan Pembelajaran, 2014, p. 5). Specifically, the book emphasises at least three things in regards to respect for cultural diversity:

> *Dibutuhkan saling pengertian, solidaritas, serta tanggungjawab*
> *tinggi dalam perbedaan budaya dan agama untuk dapat hidup*
> *dalam masyarakat global secara harmonis.* (Mutual
> understanding, solidarity, and responsibility are needed in regard
> to cultural and religious difference to live harmoniously in a global

society) (*Tim Kurikulum dan Pembelajaran*, 2014, p. 7. my translation)

menghargai keanekaragaman budaya, pandangan, agama, dan kepercayaan, serta pendapat atau temuan orisinal orang lain (to respect diverse cultural, religious, and other beliefs, as well as opinions or original invention (*Tim Kurikulum dan Pembelajaran*, 2014, p. 81 my translation)

Learning across cultures: *wahana untuk belajar mengenal ragam budaya, pola pikir melalui pertukaran mahasiswa dan mengikuti kegiatan internasional, kerja sama PT.* (Learning across cultures: a place to learn cultural diversity [and] ways of thinking through exchange student and international activities, working with other universities (*Tim Kurikulum dan Pembelajaran*, 2014, p. 87 my translation).

In other words, the curriculum guideline book explicitly recognizes that ELT in Indonesia can be used as a vehicle for cultivating respect for cultural diversity. However, it does not provide a detailed description of how it should be done. It only mentions exchange students and international activities. These general guidelines open up challenges as to how to implement the guidelines as well as opportunities to apply principles of intercultural learning that might suit the context.

3.5 Discussion

This section aims to discuss two themes found in the analysis of Indonesia's ELEP from 2003 to 2014 as follows:

1. The special status of English
2. Cultivating respect of cultural diversity through ELT

The two themes, indeed, indicate some room for ILTL. The contradictions across the various documents should be seen as unavoidable due to Indonesia's social, political, and ideological context, including its need politically and ethically to

respond to diversity and to get involved in international interaction. In other words, as Liddicoat (2011b) points out:

> The term interculturality and related terms in policy texts need to be considered as a discursive construction reflecting the social, political, and ideological context in which the text is created and communicated rather than being considered as an autonomous, self-apparent concept. (p. 199)

The special place for English in Indonesia's ELEP and its potential as a tool for cultivating respect of cultural diversity through ELT are apparent in the policies. The special position of English in Indonesia is similar to the position of English in Japan's ELEP where English became an international language and the sole desirable foreign language for intercultural communication (Liddicoat, 2011b). This is not surprising given the wide promotion of English as a necessary resource for engagement in globalizing economies and societies (Seargeant & Erling, 2013). As with other subjects it is thought that ELT at a tertiary level gives students the opportunity to "live harmoniously in a global society" (Tim Kurikulum dan Pembelajaran, 2014, p. 7, my translation).

As suggested above, Indonesia's ELEP show some contradictions concerning the special status of English and cultivation of respect for cultural diversity. First, although there is the demand for increasing the opportunity for ELT in Indonesia in order to face global competitiveness, the government also has to think about its other agenda for national building and unity through the continuous emphasis on national "language" including its plan to promote Indonesian internationally. As Byram (2001) argues "the teaching of national language, and others including the teaching of national history, literature, and geography" are "the manifestation of a sense of allegiance to and identification with the nation-state among young people"; however, although the teaching of foreign language is actually to challenge "allegiance to one nation-state", it is "crucial to the development of an economic potential of that same nation-state, as a key to international trade in an era of globalisation" (p. 94).

Second, while it is important to celebrate pluralism and cultivate respect for cultural diversity, the government also has to think about its other agenda for

national building and unity through the continuous emphasis on national "culture". In other words, the government's overt statement of policy to cultivate respect for cultural diversity through education, including ELT, might be political or ethical in response to diversity within the country as well outside the country. The modernist view of culture in some contexts of Indonesian policies is not unusual since, as Holliday (2000) argues, "[t]he essentialist notion of 'national culture' is seen as socially constructed by nationalism…where governments, intent on the building of national unity, promote the notion of national culture through education and the media" (p. 1). In other words, Indonesia's goal to develop its people's nationalism has limited its commitment to celebrate pluralism.

Despite the rhetoric concerning culture in policy, there is an absence of clear pedagogy for cultivating respect for cultural diversity in the documents. This finding seems to support Diallo's and Liddicoat's (2014) argument that rather than being an explicit element of language planning, pedagogy is usually not included in policy. The absence of pedagogy in planning documents implies that pedagogical practices are left to micro-level agents (e.g., teachers), or in some cases meso-level agents (e.g., teacher education institutions) (Diallo & Liddicoat, 2014). In addition, the absence of explicit mentions of varieties of English in the document policies leaves the choice to teachers' preferences or to the textbooks available to the teachers. These gaps provide both potential challenges and opportunities. The challenge is shaped by whatever textbooks are adopted and by the representation of culture and language in these publications. As Byram (2013a) argues "[t]eachers can in any case ignore policies–and indeed seldom read them–but they cannot so easily ignore textbooks especially if they have no choice" (p. 53). Sercu et al. (2005) also argue that textbooks can significantly impact on the way culture is taught in the foreign language classroom due to their advantage in reducing teacher preparation time and offering a systematic way of presenting syntactic structures. In Indonesia most available international published ELT books are written in British and American English, and so these varieties are given preferential treatment. Nonetheless, teachers have the autonomy to adopt learning principles such as intercultural principles that can help them, when teaching English, to put into practice the mandate about cultivating cultural diversity.

Overall then, the thematic analysis has revealed the special status of English in Indonesia's ELEP and a mandate for education including ELT in Indonesia to cultivate respect for cultural diversity. Within the policy contradictions that might be present due to Indonesia's national need to keep building its nation and the international need to interact with global communities, a space for ILTL exists. There is scope for teachers who understood Indonesia's intercultural goals and are familiar with an intercultural stance to engage with developing intercultural competence. This scope indeed shows the fertility of the ground at the level of LM. To understand the extent to which this is or can be done in any one context, there is a need for research on how policies are being implemented and negotiated by teachers and students (Parmenter, 2010) to establish the fertility of the ground at a university level.

3.6 Summary

This chapter reviewed the ELEP of Indonesia from 1945 to 2002 including the sociocultural, political, economic, and historical context in which the policies are framed. It also outlined the methodology for investigating a construction of culture and language in Indonesia's ELEP from 2003- 2014. The LP analysis showed that ELT in Indonesia is influenced by Indonesia's political situation and that English holds a special status in the policies. ELT is explicitly mandated to cultivate respect for cultural diversity. However, this aspiration is compromised by the absence of clear pedagogical guidance to cultivate respect for cultural diversity and by little guidance with regard to the issue of English varieties. However, it was also noted that these gaps offer opportunities for intercultural teaching to take hold. In the next two chapters I will discuss to what extent culture and language have been constructed to provide such opportunities in the EFL programme in an Indonesian university.

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Chapter 4: A case study of ELEP at an Indonesian university (Phase 2)

4.1 Introduction

> [W]hat will I teach? how will I teach and why do I teach? are all
> language policy issues (Ricento & Hornberger 1996, p. 421).
>
> As teachers and mediators of language(s) and culture(s) living and
> working in a society, we should be constantly concerned with our
> own construction of the culture(s) and [languages] we teach,
> because the implementation and application of our conceptual
> construction forms the basis of mediation of what we teach to our
> learners (Papademetre & Scarino, 2000, p. 65).

The ideas in these quotations are central to the second phase of this study in which I investigated the construction of culture and language in the language education policies at the Faculty of Letters at the Private University of Indonesia (a pseudonym). The research questions addressed in this phase are as follows:

How are culture and language constructed in the English language education policies (ELEP) of the Private University of Indonesia (PUI)?

a. How are culture and language constructed in the language management (LM) of the Private University of Indonesia (PUI)?

b. How are culture and language constructed in teachers' beliefs and classroom practices at the Private University of Indonesia (PUI)?

c. How are culture and language constructed in students' beliefs?

This chapter presents the methodology and the findings for Phase 2 of the research. The methodology section includes a brief explanation of the case study followed by a description of the context, participants, instruments, data collection

methods, the process of data analysis in this phase, and the trustworthiness of my study. The findings section begins with an overview of the observed courses and then presents and discusses the findings from the thematic analysis.

4.2 Methodology for Phase 2

In this phase I conducted a case study, a widely used approach in qualitative research in education (Gall, Gall, & Borg, 2003). As a qualitative study, this case study includes a small size population which aims to reflect the diversity within a given population. Unlike quantitative research, it does not seek statistical generalities and representativeness (Cohen, Manion, & Morrison, 2011; Creswell, 2003). According to Denscombe (2010), case studies can involve one or more instances of "a particular phenomenon with a view to providing an in-depth account of events, relationships, experiences or processes occurring in that particular instance" (p. 52). Stake (1995) states that case studies should be bounded and specific. Accordingly, this study involves a group of teachers, students, and programme directors (PDs) bounded by the two English programmes in the Faculty of Arts at Private University of Indonesia (henceforth PUI) within which they worked or studied. This chapter presents the context of the study including the participants, data sources, data collection including a pilot study and ethical considerations, and data analysis.

4.2.1 The context of study

Data collection took place at PUI. PUI was chosen because it has an English department that offered courses that suit the design and timeline of my study and gave me access to observe and interview its teachers and students.

PUI was founded in 1965 and is a private university in one of the biggest cities in Indonesia. Students come from all around Indonesia and from mid to high socio-economic status families.

I conducted my study in the English department which runs an undergraduate programme in English literature[1] (henceforth S1E) and a Diploma

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[1] Undergraduate programme is known as *Sarjana* 1 or S1 in Indonesia.

Three English programme[2] (henceforth D3E) within the Faculty of Letters. The faculty was established in 1966 with one department, the English Department, and now also includes Japanese and Chinese departments. The English Department grew rapidly over the first few decades, although in recent years the number of students and teachers has declined from 170 students to 65 students for each batch.

4.2.2 Participants

The three groups of participants in this phase include programme directors (PDs) (including teachers who also took a role in directing the programmes or faculty), teachers, and students. The three groups allowed for multiple perspectives on how culture and language were constructed at all levels of the curriculum. All participants were selected based on purposeful sampling. Thus, I identified and selected individuals who can provide rich information related to the purpose of the research (Patton, 2001) and who are available, willing to participate, and able to communicate their experiences and opinions in an articulate, expressive, and reflective manner (Bernard, 2011). To begin sampling, determining the selection criteria is essential (Merriam, 2009). Following LeCompte and Preissle (1993 as cited in Merriam, 2009), I established the following three essential attributes and then identified a unit which matched these attributes:

1. The teacher has a role in directing the programme or faculty.

2. The teacher should teach a language skill course or a culture course.

3. The students should enrol in one of the courses that I observe.

In total, there were 15 teacher participants and 48 student participants. The teachers all taught a course individually or as a team. Five teachers also took PD roles and two of them were willing to be interviewed and observed.

A consequence of using the purposeful sampling principle of convenience is that the sample is not necessarily generalisable or representative. Instead, my study focused on rich cases for in-depth study (Patton, 2001) and so did not aim to

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[2] A diploma three English Programme is a three-year English programme and usually known as D3.

"generalize about the wider population but only represent the phenomenon being investigated fairly and fully" (Cohen et al., 2011, p. 181).

Tables 4.1 and 4.2 below present the profiles of the teacher and student participants. There were more female participants than male participants in the teacher and student categories, and most of the participants claimed to use at least three different languages (Indonesian, a local language, and English) to communicate with different groups of people (parents, friends, society, colleagues, and teachers).

Table 4.1 The profile of teacher participants

Category		Number of teachers (N: 15)
Gender	Male	4
	Female	11
Age group	25 or below	2
	26-35	5
	36-45	5
	46-55	3
Years of teaching experience	Less than 5 years	5
	5- 10 years	2
	More than 10 years	8
Degree	Bachelor	3
	Master	10
	PhD	2
Have been abroad	Yes	13
	No	2
Languages they have taught formally	English	10
	Chinese	1
	Japanese	2
	Korean	1
	None	1
Languages they have taught informally	English	1
	Chinese	1
Language use with	Parents	Indonesian only or Indonesian and a local language
	Colleagues	Indonesian and English, Indonesian, a local language, and English
	Friends	Indonesian and English, Indonesian, a local language, and English
	Society	Indonesian or a local language
	Students	Indonesian and English

Table 4.2 The profile of the student participants

Category		Number of students N: 48
Gender	Male	9
	Female	39
Age group	20 or below	32
	21- 25	16
Semester	1	12
	3	18
	5	12
	7	6
Have learnt English formally since	Kindergarten	9
	Elementary	37
	Junior high	2
Language(s) used with	Parents	Indonesia or Indonesian and a local language
	Teachers	Indonesian and English
	Friends	Indonesian, a local language, and English
	Society	Indonesian or a local language

4.2.3 Data sources

4.2.3.1 Document analysis

The use of *curriculum* and *syllabus* are often conflated within education (Woods, Luke, & Weir, 2010). A distinction is made between syllabus which refers to the aims and content of a particular subject and curriculum which is a part of a wider and more general guideline (Newby, 2000). In S1E and D3E, the courses were characterised by course names and variable syllabuses. Some syllabuses included the aims and content of a particular course, and some only contained a list of content and a few included lesson plans. I managed to collect four sets of course documents: the 2002 and 2012 lists of courses of S1E, and the 2009 and 2013 lists of courses of D3E, all of which were analysed. In total, I collected 60 syllabuses and one-semester lesson plans for 10 courses. I also collected the teaching materials from eight courses I observed.

4.2.3.2 Observation

In my study I observed two kinds of events: classroom observation and curriculum meeting observation.

Classroom observation

Eight courses were available to be observed. Four were culture courses and four were language skills courses in two programmes (S1E and D3E). Information on courses I observed and my observation schedule are presented in Table 4.3 and 4.4 respectively. Pseudonyms are used for the teachers.

Table 4.3 Observed courses

Programme	Language courses observed	Culture courses observed
S1E	• Combo listening (CL) • Daily Conversation (DC)	• British Culture and Institution (BCI) • American culture and Institution (ACI) • Indonesian culture (IC)
D3E	• Factual Reading (FR) • Speaking for Everyday Survival (SES)	• Cross-cultural Understanding (CCU)

Table 4.4 The observation schedule and course details

Day	Time	Course	Teacher(s)	Credits	Semester[3]
Monday	1 p.m-2.40 pm	Cross-cultural Understanding (CCU)	Caroline Friska Jerry	2	5
Tuesday	9.30 am-11.10 am	Factual Reading (FR)	Hanna	2	1
Tuesday	3 pm-4.40 pm	Combo Listening (CL)	Samuel	2	3
Wednesday	9.30 am-2.00 pm	American Culture and Institution (ACI)	Luisa	3	5
Wednesday	1 pm-2.40 pm	British Culture and Institution (BCI)	Delia	2	3
Thursday	1 pm-2.40 pm	Speaking for Everyday Survival	Jenny	2	1
Friday	1 pm-2.40 pm	Indonesian Culture (IC)	Tania Melisa Yesaya Reza	2	7
Friday	1 pm-2.40 pm	Daily Conversation (DC)	Delia	2	3

As seen in Table 4.4, the Indonesian Culture and the Daily Conversation courses were held at the same time. Due to this scheduling conflict, I only put a video camera and a voice recorder in the Daily Conversation course and only observed it directly when the Indonesian Culture course changed its schedule.

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[3] Each academic year consists of two semesters (e.g., a class run in semester 5 is the beginning of the third year).

I observed all classes at least six times. Table 4.5 presents my observation details for each course.

Table 4.5 Classroom observations

Course	Lessons							Notes
	1st	2nd	3rd	4th	5th	6th	An extra lesson(s)	
CCU	√	√	√	√	√	√	√	- I attended an additional class with a guest lecturer outside the campus.
FR	√	√	√	√	√	√	-	
CL	√	√	√	√	√	√	-	
ACI	√	√	√	√	√	√	-	- The 6th lesson was taught by a guest lecturer.
BCI	√	√	√	√	√	√	-	
SES	√	√	√	√	√	√	-	- The 6th lesson was held after the mid-term exam due to the teacher taking personal leave.
IC	√	√	√	√	√	√	√√√	- The 3rd lesson was cancelled due to the teacher's lateness and rescheduled. - The 4th lesson was conducted in a basketball field. - The 11th lesson was observed since Reza had his turn to teach on that day. - I also attended two extra classes of Tania the 9th and 10th meetings of IC.
DC	√	√	√	√	√	√	-	- I did not observe directly the 1st, 4th, and 5th lessons but I recorded them. - I observed half of the 2nd lesson after IC course finished. - I observed the 3rd lesson since the 3rd lesson of IC was cancelled. - I observed the 6th lesson after the IC courses finished.

When observing, I took a role as a participant observer as outlined by Spradley (1980). Thus, as a participant observer, I observed with two purposes: "(1) to engage in activities appropriate to the situation and (2) to observe the activities, people, and physical aspects of the situation" (Spradley, 1980, p. 54). The degree of my participation as participant observer also followed Spradley's (1980) suggestion – that which was deemed necessary and appropriate to the situation in question. My participation spanned the continuum from passive observation to moderate participation as dictated by opportunities and circumstances. As a passive observer I sat in the back of the classroom and tried to be as unobtrusive as possible. When a teacher involved me in a classroom activity, I participated by joining the activity. I operated in this capacity to experience, "everyday processes that cannot be studied in depth without the researcher being in close proximity to the individuals involved" (Thompson & Brewer, 2003, p. 2).

When observing, I took notes. These notes helped me generate a profile of typical lessons of the observed teacher (Bailey, 2006) and allowed me to create a written account of what I saw, heard, experienced, and thought in the course of collecting and reflecting the data (Patton, 2001). I did not use an observation checklist because I considered such a technique too limiting (Denscombe, 2010).

To complement my research notes, I recorded the observed courses. The students were made aware of the devices and encouraged to express any concerns about them. As a researcher, I was aware that video cameras and audio recordings can be intrusive (Bailey, 2006; Borg, 2009) and Baker and Lee (2011) warn researchers to do their best to place recording equipment in locations where they are less likely to result in participant reactivity. Therefore, I put the cameras in corners at the back or the front of the classroom and set them up before students and teachers entered the room. In follow-up interviews, both teacher and student participants assured me that the recording equipment had no effect on them. This supports Foster's (2006) argument that "because the researcher is a participant, [participants she or he observed] forget that he or she is doing research and behave in the way they usually behave as a result" (p. 74).

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Curriculum meeting observation

When collecting data for this study, the curriculum for S1E was being changed. The head of S1E asked a group of teachers Carolyn, Hanna, Vera (an adjunct teacher) and me to discuss what courses to include in their new specialisation "Applied linguistics in Education" in addition to their own topics. I agreed to help in the discussion. I limited my participation by listening to and jotting down the teachers' ideas and only commented when called upon. Thus, similar to my participation in the classroom observations, my participation spanned the continuum from a passive observation to that of moderate participation as dictated by opportunities and circumstances. In total I joined four curriculum meetings. The observations and the field notes taken allowed me to get valuable insight into the curriculum planning process and what curricular issues were seen as relevant and problematic within S1E. When I had finished my data collection, the curriculum changes were not yet finished.

4.2.3.3 Interview

I conducted three types of interviews (semi-structured, stimulated recall and focus groups) which allowed me access to thoughts, feelings and events that were not observable (Seidman, 2013). Interviewed participants were allowed to use English, Indonesian, or Sundanese. However, most participants chose to use Indonesian with some codeswitching in English and Sundanese.

Semi-structured interviews

Oral texts (speeches, conversations, stories) and interviews are important data sources on LM (Wodak, 2006; Kaplan & Baldauf, 1997). Thus, I conducted semi-structured interviews with five programme directors (PDs) including the dean of the faculty, the head and deputy head of S1E, and the head and deputy head of D3E and 10 teachers. I interviewed each of them twice. I conducted the first interview before classroom observations and the second interview after the last observation of each course. The length of each interview was between 50 minutes and one and a half hours (see Table 4.6).

Table 4.6 The interviews with PDs and teachers

Participants	Interview	
	1	2
PD1	√	√
PD2	√	√
PD3	√	√
PD4/Hanna	√	√
PD5/ Luisa	√	√
Delia	√	√
Friska	√	√
Jerry	√	√
Caroline	X	X
Jenny	√	√
Samuel	√	√
Yesaya	√	√
Melisa	√	X
Tania	√	√
Reza	√	√

Since the answers sought were open-ended, I had flexibility to probe further or pursue relevant topics as they arose. Interviewees were asked about their previous learning and teaching experience. I included questions on the teachers' prior experiences as students because of the influence this has been shown to have over their beliefs about teaching throughout their career (Borg, 2009). The list of questions is provided in Appendix 3.9. I could not interview Caroline because of her busy schedule. Thus, I only got information about her beliefs from her by email, my field notes and while having curriculum meetings with her. I also only interviewed Melisa once due to her busy schedule.

In my study I subscribe to the definition of beliefs proposed as "psychologically held understandings, premises and propositions about the world that are felt to be true" (Richardson, 1990, p. 103). I also agree with Phipps (2009), who argues that, "it may be unwise to try to separate [knowledge and beliefs]" (p. 9). While this stand is unlikely to solve the epistemological debate about the nature of truth, it does reflect a constructivist view of teachers and teaching.

Focus group

To investigate students' beliefs about culture and language, I conducted focus group interviews with groups of students. These interviews allowed me to examine the stories, experiences, points of view, beliefs, needs and concerns of individuals (Kitzinger, 2005) and observe how and why individuals accept or reject others' ideas (Stewart, Shamdasani, & Rook, 2006). There is no consensus about the ideal size of a focus group. However, some scholars suggest that the optimum size for focus group discussion is six to eight participants (Bloor, Frankland, Thomas, & Robson, 2001; Krueger & Casey, 2000). Morgan (1988) states that the adequate numbers of focus groups to reach data saturation and/or theoretical saturation are three to six different groups, with each group meeting once or multiple times. Thus, from each class observed, I invited six to seven students to participate in my study and join two interviews. However, some students did not have time to be interviewed after the third meeting and after the mid-term exam. Thus, some groups could only be interviewed after the fourth lesson and after the eighth or ninth meeting. Some students also did not show up to their 1st or 2nd interviews (see Table 4.7 below). I invited these students to be interviewed separately; however, only some students were willing to do that. Every focus group interview lasted for 50 to 70 minutes except for the second focus group interview of students of Speaking for Everyday Survival which lasted more than two hours.

Table 4.7 The focus group interview data

No	Course	1st Interview	2nd Interview
1	Cross-cultural Understanding (CCU)	6 students	5 students
2	Factual Reading (FR)	6 students	6 students
3	Combo Listening (CL)	6 students	3 students
4	American Culture and Institution (ACI)	7 students	6 students
5	British Culture and Institution (BCI)	6 students	5 students
6	Speaking for Everyday Survival (SES)	6 students	3 students
7	Indonesian Culture (IC)	5 students	5 students
8	Daily Conversation (DC)	6 students	6 students

Stimulated recall interview

I conducted stimulated recall interviews (SRI) with the teacher participants whose lessons I had observed. SRIs allow teachers to voice their perspective on situations in which they were involved (Dörnyei, 2007; McKay, 2006; Nunan, 1992). When conducted effectively, stimulated recall interviews can enable researchers to get insight into the thought processes and personal theories that motivate various types of teacher behaviours and actions (Kormos, 1998; Meade & McMeniman, 1992 as cited in Baker & Lee, 2011). In addition, Clark (2002 as cited in Rowe, 2009) states that not only does a post-lesson video-SRI session provide the participants an opportunity to review events in which they have participated from an outsider's perspective, but also to offer an insider's insight into their motivations and intentions. Conducting such interviews allowed for data triangulation and helped mitigate my biases (Allwright, 1991), thereby providing more complex and multilayered perspectives on the phenomenon under investigation (Silverman, 2011).

I usually conducted the SRIs directly after the lessons. However, when a teacher's schedule did not permit it, I postponed it until the teacher had time. For the postponed interviews, I prepared recorded lessons for my teachers to watch and comment on. For one of the CCU teachers, I sent my SRI questions to her by email since she had no time to meet. She replied to my email but did not answer some of my questions. Some teachers could not be interviewed after their lessons and were too busy to reply to my emails. Thus, I inserted some questions about their lesson in their second interview. Although I planned to have 20 to 30 minutes SRIs, because of teachers' time constraints, I usually could only interview them for 5 to 10 minutes, and only a few SRIs lasted longer than 10 minutes. The list of stimulated recall interviews of each course is provided in Appendix 3.10.

4.2.4 Data Collection

4.2.4.1 Ethical Considerations

Before conducting the data collection, I sought official approval from PUI for the research to take place there and submitted an application seeking approval

from the VUW Human Ethics Committee (see Appendices 1-2). Then I did two pilot studies which are described in section 4.2.4.2. Before collecting the main data, I gave information sheets and consent forms to all participants, and gave them a chance to ask questions about anything that was unclear to them (see Appendices 3.1- 3.6). I also explained to them that I would not disturb the classroom learning process when joining their class as a participant observer. When the data was transcribed and analysed, all participants were referred to using pseudonyms in order to preserve their anonymity. All recorded data was kept for the use of this study only and was not made available to anyone else.

4.2.4.2 Pilot study

Before doing the fieldwork, I conducted two pilot studies in Wellington and Indonesia. Locke, Spirduso, and Silverman (2007) state that a pilot study is valuable to support the broad research strategies selected and "an especially useful form of anticipation" (p. 76) of what to expect in a more formalized project. It is also useful (1) to know the feasibility of small-scale versions of studies conducted in preparation for the main study and (2) to pretest a particular research instrument (van Teijlingen & Hundley, 2004). The first pilot study was done in Wellington. It included three activities:

1. I observed one meeting of an English Proficiency Programme class at Victoria University of Wellington. This observation was not recorded in order to practise observing a classroom and taking notes.
2. I conducted a focus group interview with students from the class in order to practise interviewing students in group.
3. I interviewed three Indonesian English teachers who are currently doing their PhDs at VUW to practise interviewing teachers.

The second pilot study was conducted on 16th and 17th July 2013 in Indonesia. I contacted the pilot study participants through phone and Facebook while I was still in Wellington. Since there were no regular classes in the D3E and S1E in July, I could only observe one short-term class: Speaking for Business (SB) course in D3E. The teacher of the class was willing to be observed and interviewed. I observed her class twice. Then, I interviewed five D3E students who took the class and five S1E

students who had just finished another short-term course: British Culture and Institution. I also interviewed an ex-deputy head of D3E to pilot my questions for the programme directors. From the pilot studies, I learnt that sometimes I had to change the sequence of my questions so that the interview flowed well. I had to listen to the stories from my participants although they did not relate to my study. While listening to their stories, I had to seize an opportunity to ask the questions from my list at the right time so as not to interrupt the flow of the interview or upset their stories. Overall, the questions worked well and were left unchanged for the main study.

4.2.4.3 Main data collection

The main data collection started a week after the second pilot study. First, I interviewed the PDs (see Table 4.6) and then the teacher participants. The second interview with the teachers took place after the sixth lesson (see Table 4.6). Observations with each teacher varied depending on how many times they had a lesson during the observation period (see Table 4.5 for classroom observation). Stimulated-recall interviews directly followed each observation if the teacher's schedule permitted. Focus group interviews with students happened after the third meeting and after the mid-term exam. Because of the students' busy schedule, some groups had their first focus group interviews after the fourth meeting and had their second interviews after the eighth or ninth meeting (see Table 4.7). Table 4.8 and Table 4.9 respectively summarise data I collected for SES and the main data collected for Phase 2 of this study. Data collection from the other seven observed courses followed a similar pattern to that of SES.

Table 4.8 Data collected for SES

Sources	Code	Duration	Note
Interview 1	1INTSES	00:42:38	Conducted before the new semester began
Observation 1	1OBSES	00:42:48	No stimulated recall interview due to
Observation 2	2OBSES	01:11:40	teacher's appointment
Observation 3	3OBSES	01:30:57	
Focus group	ACIFC1Ss	00:50:20	
Observation 4	4OBSES	01:00:10	
Stimulated recall interview 4	4SRSES	00:12:54	Conducted after the lesson
Observation 5	5OBSES	01:11:24	
Stimulated recall interview 5	5SRSES	00:03:47	Conducted after the lesson
Observation 6	6OBSES	01:11:09	
Stimulated recall interview 6	6SRSES	00:22:08	Conducted after the lesson
Interview 2	2INTSES	00:33:26	Conducted after the mid-term exam weeks
Focus group	ACIFC2Ss	01:10:00	
Field notes	FNSES	-	-
Teaching materials (including students' work)	TMACI		

Table 4.9 Summary of data collection methods

Methods	Numbers of documents	Numbers of participants	Total number of sessions	Time allocated
Document analysis:				
Curriculum	4 sets			
Syllabus	60			
Lesson plans	10			
Teaching materials	8 sets			
Classroom observations			52	80-150 minutes/lesson
1. Teachers		10		
2. Teachers who are also PDS		2		
3. Guest teachers				
		2		
Curriculum observation meetings			4	
Teacher interviews:				30- 120 minutes/session
1. Teachers		10	17	
2. Teachers who are also PDS		2	4	
3. PDs				
		3	6 (5 face to face; 1 written interview)	
Stimulated recall interview with			21 (not including the written interview and the ones I combined when conducting the 2nd teacher interviews)	5- 60 minutes/lesson
4. Teachers				
5. Teachers who are also PDS		2		
		10		
Focus group interviews		48	16	50-70 minutes

4.2.5 Data Analysis

The multiple data sources and the amount of data collected for this study required an effective data analysis procedure. I chose thematic analysis of Braun and Clarke (2006) to analyse my data (see section 3.2.3) since this allowed "an iterative process of reading, thinking, rereading, posing questions, searching through the records, and trying to find patterns" (Nunan & Bailey, 2009, p. 416). Table 4.10 presents the result of the thematic analysis in Phase 2.

Table 4.10 Nodes (Phase 2)

Parent Node	Child node	Theme
Culture-language	• Language as part of culture • Culture and language Connected	1. The culture-language relationship
Culture	• Cultural knowledge • Display questions as a strategy • Comparison as a strategy • Memorisation as a strategy • Student interest in cultural content	2. Culture as national attributes and facts
Language	• Grammar as the main focus • Native-speaker standard as criteria • English as the only medium of instruction • Limiting the use of Indonesian	3. Language as structure
Cultural goals	• Indonesian culture for gaining international students • Western cooking for gaining new students • Learning culture for future job	4. Culture courses for instrumental goals
Intercultural goals	• Cultural empathy • Tolerance • Cultural learning to avoid misunderstandings • Culture as a verb • Celebrating cultural diversity	5. Culture courses for intercultural understanding

4.2.6 Trustworthiness of my study

In my study I used the four aspects of methodological rigour proposed by Lincoln and Guba (1985 as cited in Merriam, 2009) namely credibility, dependability, confirmability, and transferability to replace what quantitative methodologies described as internal validity, reliability and external validity/generalizability.

First, credibility in Phase 2 was gained through the use of multiple sources of data which afforded me to check and compare my interpretations of one set of data with another set of data. In other words, I used methodological triangulation to strengthen the integrity of an assertion which consequently helped me establish the trustworthiness of my claim (Stake, 1995). I also provided detailed descriptions of my collected data and the method for coding and interpreting the data.

Second, dependability and confirmability refer to whether the results are consistent with the data collected or not (Merriam, 2009). In other words, if my findings are consistent with the data presented, my study can be considered dependable. I also followed Krefting's suggestion (1991) to conduct a process of double coding where I coded a set of data and then after a period of time I returned to code the same data set and compared the results for addressing credibility and dependability.

Third, in regard to transferability, Merriam (2009) states that, "[e]very study, every case, every situation is theoretically an example of something else. The general lies in the particular; that is, what we learn in a particular situation we can transfer or generalize to similar situations subsequently encountered" (p. 255). Thus, the transferability in my study involves leaving the extent to which the findings apply and resonate to other situations in the hands of the person who reads it (Merriam, 2009). Nevertheless, my obligation is then "to provide enough detailed description of the study's context to enable readers to compare the "fit" with their situations (Merriam, 2009, p. 226).

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4.3 A thematic analysis of culture in the English language education policy at Private University of Indonesia

This section presents a discussion of the data under the following five themes which emerged from the thematic analysis:

1. The culture-language relationship
2. Culture as national attributes and facts
3. Language as structure
4. Culture courses for instrumental goals
5. Culture courses for intercultural understanding

When applicable, for each theme the findings in regard to LM of D3E and S1E, teachers' beliefs and practices, and students' beliefs will be discussed in turn.

Table 4.11 on the next page summarises the details of each course including teacher typical activities and resources used.

Table 4.11 Description of observed courses

Programme/ Course	Teacher	observed lessons	Week/Topic	Typical activities	Material
S1E/CL	Samuel	6	News, songs, family life, job, memory, love	Play recordings and elicit students' answers on their worksheet.	A compilation of some listening textbooks.
S1E/DC	Delia	12	1/Etiquette at home and in the classroom cultural etiquette (it is…), 2/Daily activities and weekly schedule (present tense), 3/Actions: acting, asking, and answering (present continuous), 4/Commenting on accommodation, 5/Commenting on concerts/I like or I do not like…, 6/commenting on university education	Lecture by discussing the content of the textbook, students completed the exercises included in the textbook individually or in groups.	DC: a book written by Caroline.
S1E/BCI	Delia	12	1/Introduction: views of Britain, 2/Country and people, 3/Identity, 4/Attitude, 5/Political structure and institutions, 6/The basic living: education and public transportation	Lecture by discussing the content of the textbook, students completed the exercises included in the textbook individually or in groups, and individual or/ group quiz.	BCI: *Britain explored* (Harvey & Jones, 1996); *Britain: The country and its people* (O'Driscoll, 1995), and *World culture: England* (Fraenkel,

					Haill, & O'Riordan, 2004).
S1E/ACI	PD5/ Luisa	5 individual and 1 with a guest lecture	1/Understanding the US culture, 2/Traditional American values, 3/The American religious heritage, 4/The frontier heritage, 5/The heritage of abundance, 5/Government and politics in the USA	Lecture by discussing the content of the textbook, students' group presentation, question and answer sessions between student-teacher, question and answer sessions between students and students, an individual quiz.	*American ways: An introduction to American culture* (Datesman, Crandall, & Kearny, 2005).
S1E/IC	Tania	3	Indonesian culture, rituals in Indonesia (theory), rituals in Indonesia (practice/students' presentation)	Lecture (except for the third lesson: students' presentation).	A compilation of some sociology and anthropology textbooks and material from internet.
	Melisa	2	Traditional games (theory), traditional games (practice)	Lecture, students playing some games.	
	Yesaya	1	Traditional architecture (Javanese house and batik)	Lecture	
	Reza	1	Indonesian music	Lecture	
D3E/SES	Jenny	6	1/getting to know others, 2/getting around campus, 3/I'm lost, 4/describe!, 5/yes, I agree. No, I don't , 6/ give procedures	Lecture, students talked in pairs/groups on the topic .	From internet (written and visual materials), a movie, and pages of some books.
D3E/FR	PD4/ Hanna	6	1/TOEIC, 2/the purpose of reading, 3/the process of reading, 4/scooping, 5/skimming, 6/skimming and scanning	Lecture, students doing some exercises individually or in group.	*Real Reading 1* (Driscoll, 2008) and

					some were from internet.
D3E/CCU	Caroline	2 individual and 1 with a guest lecture	Australian culture: culture, acculturation, enculturation, assimilation, rural, and urban	Lecture, students identifying cultural terms in a scene from the movie Crocodile Dundee (1986).	Internet, *Intercultural Resource Pack: Intercultural communication resources for language teachers* (Utley, 2004), and other textbooks.
	Friska	2	Korean culture, mainstream, urban, rural, subculture, multiculturalism	Lecture, watch a movie/a music video clip, and singing	Internet
	Jerry	2	Japanese culture, stereotype, prejudice, egocentrism, discrimination, cultural conflict, and cultural intelligence	Lecture, watch a movie/a music video clip	Internet

4.3.1 The culture-language relationship

From an intercultural perspective, language learning is not only focused on language but also on how culture and language are intertwined. In the following part, I will present the findings concerning the culture-language relationship in LM of D3E and S1E, teachers' beliefs and practices, and students' beliefs respectively.

4.3.1.1 Language management

In the two curricula of S1E and D3E, the teaching of culture and language were separated which can be seen clearly in their texts (appendices 19-23). Table 4.12 and Table 4.13 respectively summarise the culture courses offered in S1E and D3E including their credits.

Table 4.12 Summary of culture courses in S1E in 2002 and 2012

Culture courses	2002		2012	
	Semester	Credit	Semester	Credit
British Culture and Institution (BCI)	3	3	3	2
American Culture and Institution (ACI)	5	3	5	3
Sejarah dan Kebudayan Indonesia (History and Indonesian Culture) (HIC)	7	2		
Indonesian Culture (IC)			7	2
Cross-cultural understanding (CCU)			5	2
Intercultural teaching and learning (ITL)			5	2
Note: S1E also offers courses on American and English literature				

Table 4.13 Summary of culture courses in D3E in 2009 and 2013

Culture courses	2009		2013	
	Semester	Credit	Semester	Credit
Cross-cultural understanding (CCU)	5	2	5	2
Sejarah dan Kebudayan Indonesia (History and Indonesian Culture)	6	2		

Indonesian Culture (IC)	6	2
Intercultural teaching and learning (ITL)	5	2
Japanese culture and cooking (JCC)	5	2
Western cooking (WC)	5	2

As seen in Tables 4.12 and 4.13, S1E and D3E offered more culture courses to their students in their later versions. S1E offered three culture courses to its students who enrolled before August 2012 and followed the 2002 programme. It offered five culture courses to its students who enrolled after August 2012 and followed the 2012 programme. D3E offered two culture courses to its students who enrolled before 2013 and followed the 2009 programme. It offered six culture courses to students who enrolled after August 2013 and followed the 2013 programme.

The latest S1E and D3E programmes offered similar culture courses: IC, CCU, and ITL. IC and CCU courses were taught by the same teachers who followed the same syllabus. When I gathered my data, ITL was not yet offered to S1E or D3E students. Thus, the extent to which the culture-language relationship was addressed in ITL is unknown.

4.3.1.2 Teachers' beliefs

In the interviews and stimulated-recall interviews, all the teachers were asked questions concerning their language teaching and learning. In the process of answering the questions, the teachers also commented on a culture-language relationship and whether they think this relationship needs to be addressed in every course. Without exception, all the teachers and PDs responded to the first question by affirming the culture-language relationship. However, the relationship was limited to: language as an aspect of culture, cultural content in vocabulary items and norms in language use. An example is Delia's belief that, "*budaya dan bahasa yah berhubungan…contohnya mengenai yang sopan dan tidak sopan dalam Bahasa Inggris dan Indonesiakan berbeda* (culture and language are linked…for example what is polite and impolite in English and Indonesian differ)" (2SRBCI). She also believed that she did not have to discuss the relationship in the BCI course

(1INTBCI). Similarly Samuel believed that *"belajar budaya yah perlu mam pas belajar bahasa karena mereka berhubungan…jadi kadang perlu ngebahas vocabulary yang tertentu…*(learning culture is necessary when learning language since they are linked to each other…so sometimes it is necessary to discuss certain vocabulary)" (3SRCL). With regards to whether this relationship needed attention in every course, there was less agreement among the teachers. For example, Jerry and Luisa both believed that culture was linked to language but they held different beliefs about the teaching of language in the CCU course. Jerry said that he did not have to teach language in his CCU course since the relationship between culture and language was discussed in "*Shakai gengo-gaku no*" or a sociolinguistic class for the Japanese students (2INTCCUJ). However, Luisa thought that the CCU course should include a focus on the language-culture relationship through the teaching of cultural "do's" and "don't's". In her previous CCU course, she taught the meaning of "yes" answers and "no" answers Indonesian people give when offered food. She explained that Indonesian people tend to refuse the offered food three times before saying "yes" as a way to show politeness (2INTACI). Overall, my analysis of the interview data suggests that although the teachers believed that culture and language are connected to each other, they did not see the need to integrate them in every course.

4.3.1.3 Teachers' practices

My observational data showed that, in accordance with their beliefs, both the language skill and culture teachers hardly ever, or never, discussed the link between language and culture in their lessons. Tania was the only IC course teacher who discussed the culture-language relationship by explaining briefly a different meaning of the word culture in some languages in the first meeting. There were also a few examples in the CCU courses. First, in Caroline's class, discussions about language were present but limited to language as one aspect of culture, and the effect of regional culture on the creation of slang words and different accents in Indonesia, as follows:

Caroline: …*kalian yang sama-sama orang Indonesia tapi beda*

daerah beda dialek beda budaya… (you are Indonesian but [from]

different areas different dialects different cultures…)

Ss: **[laugh]**

Caroline: *datang ke Bandung ada budaya yang beda ga di*

Bandung? makanannya? (coming to Bandung, is there any

different culture in Bandung? Food?)

Ss: *beda* (different)

Caroline: *bahasanya*? (its language?)

Ss: *beda* (different)

Caroline: *bahasa Indonesia pun ada beda vowel logatnya*?

(Indonesian people also pronounce vowels differently and they

have different accents?)

Ss: speech

Caroline: *dari Jawa ke daerah Sunda ini udah ada bedanya apakah*

kita bilang karena atau kerana (from Java to Sunda area there is

already a difference do we say "*karena*" (because) or "*kerana*"

(because))

(1OBCCU)

Here Caroline only briefly mentioned the relationship between language and culture as well as addressing variety in cultures in Indonesia. Caroline's reasons for these choices are unclear as I was unable to interview Caroline due to her busy schedule and she did not respond in any depth to questions I emailed to her. A second teacher, Friska, limited discussion about the culture-language relationship to comments on an English village in Korea.

In language skill courses, culture was also barely discussed. For example, in Hanna's reading course, I identified three short discussions on the relationship between culture and language, which were limited to the meaning of words. In the following classroom vignette, for example, Hanna talked about cultural content in vocabulary:

After eliciting and explaining that people have to read many things in their life, Hanna distributed some worksheets to her students. While doing that, she made a joke regarding a sachet of instant coffee that she just gave to her student. The coffee sachet was one of the realia items Hanna had brought to show her students. After her students read the instructions of how to brew coffee, she asked them, "*boleh ditambul ga*?" which in that context can be translated as "can it be eaten by not brewing it?". Students said no. Then, one of the students raised her hand and asked, "how do we say ditambul in English?". Hanna answered, "I don't think there is one English [corresponding word]". "*Tambul*" is a Sundanese word, which expresses an action of eating something that usually, needs to be cooked first or eating a main dish without rice. The conversation then continued with a short discussion on some Sundanese words related to "fall" which was initiated by Hanna. One student was seen to share many Sundanese words to express different types of falling. Then, Hanna explained that one word in one language might need to be translated in a few words in another language and that students will learn it in a translation class later. Hanna also said, "[translating words] is related to culture (*akan sangat berkaitan dengan budaya*)"but she did not explain more about the relationship between culture and language after that. (3OBFR)

When asked about her decision to talk about Sundanese and translating words, Hanna explained that "*karena ada anak yang nanya aja dan emang ga berencana ngehubungi ama budaya*…" (there was a student who asked and [I] actually had no plan to relate it to culture) (3SRFR). It is clear from her explanation that the discussion on culture was not planned, it was just an incidental point.

4.3.1.4 Students' beliefs

Like their teachers, most of the students (30 out of 48) agreed that language and culture are related to each other. The relationship was limited to language as an aspect of culture. In addition, only 18 out of these 30 students expressed a

preference to learn culture in their language courses as we see in the following typical students' responses.

>...*bahasa ama kebudayaan berhubungan kan bahasa itu bagian dari kebudayaan tapi ga papa sih mereka jadi dua kelas yang berbeda* (language and culture are related since language is part of culture but it is okay to have them taught in two different courses) (ICFC2S3)

>*bahasa itu bagian dari kebudayan jadi yah mereka berhubungan ...saya pengennya sih ada belajar kebudayaan juga di kelas kelas lainnya bukan cuma di CCU* (language is part of culture, so yeah, language and culture are related...I wish to learn culture in other courses not only in CCU) (ACIFC2S2)

>*belajar kebudayaan di kelas speaking dan lainnya biar tambah ngerti kebudayaan dan Bahasa* (we learn culture in a speaking course so that [I] will understand more about culture) (SESFC1S5)

The statements that show the willingness of some students to engage with more cultural content in their language skill courses are an opportunity for teachers to add intercultural content to their lessons. Teachers can also use this finding to justify encouraging other students to discover the benefits of engaging more deeply with intercultural dimensions of learning English.

In summary, the thematic analysis of the data has indicated that all teachers and most of the students acknowledged the culture-language relationship. However, the relationship was limited to three main ideas: language as an aspect of culture, cultural content in vocabulary items as culturally laden, and norms in language use. The last two belong to the levels of linguistic form and of pragmatics and interactional norms in the diagram of Crozet's and Liddicoat's (1999) relationship between language and culture. In addition, the culture-language relationship was absent in D3E and S1E curricula and seldom seen in teachers' teaching practices. This indicates that culture came first and language was discussed later in culture courses and vice versa. Thus, if interculturality is to become the

main goal for the language learning, much work would need to be done to make sure culture and language are linked systematically in this context.

4.3.2 Culture as national attributes and facts

While culture teaching traditionally focuses on culture as national attributes and facts, especially about food, folklore, festivals, and literature, intercultural culture teaching focuses on how culture is constructed by people in their everyday lives. The findings from language management, teachers' beliefs and practices, and students' beliefs concerning a construction of culture are presented below.

4.3.2.1 Language management

The learning goals of some culture courses in D3E and S1E focused on teaching culture as national attributes and facts as seen in Table 4.14 below.

Table 4.14 Examples of the goals of some culture courses

Programmes	Course	Goal (including objectives) stated in the syllabus
S1E	ACI	By the end of the semester, the students will be able to explain the traditional basic American values, where they come from and how these values affect various institutions and aspects of life in the United States: religion, business, government, race relations, education, recreation and family. By the end of the semester, the students will be able to increase their awareness and understanding of the cultural values of the United States, their own country and other countries.
	BCI	This course is intended to provide students with some basic knowledge about contemporary British culture and institutions, which eventually will help them to have deeper and richer insights when they do analysis on British literature.
S1E and D3E	IC	At the end of the course, students are expected to appreciate and be able to describe what is called Indonesian culture and its products.

As seen above, by learning culture as national attributes and facts, students were expected to gain cultural knowledge, understand their own culture, and understand

other cultures. The goals of BCI and IC were limited to knowing British and Indonesian culture. While BCI was intended to prepare students to be able to analyse British literature, IC was intended to increase students' appreciation of Indonesian culture. These goals reflect Klein's (2004, p. 267) two categories of culture learning goals: a culture-generic goal (knowledge dimension) and a culture-specific goal (teaching cultural awareness or attitudinal dimension). Thus, the goals of the syllabuses tended to reinforce essentialist framings of culture. In addition, PD2 explained that when the curriculum was changed in 2002, she had a mission to reduce courses related to Indonesian culture as well as general courses, which took more than 20 credits out of 144 credits that undergraduate students needed to earn their degree. Some of the deleted courses were *Cultural trends in Indonesia* (four credits); *Culture and arts* (four credits), and *Introduction to cultural research* (three credits). She said:

> *jadi sebenernya kalo ini mah misi pribadi sebenernya waktu lagi*
> *bikin kurikulum 2002 itu salah satu tujuan utama saya itu mau*
> *ngebuang yang gitu-gitu karena terlalu banyakkan kalo ga salah*
> *itu ngabisin 20 sks lebih deh itu lagi jaman dulu* (so actually this
> was my personal mission when making the 2002 curriculum one
> of them was to throw out courses like them there were too many
> of them they took more than 20 credits in the past) (PD2INT1)

The PDs at that time including PD2 also added two new culture courses on American and British culture because she had received information that the government recommended such courses. However, when they found that the information was incorrect, they still kept the course. They believed that American and British cultural knowledge can add to students' general knowledge. PD1's words are as follows:

> *…sekarang anak-anak kan aduh* general knowledge *nya ini pisan*
> *kayaknya harus ini lah secara formal sih ya kalau secara* mandiri
> ga mau ya harus dipaksa… (…nowadays the students' general
> knowledge about American and British culture was worrying so
> they should learn it formally if they do not want to learn it
> independently they must be forced…) (PD2INT1)

She also explained that since the students learn American and British English, they also must learn Indonesian culture:

> *…belajar kebudayaan Amerika belajar kebudayaan Inggris masa*
> *kebudayaan Indonesia ga sih gitu loh jadi diadain harus ada harus*
> *tau* (…we learn American culture British culture language how
> come Indonesian culture is not offered it must exist [students]
> must know[it]…) (PD2INT1)

However, she also said rather than learn another course about human and Indonesian culture, students "*lebih baik belajar* British culture (better off learning British culture) (PD2INT1). In other words, the emphasis in culture learning is to get cultural knowledge and that the knowledge of British culture is much more needed than knowledge of Indonesian culture.

4.3.2.2 Teachers' beliefs

When teachers were asked about their teaching and learning experiences in their interviews, most of the teachers expressed their belief about culture as national attributes and facts. For example, when Reza explained the usefulness of a book entitled *Culture-Based English for College Students* (Aminudin, Dadang, & Safrina, 2003), which consisted of information about Indonesian culture, he said:

> *bukunya bagus karena selain belajar Bahasa Inggris, mereka tuh*
> *ga pernah kehilangan budaya mereka… secara ga sadar mereka*
> *juga belajar budaya Indonesia dan bahasa Inggris bersamaan* (the
> book [is] good because besides learning English they [students]
> will not lose their culture …unconsciously they also learn
> Indonesian culture and English as the same time) (1INTICR)

All 15 units of the book contained cultural facts about Indonesia (e.g. preserving the traditions: textiles, traditional wedding ceremony, traditional arts: wayang, and Indonesian cuisine: ayam taliwang)

Another teacher, Melisa, also saw culture as national attributes. When sharing her experience of studying in Japan, she said that she and her Asian friends tended to avoid any clash with other people by holding their anger, while her friends who were from Russia and Australia would argue with a loud voice. She said:

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saya liat itu yah untuk orang-orang negara Asia seperti orang-orang

Indonesia Thailand Malaysia bisa menahan diri kita tuh cenderung

lebih ngalah…lebih menghindar untuk menimbulkan konflik beda

dengan kalo saya liat dari negara-negara Rusia Australia misalnya

gitu ya mereka bisa berdebat dengan suara keras ga mau kalah

gitu…(I see people from Asian countries such as Indonesians,

Malaysians, Thais, can hold their anger we tend to hold ourselves

back…to prevent [us] from causing a conflict it is different from

[people] from Russia Australia … they can argue with a loud voice

and always want to win…) (1INTICM)

In another example from the Indonesian culture (IC) course, PD1 (the course coordinator) and some IC teachers decided to organise for students to visit *Taman Mini Indonesia Indah* or a theme park which was created to visualise and construct the idea of regional culture and national culture in the era of the New Order (see section 3.3.3). Tania was the only IC teacher who did not like the idea of students seeing only cultural artefacts such as the miniatures of traditional houses, artefacts, and clothes from all over Indonesia and to listen to a tour guide's explanation focused on essentialising views of cultural products. She believed that students had to learn culture 'as a verb'. She echoed Street's (1993) conceptualisation of "culture as a verb" (p. 25). In her words, she said that:

…kalo bicara tentang kebudayaan itu kan seringkali orang hanya

berpikir hanya product yah …sementara yang saya baca kekinian

itu kebudayaan itu bukan lagi sebagai noun…justru sebagai

(…when talking about culture often people only think about

product …while what I read nowadays culture is not anymore a

noun…but a verb…) (2INTICT)

She saw culture not as a passive object or a noun but as a dynamic process of collective meaning-making or a verb which influences people how to do something and interact with their surroundings.

4.3.2.3 Teachers' practice

Most of the teachers also constructed culture as national attributes and facts in their classroom practices by transmitting cultural knowledge from the textbook and using lecture teaching styles, display questions and comparison as their teaching strategies. Delia and Lusia also included memorisation as a strategy which most of the students did not like. Some of the teachers (such as Lusia, Delia, Tania, and Caroline) had one or some activities in which students had to get involved in a discussion, in group or pair work, or in giving a presentation. The students tended to like activities which allowed them to be active in their own learning. The following sections illustrate teachers' use of display questions, teachers' use of comparisons and memorisation as strategies, and students' beliefs about the teachers' practice.

Lectures combined with display questions as a strategy

The teachers mostly used a lecture style to deliver their teaching material from the textbook to their students and occasionally asked display questions in culture courses. Although the students of Indonesian Culture (IC), British Culture and Institution (BCI), and American Culture and Institution (ACI) courses were given time to present and get involved in a question and answer session (QA), the presentation was still related to cultural knowledge in which culture was constructed as national attributes and facts. As the result the Q&A was mainly about cultural knowledge. Among the culture teachers, Luisa was the teacher most eager to invite her students to actively ask questions. Her typical invitation was as follows:

> …don't leave your creative and critical thinking at home, bring it
> with you here okay…ask smart questions okay …because we can
> learn by asking questions…so every question matters…asking
> questions is a way of learning okay so don't be afraid of asking
> questions (1OBACI)

She looked enthusiastic when her students were actively involved in a Q&A and expressed their opinion or shared information. She gave her students time to be a cultural source through their presentation and Q&A session which required them to compare cultural knowledge from the textbook with one or more news articles that

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they chose and believed to be comparable. During that Q&A session, she took the role of listener and mediator when students stated their arguments. In other words, to some extent she gave her students agency in the learning process. The students were not always passive recipients of knowledge.

Comparison as a strategy

All teachers tended to use comparison as a strategy when teaching culture in language skills and culture courses. The comparison only involved the observation of differences and similarities between their native culture and the target culture as national attributes. The following excerpt illustrates Delia's classroom practice when she asked her students to answer five multiple questions in the textbook about British cultural norms. The comparison only involved a generalisation on national attributes of British and Indonesian culture.

> T: [reading some questions mentioned in the textbook as follows]
> imagine that you live in Britain…which do you think is the correct
> answer for each question below according to British culture? are
> there any of the answers different from your own culture?...when
> somebody is speaking to me, it is good manners to…?
>
> Ss: b
>
> T: ok b for Indonesian we agree to choose b [look at the person,
> look away, then maintain eye contact again]
>
> T: number two when you are speaking to a group of people, it is
> considered good manners to…?
>
> Ss: d
>
> T: look generally at everybody by glancing at each member of the
> group? [reading explanation of d]…it is not good if I only focus on
> one person…so d yeah look generally at everybody…number 3
> (2OBDC)

As seen above, Delia reaffirmed her students' answer that Indonesian people look at the person, look away, then maintain eye contact again when they are speaking to other people. She did not go further to explore students' individual culture or prompt them to challenge the construction of culture as national attributes. After

discussing five questions, Delia asked her students to read the answers from the point of view of British cultural norms provided in the textbook. She did not discuss more about the answers. In her stimulated recall interview, she said, "*Saya hanya mengikuti textbook*" (I only follow the textbook). In other words, she followed the script in constructing culture as national attributes in her teaching.

Among the teachers, Luisa was the teacher who most frequently compared cultural knowledge or information. She also encouraged her students to actively engage in comparing the cultural input from the textbook and the news articles and to create questions based on the comparison. She also asked students to reflect and give opinions on the similarities or differences of information that they found in both types of texts.

The following excerpt taken from the 4th meeting of ACI illustrates Luisa's comparison as a strategy. She compared the issue of guns in the USA with the situation in Indonesia.

> Luisa's power point slide:The U.S. policy allows citizens to own a
> gun for certain reasons. Do you agree or disagree if this policy is
> applied in Indonesia? Why? (TSLIACI)
> T:do you agree or disagree when this policy is applied in
> Indonesia?
> FS:disagree **[laughed]**
> T:why?
> FS: dangerous...
> T:...there are always risks of every policy...have you ever heard
> about this [a shooting] in the States it is not easy to get a gun
> legally ...the school shooting so after the Batman premier it also
> happened in a school...okay there is a risk if you allow the people
> to own gun...okay how about in Indonesia? violence in Indonesia
> can you find violence in Indonesia?...and if you notice the news I
> got this one from Jakarta post the police got information there is a
> weapon factory in Cipacing...some people got some orders in a
> large number of guns...so it also happened in Indonesia. (4OBACI)

When comparing the cultural knowledge, it was noticeable that she adopted cultural approaches which reflect approaches described by Galloway (1985 as cited Hadley, 2001, p. 348); namely: the tour guide approach (historical sites, major cities, etc.) and the "By-the-Way" approach in which anecdotes or bits of information were used to illustrate a point mentioned in the textbook or news articles. She usually used the approaches by inserting her personal intercultural experiences in the USA and providing stories of her friends in the USA. The excerpt below exemplifies Luisa's classroom practice in which she discussed studying in the USA and inserted her and her friends' experience of a part-time job.

> T: … going to university in the States is very expensive very
>
> expensive so how they can afford that?
>
> FS: part time job
>
> T: good… what are the examples of part time job? …
>
> FS: waiter
>
> T: yeah?
>
> FS: become a waiter or waitress
>
> T: …become a waiter yeah remember yeah… the better service
>
> you have the more?
>
> Ss: tips
>
> T: some Indonesian friends they are also taking part time work as
>
> a baby sitter …you can work in library right? waiting library… my
>
> part time work is the washer (5OBACI)

Memorisation as a strategy to teach culture

Among the culture teachers, only Delia and Luisa used memorization as a strategy to teach culture. First, Delia gave her students a quiz every week and her mid-term test only elicited cultural knowledge. Delia made the quizzes by herself but for the mid-term examination, the questions were taken from the previous year's test. According to Delia, the mid-term exam questions were the same as the questions she had when taking BCI course in 2009. As a student she found the test to be difficult and to have too many questions; thus, she asked the coordinator to change some questions to lessen the students' burden and replaced them with

some questions about the map of Britain. Thus, this semester the mid-term test contained four parts A to D. Respectively the parts consisted of 50 multiple choice questions, 16 matching questions, five questions to label a map of Britain, and open-ended questions in which students only had to answer three out of six questions. The following excerpt shows examples of the questions in PART A, B, and D.

_____

Part A:

3.   Britain is a member of all of the following world organisations, except:

a.   The commonwealth   B. EU c. UN   D. EAU

4. Where would you go to see the Jorvik Viking Centre?

a.   London   b. Bath   c. York   d. Liverpool

Part B:

England	Wales	Scotland	Ireland

j. Smith
k. great talker
l. the Lion Rampant
m. singing ability
n. St. David
o. Cambria
p. St. George Cross
q. Sean O'Brien
r. Paddy
s. really careful with money

Part D:

62. What is meant by the <u>Invisible Scot</u>?

_____

Second, slightly different from Delia, Luisa used memorisation as a strategy for forcing students to read the textbook and learn cultural knowledge. She gave

her students a regular individual quiz from week two to week five. In her words, she said that:

> *kuisnya lebih karena untuk mendorong mereka lebih baca bukunya*
>
> *lebih ke knowledge*…(the quiz is more to force them to read the
>
> textbook [the content is] more about knowledge…" (1INTACI)

Luisa did not require her students to memorize cultural facts from the textbook for the mid-term and final tests. In the mid-term test the students were asked to analyse one newspaper article and compare the content of the article with some information from the textbook. The students were allowed to bring their book and a dictionary. Thus, although Luisa conceptualised culture as national attributes, she did no feel memorising cultural information as important as Delia felt.

4.3.2.4 Students' beliefs

All students, whether they were taking culture courses or not, believed that the focus should be on cultural facts about British and American culture, that is, on culture as national attributes and facts. We see this in the following two examples from the focus group discussions, the second with IC students in the 7th semester who had taken other culture courses (BCI, CCU, and ACI):

> …*direading ama speaking harusnya belajar American and British*
>
> *culture juga yah kaya makanan festival gitu atau apa ke* (…in
>
> reading and speaking [we] must learn American and British
>
> culture such as food festivals or other things) (SESFC2S4)

F: kalo ngebahas apa sih di kelas yang sangat semangat?	F: what topics were given in your class that made you feel motivated?
S2: apa yah?...makanan ya kayak di BCI kan makanan di Inggris, makanan di Amerika.	S2: what topics?...food like in BCI food in England, food in America
S3: tentang budaya budaya.	S3: about cultures
S2: budaya budaya	S2: cultures

S4: kayak kebiasaan kebiasannya orang itu	S4: like people's habits
S2: …misalnya orang yang ada di Britain itu orangnya tertib sedangkan di Indonesia tidak.	S2: … for example British people are disciplined but in Indonesia they are not
F: suka sama topic topik gitu?	F: like those kinds of topic?
S2: iya	S2: yeah
S3: jadi tambah… pengetahuan …	S3: adds to …my knowledge …
S5: oh yang pas di conversation gesture itu budaya beda …	S5: oh yeah in conversation [course] gesture in a different culture…
S3: kedip mata	S3: winking
F: apa itu kedip mata?	F: what is winking?
S3: jadi di negara mana gitu minta sama bu [**mentioning the name of PD3**] *datanya*	S3: so in another country ask Mrs [**mentioning the name of PD3**] for the data
[**Ss laughed**]	[**Ss laughed**]
F: …jadi di conver juga ada budaya seperti itu? kalo ada topik yang seperti itu tuh suka?	F: …so in conversation [course] there is also culture like that? so you like this kind of topic?
Ss: suka! seru! seru bu	Ss: [I] like it! It's interesting! interesting Ms

(ACIFC1Ss)

As seen above, the students conceptualised culture as national attributes and they liked to discuss cultural topics such as food, gestures, and habits. When I interviewed the teacher about what the students mentioned, she confirmed it. In addition, when asked about their experience of learning culture, all students' answers echoed the definition that they learned in high school that is:

Keseluruhan ide-ide, tindakan, dan hasil karya manusia dalam rangka kehidupan masyarakat yang dijadikan milik diri manusia dengan belajar (the totality of ideas, actions and human creations

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to support the life of society which is owned by humans through learning) (Koentjaraningrat, 1979, as cited in Sinaga et.al. 1988). Their answer shows how this construction of culture has become ingrained in their beliefs.

Although students believed that learning cultural facts about British and American cultures is important, most of the students did not like to memorise cultural facts. Only some students (15 out of 48) were still willing to learn culture by memorising cultural knowledge. They were either taking or had taken BCI. Their reason was that they believed that their teachers would not give them something that was useless for them.

> *Aduh banyak bacaannya ms banyak yang harus dihapal mati tapi berguna kayanya jadi harus tetep belajar* (a lot of material to read ms we have to memorise them accurately but it would be useful I think so I still have to learn) (S2BCIFC2)

> *Iya banyak bener tuh bahan ga suka tapi penting kalinya percaya aja deh ama missnya* (yes the material is a lot I do not like it but maybe they are important I trust the teacher) (S3BCIFC2)

The data also reveals students' cultural expectations related to the role of teachers as knowledge providers whose decisions must be right.

Most students (40 out of 48) tended to like activities in which they were actively involved. All students who had taken BCI liked a British cooking lesson in which they could cook one type of British food and share it with their friends. Some students who had taken BCI and ACI and who were taking ACI at that time felt that ACI was better than BCI since they did not have to memorise things and had a chance to interview American people. Some ACI students liked learning through an interview method; however, they did not like the idea of going out to interview foreigners due to the difficulty of finding the foreigners. They also liked the course because they could give a Powerpoint presentation. The previous year's ACI students liked the potluck meal activity. The current ACI students liked the idea of having a potluck meal although they had not had the lesson when I interviewed them.

Potlucknya seru miss suka saya ama itu juga yang masak di BCI (I like the potluck and also the cooking lesson in BCI) (ICFC2S3)

Kayanya ide potluck seru (I think the idea of potluck is nice) (ACIFC1S2)

The IC students found most of the IC lessons were unimportant although they felt they had to learn about their own culture. They only liked the lesson in which they could play the traditional games in the field. They also did not like the trip to visit TMII because they only had to hear the tour guide's explanation. Here are students' common comments:

seru miss itu yang main gamenya kaya inget masa kecil (exciting Ms the game reminds me of my childhood) (ICFC2S2)

gamenya rame suka saya (the game is fun I like it) (ICFC2S3)

aduh itu yah tripnya cape dan dah gitu cuma dengerin tour guide (the trip was tiring and we had to listen to what the tour guide said) (ICFC2S2)

The students who were taking CCU found the lessons on Japanese and Australian culture to be boring since they had known most of the material except for the song that Caroline played. Although they already knew much about the content of the Korean lessons, they still liked the lessons since the teachers used some phrases in Korean during her teaching. They also liked the lesson at the coffee shop where they could interact with the guest lecturer. They felt that the Indonesian spoken by the Korean (Friska) and Australian (Caroline) teachers was not clear. I noted that the Korean teacher's Indonesian sometimes could not be understood; however, Caroline's Indonesian is clear. The following dialogue presents the students' statements:

F: gimana pendapatnya soal kelas CCUnya?	F: what do you think about CCU course?
S1: dah tahu Mam bahannya juga ga baru lagi itu yang kaya Australian and Jepang tapi yang lagu itu enak saya suka…walau ga penting juga kayanya.	S1: I already knew the materials they are not new anymore such as the Australian and Japanese [lessons] but the song [in Australian lesson] is nice…although it seems to be not important
…	…
F: ga penting kenapa?	F: unimportant why?
S2: iya yang Jepang saya ga ngerti kenapa harus ngesummary tentang Jepang coba kaya ga niat dosennya kasih tugasnya saya sukanya yang Korea diajarin bahasanya gitu tapi sayang si ibunya ga jelas Bahasa Indonesianya	S2: well I don't understand the Japanese lesson why [we] have to summarise information about Japan it seems that the lecturer did not really have a purpose I like the Korean [lesson] [she] taught us the language but unfortunately her Indonesian is unclear
F: kalo bu Caroline jelas?	F: Ms. Caroline speaks clearly?
S3: sama itu juga ga jelas tapi saya suka sih yang lagunya	S3: She does not speak clearly either but I like the song
S1: tapi itu yang pertemuan di kafe baguskan yah	S1: but the lesson at the café is fun right?
S2: iya	S2: yes
S4: iya rame	S4: yes it is fun

(CCUFC2Ss)

All students who took CCU course in the previous years mentioned that they did not understand what the importance of the course was. In the words of one of the IC students who took it a year ago:

CCU kayak yang agak ngambang gitu sebenernya belajar apa

(CCU seems to have unclear learning objectives) (ICFC2S2)

The students believed that it was important to learn culture as national attributes and they liked activities that allowed them to be active in their own learning. Only a very few of them (N: 3) liked a lecture style of learning.

In conclusion, the thematic analysis revealed that in this case culture was primarily seen as consisting of national attributes and facts as revealed in the curricula of S1E and D3E, the teachers' and students' beliefs, and the teachers' practices. This indicates ingrained essentialist beliefs about culture in this context. In other words, culture teaching here has not been extended to providing students with intercultural opportunities for students to construct culture as dynamic, multifaceted, dialogic and contested.

4.3.3 Language as structure

The practice of teaching only Standard English is common in EFL programmes worldwide. As mentioned in Chapter 2, language education, especially its language management tends to draw on the prescriptive tradition of teaching the 'correct' form of the language or standard language (Filipović, 2015; Liddicoat, 2005a; Odlin, 1994). However, to gain interculturality, not only do students have to learn language as structure, but also as a communicative system and social practice (Liddicoat & Scarino, 2013). Thus, in this view, learning language should not be limited to learning only Standard English. The findings below were about the construction of language in the LM of D3E and S1E, teachers' beliefs and practices, and students' beliefs respectively.

4.3.3.1 Language management

D3E and S1E only offered the teaching of Standard British and American English in their programmes. The decision to emphasize British English was made when the programmes were first designed, a practice which the current programme directors followed. Most of the collected language course syllabi only mentioned standard linguistic goals implying an emphasis on language as structure. The example of the learning goal below was taken from Combo Listening course:

At the end of the course students are expected to be able to

practice intermediate-level listening skills (combination of

appreciative, accurate, selective, and gist listening) in obtaining

specific information and main ideas from various listening

sources, such as television, radio, cassettes, talks, and discussion

(specialising in British and American accents).

As seen, the learning goals highlight language as structure and British and American

accents. Another example was taken from a grammar course:

By the end of the semester the students will be able to:

demonstrate their understanding of the application of auxiliary

verb (past, present, and future 'be'), introductory it and there,

pronouns and possessive adjectives, adjectives and adverbs by

using them correctly….

 (D3E: Structure for High-Beginning Level)

The grammar courses were organised according to grammatical features such as

"basic principles about parts of speech" (semester 1), "verb patterns" (semester 3),

and "noun patterns" (semester 4). Language skill teachers believed that their job

was to teach language skills and grammatical points related to their courses.

Another example is the goal of Daily Conversation course:

This course provides students with opportunities to share about

daily activities and personal experiences, and to comment on media

(entertainment and information) as well as on everyday kinds of

situations. Students are expected to use vocabulary relevant to

functional English styles in formulating suggestions, comparing,

asking questions, answering questions, and giving personal

comments. (SDC, 2013)

The topics in the course were accompanied with a specific grammatical rule

as seen in Table 4.15.

Table 4.15 The topics of DC

Lesson	Topic
1	Etiquette at home and in the classroom cultural etiquette/it is…
2	Daily activities and weekly schedule/present tense
3	Actions: acting, asking, and answering/present continuous
4	Commenting on accommodation
5	Commenting on concerts/I like or I do not like…
6	Commenting on university education

In the 2012 S1E1 curriculum only the Semiotics syllabus attempted to show language as a communication system. The goal was as follows:

> By the end of the course, students are expected to be able to make a critical analysis of certain texts by mentioning the verbal and non-verbal signifiers from the texts, finding out the signified of the signifiers and the sign system of the texts in order to reveal the meaning behind the texts.
>
> (S1E: Semiotic)

I did not get any syllabi for Pragmatics and Discourse Analysis courses so I was unable to obtain any information about these courses. As such I could only speculate as to whether they actually involved any goals related to language as practice. However, a couple of courses would not be enough to make students explore language as a communication system and language as social practice.

4.3.3.2 Teachers' beliefs

Most of the English teachers in this study believed that they had to teach language as structure based on Standard British and American. When asked about why they chose to teach British and American English, the programme directors said that they just followed what had been done previously. The common statement is as follows:

> *ngikutin yang dulu aja sih* ([I] just followed what was done in the past) (1INTPD1)

Some teachers believed that standard British and American English are more accepted than other English varieties based on their experiences and beliefs. For example, Reza, used to believe that international communication in English did not necessarily require one to have good grammar and British pronunciation. He believed this after doing his Master's degree in the Philippines and interacting with many international students. However, he changed his mind when facing a dilemma of being misunderstood by "native speakers" during an interview and a TOEFL test due to his poor word stress. In his words, he said:

> *…lebih mengutamakan komunikasi…kadang kadang informasi itu bisa disampaikan tanpa grammar [dan] pronunciation yang sempurna … jadi dilema juga waktu ngajar [karena] pengalaman pribadi pernah beberapa kali wawancara dan tes* TOEFL *pronunciation itu salah stress endingnya dia jadi gak ngerti…*(…emphasising communication…sometimes information can be delivered without perfect grammar and pronunciation…this becomes a dilemma when [I] teach [because] based on my own experience I was misunderstood by native speakers during some interviews and a TOEFL test due to my wrong word stress) (1INTICR)

Another example is Samuel's belief that he not only had to teach Standard English but that he also wished to do his Master's degree in England because he believed it was the place for the "real English". In his words, he said, "*kalo ada kesempatan S2 di luar pengennya kesananya langsung gitu*… (if I have a chance to do my master's degree abroad, I want to study in the place where it belongs to) (1INTCL). When I asked him, whether what he meant was English in England. He said yes implying England as a place where "real English" is from. These findings indicate that teachers' beliefs about teaching British and American English and emphasising language as structure were due to their decision to follow the previous practice, their experiences of using English, and their beliefs about "real" English.

4.3.3.3 Teachers' practices

The language skills teachers' teaching practices highlighted language as structure. For example, following the textbook that was written by Caroline, Delia in her Daily Conversation course explicitly emphasised tenses. In her second lesson, for example, she asked her students to make sentences in the present tense about their daily and weekly activities. She had them make a short invitation based on the schedule in Table 4.16, and they did an exercise on frequency adverbs. All of these tasks were to help achieve goals stated in the textbook as follows:

Table 4.16 The textbook of DC

(details of the book cannot be provided due to ethical considerations)

Daily conversation: Unit 2	
What should I be able to do during this lesson?	Inform my friends of my daily activities using simple present tense
	Make appointments with my friends using appropriate questions and replies
	Describe my daily activities using simple present tense and frequency adverbs

In contrast to Delia's course, Jenny's speaking course did not include a specific tense to match topics of her lessons explicitly. The discussion on language as structure usually implicitly appeared in the form of examples of how to form expressions with correct grammar and of presentations of new vocabulary without any extended discussion of the cultural connotations of the words or how to use them with intercultural appropriateness.

The lessons in the Factual Reading course were designed to develop students' reading skills required by a TOEIC reading test. Most of the texts were taken from *Real Reading 1* (Driscoll, 2008) and some were from the internet. If the reading questions from the material were not relevant, Hanna adapted the questions. Table 4.17 below presents the overview of Hanna's classroom practices.

Table 4.17 The overview of Hanna's classroom practices

Activities	Lesson					
	1	2	3	4	5	6
A TOEIC reading test	√					
Lecture (Teacher elicited some information from students about the topic and explained the topic)	√	√	√	√	√	√
Students individually completed a reading worksheet provided by teacher		√	√	√	√	√
A class discussion on the answers of reading exercises		√	√	√	√	√
Work in pairs when completing reading exercises				√		
Quiz on what has been learned						√
Students completed a reading worksheet provided by teacher in groups.					√	

In Samuel's listening course the lessons were designed for students to practise their listening skills through exercises which focused on language as structure. Reflecting on the learning activities in his listening course, Samuel felt that he could not provide much knowledge to his students. He had a feeling that he only functioned as an operator in his class because his job was mainly to play a cassette and elicit answers from his students. Sometimes he could help his students with new vocabulary. In his words, he states:

> *cuman dosen itu posisi kaya kurang bisa membantu si*
>
> *mahasiwanya …jadi kalo boleh kasar sih hampir…si dosen jadi*
>
> *kaya operator … saya di kelas cuma bisa bantu vocabnya* (a
>
> lecturer is in a position where [he] cannot really help his
>
> students…so frankly speaking it almost looks like the lecturer is an
>
> operator …in class I can only help the students with vocabulary…)
>
> (2INTCL)

The materials in Samuel's course, which were prepared by the previous coordinator, were, according to him, similar to those he had used as a student in the past. Regarding the subtopics he explained that sometimes they were not related to the topic. He hoped that in the future the topic and subtopics would be in line.

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4.3.3.4 Students' beliefs

Similar to their teachers, all students also believed that it is important to learn language structure. All students learned English for getting jobs and focused on learning vocabulary, grammar, and pronunciation which they believed to determine people's ability to communicate well. Interestingly 25 students mentioned that English was not their main subject of interest. They chose to learn English because they failed to get into another major or followed what their parents asked them to do. They believed that knowing the language would eventually give them a good job or support their main job in the future. The excerpts below illustrate the students' beliefs:

> *awalnya saya pengen masuk ke kedokteran udah gitu ga keterima sambil nunggu untuk test taun depan ya saya ditawarin masuk ke sastra ajahkan nanti bisa jadi jurnalis gitu dan emang seneng juga dan akhirnya pas udah satu semester ah udahlah lanjutin…kalo kerja nantikan grammarnya harus bagus tuh* (at first I wanted to study medicine but I was not accepted [into the programme] so while waiting to take another test in the following year I went to the English Department in The Faculty of Letters later I can be a journalist and I like it as well and after one semester I decided to continue…when I work later my grammar must be good) (CLFC1S1)

> *saya awalnya saya pengen masuk desain tapi orang tua bilang jangan kalau sastra kan jangkauan nya luas bisa buat kerjaan …bahasa inggriskan udah jadi kaya bahasa internasional gitu jadi saya pilih bahasa inggris…saya yakinlah kalo grammar ama pronounciationnya bagus saya bisa cepet dapat kerja at least yah jadi sekertaris* (at first I wanted to study design but my parents said no [English] can be used for many things and can be for jobs…English is already like an international language so I chose English…I believe that if [my] grammar and pronunciation are good I will get a job fast at least as a secretary) (CLFC1S3)

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saya sih pengennya hubungan internasional … tapikan harus bisa

dulu bahasa inggris kan nanti kalau di hubungan internasionalkan

harus punya kemampuan bahasa yang baik …maksudnya tahu

banyak vocab grammarnya ama pronounnya bener (I wanted to

[learn] international relations ..but must have English competence

first later in the international relationship we have to have good

[English] language…meaning knowing a lot of vocabulary having

correct grammar and pronunciation) (DCFC1S3)

As suggested above, these statements highlight students' perceived need for
vocabulary, grammar, and pronunciation in their learning.

To sum up, the thematic analysis indicated that D3E and S1E addressed the
teaching of standard British and American English and put a great emphasis on
language as structure. As such, the language teaching here again does not extend
beyond understanding of structure and vocabulary to a construction of language as
a communication system and social practice.

4.3.4 Culture courses for instrumental goals

As English programmes in a private university, D3E and S1E had to count on
the number of their students studying in the programmes to gain funding. Because
of low student enrolment, new culture courses have been offered which should
attract future students. The PDs' dilemma of having few students was seen clearly
when they expressed that they had "no bargaining power" and had to accept any
students who enrolled and chose elective courses to offer strategically. In PD2's
words:

faktanya gini kalo kayak kedokteran gitu yah mereka punya 5

kursi yang daftar itu 20 gitu kan lah kita punya 20 kursi yang

dateng 5…sadi kita harus ngambil semua gitu kita ga ada

bargaining power…*kita mah sekarang cuman ngeliatnya gini udah*

akhirnya udah mendarat banget gitu yah. Jadi kita liat kita mesti

menjembatani satu antara kebutuhan pemakai, lulusan, trus yang

dua atas, terutama dari atas gitu yah supaya laku… jadi makanya

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untuk mata kuliah pilihan gitu kan kita pilih yang bener-bener (the

fact is [that] [the faculty of] medicine has five seats [but] there are

20 enrolled but we have 20 seats [and] five people come …so we

have no bargaining power …we do not have high expectation now

thus we see that we must bridge the need of the employer,

graduates, and also the two bodies above [rector and the

foundation leaders] so [the programme] is marketable …we have

to choose an elective course really well) (PD2INT1)

Some culture courses were then changed or new ones offered to help them gain more students. For example, PD1 removed the content about the history and pre-history of Indonesian culture from *Sejarah Kebudayaan Indonesia* (History of Indonesian Culture) course and changed the name of the course into Indonesian Culture (IC). The name of the course was no longer in Indonesian since it would also be offered to international students. PD1 explained that:

…salah satu alesan kenapa kita bikin yang [kebudayaan

Indonesia]... anak-anak international teh apa dari Jepanglah, dari

china… ato Thailand, merekakan juga pengen tau kebudayaan

Indonesia kaya apa sih kita mao tawarin juga gitu (…one of the

reasons why we made the Indonesian culture course…[is]

international students from Japan, from China,…or Japan they also

want to know how Indonesian culture looks like we want to offer

them the course) (PD1INT1)

Further examples are offering Japanese culture and cooking (JCC) and Western cooking (WC) as new elective courses in D3E and to offer CCU course in S1E. The courses were inspired by the popularity of the television reality show "Master Chef". The last example was the inclusion of Intercultural Teaching and Learning (ITL) course which highlights the need for addressing a trend in language education. PD4 explained that the course is to help students:

keep up sama trend nya aja sih ya karena sekarang trend nya lagi

ke arah situ… biarpun mereka lulusan D3 tapi jangan sampai

ketinggalan sama trend baru (keep up with a trend because now

the trend is toward it although they are graduate of D3 [I] do not

want them to be left behind about the new trend.) (1INTFR)

She also explained that although ITL appears in the curricula, the course has not yet

been open because no teacher is available and she herself only knew a little about

it. When I gathered my data, D3E only had three full-time teachers and two of them

took a role as the head of the programme and the other one as a deputy-head of

the programme. Thus, most of the courses were taught by adjunct lecturers. In

other words, the inclusion of some culture courses in these two English

programmes is motivated by the instrumental goal of gaining new students which

also means gaining more funds.

4.3.5 Culture courses for intercultural understanding

Intercultural language teaching and learning is "an endeavour focused on the

development of intercultural understanding" (Liddicoat & Kohler, 2012, p. 73). This

endeavour requires language teachers to make intercultural understanding an

explicit goal of their teaching. The findings from language management, teachers'

beliefs and practices, and students' beliefs will be discussed in turn below.

4.3.5.1 Language management

In D3E and S1E intercultural understanding became one of the explicit goals of

the CCU course as follows:

…students will be able to analyse cultures according to specific

terminologies belonging to the fields of anthropology, sociology

and culture [and] to perform effective problem-solving of case

studies according to the following cultures: Australian, Korean and

Japanese. In this way, students will be empowered for teaching or

work that involves cross-cultural understanding.

a. At the end of this course, students will be enriched in

understanding their own culture

….e. At the end of this course, students will be equipped for

possible future teaching or other work requiring cultural

sensitivity and understanding.

The topics of the lesson in the CCU syllabus also included stereotypes, discrimination, prejudice, and the importance of cultural competence which highlighted its goal to develop students' intercultural understanding. However, the understanding was limited to culture as national attributes and facts and culture were separated from language teaching.

4.3.5.2 Teachers' beliefs

Some teachers (such as PD3, Tania, Jerry, Hanna and Luisa) believed that they could use the teaching of culture to cultivate intercultural understanding involving how to avoid stereotypes, discrimination, and prejudice and how to build criticality. For example, Luisa believed that her ACI course emphasised, "knowledge, awareness, and criticality" (1INTACI). She explained that the awareness and criticality were for students to be able to see things from many perspectives and avoid stereotyping and generalizing. This can be seen in the following statement:

> if [my students] have a wrong perspective for example an
>
> incorrect idea about Indonesian or American culture …let we try
>
> to learn together in this class who knows there are perspectives in
>
> which we saw Indonesia from some angles certain angles and saw
>
> America from the Hollywood perspective only let we try to have a
>
> complete picture about our own culture and American culture …
>
> Hollywood does not mean America that is wrong. (1INTACI)

Another example was Jerry's belief that cultural competence was important for students and that it could help students to communicate well with people from other countries. Like Luisa, he had a tendency to link the differences based on nationality. He states that:

> *mahasiswa kami itu belajar Bahasa Jepang tapi ketika dia lulus dia*
>
> *belum tentu bersosialisasi atau bekerja atau belajar atau apapun*
>
> *itu di lingkungan orang Jepang …non-Jepang atau non-Indonesia…*
>
> *perlu ada bekal pengetahuan mengenai budaya lain… ada*
>
> *perbedaan-perbedaan yang perlu dipahami ada perbedaan-*
>
> *perbedaan yang perlu diakomodir supaya tidak terjadi friksi*
>
> *makanya saya pikir mata kuliah ini sangat baik sangat menunjang*

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untuk mahasiswa kami untuk bersosialisasi ke depan supaya tidak

memunculkan friksi atau tidak memunculkan kesalahpahaman ke

depannya (Our students learn Japanese but when they graduate

they might not socialise or work or study or [do] other things in a

Japanese environment but…with non-Japanese or non-

Indonesian… [our students] need to have knowledge about other

cultures… this course is really …accommodating our students to

socialise in the future so there will be no difficulties or no

misunderstanding in the future.) (1INTCCUJ)

Jerry exhibits an awareness that there is a need to accommodate differences and develop understanding of other cultures; however, the differences were limited to national boundaries.

4.3.5.3 Teachers' practices

Despite certain teachers' beliefs about the potential of culture courses for developing intercultural understanding, their teaching practices were dominated by the explanation of the terms including multiculturalism, urban culture, rural culture, stereotypes, discrimination, prejudice, and cultural intelligence. In other courses, the teachers' practices were dominated by transferring cultural knowledge and feeding students with different definitions instead of prompting them to construct knowledge and develop their skills, attitude, and awareness as discussed in section 4.3.2.3.

Luisa was the only teacher who asked her students to reflect on what they learned. Specifically, the students had to reflect on the findings of their cultural knowledge comparisons and share their reflections with their classmates at the end of their group presentation. The following is a reflection of one of the groups after comparing information about religious diversity in the USA from their textbook and from an article that they chose:

Our opinion: actually both countries have rules about freedom to

choose your own beliefs. But as the fact said the majority will

always have a bigger power than the minority. Our reflection: we

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should appreciate and respect others belief to make peace in this

world (3TMSES)

As seen above, the students had an opportunity to reflect on their learning, and not only did they reflect on the need to respect other people's beliefs but also on the power of the majority in regard to religious freedom. Thus, Luisa's teaching practice had a potential for cultivating intercultural understanding for her students. In addition, she talked more about cultural diversity in her classroom than other teachers and offered what students could do about the diversity. For example, in the 3rd week Luisa also gave information to her students about some programmes in Indonesia which try to assist people in developing understanding about religious diversity. In her lecture, she also said:

how to develop tolerance instead of conflict? I found this website

this programme…the purpose is to help young Indonesian people

develop tolerance [by living with] another family who has a

different religion from her or him ok do you know their

comments? One Christian student stayed with a Muslim family

they were given a chance to have interaction with people from

different religions another Muslim student lived with a Catholic

family so I think this is one of the solutions some people really

care about this and they want to try to promote tolerance so you

can check this website Sabang Merauke…we are Indonesian and

we can learn from other…I think this is one of the ways to develop

tolerance (3OBSES)

As seen above, despite her lecture approach when informing them of the programmes, she provided her students with feasible ways to develop religious understanding and encouraged them to promote tolerance by learning other people who live in different parts of Indonesia.

4.3.5.4 Students' beliefs

Thirty-one out of forty-eight students believed they could improve their intercultural understanding through their culture courses. When stating that belief, they highlighted the importance of the verbal

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communication component of the courses. In other words, communicating in English was believed to have a value for social interaction with an emphasis on the speaking dimension. Some examples of the students' beliefs are as follows:

> *yah biar kita jadi ngerti budaya negara lain gitu ms trus jadikan kalo ngomong gitu kita gak akan salah ngerti mereka tapi jadi saling respect gitu* (so that we will understand culture of another country ms so when [we] have a conversation with them and we will not misunderstand them but respecting each other) (ICFC2S3)

> *penting kan itu buat masa depan juga kalo tar harus komunikasi biar saling ngerti budaya ga jadi misunderstanding budaya negara lain yang beda ama kita* ([it is] important for future and to communicate [with other people] so that [we] can understand culture and will not misunderstand another country's culture which is different from ours) (CCUFC2S1)

In addition, some of these 31 students had relatives and/or friends abroad. A typical belief is as follows:

> *kalo bisa inggriskan tar jadi bisa ngobrol ama bule miss trus punya temen baru dan tahu budaya baru juga dan meningkatkan intercultural understanding saya…saya punya saudara miss di luar. ..kadang-kadang kita ngobrol lewat skype gitu* (I can talk to a foreigner if I can speak English then I have a new friend [and] know a new culture too and improve my intercultural understanding…I also have a relative abroad…sometimes we chat using Skype) (ACIFC2S3)

In summary, this section has discussed the findings which show that, despite the construction of culture courses for attracting new students, the construction of culture for intercultural understanding was also present. However, the fact that culture was mainly constructed as a set of national attributes and facts might hinder goals to help students avoid stereotypes, generalisations, and prejudice.

4.4 Discussion

The thematic data analysis across all data sets from document analysis, classroom observations, interviews, stimulated recall-interviews, and focus group interview, revealed what the language management (LM) of S1E and D3E consisted of. It showed what teachers believed and did and what the students believed in regard to the construction of culture and language. Specifically, the LM and the teachers' beliefs and practices gave insights into language policy issues. They indicated what the teachers taught, how they taught, and why they taught in a certain way (Ricento & Hornberger 1996).

The findings revealed a separation of teaching of culture and language in the design and implementation of the curriculum and ingrained essentialist beliefs about culture and language. However, within the essentialist beliefs, teachers used culture courses to attract and increase student enrolments as well as generally aspiring to cultivate (inter)cultural understanding. Specifically, both document analysis and classroom observations showed that teachers chose to teach culture and language in different courses and focused on cultural information about the USA, the United Kingdom, Indonesia, Australia, Korea, and Japan by transferring the information using a lecture style and posing many display questions. The main findings from the stimulated recall interviews and interviews with teachers showed that the teachers' beliefs were mostly in line with their practices. The teachers chose the material and teaching approach which they believed could make students learn cultural information and provided them with adequate information to communicate effectively with people from other countries and to analyse literary work. The main findings from the same sources also showed that teachers focused on the structures of Standard British and American English. The findings from the stimulated-recall interviews and interviews showed that the lack of emphasis on the language-culture relationship was due to teachers' beliefs that culture and language are linked but they could be taught separately. The findings also indicated that the teachers in this context took a role as local policy makers by deciding what, how, and why they constructed culture and language in such ways. In addition, the students' interviews showed that they also focused on learning vocabulary,

grammar, and pronunciation and cultural knowledge. Although they felt that learning cultural knowledge was important for intercultural communication, they disliked the lecture style that their teachers used in their courses and wished to learn cultural knowledge actively. Thus, the students also brought with them their beliefs about what, why, and how they wanted to learn culture and language into the classroom.

In the following sections, I will discuss these findings in their relation to challenges and opportunities to cultivate interculturality based on the literature.

4.4.1 Challenges for ILTL

There are six challenges for ILTL in this context. First, the lack of emphasis on the culture-language relationship in the curricula, teachers' practices and some students' beliefs is likely to hinder the cultivation of interculturality. In this context the separation made culture the fifth skill (Kramsch, 1993). When language discussions appeared in culture courses, they only took place as a "seize-the-opportunity" way rather than being purposeful. Thus, comparisons about language only appeared a few times and were mainly about vocabulary. The treatment of culture as simply an add-on in language skill courses, especially in the first semester courses in this study, is very much in line with previous studies of Maxim (2000), Wilbur (2007), and Drewelow (2012). The separations such as "language versus content…, cultural fact versus cultural inquiry…" in the curricula and language practice led students to believe that language and culture can be separated (Magnan, 2008, p. 12). Although language education inevitably privileges language as the entry point to cultures, it has to ensure that language is integrated with culture in conceptualizing language learning if its aim is to provide intercultural language teaching and learning (Liddicoat & Scarino, 2013). In this context, the language learning has not yet become an entry for developing interculturality.

Second, the emphasis on the construction of culture as national attributes and facts is likely to impede the cultivation of interculturality. This is due to the fact that in this context learning about culture was seen as being identical to having knowledge about the country, which is required for understanding language and society (Liddicoat & Scarino, 2013). Learning cultural knowledge is undoubtedly

necessary as a starting point (Byram & Feng, 2004) but not as the only goal. A number of scholars have warned that focusing only on culture as national attributes and facts can result in the risk of essentializing, reinforcing cultural stereotypes while also diminishing richness and variety within them (Byram, 1997; Liddicoat & Scarino, 2013; Risager, 2007). Thus, Delia's memorisation strategy in her culture course which involves a weekly quiz and mid- and final tests on cultural knowledge will not lead students to gain interculturality. According to Corbett (2003), this depicts "shallow learning" and stresses facts and generalisations which can easily encourage stereotyping. He adds that although sometimes shallow learning needs to be tested, it should not be the final goal of a course on culture (Corbett, 2003). In addition, teaching culture as national attributes reinforces unproductive, essentialist beliefs about culture learnt by the students in high school. Chavez (2002) argues that the concept of culture that the students bring with them can be both a boon and a bane; a boon because students' cultural experiences in high school certainly motivate them to continue their language studies; a bane because it challenges university curricula to develop these initial conceptions of culture into a more intellectual, mature understanding. Thus, the emphasis on culture as facts should be avoided and replaced by engaging students in exploratory and reflective culture learning (Liddicoat & Scarino, 2013; Newton et al., 2010).

Third, the role of teachers as a book prescriber and their action of transferring knowledge by mainly using a lecture style (with some realia such as pictures, audio or video clip) and prompting comparisons about cultural knowledge might lead students to be passive recipients of knowledge which is inadequate for gaining interculturality. According to Stier (2003), using lectures as the only teaching approach in some respects may be insensitive to the complexity, challenges, richness and potential of multicultural study groups. The teachers' method of using a lecture is similar to the teachers in Klein's (2004) study. The finding also supports Cai's (2009 as cited in Qian, 2011) argument that teachers' conception of culture is closely related to their teaching methods. When they think of culture as facts, the teaching will tend to be a teacher-centred one. Also, teachers' use of comparison as a strategy is similar to what Chavez (2002) and Tian (2013) have found in their participants' practices. Nevertheless, the teachers in Tian's (2013) study used

comparison as a strategy to also compare the students' use of both English and Chinese languages and the social implications of the language choices.

Fourth, the emphasis on the teaching of language as structure in teachers' beliefs and practices and students' beliefs limits language learning and teaching as a platform to gain interculturality. Constructing language as a value-free code can deprive students of key dimensions of meaning and fail to equip them with necessary resources to recognize and respond appropriately to the cultural subtext of language in use (Pulverness, 2003). As Liddicoat and Scarino (2013) argue, to help students be intercultural, language should not only be taught as codes of a structural system but also as a communication system and as a social practice. The finding supports previous studies where students tended to focus their learning on grammatical points and vocabulary (Fernández, 2008; Mantle-bromley, 1995; Siebert, 2003). In addition, students' belief about the importance of English for employment is in line with Lauder's (2008) statement that English is a requirement for employment in Indonesia and supports Graddol's statement (2000) that English qualifications might be required for employment or be perceived as valuable to access jobs although no English competence is needed to do the job. Previous studies among Indonesian students show that generally Indonesian university students are motivated to learn English especially for employment (Bradford, 2007; Gould 1977; Setiawan 1997; Widyaningrum, 2003 as cited in Bradford, 2007). The finding is in line with the study of Ho (2011) whose his Vietnamese students were focused on the career options that learning English opened up for them.

Fifth, for some educational institutions, providing education is not the only goal. They also need to gain profit to run their institutions. The use of culture courses to attract future students' interest and teaching and learning language for employment was also present. In this context we are reminded that knowledge has become a commodity "to be sold by those who possess it, and purchased by those who seek to obtain it either as learners or as employers or contractors of 'learned' personnel" (Bagnall, 2004, p. 60). At the same time, the association of English with employment means that "the language begins to acquire value more as a straightforward commodity, and less as a means for developing the kind of social cohesion which goes along with the distribution of other, quite different kinds of

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resources" (Heller, 2002, p. 60) . This might result in little encouragement for ethical education and become an important educational challenge to educational policy makers and teachers in post-compulsory education (Bagnall, 2004).

Sixth, similarities among the teachers' beliefs and practices and students' beliefs might offer a big challenge for introducing ILTL into this context. The similarities in teachers' beliefs and practices may be shaped by their own education (Gatbonton, 1999). This is demonstrated by the dichotomies found in the discipline of foreign language teaching itself (Maxim, 2000), and teaching context (Burn, 1996). Almost all teachers did their undergraduate study at PUI and then taught at PUI before and after doing their master's degree. They took Indonesian culture courses during their undergraduate study and likewise felt it was important for their students. In regard to context, the 1928 Youth Pledge that proclaimed "one motherland, one nation, and one language" was a manifestation of a modernist view which was most likely ingrained in the Indonesian psyche. As mentioned earlier in section 3.3.3 *Taman Mini Indonesia Indah* (the Beautiful Indonesia in Miniature Park) was built to reduce diversity in Indonesia into a distinctive homogeneous provincial identity and the creation of the "regional cultures" at the expense of the diverse ethnic cultures enclosed within their boundaries. The teachers' decision to bring IC students to see and develop their cultural knowledge of Indonesia's cultural diversity by visiting the park showed the success of Suharto (1979) in opening the park and instilling the idea that "by visiting this park we will know ourselves better, we will know our nation better and we will love our motherland more" (as cited in Hitchcock, 2005, p. 4). This finding supports Kramsch's (2015) claim that postmodernist views of culture and language have not replaced modernist views and that although modernist views of culture might not correspond to the current global reality, they still survive in the memories of teachers, textbooks, movies and novels and are reproduced in marketing stereotypes and brand logos.

4.4.2 Opportunities for ILTL

Despite the challenges above, there are still opportunities for ILTL in Indonesia's ELT in this context. First, intercultural understanding had become an

explicit goal of the CCU course although it was limited to cultural understanding and sensitivity. This finding is not uncommon as Byram (1988 as cited in Liddicoat & Kohler, 2012) observed that "where cultural understanding has been included in [language] programmes, it has typically been separated from the learning of language" (p. 73). Some teachers in this context are inspired to cultivate intercultural understanding by prompting students to understand their own culture and avoid stereotypes, prejudice, and discrimination. Since teachers' own interculturality is an important indicator of their intercultural teaching (Byram, 1997; Garrido & Álvarez, 2006; Kohler, 2015; Lange & Paige, 2003), attempts to integrate ILTL into higher education courses should involve teachers who are willing to reflect on their own interculturality and invest themselves in planning, facilitating, and participating in ILTL. The implementation might yield more insights about the fertility of the ground for cultivating interculturality in the context.

Second, most of the students believed that they can improve intercultural understanding through learning culture which is useful for communicating interculturally and some students were interested in learning culture in language courses. This places a need to cultivate interculturality by providing intercultural affordance in language learning. The affordances might involve prompting students to be active in constructing their own understanding about culture and language and to be reflective students. The intercultural opportunities might include: "[I]nteractions between teachers and students.., between students [and students], between students and others (including the voices of others as they are encountered through texts, video, digital technologies, etc.)" (Scarino & Liddicoat, 2009, p. 39).

To conclude, the findings of the study indicate fertility of the ground for ILTL, which provides the rationale for the third phase of the study. In the next chapter I will explain more why I chose to conduct the third phase study and chose autoethnography as my method for Phase 3 in detail.

4.5 Summary

This chapter presented the methodology and the findings for Phase 2 of this study, which aimed to investigate how culture and language were constructed in

the LP of two English programmes at PUI. The first section of the chapter presented the methods for data collection and analysis employed in Phase 2, including document analysis, interviews and classroom observations. The second section presented the findings under five thematic headings: 1. Culture-language relationship; 2. Culture as national attributes and facts; 3. Language as structure system; 4. Culture courses for instrumental goals; and 5. Culture courses for intercultural understanding. The findings showed that the teaching of language and culture were separated in the programme. Most of the teachers saw culture as national attributes and facts, and their practices reflected this. In the language skills classes, cultural content was largely absent. The teaching of language was also focused on language as structure. In addition, like to their teacher, the students also believed in culture as national attributes but most of them believed that they had to be actively involved in their learning instead of only memorising cultural knowledge. Despite teachers' and students' essentialist beliefs, some teaching staff also aspired to cultivate intercultural understanding and to help students understand their own culture and other cultures, and avoid stereotypes, discrimination, and prejudice. Some students also wished to learn about culture and to be able to use English to communicate interculturally. Despite the challenges, the fertility of the ground showed opportunities for implementing and understanding ILTL which motivated the third phase of the study.

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Chapter 5: Methodology for Phase 3: Autoethnography

5.1 Introduction

In this chapter I present the methodology of the third phase of my study. First, I survey the literature on autoethnography. I then present my rationale for choosing autoethnography as a method and explicate my research design and analysis process of conducting my autoethnography.

5.2 Autoethnography

Autoethnography is a qualitative research method (Chang, 2007; Denzin, 2006; Ellis, 2004; Ellis & Bochner, 2000) rooted in ethnography. Historically the term 'autoethnography' was employed by the following authors with different emphases:

1. In 1975 Karl Heider employed it to describe a study in which cultural members give accounts of their culture and argued for the value of cultural members telling their stories.

2. In 1977 Walter Goldschmidt argued that "all ethnography" is "self-ethnography" in that traces of the researcher are present in all ethnographic work which reveal personal investments, interpretations, and analyses.

3. In 1979 David Hayano used "auto-ethnography" to describe anthropologists who "conduct and write ethnographies of their 'own people' " and who choose a "field location" tied to one of their identities or group memberships.

(Adams, Jones, & Ellis, 2015, p. 16)

The works of the early "autoethnographers" above foreshadow insider-outsider distinctions in ethnography but personal experience is still implied rather than explicitly embraced (Adams et al., 2015, p. 16). In other words, the early work implicitly shows the merit of using autoethnography as a way to "come to

understand yourself in deeper ways and with understanding yourself comes understanding others" (Ellis & Bochner, 2000, p. 738).

Currently, autoethnography is used to connect self with others, self with the social, and self with the context (Reed-Danahay, 1997; Wolcott, 2004). As a research method, it connects "the autobiographical and personal to the cultural, social, and political," (Ellis, 2004, p. xix). According to Canagarajah (2012), autoethnography can be defined well by understanding the three terms that constitute it: auto, ethno, and graphy. He explains that:

(1) *auto* refers to a form of research which is conducted and represented from the point of view of the self, whether studying one's own experiences or those of one's community

(2) *ethno* entails research and writing which aims at bringing out how culture shapes and is shaped by the personal. It emphasizes, "the situatedness of one's experiences, rather than suppressing them" and that one's experiences and development are perceived as socially constructed (Canagarajah, 2012, p. 260).

(3) *graphy* means that, "writing is not only the means of disseminating one's knowledge and experiences; there is an emphasis on the creative resources of writing, especially narrative, for generating, recording, and analysing data" (Canagarajah, 2012, p. 260).

Thus, the focus on self in autoethnography does not necessarily mean "self in a vacuum" (Ngunjiri, Hernandez, & Chang, 2010, p. 3). The stories about self also often include a variety of others including "others of similarity" (those with similar values and experiences to self), "others of difference" (those with different values and experiences from self), and "others of opposition" (those with values and experiences seemingly irreconcilable to self) (Chang, 2008, p. 28). In other words, the stories about self contain multiple layers of information and understandings contributing to understanding of self and self-in-relation to context. In Chang's (2011) words, the relation allows autoethnographers to investigate "how context has shaped the self, and, therefore, how the self reflects the context and how the self reacts to the context and transforms it" (p. 17). In addition, when the stories of self contain the process of "putting theory into action", they can pose "a challenge

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to entrenched beliefs, practices, and ways of understanding experience" (Adams, Jones, & Ellis, 2015, p. 90).

Autoethnography is subjective in nature. It values subjective analysis and assessment of the self as a rich repository of experiences and perspectives that are not easily available to traditional approaches (Canagarajah, 2012b; Kumaravadivelu, 2012). Not only does it allow subjectivity, emotionality, and the researcher's influence on research, but also opens up these matters or acknowledges their existence (Ellis, Adams, & Bochner, 2011). Together with subjectivity, vulnerability was embraced with a purpose; thus, autoethnographers purposefully open themselves up to "criticism about how [we've] lived" and, as a result, to being "wounded or attacked" (Adams, Jones, & Ellis, 2015, p. 40). Ruth Behar (1996) suggests that, "[t]he exposure of the self who is also a spectator has to take us somewhere we couldn't otherwise get to. It has to be essential to the argument, not a decorative flourish, not exposure for its own sake" (p. 14).

Anderson (2006) identifies two types of autoethnography: analytic autoethnography and evocative or emotional autoethnography. The former, advocated by Anderson (2006), represents a more traditional scientific approach and the latter refers to a more free-form style (Ellis et al., 2011). Unlike evocative autoethnography which leaves the narrative to resonate with the reader, analytic autoethnography accesses social science theories to offer alternative perspectives to understand recounted events as data (Struthers, 2014). In other words, it focuses on connecting self-experience to existing research and theory and moves beyond the representation and description that characterizes evocative autoethnography to critical analysis (Cook, 2014). For this reason, my study used analytic autoethnography.

Table 5.1 shows features of autoethnography compared to other methods.

Table 5.1 Autoethnography compared to other methods

(cf. Bullough & Pinnegar, 2001; C. Ellis et al., 2011; McIlveen, 2008; Trahar, 2009)

Other Methods	Autoethnography
1. Autobiography	Autoethnography draws upon autobiography but unlike autobiography it embeds personal stories in theory and practice
2. Self-study	Autoethnography is similar to self-study as it involves learning about oneself and one's lived experience; however, analytical autoethnography requires data from other sources to create meaning.
3. Narrative inquiry	Both narrative inquiry and auethoethnography look at personal stories; however, while autoethnographers write their own stories, narrative inquiry researchers write about other people's story.
4. Action research	Similar to action research, autoethnography includes a participant researcher and looks at technical practice; nevertheless, it does not focus on making a change but rather to understand things as an exploratory study.

In addition, similar to narrative and self-study, autoethnography is written in the first person, and can incorporate a multi-genre approach including short stories, poetry, novels, photographs, journals, and fragmented and layered writing (Ellis & Bochner, 2000). In their study Hamilton and Pinnegar (2009) differentiate autoethnography from self-study, action research, life story and phenomenology:

> narrative (a look at a story of self), autoethnography (a look at self within a larger context), self-study (a look at self in action, usually within educational contexts), life history (a look at an individual over time), phenomenology (a look at lived experience), and action research (a look at technical practice). (p. 70)

Autoethography to some extent, then, includes self-study, action research, narrative inquiry, life story, and phenomenology. In addition to that, autoethnography can be used with other well-known qualitative research methods (Wall, 2006). For an example Trahar (2009) combined autoethnography with narrative inquiry.

Autoethnography can be criticized for being unstructured, uncontrolled and, because it is centred on the self, necessarily subjective and anecdotal (Clark & Gruba, 2010) and allowing for many "forms and creative representations" (Boylorn & Orbe, 2014, p. 15). However, Allen (2006, as cited in Ellis et al., 2010) posits an autoethnographer, like all researchers, has to "look at experience analytically" and "have a set of theoretical and methodological tools and a research literature to use" (para. 8). To collect data, autoethnographers can use participation, self-observation, interview, and document review. They verify data by triangulating sources and contents and analyzing and interpreting data to understand the cultural meanings of events, behaviours, and thoughts; and write autoethnography (Chang, 2008). They can also use epiphanies (Ellis et al., 2011), memories and archives as tools (Chang, 2008; Chang, Ngunjiri, & Hernandez, 2013). They are expected to treat their autobiographical data with "critical, analytical, and interpretive eyes to detect cultural undertones of what is recalled, observed, and told of them" (Chang, 2008, p. 209). This analysis is to ensure that at the end of a thorough self-examination within its cultural context, they can gain a cultural understanding of self and others (Chang, 2008).

Autoethnography in ELT

Reflexive research practices have grown in social sciences (Clandinin & Connelly, 2000) and in SLA and applied linguistics (e.g. Atkinson, 2011; Clark & Dervin, 2014; Dervin & Risager, 2014). Broadly, bringing reflexivity into research refers to the explicit acknowledgement that the personnel and process of doing research affect the products of research (Davies, 2007). Recently, Clark and Dervin (2014) highlight the need of "a reflexive turn in applied linguistics, language, and intercultural education, and intercultural communication" (p. 1) and define reflexivity is "an ongoing, multifaceted, and dialogical process that is continually

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evolving" (p. 1). Autoethnography has been considered as a method which facilitates reflexivity (McIlveen, 2008).

In the ELT field, Kumaravadivelu (2012) and Canagarajah (2012) are two scholars who recommend the use of autoethnography as a tool for individual professional development. The former believes that autoethnography can become "an investigative tool, and draw a self-portrait connecting the personal, the professional, the pedagogical, and the political" (Kumaravadivelu, 2012, p. 72). Canagarajah (2012) highlights that:

> Autoethnography is a valuable form of knowledge construction in
> our field, as TESOL professionals in diverse communities can use
> this genre to represent their professional experiences and
> knowledge in a relatively less threatening academic manner. (p.
> 262)

Despite such recommendation, little research in ELT has used autoethnography. Examples include the work of Canagarajah (2012b), Holmes and O'Neill (2010), Lapidus, Kaveh, and Hirano, (2013), Park (2013), Phan (2008), and Simon-Maeda (2011). Autoethnography requires teachers to "[break] the wall' and "lay bare their innermost thoughts and concerns – part of [their] very self and of the construction of [their] own identity as a teacher" (Armstrong, 2008, para. 5). This might be a reason researchers choose not to employ it. Another reason is the difficulty of grasping research traditions that are different from those into which we are socialized professionally and academically (Sparkes, 2002).

To collect data, a teacher autoethnographer can employ many instruments. They can use self-observation, self-analysis and self-reflection or also use personal conversations with peers and students, formal interviews with people associated with their personal and professional life, personally generated materials such as reflective journals, and diary entries (Kumaravadivelu, 2012). They should be done in a systematic and sustained manner so that they are more concerned with interpretable thoughts than with irrefutable facts (Kumaravadivelu, 2012).

Limitations

As with other methods, autoethnography has limitations. According to McIlveen (2008), the most significant limitation of autoethnography relates to its

epistemological status which arises from the researcher's dual roles as both informant and investigator. Bochner (2001) claims that narrative knowing (Bruner, 1986) is in itself not an issue, for it allows us to get insights into the messiness and complexity of human thought and social interactions. However, Wilson and Dunn (2004) and Polkinghorne (2005), argue that self-knowledge and self-report narratives have limitations respectively. McIlveen (2008) argues that both the user and reader of autoethnography should acknowledge that a single autoethnographic narrative analysis has no capacity for generalisability but they should also accept that it has the potential to be a stimulus for profound understanding of a single case and to open the reader to new intellectual views through a uniquely personal meaning and empathy. In addition to that, McCaskill (2008) claims that "there is a direct and inextricable link between the personal and the cultural" since "no individual voice speaks apart from a societal framework of co-constructed meaning" (p. 100). In other words, autoethnography, despite its limitations, has the capacity to give insight into key cultural aspects through its focus on in depth research of a single case.

To sum up, autoethnography provided me with an opportunity to use stories about myself to gain a better understanding of self, self-in-relation to others and my context. I will next elaborate on why it has given me insight into my journey of understanding interculturality and becoming an intercultural learner and teacher.

5.3 The beginning of my autoethnography

It was 2 June 2013. I was only 43 days away from returning to Indonesia to conduct my first data collection in a Private University of Indonesia (PUI). I felt excited as well as worried about this trip. I had just had my proposal accepted in February 2013 and five months later, I had to be ready to explore what I had planned. I was also thinking ahead about the feasibility of a third phase of data collection in 2014 in the form of an extended piece of inquiry-based teaching.

The plan of adding the third phase into my study emerged as my supervisors and I extensively discussed my first data collection. Our meetings led us to consider enriching this research project from a descriptive study to include an exploratory study. With this in mind, I read previous studies including Ho's (2011) which

included an intercultural intervention. His intervention came in the form of an experimental design. Cousin (2009) suggests of experimental studies that:

> the researcher does not expect to be changed by the experimentation and the aim of his or her testing is to produce a finding (the product) and then move on to the next research project, a little wiser about what works in his or her field, but not substantially changed as individuals. (p. 155)

Ho (2011) mentions that one of the limitations of his study was that the teacher who implemented the intercultural intervention he prepared had been only superficially trained for intercultural language teaching by being introduced to some key theories. Also, the study only focused on the students' intercultural development and not on the teacher's experience of teaching interculturally. I believe that becoming an intercultural teacher is "dynamic and must be understood in a given social and cultural context" (Stier, 2002 as cited in Lundgren, 2009, p. 137). Since it takes place in the interaction between individuals and in individual self-reflection, the process of becoming an intercultural person is unique (Lundgren, 2009). I also agree in "a sociocultural understanding of learning as negotiated, situated and mediated" (Dysthe, 2002, p. 341). In this view, knowledge is not transferred and ICC is learnt not taught (Lundgren, 2009) with a deliberate process of teaching (Liddicoat, 2011a; Liddicoat & Kohler, 2012; Liddicoat et al., 2003; Liddicoat & Scarino, 2013). This means that becoming an intercultural teacher can only be learnt and it needs a thoughtful teaching process. In addition to that, Nguyen (2013) argues that to be an intercultural teacher one needs professional development. In the past, we might have had expectations that institutions or government agencies were responsible for providing training for teacher professional development (TPD). However, Richards and Farell (2005) argue that "[t]eachers can plan many aspects of their own professional development" (p. 15). In other words, TPD can be carried out by individual teachers who take the initiative. In addition, Peiser and Jones (2014) suggest researchers include studies of the self to complement the study of intercultural theoretical research, objectives and pedagogy. My focus therefore turned to teachers, including myself.

In my search for an inquiry method that could assist me to understand more about teaching English interculturally in my teaching context and that would allow me to position myself as a reflective learner throughout the process, I came across autoethnography. The method provided me a way to learn through an iterative process of experience and reflection. I have found only three studies that have employed autoethnography to research ICC. Holmes and O'Neill (2010) investigated how people can know if they are interculturally competent using autoethnography. Their participants were 64 university students taking an advanced intercultural communication course in a management school in New Zealand. They found that understanding one's own intercultural competence necessitates a process of ongoing critical reflection and self-reflection which can be facilitated by autoethnography. Recently Stacy, Sudbeck, and Sierk (2014) used a collaborative autoethnography of a short-term study abroad trip in South Africa to investigate the influence on their intercultural competence. They found that despite the shortness of the trip, the experience of studying themselves provided them a useful comparative space for personal and professional self-reflection and for the development of intercultural competence. Nakahara (2010) employed an autoethnography to explore his process of becoming an intercultural Japanese teacher in Australia through examining his cultural and life experiences and history, his students, and other Japanese and Australian teachers in Australia. He found that "intercultural learning does not happen overnight" and "becoming intercultural is not only cyclic but also like climbing up a large spiral staircase" (Nakahara, 2010, p. 140). These studies show that teachers can use autoethnography to understand intercultural competence and pedagogy and to develop their interculturality. Thus, an autoethnographic study offered a way to understand the potential of my context and would also help me understand the opportunities and challenges of taking an intercultural stance in my teaching. It also offered me the opportunity for engaging in individual professional development. Since writing an autoethnography would allow me to systematically engage in reflective practice which, according to Farrell (2006), can enable teachers to look for any inconsistencies between beliefs and practices.

Furthermore, if there were such inconsistencies, I would be able to explore the reasons for them.

On 28 April 2014, the plan for conducting an autoethnographic study was confirmed after I got permission to conduct it in one of the previous programmes where I had collected my first data. In applying for that permission, I informed the head of the D3E about my study and its contribution to the programme.

My autoethnographic study began in Wellington when I started to take notes in preparation for my upcoming intercultural teaching back in Indonesia. Unlike traditional classroom-based research which aims at measuring performance (Burton & Bartlett, 2005), this autoethnographic study attempted to understand "the complexities of intercultural teaching and learning" (Georgiou, 2010, p. 256). I agree with Shulman (1986) that:

> … teaching is inherently complex and educational researchers try
> to make sense of teachers' experience(s) and practice(s), but to do
> so they 'must necessarily narrow their scope, focus their view, and
> formulate a question far less complex than the form in which the
> world presents itself in practice (as cited in Fraser 2014, p. 79).

Thus, in this autoethnographic study I aimed to examine the potential for cultivating interculturality in my teaching context. I narrowed my aim to this question:

RQ: What opportunities and challenges arose from teaching
         English interculturally in an Indonesian tertiary classroom?

In the next section, I describe my preparation for teaching on an interculturally-informed speaking course followed by my teaching in Indonesia.

5.4 Method for Phase 3

In this study I followed five principles of analytical autoethnography proposed by Anderson (2006, p. 378) so that I could connect my experience to existing research and theory and allow me to have critical analysis (Cook, 2014). To address the first principle, "complete member research status", I became a teacher in my research context . I aimed at using experiential learning to teach interculturally, to inform theoretical insights while allowing the theory to help in reinterpreting learning from experience (Denzin & Lincoln, 1997; Ellis & Bochner, 2000; Patton,

2001). In other words, this autoethnography focuses on my becoming an intercultural teacher as I taught a speaking course. To address the second principle "analytical reflexivity", I was conscious about my position, about context, and about others. To address the third principle "narrative visibility of the researcher's self", I aimed to capture my feeling and experiences. To address the fourth principle "dialogue with informants beyond the self", I included my students' voices. To address the fifth principle "committed to an analytic research agenda focused on improving theoretical understandings of broader social phenomena", in the following paragraphs I will present decisions that I made about what course I would teach, how I would collect and analyse my data as well as my ethical considerations.

5.4.1 Research context

Speaking for Everyday Survival was a speaking course for first semester students. It was one of the speaking courses that I observed in Phase 2 of this study in 2013. It was a two-credit compulsory course in D3 (a three-year diploma) English programme. It was held every Thursday from 1 p.m. to 2.40 p.m. and was the only speaking course for the 1st semester students at D3E when I collected data for my Phase 3 study. The course began on 19 August 2014 and ended on 16 December 2014.

5.4.2 Participants

I was the primary participant and data source in this study. Specifically, I employed personal experiences and feelings about the topic as a source of data, turned participant-observation inward; I observed and wrote about myself as I participated in the real world (Marvasti, 2004).

I included students' points of view in my study to provide another perspective on my practice. In the first half of the semester I had 13 students. Nine of them were new students. Two of them were students who moved from S1E to D3E. Two of them were students who were repeating the course since they had not passed the course previously. Three students dropped out the course. One of them could not continue due to illness a few weeks before the mid-term examination and the

other two chose not to continue because of their inadequate attendance, which automatically made them fail.

All students spoke Indonesian and a local language. They stated that they displayed varying degrees of proficiency in a local language that they speak. Two students also had studied another foreign language besides English; namely, Korean and Chinese.

5.4.3 Data sources

I included my autobiography in this study. Ellis et al. (2011) state that autoethnography includes autobiography in which the researcher retroactively and selectively writes about past experiences. To gain data about my lived experiences of taking an intercultural stance when teaching English in my context, I taught classes in which I wrote a reflective journal and recorded my own teaching. I collected data from my students including students' reflections, questionnaires, and one-minute papers. The data gained from the students were expected to provide additional perspectives and contextual information about their engagement as I wrote the autoethnographical narratives. Figure 5.1 below illustrates all sources of data which are further explained in the next sections.

Figure 5.1 Data sources
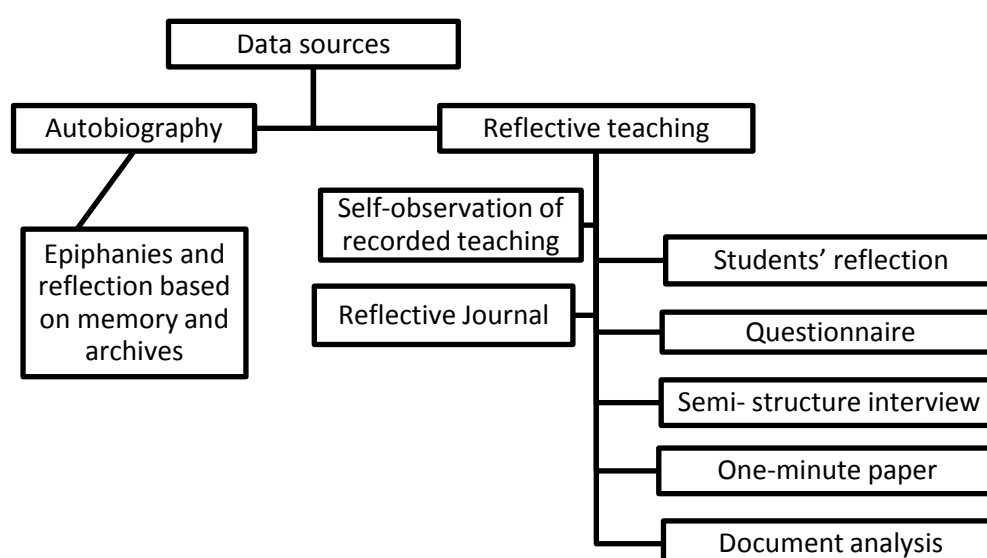
5.4.3.1 Autobiography

When writing my autobiography, I included reflections and epiphanies. I followed Brookfield's suggestion (1995) to include reflection on my graduate study, professional development workshops, and conference attendance. Brookfield (1995) points out that when we see ourselves through the lens of autobiographical reflection, we will be able to see our practice from the other side of the mirror, and be viscerally connected to what our own students are experiencing. In other words, writing and investigating my autobiography can become my first step on the critical path to being aware of "[my] paradigmatic assumptions and instinctive reasoning that frame how [I]work (Brookfield, 1995, p. 30). I also wrote about epiphanies which included moments that I perceived to have significantly impacted the trajectory of my life (Ellis et al., 2011) and "times of existential crises that forced [me] to attend to and analyse lived experience" (Zaner, 2004 as cited by Ellis et al., 2011, para. 6). When writing my reflections and epiphanies, I used my memories and archival materials. According to Chang et al. (2013) reflections are about the past but captured at the present time of the study; epiphanies refer to things about the past and created in the past but are collected for the present use and they can function as physical evidence of the past that oneself and others had created for other purposes. Chang et al. (2013) argue that using our memory is not a random recalling process but a "causal and interpretive" process because "the storyteller begins the analytical process in even the choice of story to tell, how to tell it, and the moments". Kierkegaard (1938 as cited in Hayler, 2011) suggests that people can only live their lives forwards but they can only understand them backwards, meaning that we seek understanding through memory. Thus, I took the advice of Chang et al. (2013) to take full advantage of the subjective nature of memory instead of being inhibited by it. Archival data can complement personal memory data. It includes a variety of public and private materials such as (1) official documents (e.g., birth certificates, diploma, official letters, etc.), publications (e.g., newspaper articles, biography, website information, etc.), video, sound, or graphic materials as well as physical artifacts that others have created; and (2) writings,

journals, artifacts, and personal items which illuminate specifics of your past, and others on your immediate and broad sociocultural contexts (Chang et al., 2013).

In my study I used archival materials such as follows:

1. My course plans during my undergraduate and master studies

2. My publications

3. Letters from my pen pals

4. An interview recording that I had with my PhD friend in which I was his pilot study participant on 3rd July 2013

5. Personal statements that I wrote to get a scholarship and to get into universities

6. My teaching training certificates

5.4.3.2 Reflective teaching

Reflective teaching involves "teachers subjecting their beliefs and practices of teaching to a critical analysis" (Farrell, 1999, para. 1). The critical self-examination also includes reflection as a basis for decision making, planning, and action (Richards & Lockhart, 2007). Thus, when conducting my reflective teaching, I observed and reflected on my teaching, writing a reflective journal, and gathering data from my students as additional data for my reflection.

Self-observation

I recorded my lessons and used the recordings to observe my own teaching. In total, I had 16 videos and voice recordings of fourteen lessons of 100 minutes each and two examination tests of approximately 3 hours. By reviewing my recorded teaching, I had opportunities to observe myself as if from "outside" (Chang et al., 2013) and get feedback on my own professional growth (Bailey, Curtis, & Nunan, 2001).

Reflective Journal

While I was in Indonesia, I wrote a daily journal except for weekends. As Bartlett (1990) states, we can record our teaching by audio or visual means but the best way to record it should include some form of writing because in writing not only do we begin to observe but also take the first step in reflecting on our practice.

Thus, the journaling enabled me to complement my self-observation. It also provided me a space to write my ideas, fears, mistakes, confusion, and reactions to the experience as well as thoughts about the research methodology itself (Merriam, 2009).

I employed the cyclical nature of experience, reflection, conceptualisation, and action research (re-plan, teach, observe/analyse, reflect) for each lesson as illustrated in Figure 5.2. A cyclical process of each lesson would help me construct a personal theory of effective teaching in my own classroom (Koshy, 2005; Pine, 2009) and understand challenges and opportunities of teaching English interculturally.

Figure 5.2 A cyclical process
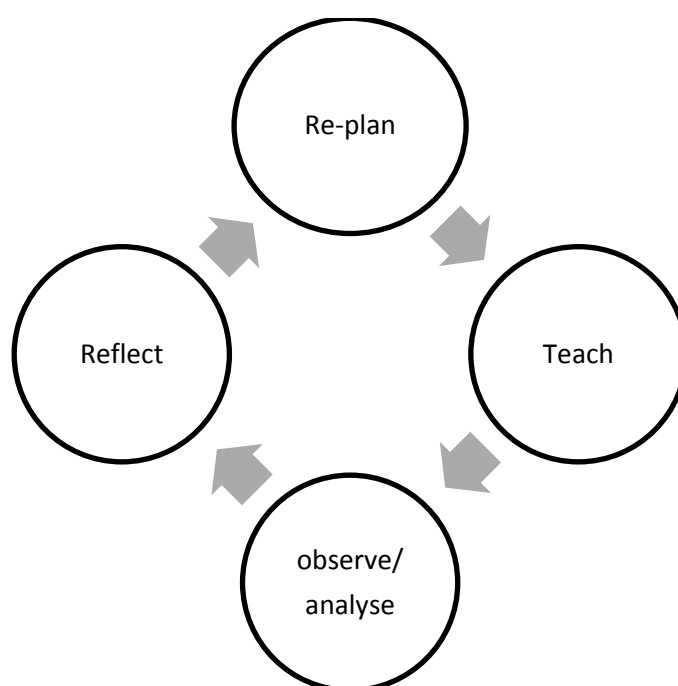
Table 5.2 below contains some questions related to each stage that I made to guide myself when conducting self-observation and writing my journal. The questions were informed by what I read about action research (Burns, 2010; Skytt & Couture, 2000).

Table 5.2 Questions to guide my journey

Stages	Questions to guide my exploration
Re-plan	- What revisions to my teaching were necessary?
Teach	- What was happening in the classroom? - What was I noticing while implementing my lesson? - How was I responding to the way students were engaging in this lesson? - What changes did I make to my initial plan? Why?
Observe/analyse	- What did the evidence collected say about students' intercultural learning engagement? - What did the evidence collected say about my teaching practice?
Reflect	- How did my teaching practices exemplify or not exemplify interculturally informed language teaching? - What would I do differently next time/in the next lesson? - How did my beliefs about language and culture and other factors inform my choices in my interculturally informed practices?

Students' reflection

Learning takes place through a complex interplay of experiences, relationships and ideas being worked and reworked through the process of reflection and is not a result of teaching only (Phelps, 2005). Journaling supports such learning processes. Writing a journal also provides students with an opportunity to record interactions with others and the meanings that they personally construct from these interactions (Phelps, 2005).

Thus, I planned for my students to write a reflection after the mid-examination and after the final examination. I also planned to have them write a weekly reflection after the 8th lesson. However, since I only got seven journals after

the mid-course examination, I approached two students to write a weekly journal from the 8th lesson until the 14th lesson which they agreed to. Thus, except for these two students, other students were only assigned to write two reflective journals: one after the mid-course examination and one after the last or 14th lesson.

Questionnaire

A questionnaire is one of the most commonly employed data collection procedures in second language research (Abbuhl, 2013). In this study, it was employed to get background information from the student participants about their English learning goals and their previous English learning, and the characteristics of ideal teachers. The questionnaire contained seven open-ended questions (see appendix 6.3 for details).

Semi- structured Interview

I employed semi-structured interviews to get data from my students about themselves and their learning experience in my class. Depending on the students' availability, they were interviewed once, twice or three times. In the first interview, I probed students' answers in the questionnaire. In both the first and later interviews, I investigated students' beliefs concerning their learning and their engagement with my course. I had prepared questions as follows for each student:

1. I would like you to view some scenes from a recording of our lessons and share with me what your thoughts about activities/aspects of the lessons and your engagement were.
2. In your opinion, how different were the activities from those in your other classes?
3. Which learning activities did you really like? What particular insights did you obtain from these activities?
4. Overall how did you feel about the teaching and learning approach used in the lesson?

At times I began the interview by asking students to explain more about what they wrote in their one-minute paper. Sometimes I used the interview to guide students

to reflect on their attitude toward the use of English, and awareness of the relationship between culture and language.

One-minute paper

The one-minute paper (OMP) was developed by Weaver and Cotrell (1985) and popularized by Angelo and Cross (1993). It was originally designed to encourage active listening and improve students' writing (Angelo & Cross, 1993; Stead, 2005). In my study I distributed a question sheet a few minutes before I ended my lesson. It consisted of two general questions that a common OMP has: (1) what were the two most important things you learned in class today? (2) what question is unanswered? Starting from week two I specified the questions by adding the topic of the lesson (e.g., "what are the two most important things you learned about ordering food in English"). I reviewed the responses and provided answers to the students' questions in the next class.

Document analysis

In this study, I used document analysis to complement other data sources in aiming for a holistic interpretation. Documents included my lesson plans, student assignments, emails to my supervisors, and the minutes of our supervision meetings.

5.4.3.3 Summary of data sources

Table 5.3 summarises data sources for the autoethnographic study.

Table 5.3 Summary of data collection

Data	Sum	Note
Teaching material	13 sets	no material given on week 8th
Classroom video and voice recording of my teaching and students' performances	16 sets (about 200 hours)	
Classroom voice students' rehearsals and discussions inside and outside the classroom	16 sets (about 240 hours)	
Students' reflection journals	16 reflections	Seven students wrote their reflections after the mid-course

		examination and nine students collected their reflections before the final examination.
Students' weekly reflections	14 reflections	The 14 reflections were collected from two students who were willing to write a weekly reflection.
Students' homework	14 sets	
OMP	13 sets	I forgot to distribute OMP on 2nd week.
Journal	About 110.000 words	In Wellington I wrote it daily; however, when I was in Indonesia sometimes I did not write any reflections on weekends (Saturday and Sunday) unless I worked on my thesis.
Students' interviews	About 24 hours	

5.4.4 Ethical considerations

Qualitative research including autoethnography is inherently collaborative in nature because it requires us to collaborate with teachers and students in our studies, and with those charged with admitting or denying us entry to classrooms, including ethics boards and school administrators (Geelan, 2007). Autoethnographers also may have to protect the privacy and safety of others by altering identifying characteristics such as circumstance, topics discussed, or characteristics like race, gender, name, place, or appearance like other traditional ethnographers (Ellis et al., 2011). I sought permission from the Dean of Faculty of Letters by sending her an email prior to the study. After getting their permission, I sought ethical approval from the human ethics committee of Victoria University of Wellington. Before my data collection, I sent the information sheet and consent form to the head of D3E. In early August she helped me seek permission from the potential students of the speaking course since I was still in Wellington. I did not seek parents' consent since the students were 18 years old or over. The consent form and information sheet are provided in Appendices 6.1 and 6.2.

In the study, all participants except myself were identified with a pseudonym. This practice was made clear to all participants in the information sheet as well as the consent form.

I conducted my data collection in Indonesia for one semester from 19 August 2014 to the beginning of January 2015. Prior to the data collection in Indonesia, I also collected data in Wellington in the form of my reflections on the lesson planning and minutes of supervision meetings.

5.4.5 Data analysis

My data analysis and interpretation process began with reading through my reflections and looking for repeated images, phrases, and/or experiences (Adams et al., 2015). Then, I coded the data and conducted a thematic analysis as explicated in section 3.2.3. Table 5.4 presents the result of the thematic analysis in Phase 3.

Table 5.4 Nodes (Phase 3)

Parent Node	Child node	Theme
Challenges	- Linguistic goals - Intercultural goals - Preaching - Time allowance for culture learning - The complexity of culture and language	1. Addressing the stakeholder's goals and my intercultural goal
Challenges	- Students' readiness for constructivism - Teacher as a knowledge provider - Rote learning in Indonesia - Students' proficiency tolerance - Grammar focus in secondary school	2. Coping with classroom behaviour
Challenges	- No colleague to talk about ICC - Colleagues' static view of culture and language - Other teachers' static view of culture and language - Meeting like-minded colleagues in Teacher Voices - Positive conference involvement	3. The need of like-minded colleagues
Opportunities	- Cultural diversity in resources - Linguistic variation in resources	4. Intercultural opportunities

	• Teachers' constructive questions	
	• Student centred learning	
Opportunities and challenges	• Limitation in collecting and analysing students' engagement • Individual's self-reflection • Superficial reflection • Proper reflective writing training • Students' level of language proficiency • Students' empathy • Students' self critique	5. Evidence of students' engagement
Opportunities and challenges	• My faith • My students' faith • Absolutism in Indonesia • Believe in God (Pancasila) • Religious pluralism • Relativism in ICC • Universalism in ICC • Moral ambivalence	6. Ethical dilemmas

When coding my data, I also searched for a metaphor for my study. Lakoff and Johnson (2003) recommend teachers to find and use metaphors as a step toward self-understanding and making sense of our lives including our own pasts, present activities, dreams, hopes and goals. In a similar vein, Muncey (2010) suggests the use of journeys as a metaphor for one's autoethnography. I agree with their arguments; thus, I chose this metaphor to help readers and myself make sense of my experience of learning and researching. More specifically my purpose in using the metaphor of a journey was to develop an organizationally coherent aim for my autoethnography. It was also to reflect, "the fact that whilst the outcome is important, the life-changing, mind-changing part is the process of the research and the writing itself" (Mackenzie & Ling, 2009, p. 59).

For the same reason, when presenting my findings, I chose to write in a narrative form. Clandinin and Connelly (2000) argue that narrative is the best means to represent and understand experience because narrative thinking is a key form of experience and a key way of writing and thinking about it. My self-narrative gives me the opportunity to reflect at times when:

I experience problems or concerns when some of my values are

denied in my practice; I imagine ways of improving my practice and

choose a course of action; I act and gather evidence which will

enable me to make a judgment on the effectiveness of my actions; I

evaluate the outcomes of my actions; I modify my concerns, ideas

and action in the light of my evaluation (Whitehead, 1996 as cited in

Anderson, Herr, & Nihlen, 2007, p. 31).

Moreover, narrative plays a crucial role in helping a teacher to understand

the curriculum, teachers' practices, the learning process, the rational

resolution of educational issues, and the matter of practising how to teach

in an informed and sensitive way (McEwan & Egan, 1995). It also provides a

space for teachers to construct "[themselves] through narrative… [and] in

the process we create meanings for us in particular cultural context

(Clandinin, 1997, p. xi).

After rewriting the autoethnography several times, I realised that my

narratives were often transformed through the process of telling and retelling

(Clandinin & Connelly, 2000) as well as reflecting over the 6 months. The

representations of my stories were restoried through the process of reflecting and

conversation with others (such as friends, supervisors, and learning advisors). It

supports what Connelly and Clandinin (1990) posit:

We restory earlier experiences as we reflect on later experiences

so the stories and their meaning shift and change over time. As we

engage in a reflective research process, our stories are often

restoried and changed as we, as teachers and/or researchers,

"give back" to each other ways of seeing our stories. (p. 9)

I learned that my stories will never be complete because each time I enter these

narratives and reflected on my experiences I pull back another layer and uncover

something new (Miller, 1997). In other words, "my stories and analysis" that I

present in the following chapters are "my temporal understandings" (Goodreau,

2011, p. 31) and my understanding are limited by my own beliefs. Therefore, the

next chapter is an analytical self-narrative (Anderson, 2006) in which I present a

personal account of my teaching experiences and engage with my data reflectively.

This analytical self-narrative allows me to produce new understanding and offer local experience which can inform specific problems and specific situations (Denzin & Lincoln 1994) in regards to becoming an intercultural teacher. I agree with Goodson (2003) that, "[l]ife experiences and background are obviously key ingredients of the person that we are – of our sense of self – to the degree that we invest our 'self' in our teaching; experience and background therefore shape our practice" (p. 3). Subsequently, we produce and use forms of knowledge that are often closely related to perceptions that we have of ourselves and the projections of ourselves that we undertake (Goodson, 2003). In addition to that, I followed Curtis and Bailey's (2009) recommendation to revise and reduce the journal entries for the public version, if any, clarifying meaning in the process when presenting data from my journal.

5.4.6 Trustworthiness

As with Phase 2, in Phase 3 I used the four aspects of methodological rigour proposed by Lincoln and Guba (1985 as cited in Merriam, 2009) namely credibility, dependability, confirmability, and transferability (for the definition please refer to section 4.2.6). These traditional criteria are not always easily applied to autoethnography (Holt, 2003); nevertheless, some points can be applied to provide trustworthiness.

First, my lived experiences are my own which, according to Klinker and Todd (2007), "…have credibility from that personal standpoint" (p. 67). Including a real-life situation in our study can enhance our credibility as a researcher (Mitchell, 1983). My autoethnography involved carrying out real-life reflective teaching which generated data about my teaching from many data sources including from my students. This thereby increased my credibility as a researcher. In my autoethnography I also used multiple sources of data. According to Struthers, (2012) a coincidence voiced which is then echoed by other people offers a sense of validation to the partial representation. Thus, in my study I compared my interpretations of one set of data with another set of data. This allowed me to check and find the coincidence voiced across data sources.

Second, in regard to dependability and confirmability in my autoethnography, I do not claim that there is only one way of interpreting an event. I agree with Janesick (2000) that "[conformability] in qualitative research has to do with description and explanation, and whether or not a given explanation fits the given description" (p. 393). As Denzin and Lincoln (2000) argue there is no one correct interpretation. Validity is interpretive and dependent on context and the understandings we bring to the observation (Ellis, 2004). Nevertheless, my analysis is consistent. My regular discussions with the supervisors should contribute to the consistency of this research regarding the research process and finding.

Third, the transferability of this autoethnography involves the readers' willingness to "reflect on their own knowledge, intuition, personal experiences and apply those reflections to what I described in [my] study" (Klinker & Todd, 2007, p. 167). I confer with Klinker and Todd (2007) that my readers can determine the credibility and trustworthiness of my experiences by reading "[t]he literature review and data I generated as to [my] decisions to become [an intercultural teacher and learner], to participate in the conference, and to examine past experiences that influenced [me]" (p. 167). As with the previous phase, my obligation is then "to provide enough detailed description of the study's context to enable readers to compare the 'fit' with their situations" (Merriam, 2009, p. 226).

5.5 Summary

This chapter has presented the methodology for Phase 3 of my study. First, I discussed what autoethnography is. Second, I explained the rationale for the study. Third, I presented the research design which included my research context, participants, and data sources. The data sources consist of autobiography, self-observation, reflective journals, questionnaires, semi-structured interviews with students, and one-minute papers. Together they became the means to understand the opportunities and challenges of taking an intercultural stance in my teaching context. Ellis et al. (2010) posit that "autoethnography is both process and product" (para. 1). Thus, Figure 5.3 below illustrates: (1) the process of doing and writing my autoethnography (this chapter) (2) the product which contains my autobiographic snapshots, rewritten public reflective journal (narration and reflection on preparing

and teaching interculturally), and reflection on the whole experience) which will be presented in Chapter 6.

Figure 5.3 My autoethnographic journey

My autoethnography (data collection and writing process in Chapter 5)		My autoethnography (presentation of the product in Chapter 6)
1	a. I wrote an account of my learning and teaching history (autobiography) b. Reflective teaching	Autobiographic snapshots (presented in section 6.2) Reflective teaching: Rewritten public reflective journal entries (presented in section 6.3 and 6.4) Reflection on the teaching journey (presented in section 6.5)
2	I studied confidential and candid reflective journals and looked for patterns and significant events (Focusing on the stories in my reflection and search for similar or contrasting themes with other data sources)	
3	a. I interpreted data and related it to the literature review b. I revised and reduced the journal entries for the public version and clarified meaning in the process.	

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Chapter 6: My autoethnography (Phase 3)

6.1 Introduction

> You'll probably think I'm making a lot of this up just to make me
> sound better than I really am or smarter or even luckier but I'm
> not. Besides, a lot of the things that've happened to me in my life
> so far which I'll get to pretty soon'll make me sound evil or just
> plain dumb or the tragic victim of circumstances. Which I know
> doesn't exactly prove I'm telling the truth but if I wanted to make
> myself look better than I am or smarter or the master of my own
> fate so to speak I could. The fact is the truth is more interesting
> than anything I could make up and that's why I'm telling it in the
> first place.
>
> Russell Banks, *Rule of the Bone* (as cited in Geelan, 2007, p. 79)

Attempting to understand intercultural language teaching should involve understanding language teachers specifically: what they do, how they think, and how they learn (Freeman & Richards, 1996). It also includes the teachers' effort of understanding themselves in which:

> Learning to teach [interculturally], from a sociocultural
> perspective, is based on the assumption that knowing, thinking,
> and understanding come from participating in the social practices
> of learning and teaching in specific classroom and school
> situations. (Johnson, 2009, p. 13)

Thus, in my search to understand the process of becoming an intercultural teacher and the potential of my context for intercultural learning and teaching, I explored my own life, my language learning, my teaching vision, and classroom teaching experiences. I begin this chapter, then, with an autobiographic snapshot of my own

intercultural experiences leading up to this study (6.2). This was my impetus for investing and projecting myself as an intercultural speaker. In this chapter, I narrate the experiences of preparing to teach a speaking course interculturally and the experience and reflections of teaching the course for one-semester (6.3-4). After that, I present a general reflection of the teaching by identifying themes (6.5). Lastly, I present my final reflection which brings my autobiography and reflective teaching together (6.6).

6.2 An autobiographic snapshot: Looking backward to look forward

Socialisation and education

I was an offspring of an inter-ethnic marriage. My father was Bataknese and my mother was Chinese-Sundanese. Respecting other people's cultures and building relationships with people from other cultures was always highlighted in my family. My parents chose to live in a packed neighbourhood where my family was the only Chinese-Indonesian family. My father and mother always said that we should not live behind "walls of gated communities" (Tsai, 2008) like some Chinese-Indonesian families. My house was only two houses away from a Mosque. When building our house, my parents did not want to build any fence. They wanted to give people a space to pray in our yard. Thus, every Friday people prayed right in front of our door because there was no more space inside the Mosque. I think what my parents taught me was beyond tolerance and more like empathy since they exemplified "understanding, an activity rather than a passive acceptance" (Byram, 1989, p. 89).

Education is highly valued in my family. Although my parents did not have a high education, they wanted their children to keep learning. After sending their children to a Christian private school for kindergarten and elementary school, they encouraged us to study at a public school at junior and senior high levels (from 10th grade to 12th grade) to expose us to a different socialisation and education. Since my grades were not good enough to enter a public school near our house for my

junior high school. I went to a public school only for my senior high school (SHS). Studying in a public school was indeed a different kind of education and socialisation. I started my senior high school in 1999, a year after the massive anti-Chinese riots in some parts of Indonesia which resulted in many Chinese-Indonesians being killed (cf. Purdey, 2002). It was the first time I felt that I was a minority. Less than 3% out of 1200 students were Christian. Only three of them looked "Chinese". One of them was me. Thus, everybody noticed me and was surprised when they discovered that my last name tagged me as Bataknese. I vividly remember being frightened of going to school for some time after seeing pictures of the 1998 riots which my friend brought to school. I had not known much about the riots and had no fear since my parents never talked about it. Despite the difficulty of adjusting to the new environment in the first couple of months, I made many friends and enjoyed my SHS. I also started to experience more insights about cultural diversity in Indonesia.

Family language policy and culture

I was basically a monolingual person before I was six years old. My parents chose to mainly communicate with me and my siblings in Indonesian which was their lingua franca. They did not have an explicit family language policy; nevertheless , the policy was implemented through de facto practices (Shohamy, 2006). They did not really motivate us to learn their L1. This is not unusual because the Indonesian government in the Suharto era kept promoting the use of Indonesian as the uniting tool and nation building, and prohibiting the teaching of Chinese language. Consequently, monolingualism is growing in Indonesia especially in urban areas (Lamb & Coleman, 2008). I developed Sundanese competence when I started to learn it formally from the 1st grade to the 9th grade. My competence drastically improved during my senior high school due to intense daily use and exposure when communicating with friends and teachers from the 10th grade to 12th grade. I gained a little knowledge of Bataknese and Chinese through incidental exposure when meeting my relatives or joining passively some interaction between my parents and their relatives or our communities.

My mother implicitly introduced some of her "Chinese culture" that she adopted from her father to my siblings and me. Also, my father introduced us to

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some of his Batak cultural practices. For example, we use Chinese-Indonesian terms to address family members. My siblings and I were not allowed to mention my father's first name because it is considered taboo in my father's culture.

My foreign language learning and teaching

My interest in foreign culture and English just started to grow when my sister who was nine years older than me moved from my uncle's house to live with our parents and me in 1987. I was still in my first grade at that time. Indirectly she exposed me to English and foreign culture through her stories about her European pen pals as well as English songs that she often played. I began to follow her path when I started to learn English formally in the 7th grade. With her help, I searched for some pen pals from many countries and found some friends from Finland, France, Israel, and America. It made me learn English seriously. Through the friendships I got involved in intercultural communication in English which made me curious about living abroad and about foreign culture and languages. Following my sister's path, I also started to learn German as an extracurricular course once a week from 10th grade to my 12th grade.

I did my undergraduate degree in English literature. Like most of the student participants in the second phase of my study, I chose English literature because I was not accepted into the accounting department and could not study design for financial reasons. While waiting for a university entry in the following year, I studied English. After a year I decided to keep studying it because I had made good progress and believed that I could get a job easily with English competence.

During my undergraduate programme I was formally exposed to American and British culture through novels, plays, and poems. Although literature can be employed as a tool to develop students' intercultural awareness while nurturing empathy and tolerance for diversity (Amer, 2003), this was not an explicit focus in my learning. My teachers used grammar translation and audio-lingual approaches using both American and British English. At the end of my study I had to sit the Cambridge First Certificate of English. I passed the test with a C. I was disappointed since the score meant I had not yet gained "native speaker competence".

As soon as I finished my undergraduate degree, I began my career as an adjunct teacher and taught a vocabulary course once a week with the little teaching

knowledge I had gained from taking an elective course entitled "English Teaching Strategies" in my 6th semester. At that time teaching was not my dream job. I applied for the job because there was an opportunity and people had recommended that I become a teacher. They considered English literature similar to an appropriate preparation for teaching English. I also thought that by being a teacher I could get a scholarship and travel abroad.

Having no teaching knowledge, I asked for permission to observe some of my senior colleagues' classes, including vocabulary, grammar, and cross-cultural understanding courses. I also joined many ELT workshops with some of them to develop my teaching skills. I was exposed to CLT which was being adopted in Asian colleges at that time (cf. Littlewood, 2007). I then recognised that in my previous language learning my teachers had used grammar-translation and audio-lingual methods. There had been no Cross-cultural Understanding (CCU) course in my undergraduate programme and observing this course was a new experience. I found that the concept of culture in the CCU course matched with the concept of culture that I learned in my sociology and anthropology courses in high school and in Indonesian culture courses during my undergraduate study. Thus, although I learned new things especially about "Australian culture", I did not develop awareness of the relationship between culture and language and still believed in essential ways of conceptualising culture.

Having only one course each week to teach, I had a lot of spare time which I used to learn German and Chinese. I also exposed myself to more English by joining an English language centre where I met many people from the USA. The language learning and intercultural experiences made me notice some cultural similarities and differences but did not make me aware of the inseparability of culture and language. Although I noticed some differences in how they used English from what I had learned from textbooks, I never reflected on what it meant for me as a novice teacher and language user.

In 2004 I was able to teach and apply to become a permanent lecturer on any diploma or undergraduate programme with only a bachelor degree. Thus, I applied and was accepted as a permanent teacher for D3E teaching in 2004. My colleagues were very passionate about teaching and it influenced me to continue teaching.

Two years later in 2006 to gain more knowledge about teaching I decided to get my master's degree in ELT with a scholarship from a foreign foundation. The scholarship allowed me to study at a university in Thailand or the Philippines. I chose the latter since its curriculum combined a course and a thesis while the former only included courses. I had been told that I could not take doctoral study if I had not written a thesis during my master's study. In addition to that, I believed I would be exposed more to English in the Philippines than in Thailand because English is a second language there and only a foreign language in Thailand.

When doing my master's study in the Philippines, I began to pay more attention to intercultural aspects in using English. First, this was due to daily exposure to "non-native" English varieties when communicating with my friends who came from other Asian countries such as the Philippines, Thailand, Korea, China, and Japan and my teachers who were almost all from the Philippines. Second, I was influenced by some courses I joined.

My only lecturer who was non-Filipino was a visiting lecturer from a university in the UK who taught two courses: Psychology of Language Learning and Reading on a special topic in language education. The former was a compulsory course and turned out to be about psycholinguistics and the second course turned out to be a course on language policy. I enrolled in the latter course to know how it would feel to study with a "native speaker" lecturer from a UK university and to maximise my learning opportunity to be exposed to Standard English. In other words, I had no clue about what I would learn in this course and I was still constrained by "native speakerism".

I clearly remember the first day of attending the language policy course. First, I could hardly understand what the lecturer said and second, he was excited to know that I was from Indonesia. He told the class that Indonesia was known for its successful language policy on Indonesian (cf. Montolalu & Suryadinata, 2007). Subsequently, he asked me to explain it. I was so embarrassed at that time because I had no idea why it was considered successful and only really understood after doing some research on it as I prepared my paper for the course. To pass the course each student had to do research on their country's language policy, give a presentation on it, and write two articles on any topic related to language policy in

their home country. The course led me to the realisation that in my three-year teaching practice I had considered myself as a "passive [recipient] of language policy; rather, [than a teacher who plays] an instrumental role in classroom language policy (re)creation" and that all language teachers "are inevitably engaged in acts of language planning and policy each day" (Throop, 2007, p. 45).

I also learned more about the notion of Standard English and its role in the language ideology and management in some countries in Asia especially in Indonesia. I learned about students' attitude towards the use of English, Indonesian, and local languages as a medium of instruction in Indonesia. The article assignment that I wrote for the language policy course was about students' attitudes towards using local languages as a medium of instruction in Indonesia. It was published by a local journal despite its limitations. On top of that, the content of the course made me appreciate my Filipino teachers' English language teaching more than before because they deserved to be acknowledged as "nonnative English-speaking professionals in the TESOL profession" (Selvi, 2014, p. 581). I appreciated my UK lecturer more for his quality and professionalism than his status as a "native speaker".

In addition to that, reflecting on three other courses I had: Foundation of Language Studies, Grammatical Structures of English, and Discourse Analysis, I learned to see language use and practice from prescriptive and descriptive points of views. My experience was to some extent similar to what Roh (2010) experienced:

> When I enrolled in the first of required linguistics courses…, I
> expected to be inundated with grammatical regulations and inane
> exceptions that had no ostensible rhyme nor reason. As predicted,
> I was reintroduced to the same laws of grammar that had
> tormented me as a highschooler. However, contrary to my
> expectations, my linguistics courses provided the tools to analyse
> the English language both prescriptively and descriptively. I began
> to understand the study of language as an intriguing science with
> evidence and variables that could be found all around me in
> conversations and literature (pp. 234-239).

Moreover, meetings on World Englishes in the Foundation of Language Studies course allowed me to have routine online face to face and offline learning with graduate students and teachers in other Asian countries including Japan, Malaysia, Korea, Singapore, and China. This resulted in my growing awareness of varieties of Englishes. Because of this course, I also started to follow the debate on English as an international language, English as lingua franca, and World Englishes.

I have never done a course related to intercultural communication; however, my four-month experience of interacting with many English users from Asia in the Philippines had made me interested in intercultural communication. Thus, when I had to write a final paper for my master's course entitled Curriculum and Material Design, I conducted a needs analysis of having a course on intercultural communication for graduate students. The small scale research together with my daily English interaction familiarised me with the concept of ICC through the work of Byram (1997).

My teaching practice and personal professional development

After finishing my master's degree study, my teaching practice was full of ambitious goals which I could barely achieve. I came back to my university which had just elected new leaders and had a tense political atmosphere which lasted for three years. It caused my disengagement from what I felt to be good teaching and made me bury my ambitious plans. Thus, I only taught to meet my responsibility as an employee and not as a member of the community or as the good teacher I wanted to be.

Despite that, aside from my teaching activities, I still tried to continue "inquiry as stance" or "research as stance" (Cochran-Smith & Lytle 1999 as cited in Cochran-Smith & Demers, 2010, p. 19) that I had learnt during my master's degree. My university did not subscribe to any journals and only bought a few practical teaching books. I relied on free journals and some friends' journals to support my stance. I tried to join at least one conference per year to meet like-minded teachers and learn more about other people's teaching practice. With limited knowledge, resources and university support, I presented eight papers at eight international conferences from 2009 to 2012. Through these experiences I began to see what Byram (2008) argued, that, despite the potential of foreign language learning to

expose learners to experience of otherness, or other cultural beliefs, values and behaviours, it is seldom used as a means to cultivate interculturality. Thus, with awareness of Indonesia's potential for such intercultural cultivation, I decided to embark on a PhD journey which I believed could provide me with an opportunity to systematically study intercultural language teaching.

6.3 Preparing intercultural speaking course and my own learning

In my seven years of teaching experience I had only ever taught one speaking course (in 2012) when my friend specifically requested me to be her teaching partner in a pre-conversation course. As such, it was an interesting challenge to prepare a speaking course on my own for this study.

When preparing my lesson plans for SES, I had to follow the main topics in the syllabus given by the D3E programme. In planning I focused on: how to implement my lessons; what resources I needed to purchase and redesign; what aspect or aspects of interculturality I wanted to address in my lessons to suit the given topics; and what theories and previous studies would be useful as references to address interculturality in my context. I followed general points that Nunan (1989) suggests about classroom tasks, Liddicoat and Scarino's (2013) recommendation about resources and tasks, and the intercultural principles proposed by Liddicoat et al. (2003), Liddicoat and Scarino (2013), and Newton et. al. (2010).

6.3.1 Resourcing the lessons

I followed Liddicoat and Scarino's (2013) suggestion to move beyond textbooks and select resources in a principled way to ensure that learners are exposed to a broad range of themes on the culture they are studying such as gender, social class, ethnicity, region, religion, political affiliation, and so on, in order to reflect the inherent variability of cultures in any context. These topics do not normally appear in textbooks because book publishers tend to avoid topics related to politics, alcohol, religion, sex, narcotics, isms, and pork (PARSNIP) (Gray, 2001, 159). In addition to that, as O'Dowd (2006) notes:

...there does appear to be a great degree of consensus in the literature on the general failure of textbooks to deal adequately with the sociocultural aspects of language learning in general and the development of ICC [intercultural communicative competence] in particular. (pp. 46-47)

As Standard English is used in D3E and my students would only have learned Standard English in their primary and secondary education, I had to struggle with the realities of normative practice and its limitation. Other teachers also experience a struggle arising from the fact that "choices of norms and models of English inevitably involve difficult political, ideological, cultural, socioeconomic and pragmatic considerations" (Tupas, 2010, p. 569). I was aware that it would be challenging to introduce my students to different varieties of English as well as teaching Standard English. Thus, the need to prepare them to be able to shuttle between different varieties and communities complicates the notion of proficiency as Canagarajah (2006) warns. Canagarajah (2006) argues that one does not need production skills in all the varieties of English but "the capacity to negotiate diverse varieties to facilitate communication" (p. 233). For my study I limited myself to introducing students to the existence of varieties of English through my material and planned to show some possible pragmatic differences as one of the ways to teach language as social practice.

With that in mind, I chose not to use readymade material or material used by previous teachers of SES, which were mostly taken from the internet and were not easily used to address principles of ICC. Instead, I made my own materials and combined them with materials from different sources such as books, online articles and chat forum discussions, magazines, and movie clips.

In total I prepared 12 lesson plans with teaching resources while in Wellington. I was aware, however, that I would need to adapt the lessons because I knew nothing about my students' proficiency except that they would mostly be fresh undergraduates and some of them might be transferred students from other faculties, or students who had failed the course the previous year.

The process of borrowing and downloading materials for my teaching as well as previous published studies was easy and fast. It was a privilege that I would not

have had if I had conducted the process in Indonesia where my university did not have access to journals and internet access was limited.

When preparing tasks, I was guided by the five principles of intercultural language learning proposed by Liddicoat and Scarino (2013): (1) Active construction; (2) Making connections; (3) Social interaction; (4) Reflection and (5) Responsibility as well as Newton et al.'s (2010) six principles of iCLT. Drawing on the guidelines, I developed the following sequence of steps for each unit:

1. Students recall and make a dialogue on how to carry out a particular activity in Indonesian.

2. Students compare their dialogues, or the teachers elicit students' answers and highlight the differences and similarities to show the cultural and linguistic diversity

3. Students watch a video containing a dialogue or a talk on the topic of the lesson and at the same time compare the content of dialogue with their Indonesian dialogue, including non-verbal communication.

4. Students reflect on the findings of their comparison (with guidance) and what the findings mean for their linguistic and cultural choices as an English user.

5. Students rehearse and perform a role play. This task is somewhat hybrid in nature, involving a written script designed during the rehearsal to be performed orally.

6. Teacher leads a discussion probing students' choices in the performance.

7. Students reflect on their linguistic and cultural choices.

8. Teacher leads a discussion on some examples related to cultural and linguistic diversity in the form of a short text.

9. Students repeat the activity 5, 6, and 7 with a different role to play.

10. Homework set and students complete their one-minute paper.

These steps were intended to be broad and flexible rather than a fixed teaching plan. To some extent the steps were similar to the tasks designed by Wang and Rendle-Shoes (2013) which also followed the principles of Liddicoat et al. (2003). Although I planned to have the students transcribe and analyse their

dialogues, I did not plan to teach conversation analysis formally to my students as Wang and Rendle-Shoes (2013) had.

6.3.2 Code choice

There was no English-only rule in the teaching context but there was a covert expectation to use English in the classroom, especially in a conversation course. Kramsch (2014) states that nowadays language classrooms consist of students who might not speak a common national language but speak a variety of second, immigrant or heritage languages. My teaching context was not like this. Indonesia only has about 3,000 international students but annually sends 30,000 students abroad and 0.8 percent of them are tertiary-level students (Irandoust, 2014). In one of the conversation courses that I observed in PUI there was one Korean student; however, he could speak everyday Indonesian well. Hence, I predicted that the chances of having a foreign student in my course would be low. Nevertheless, my students might speak local languages beside Indonesian so I planned to use the students' languages judiciously to maximise learning (Liddicoat, 2008a; Swain & Lapkin, 2000). The students' L1 would be employed as a cognitive tool to facilitate the completion of tasks in English and the exploration of cultural difference and culture-in-language.

6.3.3 Documenting evidence of learning

In D3E, I had to have mid- and final course examinations but I had the liberty to decide the form, grading system and duration of the tests since there was only one SES course. Scarino (2009) claims that, "we do not have an adequate theory of language development from an intercultural perspective" (p. 47). Thus, documenting the growth in ICC is a difficult and controversial topic (Byram, 2009a; Spitzberg & Changnon, 2009). I decided that I would assign more points to tasks, small group discussions, performances, reflections, and reflections on the performances than the mid- and final course examinations. This was to get greater insight into students' formative development. I did this by paying attention to: their choices and their awareness of variability in language use; the consequences of their choices; and the possibilities of saying what they wanted to say in different

ways, as well as other people's expectations of what they had to say. I expected that students' reflection on their performances would inform me of how they become more thoughtful in their choices. In other words, they were expected to provide evidence of student engagement and in line with the recommendation of Scarino, Liddicoat, and Crichton (2009) that evidence of intercultural language learning may reflect these five dimensions: performing, communicating in the target language, understanding how language works, analyzing how language choices contribute to make meaning, understanding processes involved in communicating, developing self-awareness as language users. Thus, the learner would have dual roles: as performer and analyser (Liddicoat & Scarino, 2013).

Table 6.1 summarises the classroom components that I planned as well as the classroom components of the previous Speaking for Everyday Survival (SES) course. It also shows the way in which I had intended to build on and extend current practice to address ICC.

Table 6.1 Summary of the previous Speaking for Everyday Survival (SES) and my SES course

Components	Previous SES course	My SES course
Goal	Developing learners' linguistic competence	Developing learners' intercultural communicative competence or interculturality
Input	• Language input • The teacher's knowledge	• Language and cultural input from teaching materials • Students' culture and language and their own construction of language and cultural knowledge • The teacher's input on issues of language and culture
Teacher's role	Teacher-centred in terms of input /student-centred in terms of some activities	Mediator, provide intercultural language learning opportunity, make implicit relationships of culture and language explicit
Students' role	Students depended on the teacher's provision of knowledge	Students will construct their own language and culture learning
Sources of Materials	From written and visual materials, the Internet, a movie, and pages from some books	From written, visual, and audio materials from the Internet and books which are adapted to acknowledge and respond

		appropriately to diverse learners and learning context
Medium of instruction	English only	English and Indonesian Other languages were used as necessary to support the learning process
Assessment	Based on a few individual performances during the lesson and individual's mid-examination	performances, group discussion, reflection, homework, mid- and final course examinations

Table 6.2 provides the goals of the course and the topics of each lesson.

Table 6.2 Goals and topics of SES (2014)

Goals:
At the end of the 14 lessons students will be able to:
1. introduce themselves and other people; describe their campus; ask and give a direction to places near their university; describe people's appearances; express an agreement and disagreement; describe a process and give an instruction about cooking a dish; describe their city and places in their city; order food and drink at a café and a food court; express an apology
2. develop awareness of variability across culture and context; ideas, opinions, perspectives, practices, and plans; ways of perceiving experience within and across languages and cultures; and ways of acting upon the variability in communication related to the topics above (adapted from Liddicoat & Scarino, 2013).

Week/Topics of my SES course
1. Introduce oneself and other people
2. Describe a place
3. Ask and give a direction
4. Describe a person
5. Express agreement and disagreement about halal food
6. Describe a process and give an instruction
7. All previous topics
- Mid-course examination
8. Talk to international students from China, Korea, and Thailand
9. Describe one's city
10. Order food and drink at a café and a food court
11. Express an apology
12. Performances of the previous week's topic
13. Review all materials
14. Talk to international students from Germany and Netherlands
- Final course examination

6.4 Teaching the intercultural speaking course

In this section, I briefly present the descriptions of my 16-week teaching include my short reflection on each meeting. Themes arising from an analysis of the data will be discussed in section 6.5.

My students and the nature of the course

I had 13 students. There were nine freshmen who in addition to my course took ten other individual courses including vocabulary, reading, listening, grammar, pronunciation, learning styles and strategies. The other four students (two of whom were repeating the course due to failure in the previous year and two that had just moved from the English Literature programme to the Diploma Three English programme) took other courses depending on their previous semester achievement. My course was expected to complement other courses.

Setting the scene

I arrived in Indonesia on 17 August at around 4 p.m. to start teaching my SES course. Arriving in Indonesia two days before my first lesson, I had very limited time to review what I had prepared. Nevertheless, as I prepared my PowerPoint slides, I planned to begin the lesson with a talk on the languages used in my class, the students' linguistic and cultural background, and their attitude toward their languages. This would allow me to know more about my students and their attitude towards the use of Indonesian and other languages in my course.

On 19 August 2014, I headed to PUI with enthusiasm (and mild jetlag) to teach my first lesson. I was aware that the LCD, the computer, and the air conditioner were old and often faulty in my classroom. To avoid these problems, I went to the room thirty minutes early. I began my first lesson on time since the students came early. They were all in red t-shirts and looked tired because

they had just had orientation with their seniors. Although they had not had time for lunch, they were still cheerful. I found out that the orientation sessions would last for the semester and would always occur immediately before my course. Prior to the orientation session on Tuesdays, my students had two other courses: a religious course and a pronunciation course, each lasting 100 minutes. Thus, my students had studied for almost five hours before coming to my class and this would continue throughout the semester. I noted that this might negatively affect their engagement in my course and that I would need to allow for this.

I explained my PhD project to my students and highlighted some points mentioned in the information sheet and consent form that they had read and signed before joining my course. I also reminded them about the voice recorders and cameras in the corners of the room. The students laughed and some of them waved their hands towards the cameras. Each week when listening to the students' recordings, I often heard the students make comments about their personal stories and about me to their friends. They seemed to forget about the presence of the cameras and the voice recorders.

Figure 6.1 My classroom

Week 1

The first activity of the first lesson was 'finding someone who'. Through the activity the students were given an opportunity to explore the practice of giving and using first, middle, and last names. The students found that only a few of them had a surname and one of them only had one name. After a short teacher-led discussion on the activity, the students showed some awareness of the sociocultural factors related to naming in Indonesia, and their effect on how people introduce themselves. In the next activity students compared their dialogues introducing themselves and others with dialogues in some English movie clips. They noticed similarities and differences in gestures, the norm of greetings, and formulaic expressions in the dialogues. When eliciting students' findings, I encouraged the students to reflect on the diverse practices of using first or last names, paralinguistic features, and formulaic expressions in Indonesian and English as well as the beliefs and values that affected such linguistic and cultural choices. In the rehearsal and performance, the students

were active and some of them acted as if they were making a short drama. It showed their enthusiasm. During the reflection of the first performance, I prompted students to ask themselves some questions: "How was my performance? Did my counterpart understand me? Why did I say "…" in that way? How might people from "…" feel/think about what I said and did? How do people in my culture usually do this? Why?". Then, I led a discussion on different gestures, use of terms of address again and greetings. When I asked students how they used "good morning", "good afternoon", "good evening", and "good night", they just translated literarily the expression. Then, I pointed to a diagram about greetings taken from Huber-Kriegler, Lázár, and Strange (2003, p. 82) which shows the variability of time concept in greetings in English, German, and French and elicited students' use of greetings to show the diversity in the class and highlighting that people within Indonesia might use greetings differently.

It was almost 2.40 p.m. when the students reflected on their first performance. Thus, I had to end the lesson but before doing that I asked the students to complete a one- minute paper and I explained their homework and informed that they would learn more about people's individual preferences on greetings and addressing terms from the homework.

Reflection

After the lesson, I listened to all recordings. I observed that some students demonstrated awareness of some differences and similarities relating to surname, greetings, and terms of address among themselves and some factors influencing their choices after their pair discussion. However, I had not adequately discussed formality and informality in introducing oneself and other people. Thus, I realised that I had to modify some material for the following week which allowed the students to explore formality and informality in introducing themselves before engaging with a new topic about describing their campus. When reflecting on my

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interaction with the students, I felt that I had mediated the students' process of meaning-making through my questions by guiding them to make comparisons between their culture and other people's culture and the diversity in their own culture and other people's culture. The process of listening back to the recorded lessons helped me pay attention to my own teaching and to each student's engagement with the tasks, which I could not observe in class.

Week 2

I planned to begin the lesson with the students' second performance. However, before I began my class, three students who came early told me that two of my students had been taken to the emergency room because they had fainted during the weekly orientation. Consequently, instead of starting my class with the second performance, I asked my students about their homework. To my disappointment, I found that the students had not done their first homework on titles and greetings. They told me they did not understand how to do it. I told them that they should have contacted me since I had already given them my personal phone number and allowed them to contact me anytime they had a problem with their task. I was upset but tried to be calm and asked the students to sit near their group members so that they could read the task and try to answer some questions with my guidance. After the activity, the students did their second giving an introduction performance. I asked some questions about what students said and did during the performance. For example, I asked one of the students why she chose not to shake her friend's hand. The student said she forgot. Thus, I asked the class what they would think if someone did not shake their hand when introducing himself/herself. I aimed at encouraging students to notice and reflect on their cultural and linguistic choices through my questions. After the interaction above the students were involved in thinking of some scenarios where such introductions

could take place. The interaction was followed with a discussion on the possibility of calling a friend's mother by her name or greeting her with "hi" and what students should consider when making choices related to terms of address. The consideration included what people might expect them to say, the consequences, and they if chose consciously or unconsciously to say what people did not expect them to.

That day while doing the guided tour performance in Indonesian one student used, '*Anda*', a formal form of 'you' to address his friend. I discussed this topic with my students for a few minutes especially how it differs from '*kamu*' or another form of you which is less formal and the practice of using our first name or a nickname to address oneself instead of '*saya*' (I) which is uncommon in English. I did not plan to talk about these pronouns but I saw the opportunity to show the relationship between culture and language in the use of these pronouns in comparison to you and I in English.

Reflection

Being unable to have the students do their second performance in the first and second lessons, I started to feel that time was too limited. On the one hand I would like the students to perform twice to give them adequate time for practising use of the target language, on the other hand I realised 100 minutes is not always enough for two rehearsals and performances as well as other activities. When I paired two students with different proficiency, they tended to need more time in preparing their dialogue. Some students became dependent or dominating when paired with students with a higher or lower proficiency. When I grouped the students who had a similar proficiency, low proficiency groups were left behind. I learned that students' mood and consideration of their friends' proficiency were essential variables that I had to consider when pairing or grouping the students. In this confusion, I was longing to have colleagues who could work with me at the practical level. I needed one-to-one support in terms of sharing and seeking insight

as how to put theories into practice. Although I had supervisors whom I could contact and ask, I chose not to ask them too often since this was my autoethnographic study in my context. Unfortunately in this university I had no in-house community that could support me.

On reflection, despite the opportunities I provided through questioning, I did not use an opportunity created when a student stated that he would initiate a hand shake when introducing himself. I could have also explored more about how gender might play a role in one's decision about offering a handshake to follow up what was previously discussed after the students' first performance. Having a different topic for each week influenced how I managed my time.

As I prepared my PowerPoint slides for the next lesson, I reflected on what I had learned from a conference in Malaysia two days before about terms of address. I also recalled that I had discussed with students that we should avoid making generalisations but hadn't yet explicitly and practically explored with them how to avoid it. I thought Welsh's (2011) suggestion about the use of relativizing phrases "some/many people believe that ..., but ..." or "many/most Americans/Australians ..." could help my students to avoid equating one language or country with one culture, and to be aware of the diversity of English users particularly with reference to their different linguistic and cultural backgrounds. I could also use Florence's story, a woman who was charged under the 2008 Electronic Transactions and Information Law for defamation and "inciting hatred" after criticizing Yogjakarta on the social networking site 'Path' as a city which was "*miskin, tolol, dan tak berbudaya* (poor, idiotic, uncivilized)". She did this after a single bad experience at a petrol station. Her story could be an example of the danger of making generalisations.

Week 3

I started my third lesson by asking what my students knew about the Florence incident. Some of them knew it. Then, I tried to elicit from the students their opinion about Florence's comments and introduced the relativizing expression. We also discussed an Indonesian idiom "*mulutmu harimaumu*" (your

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mouth is your tiger) meaning one has to be thoughtful with what he or she says. I showed students some sentences that generalised things and asked students to revise them using the relativizing phrases.

During class discussion after a giving and asking for directions performance a student said that he had to add the word 'sir' or 'madam' after 'excuse me'. One of the students also stated that according to her observation in British movies people usually used sir when saying "excuse me" but not in American English movies. I asked her to recall again whether all British or American movies were like that. I encouraged her to actively ask questions and make inquiries of the language practice and keep an open mind to new possibilities of variability in the use of 'excuse me'. Then, I reminded everyone of the variability of the use of "excuse me" and highlighted how the terms of address such '*pa'* (Sir) or '*bu'* (ma'am) was usually used when asking for asking for directions in Indonesian. I also led a discussion on why it was usually used in Indonesian. During the discussion I realized that I preached to make my point about what to do and how to behave when other people use language differently, instead of using questions to encourage the students to construct new knowledge. Thus, I stopped and moved to the next activity.

Reflection

When watching my teaching recordings, I felt happy that I included relativizing expressions in my teachings. It seemed that not only had I encouraged students to avoid generalisation but I also had given them a practical tool to do it. However, I had shifted to a traditional teacher-directed approach when discussing the insertion of sir and ma'am. I had to pay attention to this shift in the next lesson.

When checking the students' first assignment on titles and greetings I found some of them still linked the variability of the use of greetings in the text with the nationality of the people. Reflecting on this, I prepared another group assignment

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on a similar topic. However, this time I provided students with a text illustrating the diversity of people's language use in USA and an issue on race in the use of terms of address. I included questions that required students to interview their teachers and friends about their use of terms of address to make students aware of diversity both in Indonesian and in English. I also prepared a reading text entitled "Beauty, indeed, is in the eyes of the beholder!" (Nguyen, 2006) for students to read at home in preparation for the theme of describing people (week 5). The article discussed the author's experience and opinion on Indonesian and Western people's perception about beauty and their stereotypes of skin complexion in Indonesia.

Week 4

I began my fourth week by explaining to the students again how I was assessing their performance. In the lesson I noted how some students pronounced the word 'adult' unintelligibly. When I mentioned that, I tried not to create an assumption that I considered only one variety of English to be right or acceptable. I explained that I wanted them to pronounce the word intelligibly at least for me and their classmates. Then, I asked students to elaborate their assignment answer: "we must tolerate different languages and people" and their understanding of what tolerance means. I also related the discussion to Florence's judgemental comment I had discussed in the third week. Then, I discussed the use of prepositions. This topic was requested by one of my students in their OMP. Then, my students had to describe what an Indonesian looks like in 30 seconds as well as describing themselves. After that, some students read their own descriptions and compared their descriptions of an Indonesian man or woman. The activity gave them an opportunity to identify differences and similarities in their perceptions. After the students' first performance, I led students to reflect on a picture taken from the cover of Time magazine (19 August, 2013) which showed cultural diversity in Australia and how it affected the society and culture

there. After watching two videos describing one's appearance, the students noticed that the speakers mentioned people's hair colour and used 'feet' to describe height. We discussed the language practice of describing ethnicity to describe a person which was not common in Indonesia. Most of the students described the missing person (who was mentioned as an Australian) as a 'white'/Caucasian person in their performance. After the students performed and reflected on their performance, I focussed on words (fat and skinny) as a subject of discussion and some other words in Indonesian related to weight descriptions. I also showed some titles of online magazines and articles. I pointed out that it might be challenging to describe one's complexion especially when translating words related to complexion. For example, using the words 'dusky' and' black' to describe a dark complexion would be inappropriate in some contexts. I asked students to reflect on the use of 'black' to describe a dark complexion and the use of '*Cina*' to describe a Chinese-Indonesian's complexion or almond-shaped eyes and reflect on both expressions that might be offensive for some groups of people.

Reflection

Looking back on the day's lesson, I felt both satisfied and dissatisfied. I had managed, as planned, to link language and culture related to describing people and provided an opportunity for students to reflect on cultural diversity in Australia and Indonesia. I also managed to discuss linguistic diversity through the example of the word 'adult'. As a teacher I did not know many ways of pronouncing 'adult', I could only remind my students about the notion of intelligibility and some people might pronounce the word differently from us and it does not mean they are wrong and we are right. I was wondering if that was enough to introduce them to prescriptive and descriptive points of views. And yet, after listening to all the recordings I felt that I had not adequately exploited the rich teaching opportunities afforded by

students' performances. I had not encouraged students to reflect on how Australian cultural diversity affected its linguistic diversity. I asked myself if I was always going to be so eager to listen to all group and classroom discussion recordings for assessing the on-going intercultural development of the students in the future. Was there another way to assess it?

Week 5

No one had read the article that I gave out last week; so, I began the fifth lesson by reviewing connotations of some words such as 'fat', 'skinny', and 'chubby' in English and Indonesian. We then discussed the topic of the day which was stating agreement and disagreement. I asked my students to do the first activity about agreement and disagreement in Indonesian. We discussed stating agreement and disagreement and variables that play a role in communication (tone, gesture, voice, people's status and relationships). For the lesson I replaced the topic about gender with a role play performance about some parents' disagreement with their children's school regulation that halal food be provided for everyone. In the activity I noticed that my students had very limited information about what halal food meant and why it had to become a problem to eat it. They stated that if they were given non-halal food, it would cause a problem but not the other way around. Some students who acted as parents who disagreed with the idea of having halal food at school had difficulty in finding a reason for their disagreement. From my own experience, I had assumed that people might refuse to consume halal food since animals are not stunned before slaughter. Since the students spent more time in finding reasons for expressing their disagreement, they forgot to pay attention to stating their agreement and disagreement in an interculturally sensitive way as expected. After the students' performances, I led a class discussion on the practice of having a halal certificate and how

some people might object to having their children eating halal food. When sharing my experience about halal food in some countries, I tried my best not to generalize from the cultural instances that I gave and invited them to share their opinion on food restrictions based on religious practices which students knew in Indonesia. Then, I cited three idioms: 'When in Rome, do as Romans do', 'Put yourself in someone else's shoes', and 'One man's meat is another's poison' to focus on what it means to be tolerant and empathetic.

Reflection

I felt that I now had more questions than answers related to intercultural language teaching especially about how much time was needed to explore a single topic and cultural relativism. There were many things that could be discussed about making and responding to agreement and disagreement as well as talking about halal food. In today's lesson I had only made the point that what was familiar to the students about halal food might be strange for other people. If only I had had more time, I could have invited S4, who was a Muslim, to talk more about her experience of eating and preparing halal food. Having a different topic each week made the topics have to compete for time.

Week 6

In the 6th lesson I discussed the students' homework on the use of titles in the USA specifically about factors that might influence people's usage of terms of address (such as race/ethnicity, gender, profession, marital status). When discussing this, I tried to ask students about a similar experience regarding the use of terms of address in their lives. The discussion also led us to short discussion about history related to Martin Luther King whose name was mentioned by one of the people in the text. Here I gave some cultural information about what triggered the use of Ms to show students the influence of the

'gender movement' on the use of titles. I had prepared a new article about the use of Ms. However, I decided to keep the article for the following week. I did not want to overwhelm my students with readings. I closed the discussion on the homework by asking students what they could learn about attitudes to titles from a given woman's Internet forum comment. I highlighted that the woman had observed a language and culture practice, made an assumption about it, and questioned people about how to fulfil her curiosity before making any judgment. One of the students offered her opinion that asking directly a person's preference of terms of address was a better way. I agreed with her but also asked the class to think about why asking directly might not be a good option. Then, the class discussion was followed by a discussion on the order of adjectives. The question about the adjective order had been asked a student in her OMP on week 5. I briefly discussed this and gave a sheet of information about it for students to copy.

After that, I began to discuss the day's material about describing a process and giving instructions. First, I asked students about the difference between describing a process and giving an instruction and asked some students to describe how to express these functions in Indonesian. Some students offered their opinion about them. Then, they did an exercise on signal words and watched some videos about how to cook some dishes in Indonesian and English. They had to notice the use of signal words and the way the chefs in the videos addressed themselves and the audience. I played two Indonesian and two English videos. The discussion on the videos led us to discuss the use of '*kami*' and '*kita*' in Indonesian. I noticed that although the students know about the words, they had difficulty in explaining the difference. This activity was followed by students' rehearsal and performance of describing a process. During the preparation of their dialogue, I

found that the students had difficulty in vocabulary related to vegetables. They started to ask me some questions about English words for some vegetables that they wanted to insert in their dialogue. They mentioned that they had not learned the vocabulary related to vegetables in their vocabulary class. This week students only did one performance since we ran out of time for the second performance. As usual during the reflection on the first performance, I prompted students to consider whether their counterpart understood them, why they chose certain expressions, the impact on the audience, and whether people in their culture usually did this.

Reflection

Today for the first time I used my knowledge about Martin Luther King. Without that knowledge, I would have had difficulty in guiding students to connect history with language as practice. M2 and S4 also seemed to grasp more quickly the connection because prior to studying in DE3, they had studied in S1E and had taken literature courses. I was happy that most of the students in their OMP wrote that the important thing that they learnt today was about the relationship of history, culture, and language. I was wondering why the students had not learned the vocabulary on vegetables in their vocabulary course. I had a feeling that some students would not bring their assignment in the following week so I prepared a short exercise which could be used to review all previous materials. I did not specify the country of the person in the dialogue because I wanted the students to analyse it without directly associating the speaker with any national culture. This was to balance what I wrote in the role-play scenario. Scollon et al. (2012) suggest that if we start picking a conversation for example between an 'American' and a 'Thai', we are presupposing that 'Americans' and 'Thai' will be different from each other. Thus, I do not want my students to make that kind of assumption which can lead them to stereotyping.

Week 7

On the seventh lesson I still expected that all students would bring their transcription since I reminded them about it every week. I wanted the students to review what they had learnt and to compare the transcriptions of their performances and their language choices. It turned out only a few of them had made the transcription. Therefore, I just asked them to discuss the dialogues I had provided and to give a performance. While they did that, I talked to students who had brought their transcriptions one by one.

Reflection

I had a useful talk with the students who had brought their transcriptions. I was able to ask them personally about their difficulties and language choices. I attended a conference in another city in Indonesia during the mid-course examination week. At this conference I learned about the problems of the implementation of the new curriculum in Indonesia and found that no one had done a similar study on interculturality. The new language education policy emphasizes the need for character education to be inserted in ELT. I believed that my intercultural stance addressed this need.

Mid-examination

During the mid-examination students performed two dialogues: one prepared prior to the test and one made directly after reading a role-play card. For the first test students had to record their discussion when making the dialogue and the discussion would be graded. I had informed the students from the beginning that the percentages of the mid and final tests were only 20% of the final grade. After the test I reminded my students that they would meet four international students: two from Korea, one from China, and one from Thailand. The Thai student was currently studying English for one semester in S1E but the

other students studied in other faculties. They were all taking an Indonesian course. There were only a few international students in the university; but, my students were aware of their presence in campus. After the test I gave them a task to prepare questions for the interview, and a task to write a reflection on their first half semester of learning. I highlighted the importance of reading the rubric and their reflection on the performances before writing this reflection essay. The test told me little about students' reasons for their linguistic and cultural choices. I had to listen to their rehearsal and discussion to know more about it.

Reflection

Listening to the recordings of students' discussions helped me to notice that some students really took the test seriously although it was only worth 10% of their total grade. They took control and tried to think carefully about their group's language choices. Some others seemed to depend on what the serious students said. I had no data from one group's preparation since the recording only contained their practice of the dialogue. No wonder S2 left the group and tried her best to find another group. I gave each student a peer-participation rubric which allowed them to comment on their group member's participation in the prepared test. The completed rubrics clearly showed that some students were not actively participating. Thus, I had to remind the students again how I expected them to be active.

Week 8

In the 8th lesson only three international students came. One of them had to cancel due to an accident. I found no one had prepared questions as I had asked or brought any reflection essays. I had to hide my disappointment and grouped my students to start a conversation with the international students. While they conversed, I observed them and noticed some of the topics of their talk. Having made no preparation, students only asked trivial

questions such as food, movies, and actors. I decided to prompt some questions and wrote them on the white board for students to ask the international students. At times I interrupted their conversation to make sure they explored more about culture-in-language and especially about the topics that they had learnt in the previous week.

Reflection

The lesson highlighted my students' interest in communicating in English; however, they were not really curious about culture-in-language. Thus, I had to find ways to address some topics that the students were interested in as well as other topics related to culture and culture-in-language which came up in their conversation with the international students. I did this by listening to the recordings at home. I listed their conversation topics which included: terms of address and greetings in China, Thailand, and Korea; thanking a driver in Indonesia, Thailand, Australia, and Indonesia; and meals and hot and cold food in Indonesia and China. I decided that I would address some of these topics the following week. I realised that by doing this I was becoming more learner-centred as I sought to teach interculturally.

Week 9

Some students still had not collected their reflections in the ninth lesson. I tried to be calm although I was furious. I also wondered if I would get used to this kind of resistance. After discussing students' homework, I discussed the use of "may" and some conversational strategies. I noticed that some my students never used the strategies. After the activity above I started to discuss the videos that I had given them to watch at home. I found again that some students had not watched the videos. Then, I asked some students who had watched the videos to share what they had learned from the videos and how similar or different their perceptions were about their city depicted in the videos.

Then, I asked my students to watch another video about an American who described Jakarta based on his experience visiting Jakarta. After watching it, I led a discussion on the content of the video and asked students' opinion about Jakarta and transportation in Jakarta including the practice of thanking a driver. I asked students these questions: "How about you?, Are you all like that? Do you all adopt the culture?" to avoid students making generalisations. Then, the students had to prepare a role play. Unfortunately the time was up so the students could not perform this week. I asked them to continue their discussion at home and perform next week. I knew that it was risky since some students might not attend and the performance would have to be postponed; however, I had no other option. Before dismissing the class, I reminded students about an individual assignment to watch two videos from YouTube about *What Indonesian food look likes* and *Foods I ate in Indonesia* which contained two American people's views on Indonesian food. I assigned students to write how Indonesian meals were described in the videos and to pay attention to generalizations that the speakers made or relativizing expression that the speakers used to avoid a generalization about Indonesian food or beverages. I also gave a group assignment to observe interaction in a café or restaurant following an observation schedule (adapted from Corbett, 2010a, 2010b). Some examples of the questions were as follows:

1.How do you usually order food in a place that you chose for your observation?

2.What do you usually say when giving your order? Does everyone say the same thing?

3.What makes your ordering statement polite or impolite?

Reflection

Reflecting on the lesson, I suspected that some of my student did not feel the reflection task was important. I was glad that two students were willing to write a weekly reflective journal. The students seemed to clearly understand about the culture behind ordering satay that varies from one place to another. I hoped they would do the comparison task and prepare the performance well.

Week 10

After asking about my students' morning lessons and how they were, I directly asked about their assignment. Four students had not done any of the assignments for the 10th lesson and had only partially done assignments for the 8th and 9th lessons. They also had not written their reflections. I was so upset and asked them to leave the classroom. Then, I asked some students to share how they usually ordered food in their favourite place and to share the findings of their restaurant observation task. Before comparing their language practice with the input, students had to read and discuss a story about an Indonesian English teacher who taught in Singapore and took some English teachers from Thailand to eat satay. When ordering satay, he wanted to order one portion for each of them. However, since he asked for one satay to indicate one portion, the seller only grilled one stick of satay for each of them. After the students worked in groups, we discussed how the students usually ordered satay and how the culture of ordering satay might be different from one place to another. The lesson continued with students watching some movie scenes about ordering food and reading two transcripts of ordering food. Before doing the activities, the students were asked to pay attention to some similarities and differences in ordering food and drink in the four examples. Each example showed a different language practice of ordering. Some examples showed a Japanese English user who used to live in Singapore, ordering food in

Singapore. Time ran out so the students had to finish the task and prepare their performance at home. I used a few minutes to elicit students' answers (including their interpretations and assumptions) of individual homework by asking: 'What did the person say about food in Indonesia? How different was it from his food in America? What do you think about his perception? How do you feel about his statement? Why do you think he felt eating dog to be weird?'.

Reflection

I regretted that I had asked four of my students to leave the classroom. However, if I had not done that, I would not have had the concentration to teach. As a teacher, I should have had enough control of the teaching process to mobilize the students' enthusiasm for learning. I was wondering if I had "over-prepared" material which might overwhelm some of my students and develop resistance.

Despite my disappointment, I felt that the students were more active than last week. I was also wondering if I had asked constructive questions today. I remembered that Moran (2001) recommends that teachers guide their learners to recognize what they are going through and to purposefully take action, not just become a passive spectator. Also, teachers need to help learners bring their experiences to the surface and decide how to respond to the culture and ask them to name and explore their experiences (what they perceive, think, or feel. I felt that I have done that to some extent. Not only was I concerned about my students' interculturality but also about my own interculturality due to my occasional shift to transferring cultural knowledge.

I was wondering if the students would note the examples of different ways of ordering satay for their reflection about cultural and linguistic diversities and whether they would appreciate the common use of code-switching in the dialogue examples which indirectly showed how some people made use of and embraced diversities.

Reflecting again on the 8th lesson, I planned to invite other international students in week 12 so that I still had two more lessons to discuss the students'

experiences of communication with them. Through some help from a friend, I found some teachers who could introduce me to some international students in their university. Two students attending an Indonesian course there were willing to come to my course. They could speak English and Indonesian. When meeting them, I learned that they were given an 'Indonesian' name from their teachers. It reminded me of how my Chinese friends had received an 'English name' from their teachers. Sharing this experience with my students would be useful to know their attitude about naming practices and culture. I would also discuss with my students the notion of 'authentic' names, foods, or drinks from Indonesia and how complex it is.

I joined a two-monthly seminar in the faculty. The speaker shared cultural knowledge about tea culture in China and the UK. Her talk reminded me of the intercultural language learning goal I was attempting to achieve and what students might get from their other courses.

Week 11

In the 11th lesson I began the class by informing the students about the plan to have a trip to *Dago Pakar* with some international students who had come in the eighth lesson. It would be an opportunity for students to interact outside the class with them on week 12 or 13. However, it was not a fixed plan since the weather had been bad due to heavy rain every day. The students would have a final test soon. I did not want them to get sick. The students were happy with the plan. I also told them that in the 12th or 14th lesson I would bring some other international students from another university. Then, the students did their ordering food role-play performance. Some students said they would use 'please' in ordering food but not as often as the first example of dialogue since it felt insincere. Responding to their comments, I emphasised that they did not have to assimilate but to mediate by understanding expectations and being aware of the consequences of moving away from them. Students learned also about expressing an apology. I related it to their previous topic

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about how to order food, how to summon a waiter or a waitress politely and the 'politeness markers' in Indonesian which are different from English including a practice of 'going Dutch'. Similar to the eighth lesson, I told my students to prepare questions in advance and submit them to me a week before the lesson. This time I would give feedback on their questions prior to the meeting.

Reflection

Looking back on what happened today, I was happy that the students were enthusiastic to meet the international students. I was wondering if their enthusiasm was because these international students offered them what their classmates and I could not offer in terms of communicating in English. I saw it as a good sign for their development. This eagerness reminded me of myself when joining an English conversation group. One that ended up with much beneficial speaking practice. The students noticed the differences in ordering food in the fourth example in which the speaker did not use 'please' but used an addressing term to make the dialogue polite. I was glad that I had taken the opportunity to comment on the students' choice of not using 'please' so often.

Week 12

Before the twelfth lesson, I heard that the international students could only come on the 14th lesson. The weather was also still bad. I informed the students that the trip was cancelled and that they would have a regular class on the 13th lesson. The students were first discussing their own practice of apologizing for some 'offences' in Indonesian. When having students' practice, I asked them to reflect on whether all people are similar to them and what led to similarities and differences in one's way of apologising. Then, I elicited students' answers and highlighted some points related to the variation in their answers including the role of people's age or relationship in determining what word to

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use when apologizing. Then, we discussed again types of offences and variability in apologizing. The students also had to perform their dialogue task which was given last week.

Reflection

Listening to the recordings, I felt that many things could be discussed about apologizing and how to interculturally apologise. I was wondering why the syllabus had so many different topics. I could hardly get time to exploit many teaching moments afforded by students' performances; however, I was glad that I had remembered to ask "Are you all like that? Do you think that the English users all adopt the culture?".

Week 13

I made the thirteenth week a review week. I gave students some dialogues on the previous weeks' topics and asked them to discuss in pairs or in groups of three. When they did the task, I observed them and made sure each student contributed to the discussion. I reminded some students who had not revised their questions for the international students to check their email and Line messenger and to send me their revisions.

Reflection

Most of the students were active today in their group discussion. As usual in a teacher-led discussion only vocal students got involved actively. Having feared that the students might not bring their questions or they were too shy to talk, I also prepared some questions on critical incidents.

Week 14

For the 14th lesson I changed the schedule to start an hour later at 2 p.m. since I had to pick up the international students from another university at 1 p.m. and the traffic might be busy at

that time. However, we arrived in time. When setting up my devices, I overheard the international students talking about their friend who, according to them had started to become Indonesian since she had agreed to meet but given no specific time to meet. Having heard that I just smiled and thought that would be an interesting topic to talk about later if the students couldn't think of a topic to talk about. A few minutes later some students arrived. I asked them to sit in a big circle. Only eight students came that day. After they found their seats, I introduced the international students and asked the students to introduce themselves. There was some silence after that. The students seemed shy to start although this time they were ready with their questions. After encouraging some students to talk and mentioning some names, one student offered to ask the first question. She asked whether it was difficult or not to adjust to culture in Indonesia. I recalled that it was not one of the questions that she had submitted. However, I did not say anything. After 30 minutes, I asked my students to make two groups and continue their conversation. The students actively asked the questions that they had prepared. The international students also asked questions which led to discussions about taking a selfie picture, animal abuse, racism, and terrorism and Islam. Some students were a bit upset with one of the international students' statement about the animal abuse and selfie culture.

Reflection

I was happy that the students had brought their questions and were so active in communicating with the guest students after facing some silent moments at the beginning. I had to use the interview time to prompt students about their learning experiences. The students' discussion about Islam and terrorism brought me back to reflect on other topics in my previous courses about religions. I questioned myself

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about how far I could adopt cultural relativism in my future practice. What alternatives could I take in my teaching?

Final exam

The final examination was similar to the mid examination. The students had to prepare a dialogue with their group prior to the test. However, unlike the mid-examination for the second performance in this test the students had to discuss a critical incident first and make a dialogue based on it. I tried to spend more time eliciting students' linguistic and cultural choices.

Reflection

I spent three hours on the test and eight more hours listening again to the recordings and students' discussion and rehearsal recordings. Would I have time to do that under normal teaching conditions? I would have to teach five or six classes per week and could not imagine doing this in that situation. It worried me that all the things I did were only appropriate for research and not for normal teaching. As with to the mid-examination, students' peer participation rubric showed that some students did not really contribute to the dialogue preparation.

6.5 Reflecting on the teaching journey

Reflexively recalling and writing the experiences of planning and implementing the course assisted me in understanding the journey and catching a level of meaning that I only partially grasped while living through the journey (Bailey et al., 2001). On the journey I found myself like Nhu Trinh, one of 23 teachers of languages selected from across Australia to participate in Phase 1 of the ILTLP, who says that, "[t]he application (of intercultural language teaching) is much harder than the theory" (Morgan, 2007, p. 5). The participants of Kohler (2015) also faced the same challenge. This is not uncommon since "intercultural communicative practice is a messy business" involving "much trial and error" (Byram, Nichols, and Stevens, 2001, p. vii). In addition, as I observed in my own teaching, I grew doubtful of my own interculturality and realized that at times I did not practice what I believe. This

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is in line with Nias and Groundwater-Smith's (1988, as cited in Dadds, 1993) statement that the process of gathering evidence about, reflecting upon and perhaps changing one's own professional practice requires self-awareness, self-evaluation, self-revelation and probably creates self-doubt. Whitehead (1989) also argues that a variety of constraints including external or institutional and internal or biographical makes none of us able to fully embody in practice the values and beliefs we espouse. He uses the phrase " a living contradiction" to describe a teacher who embodies two mutually exclusive opposites: the experience of holding educational values and the experience of their negation (Whitehead, 1989). This was also my experience. I was "a living contradiction". King (1987 as cited in Whitehead, 1989) argues that we should discuss such contradictions so that we can construct descriptions and explanations for the educational development of individuals. This can make us imagine alternative ways of improving our situation (Whitehead, 1989).

Thus, in this section I will discuss the contradiction of my beliefs and practices through respective themes arising from the autoethnography. These include: challenges to the creation and implementation of intercultural learning in my teaching; intercultural affordances I provided in my teaching; evidence of students' engagement; and my ethical dilemmas.

6.5.1 Challenges

Challenges arose from the need to address the stakeholder's goals as well as my intercultural goal, the complexity of classroom behaviours; and the lack of and need for like-minded colleagues.

6.5.1.1 The stakeholder's goals and my intercultural goal

In my study not only did I have to address the linguistic goal of the course based on the syllabus of the programme and students' goals and needs but also my intercultural goal. This meant I could not just address language as structure but also language as a communication system and social practice integrated with culture as social practice. When trying to do so, I faced the challenge of raising students'

awareness of the complexity of language and culture as practices without preaching and within the time allocated for the course.

Avoiding preaching when raising students' awareness of the complexity of language and culture

The challenge was to make students aware of the complexity of language as social practice, taking account of diversity within cultures without preaching to them. I tried to make students gain awareness of varied norms concerning vocabulary, grammar, and pronunciation as they used and analysed English. Students were expected to be aware and accept that there are many 'right' or 'acceptable' answers in regard to some aspects such as grammar, pronunciation, and vocabulary and culture in language. For example in lesson 4 when I led a discussion on how students pronounced 'adult', I had to explain why it may be acceptable and not acceptable from many angles and explicitly state that the American/British pronunciation that they had learnt in previous courses is not the only acceptable way. I implicitly tried to introduce them to prescriptive and descriptive points of views which is one way to show cultural and linguistic diversities. I also needed to highlight that their pronunciation might be intelligible for me but maybe not for some other people or vice versa. Intelligibility is dynamic and co-constructed and as English users they have the responsibility to monitor their "language proficiency to determine mutually the appropriate grammar, phonology, lexical range, and pragmatic conventions that would ensure intelligibility" (Canagarajah, 2007, p. 925). Thus, I wanted to encourage them to, "continuously work out a joint basis for their interactions, locally construing and intersubjectively ratifying meanings" (House, 2003, p. 559). In lesson 5 when discussing vocabulary to describe people and lesson 11 when explaining "polite" terms of address, I had to convey that politeness is "a flexible ever-changing set of resources which individuals can draw upon" and not as "a static, unchanging set of norms" (Mills, 2015, p. 137). Thus, to raise students' awareness of the variability embedded in language as social practice and culture as practice without simply saying it was really challenging.

Coping with time when linking culture to language

I had a barrier in regard to time when linking culture to language teaching by supplementing the experience of talk with talking about talk, for example talking about how language is used to represent social and cultural realities (Byram & Kramsch, 2008). Having only 100 minutes for each topic, I struggled to divide time for linguistic activity and metalinguistic reflection which I had planned to have as well as time for addressing students' needs. In my teaching the "talking about talk" (Byram & Kramsch, 2008) was intended to guide students to develop awareness of the variability of situations and culture; ideas, opinions, perspectives, practices, and plans; ways of perceiving experience within and across languages and cultures; and ways of acting upon the variability in communication related to the topics above (adapted from Liddicoat & Scarino, 2013). In fact, the discussion required a lot of time. Teacher-student interaction at times was reduced to address the syllabus requirements in the allocated time and additional learners' need. At times I "brushed over what could have been a good point for further exploration" (Skene, 2014, p. 58). An example of "brushing over" took place in the second performance in the second lesson in which a female student did not offer a handshake first. When I asked her why she did not offer a handshake first, she just gave a smile and did not say anything. Instead a male student said, "maybe she is a girl". So I asked her, "Is it because you are a girl so you wait?" She responded with a smile again. Then, I asked, "isn't it a good strategy for you to wait? *dari pada ditolak* [instead of being rejected]. Some students said yes. Another male student commented that he might offer first the handshake in case another person forgets. I did not give any response to the student comment but instead asked the reasons for the verbal choices that another student had made in the performance since I had run out of time. I could have used the opportunity that was created by a student who said that he might offer a handshake first in case another person forgets to prompt students to think more about their role as active performers in intercultural interaction. Learning to communicate involves developing awareness of one's way of interacting with others within and across languages and for striving continuously to better understand oneself and others in the ongoing development of intercultural

sensitivity (Scarino & Liddicoat, 2009). I could have also explored more about how gender might play a role in one's decision to offer a handshake to follow up what was previously discussed after the students' performance of the first group. In other words, having only 100 minutes for teaching a different topic for proficiency each week seems to have negatively influenced me in providing more time for "talking about talk" (Byram & Kramsch, 2008) activity.

6.5.1.2 Coping with classroom behaviour

Intercultural language teaching entails constructivism; therefore, students' readiness to get involved in discussion and construct their own knowledge was crucial. In other words, the students' own efforts to understand was at the center of the educational enterprise (Prawat, 1992). In order to develop intercultural awareness, they and I needed to work constantly across and between the languages and cultures at play in the classroom (Liddicoat et al., 2003).

I agree that, "[students'] attitudes and beliefs …may not automatically alter when learners merely become exposed to a new teaching methodologies" (Bernat & Gvozdenko, 2005, p. 132). Thus, I tried to follow Arnold's (2008) suggestion to raise students' awareness of their beliefs and misconceptions about their role and English language learning while trying to teach interculturally. Some learners were willing to explore their beliefs but others were resistant to change.

While a few of my students showed readiness to contribute actively to the learning process, many of them were reluctant to be responsible for their own learning. While some students were eager to present their best, others seemed to be happy with a minimum result. S1's reflection is typical of final reflections about the engagement of others:

> Since speaking class requires students to perform as a group, I
> have gained some good and bad experiences. I do enjoy
> performing as a group there is so much to learn. Like how to be
> patient and tolerant with your friends, learning about leadership,
> make a good dialogue, [learn] some new words, and above all we
> learn to appreciate other's opinions. Those are the good parts and
> about the not so good parts, sometimes my patience is tested

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when a friend does nothing, wants to come home early, and

always makes excuses to bail out from group study. I don't really

mind about the lack of enthusiasm. I like to take [charge] when

others are passive participants so I can make the script exactly

what I want. The negative side in using this method is I get

nothing from others, nothing to learn about or even fresh opinion.

But to tell the truth, I prefer to be in a group which has

enthusiasm as I do. I want to hear about what they are thinking

about regarding the task. So we could share our opinions and

learn more (SRS12nd).

While some students are tolerant of other students' proficiency, some are not. They consider a big proficiency difference between them and their friends impedes their learning. As a common example, a student problematizes her friends' proficiency and participation as follows:

kalau saya mendapatkan teman yang aktif dan fasih dalam

berbahasa Inggris, tentu saya aku terdorong untuk bisa

menyeimbanginya, tetapi jika saya mendapatkan teman yang

pasif dan juga tidak fasih dalam berbahasa inggris, saya juga akan

terhambat dalam melakukan performance (If I have an active

friend who can speak English fluently, of course I will feel

motivated to perform like her but if I have a passive friend who

cannot speak English fluently, my performance will be hampered)

(SRS42nd).

My constructivist approach was also impeded by some societal expectations of the teacher as a knowledge provider. According to Geelan (1994 as cited in Geelan, 2007, p. 45):

The teacher's role is derived from societal expectations of the role

of the teacher, past experiences of the students and teacher,

epistemologies and views of teaching and learning held by the

teacher and learners and social constructions which control

classroom behaviour.

It cannot be denied that teacher-centred and rote learning are ingrained in the Indonesian school culture (Bjork, 2005). Despite some criticism, such methods prevail (Zulfikar, 2009). Thus, although I intended to teach in a very constructivist manner, to be a mediator rather than a knowledge provider and although I fully believed that this was how I should teach based on the stance I had adopted, my own readiness and the students' expectations about the roles of teachers and students at times obstructed these good intentions. As an instance, in the 3rd lesson, I preached to make my point instead of guiding students with my questions. When reflecting on that, I realised that I seemed to follow what some of my students expected me to be and ignored my own beliefs.

ELT in junior and senior high schools focuses on developing the four language skills with various degrees of proficiency (Alwasih, 2006). The interviews with my students revealed that they had been socialised into traditional schooling. One student says:

> *Yah biasanya latihan grammar atau listening trus kuis… kadang*
> *suka ada test …cuma ngebahasa dari buku…latihan test TOEFL*
> (yeah usually grammar exercise or listening exercise then a
> quiz…sometimes there is a test…only discuss the textbook…a
> TOEFL exercise (SAL1)

Two students shared that they had to take a private grammar course to catch up with the grammar class at senior high school. One of them said that she had joined the course to, "*Kejar nilai bagus materinya beres yah lupain aja* (get a good grade, when the material is done I just forgot about it) (SOL1).

Two of my 13 students explicitly wrote in their feedback on this course that they wanted to have more time to have the performance and less time for discussion. One of the students' words is as follows:

> *Waktu buat performancenya ga banyak, terlalu banyak waktu*
> *buat diskusi. Harusnya waktu buat performance ditambah* (not
> much time for the performance. Too much time was spent on
> discussion. The time for the performance should have been
> increased) (SFD4).

Although they did not specifically mention the discussion on culture or talk about talk, it seems that their resistance was about that aspect. It is similar to previous studies which found many foreign language students resented the teaching of culture and preferred more time for developing proficiency (Byram & Kramsch, 2008; Chavez, 2002).

The interviewed students also claimed to attend many courses where the lecture format and authority-oriented modes of teaching and learning. They did not like it but just accepted it. In the word of one of the students: "*yah kita datang duduk dengerin trus pulang deh gak suka sih saya tapi yah* (we come sit listen then go home I don't like it but oh well)" (SYN3).

My experience seems to support what Cotterall (1995, p. 203) argued 20 years ago:

> Language learners hold beliefs about teachers and their role…
> about themselves as learners and their role, about language
> learning and about learning in general. These beliefs will affect
> (and sometimes inhibit) learners' receptiveness to the ideas and
> activities presented in the language class, particularly when the
> approach is not consonant with the learners' experience.

Thus, students' varied readiness to be active in their learning, previous learning of culture and in other courses contributed to the complexity of classroom behaviour. These variables "are the result of a complex interface between several social, cultural, economic, educational, institutional, and individual factors" (Kumaravadivelu, 2003, p. 174) which become real challenges to taking a constructivist approach.

6.5.1.3 The need for like-minded colleagues

In the beginning of the study I had the confidence that as a teacher I could use this autoethnography as a personal teacher professional development (TPD). It was indeed a TPD. Nevertheless, as I travelled the journey alone and found some obstacles, I began to long to have like-minded colleagues with whom I could discuss the experience on daily basis about what I read in the literature and about what I experienced in the classroom. Writing a journal and writing to my supervisor were

indeed helpful; however, I still felt isolated in my own teaching. Dan Lortie (1975 as cited in Bailey et al., 2001, p. 10) has referred to teaching as "the egg carton profession" which means that once teachers' classroom door closed, they are relatively isolated from their peers. Thus, having like-minded colleagues outside the classroom was what I needed.

What did I do then to overcome the isolation? When starting my PhD study, new friends invited me to join Teacher Voices (TV), a Facebook group for English teachers (cf. Siregar, 2014) and I found many like-minded teachers who share ideas and knowledge which were valuable for my autoethnographic study there. For example I read the story about *One Sate, Please* (Renandya, 2012a) from the group, which then I made into an activity in the 9th lesson. Along the journey, I learnt from the group and tried to fill the emptiness of not having like-minded colleagues. Although only some members of the group had the same interest as me, they did help me overcome the feeling of isolation.

Before my 13th lesson, I went to a conference at a different university in my city. At the conference one of the plenary speakers shared information about a document endorsed by the Australian government *Professional Standards for Accomplished Teaching of Languages and Cultures*. The standards came with some suggested questions for reflection, questions which I found very insightful in motivating me to self-develop and assist me to plan my own self-improvement. One particular question in the document made me reflect on my involvement in some conferences: "How do you use your professional relationships as an opportunity for colleagues to explore the significance and consequences of what is happening in other parts of the world for your work and theirs?"(Australian Federation of Modern Language Teachers Associations, 2005, p. 5). The question made me recall three other international conferences (ASIATEFL-MELTA, TEFLIN, and AILA) and a local seminar in the faculty where I did my study specifically on the topic of interculturality. The topic was a prominent one at AILA but not in the other conferences which informed me about my teaching context and the academic context in regard to the teaching of culture. For example in a presentation I attended at ASIATEFL-MELTA entitled *The problems of teaching cross-cultural understanding in Indonesia: Possibilities within limitations,* the presenter and some

of the audience, who shared the challenges and opportunities of running CCU course, seemed to conceptualise culture as national attributes. They obliged their students to address them as 'Mr' or 'Ms' and last name since it was the norm of Standard English. This experience reminded me that other teachers in my context might think similarly. It also made me add more discussion about terms of address with my students. Another example was the annual TEFLIN conference. The conference informed me about teachers' confusion with the new 2013 curriculum and an Indonesian scholar's support for intercultural teaching (cf. Hamied, 2014). The two-monthly seminar in the faculty was an instance in which the speaker shared cultural knowledge about the tea culture in China and the UK. Through the talk, I was again reminded that, while people have moved to a postmodernist view of culture, a modernist view still prevails including in the academic world.

Although attending these conferences was not a planned part of this research, nevertheless, it provided valuable learning. As Cochran-Smith and Demers (2010) point out:

> the importance of the learning community across the professional
> lifespan, particularly its impact on both thought (knowledge,
> beliefs, assumptions, ideas, premises, concepts, and so on) and
> action (teacher education programmes, practices, policies,
> strategies, courses, curricula, assessment systems, and so on). (p.
> 37)

Farrell (2013) and Bailey et al. (2001) also note that joining a teacher group and conferences helps to overcome the sense of isolation and provides opportunities to meet like-minded teachers who themselves look for professional development and have a more collaborative mentality.

6.5.1.4 Lessons learned

In this study I conducted an additive curricular nullification (known as "the act of engaging in behaviors beyond those mandated in the curriculum … with the intent of contradicting, opposing, or nullifying objectives" that "are opposed to or incompatible with the ends of social justice" (Reagan & Osborn, 2002, p. 87). In other words, when adding intercultural goals, I added goals opposing the macro

goals of the curriculum which only contained prescriptive linguistic goals. One of the reasons of my attempt was that I believed that I possessed the agency to adapt the assigned syllabus to my values by negotiating the teaching goals and topics with the head of the programme or by challenging curricular directives by replacing and adding materials, activities or personal comments in ways that satisfied my intercultural goals. Despite this, I kept feeling that my students had not had adequate exposure to intercultural ideas as I struggled with students' complex classroom behaviour, and felt the lack of like-minded colleagues.

What became clear from this experience was the need for a community of practice that could support the goal of gaining ICC. While time, struggle and commitment are clearly in teachers' hands, they also need a strong, external and coordinated hand (Garrido & Álvarez, 2006). In other words, a shift to an intercultural stance needs to involve not just individual teachers but other communities. It needs teachers acting as an institutionalised professional learning community with system-wide support (Georgiou, 2010; Johnson, 2007).

Second, it is also important to raise other non-language parties' awareness as well. As Peiser (2012) argues, it would be naïve to assume that language learning, by default, can accomplish interculturality on its own. The Byam, Esarte-Sarries, and Taylor's (1991) study also shows how factors, both in and outside of school, may influence students' attitudes in this regard to tolerance and respect. In addition, Jokikokko, (2009) found that dialogical contexts involving the opportunity to share ideas with friends, former teachers, tutors, and students is a significant condition for intercultural learning.

In previous studies, lack of classroom time and curriculum constraint are noted to be an issue in the literature which lead teachers to avoid teaching culture (Gandana, 2012; Han, 2010; Nguyen, 2013; Tian, 2013; Zhou, 2011). In my study, they are also a source of constraints. However, as Hargreaves (2001) states that, "[t]ime for the teacher is not just an objective, oppressive constraint but also a subjectively defined horizon of possibility and limitation" (p. 95). In other words, teachers have a tendency to feel that time is never sufficient and an obstacle to their work when the teacher's course is an additive intercultural course and not part of an intercultural curriculum. This time constraint issue was just as I experienced.

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The feeling of fear that I could not provide adequate time for intercultural learning and the fear that students did not experience intercultural teaching in other courses could not be avoided unless interculturality becomes the main goal of all stakeholders.

Although my attempt to cultivate interculturality was limited by the time allocated for the course, the complexity of classroom behavior, and the lack of like-minded-colleagues, I could still see some opportunities within my teaching. They will be discussed in the following sections.

6.5.2 Opportunities

Intercultural language teaching and learning requires intercultural affordances which do not only come in a form of teaching resources and activities but also come in the form of varied interaction including:

> [I]nteractions between teachers and students…between students,
> between students and others (including the voices of others as
> they are encountered through texts, video, digital technologies,
> etc.) (Scarino & Liddicoat, 2009, p. 39).

Analysing my teaching and my reflection on it provided the following opportunities:

1. Providing resources that reflect global and local linguistic and cultural diversity
2. Prompting students to decentre with my questions
3. Providing opportunities for students to be active in their own learning.

These opportunities are discussed respectively below.

6.5.2.1 Providing resources that reflect global and local linguistic and cultural diversity

Intercultural education is beneficial when language classrooms create opportunities for students and teachers to recognize and engage legitimately with linguistic and cultural variation (Cole & Byran, 2013). Looking back on the resources which I provided to assist me gain the intercultural purposes I had in mind, I found that the voices of others in my teaching resources showed the inclusion of local and global cultural and linguistic diversities. They are as follows.

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First, I employed video and voice recordings, and reading texts that depicted how English was used by various English speakers who might be "L1" or "L2" speakers. The examples of videos are as follows:

Table 6.3 Examples of videos

Lesson	Topic	Title and source
3	Campus tours	- This is my university: Monash University, Melbourne ([Kilroy], 2012) - Tyler Junior College Campus Tour ([TJCApaches], 2012)
5	Agreement and disagreement	- Talk Indonesia - Anggun as guest- Part 1 ([Efekbencana], 2014)
9	Describing my city	- Living in Jakarta ([Prepare to Serve!], 2014) - Cost of Living in Indonesia (Food, transportation, housing, etc.) ([Prepare to Serve!], 2012)
10	Ordering food and drinks	- Does she know her Singapore food? (Sachiyo Pt 3) ([SPHRazor], 2013) - English Vinglish (Shinde, 2012) - Ordering food in a cafe (British Council, n.d.) - What Indonesian food is like ([Prepare to Serve], 2014)

Examples of written texts are:

1. The story of *One Sate, Please* written by Renandya (2012a), an Indonesian English teacher in Singapore, about ordering Satay in Singapore

2. People's conversation on greetings in an internet forum ([Wordreference], 2006)

3. A short explanation on terms of address taken from Huber-Kriegler et al. (2003, p. 45).

4. A missing person description taken from a Facebook page of New Zealand police missing person page (NZ Police Missing Persons, n.d.)

These resources presented the students with linguistic variations in English use. The variations were expected to make learners see the diversity of the language and to expand their experience of target cultures and discourage them for associating culture in English language learning with only NSE (Risager, 1998). They were in line with the first principle of the iCLT Principles 're-visioned' for teaching intercultural

spoken communication proposed by Newton (forthcoming) which says, "Expose learners to a diversity of world Englishes and raise awareness of English as an international language" (p. 4). It is also in line with the principles of responsibility to foster engagement with difference and reflection to mediate the processes of developing one's own multiple perspective on language and culture (Scarino & Liddicoat, 2009).

Second, although I cancelled the plan to assign my learners to interview English users, I still provided students with opportunities to communicate with communities of target-language speakers who are potential resources for intercultural learning (Corbett, 2003; Liddicoat & Scarino, 2013). I invited in total five international students from Korea, China, Thailand, Germany, and Netherlands to have a conversation with my students. This kind of contact that allows students to converse with a variety of people and learn different points of view is desirable for intercultural language learning (Byram & Kramsch, 2008). Although the experiences themselves are not sufficient or cannot directly develop one's interculturality, the contact opens opportunities to change an individual in important ways as the experience puts one in a situation in which the familiar is "drastically reduced and customary ways of responding to circumstances are seriously challenged" (Alred, 2003, p. 14). It is important for me as a teacher to encourage students to analyse the experience of experiencing otherness and act upon the insights into self and other which the analysis brings. I will discuss more on this matter later as I explore other opportunities and challenges I faced.

Third, I incorporated my own students as a source of local cultural and linguistic diversities. According to Reimann (2012), by exposing students to local differences, I prompted them to be alert to the diversities at home which can be the first step to developing global understanding.

Therefore, through my resource choices I attempted to facilitate a process of exploring the ways language and culture relate to lived realities of the learners and the target community (Liddicoat & Scarino, 2013). Together these resources had the capacity to involve, "the learner in reflecting on what one's experience of linguistic and cultural diversity means for oneself: how one reacts to diversity, how one

thinks about diversity, how one feels about diversity and how one will find ways of engaging constructively with diversity (Liddicoat, 2008b, p. 284).

6.5.2.2 Prompting students to decentre with my questions

When analysing my teaching, I found my questions served the function of decentring. Morgan (2008) claims that teacher's questions play an essential role in the interaction.

First, I prompted students to notice cultural and linguistic diversity with my questions during the teacher-led discussion. For example when asking students to compare cultures and language, I always asked questions such as "How about you? Are you all like that? Do you think they all adopt the culture?" to make students aware of individual culture and exceptions. When eliciting students' interpretations, I kept asking: "What are the possibilities? What are some expectations? What is your choice? Why?" The following excerpt illustrates a teacher-led discussion in which I prompted students with questions to notice and reflect on the diversity of handshaking practice when introducing oneself and other people:

F: FS1 *introduces herself tapi* [**FS1's name**] *gak salam kamu. langsung kamu pikirannya apa*?

MS1: *sombong banget*

MS2: *gak friendly*

MS3: t*api bukannya itu…kayak etikanya budaya universal gitu? orang ketemu harus salaman. Ya gak sih?*

F: *semua orang*? are you sure?

FS2: *masih ada yang* bowing *kan*?

F: FS1 introduces herself but [**FS1's name**] she does not shake your hand. What will you think?"

MS1: very snobbish

MS2: not friendly

MS3: but isn't it..a universal culture? when meeting [other people], people have to shake hand, don't they?

F: all people are you sure?

FS2: there is still bowing, isn't it?

MS3: *iya maksudnyakan bowing …udah culture-nya disana…bahasa globalnya ketemu dan greeting tuh salamankan*?

MS2: *apa emang semuanya salaman*

F: *…yang harus kita perhatian adalah tidak ada rule untuk semua mungkin banyak orang yang akan melakukan salaman tapi misalnyakan ada orang yang gak boleh salaman… kalo bukan muhrimnya*

MS1: *emang salaman doang gak boleh*?... "*kalau gak salaman tuh* awkward *pasti*

F: *awkward but doesn't mean that it's wrong… for some people…it doesn't mean that …they don't respect you when they don't shake your hand…once in your life [you] will meet that kind of people…kalau misalnya orang itu menolak salam sama kamu*?

MS3: yes but it means bowing…is the culture there…the global language and greeting is hand shaking, isn't it?

MS2: do all people handshake?

F: …what we have to pay attention [to] is that there is no rule for all maybe many people do shake hand but there are people who are not allowed to shake hand…if they are not muhrim (I used an Islamic term "muhrim" which means that people are couple or have a similar gender)

MS1: only shaking hand is not allowed? it must be awkward if not handshake

F: awkward but doesn't mean that it's wrong… for some people…it doesn't mean that …they don't respect you when they don't shake your hand…once in your life [you] will meet that kind of people… if the person refuses to shake your hand what do you have to do]?

(CVR2)

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In the dialogue above I tried to lead students from 'noticing' to 'reflecting' about the diversity of shaking hand practice by asking: "all people, are you sure?" Then, FS2 reflected on what she knew about the practice of bowing. MS2 echoed my question when MS3 insisted on the idea that handshake is a global practice. MS1 seemed not aware of some Muslim people's practice regarding handshake. When I said, "awkward but doesn't mean that it's wrong", I tried to give a balance between being open to what students are saying and giving direction (Scarino, 2008 as cited in Skene, 2014). Then, I invited students to reflect on a situation that might require them to face people's rejection of their handshake offer by asking: "if the person refuses to shake your hand what do you have to do?" MS1 was firm to his answer that it was rude and that he would still insist to have a handshake. Other students hesitated to give an answer. Then, I referenced FS1 as an exception among Muslim women because she was willing to shake the hands of people who are not of her "muhrim". I did this to mediate and point out that one's individual preference plays a role in culture and language practice and to illustrate that no generalisation can be easily made and that culture and language as practice is complex. In other words, I encouraged students to decentre. Using the questions I attempted to make students develop their intercultural and intracultural selves in relation to others (Morgan, 2008; Scarino & Liddicoat, 2009).

Second, throughout the semester I prompted students with questions which made the relationship between language and culture in people's language practice more visible. For instance in the first week I prompted the students with questions on their assignment texts when exploring different concepts of time in greetings and terms of address that they had used in their group work. The examples of the text and the questions that were formed for the students are illustrated in Figure 6.2 and 6.3 on the next pages.

Figure 6.2 A greetings assignment

Hi there!

Since I have to give a presentation, I was wondering whether any of you could give me some clear guidelines on how to determine when to say "Good morning / afternoon / evening / night everyone", i.e. what time each one begins and ends. I suppose (an hope) I won't have to use "night" at all. Here's my assumption:

Good morning:5 AM to 12 PM or 00:00 to 24:00

Good afternoon: 12 PM to 6 PM (?)

Good evening:6 PM to 10 PM

Good night: 10 PM onwards (or when you go to sleep, in fact ,or say goodbye for the rest of the day)

Thank you!!!

Mara

Some answers to the posted question:

Sorry, Mara, I was assuming a typical UK conference schedule.

7 AM to 12 PM: Presentations. 'Good morning'✔

12 PM to 2 PM: Lunch break.

2 PM to 4 PM: Presentations. 'Good afternoon'✔

4 PM to 4:30 PM: Break.

4:30 PM to 12 PM: Presentations When greeting the audience: 'Good evening' even if it's 4:30 in the afternoon????

That is a bit unlikely, but for this session I would indeed begin with Good evening.

/ 'Good evening' even if it's 11PM???

There is very little chance of any presentation beginning so late. If it did, I would still say Good evening. Good night is a parting.

At the end of the presentation or when you leave a place (gral): 'Good night' even if it's 4:30 PM???

No, at that time of day good night would not be appropriate. Good evening would perhaps be OK. More likely it would be a normal end of presentation statement like "Thank you for your attention."

2. Hello Riglos,

Good morning = 0:00 - 12:00 (Good-bye when leaving) (Good night if going to bed)

Good afternoon = 12:01 - 17:00 (Good-bye when leaving)

Good evening = 17:01 - 24:00 (Good night when leaving)

Hope this helps.

My questions for the students:

1. What did you notice about how people use good morning, good afternoon, good night and good evening in the text?
2. Compare the information from the discussion with other information from other sources such as dictionary, movies, textbooks, or interview your teacher. Do not forget to cite the source that you use.
3. Why do you think people in the dialogue had a different opinion about the use of good afternoon? Does such difference also exist in your language(s)?
4. How will you use "good evening, good night, and good afternoon" in the future? Why?

(adapted from [Wordreference], 2006)

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Figure 6.3 A term of address assignment

Some peoples' statements about how they use term of address in a discussion forum on the internet

I am curious about the use of the word 'Sir'. I see it quite often in novels, used more frequently than in Australia. I haven't called anyone Sir since I was in school, a very long time ago, I do understand it use in the Military, but not in civilian life. How is this word used in your country?

Some answers posted in the forum:

1. I use it quite frequently with men ranging from approximately the ages 18 on up. Generally, it is simply a respectful address. If the young person demonstrates politeness, addressing him with Sir will often build his self-esteem. He sees himself as an adult, an equal, rather than a teen. Younger folks often address me as Sir, especially if they don't know me, or my name. In schools, students often refer to the male instructors as "Sir" or "the Sir" when speaking about him. I remember being shocked the first time someone called me Sir. I think I was in my 30's at the time

2. Dear Sir or Madam is still the appropriate formal opening address of a letter when the recipient is unknown. In spoken AE, sir is not very common for most people, but there are areas of the country, and certain situations in which it is still frequently used. Young person to older person as polite address and used for friends and family as well as strangers, it is much more common in the South than in other areas of the U.S. Upper crust Northeast will also use it that way, though perhaps not as generally as in the South. Prep schools often use it, both student to teacher and vice versa. (Female students are Miss, sometimes Ms.; perhaps the use of Sir to male students represents a loss of the term Master for a young man.) Same situation may apply in religious private schools, though not very commonly here on the left coast. Retired career military (at least in my experience) often use Sir as a polite address in a work or public situation when dealing with (relative) strangers. (My take is it sounds polite, right, and natural to them.) The older the population, the more common the address is. It is more common male to male than female to male. It is more common younger to older than vice versa. In any school setting, some teachers use it--especially in upper grades--to indicate a respect for the student and an expectation of adult behaviour. (The same teachers address young women as Miss or Ms.) When I was growing up, apart from the rare teacher who addressed students with Sir/Miss (no Ms. when I was young), I only heard it from active military personnel. I've heard it more as an adult, but then I've had more years to work with older people, people from other areas of the country, and ex-military than I'd had as a child, and I've been in a greater number of formal situations than I was as a child. But, it's still not a common form of address.

   My questions for my students:

   1. What did you notice about how people use term of address in the text?
   2. Compare the information from the discussion with other information from other sources such as dictionaries, movies, textbooks, or interview your teachers. Do not forget to cite the source!
   3. Why do you think people in dialogue have a different opinion about term of address? Does such difference also exist in your language(s)?
   4. How will you use term of address that you know and have just learned in the future? Why?

(adapted from [thefreedictionary], 2013)

Third, I also encouraged the students to reflect on their choices by adapting questions proposed by Conway and Richards (2014) for "reflection after the performance activity" which are as follows: "How was my performance? Did my counterpart understand me? Why did I say "…" in that way? How might people from "…" feel/think about what I said and did? How do people in my culture usually

do this? Why? and How do I do it? Why?". These questions were intended to enable students to become independent and develop sophistication in the way they notice lived experiences, language and culture (Liddicoat, 2008b). Specifically, the questions also allow an affordance for learners to reflect on their own language and culture. Without the awareness of their own culture and language, it is difficult for the students to come to terms with a different culture as cultures are relative, not absolute (Liddicoat, 2008b).

Just like the previous opportunity which provides intercultural materials, guiding students with questions as a way for them to reflect on their own culture and language was also a partial intervention for there were always questions I felt I should have asked but I did not, or questions that I had not thought of. Prompting students to realise that cultures are relative was also partially due to the ethical dilemma I faced which is discussed further in section 6.5.4.

6.5.2.3 Providing opportunities for students to be active in their own learning

Interaction between students is another type of intercultural affordance (Scarino & Liddicoat, 2009) which allows students to be active in their own learning. In my teaching the affordances came in the form of group or pair discussions, rehearsals, role-plays, and group and individual homework in which students worked on the given task or materials. In the excerpt below three students in a group discussion actively compared their practice of introducing oneself and other people in Indonesian with the language practice in English given in the input.

FS3A: …nice to meet you *ga pernah*?	FS3A: …nice to meet you never?
FS3B: = *bukan ga pernah sih jarang yang ngomong nice to meet you senang bertemu atau berkenalan denganmu* …	FS3B: = does not mean never, [we] seldom use nice to meet you nice to meet you nice to meet you …

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FS3C: *cuman orang Indonesia kalo dah kenalan udah aja*

FS3A: *orang Indonesia paling nama asal …dari mana*

…

FS3B: *kalo yang samanya* handshake *sama kita pasti bersalaman*

FS3A: handshake

FS3B: *say hi juga*

(SPRD1G2)

FS3C: after introducing oneself Indonesian people will stop there

FS3A: Indonesian people usually [mention] name, …origin

…

FS3B: the similarity is handshake we also give a handshake

FS3A: handshake

FS3B: say hi also

The discussion above shows engagement of the learners with the target language and culture. In another group discussion in the 13th lesson, students had to help each other to do the following task with a short intercultural exchange and some questions:

A: Hello, how are you?

B: I'm fine [as B said, "I'm fine", A kept on walking and did not wait for B's answer. B was confused and disappointed]

1.Why didn't A wait for B's answer?

2.Why do you think B felt upset?

3.How will you feel if it happens to you?

FS1: [reading the dialogue] *biasanya kan kalau gua bilang how are you kan biasanya gua bilang I'm fine thank you*

FS2: *ngga disini tuh ditulisnya kalau* why A didn't wait for B's answer

…

FS1: [reading the dialogue] usually when I say how are you usually I say I'm fine thank you

FS2: here is written that A didn't wait for B's answer

…

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FS1: *kayaknya biasanya kalo dikita halo apa kabar? di bahasa Indonesia trus kita tanya balik saya baik kamu gimana?...*

FS2: *ha? disini dibilang kalau si B is* confused and disappointed

FS3: *... iya misal gua ngomong...hello how're you? nah gua ga expect bahwa lu harus ngomong I'm fine nah si B bingung kenapa ga ngomong I'm fine si A nya.*

FS2: *Bentar2, gua ga ngeh*

...

FS3: *...disini si how are you kayak hi dan gua ga ngeharapin lu jawab. cuma basa-basi nah si B tuh kira kalo si B ditanyain sama si A nya dia harus jawab makanya dia* disappointed

...

FS2: ...why B feel upset?

FS3: because?

FS1 and FS2: because B's habit is different from A's habit

FS3: *kayaknya ini jadi* misunderstanding way of thinking

FS2: it's about a culture

...

FS1: it seems that if we say how are you in [Indonesian] then we ask back I'm fine how about you?

...

FS2: what? It is mentioned that B is confused and disappointed

FS3: ...yeah for example I say ...hello how are you? I do not expect that you have to say I'm fine but B is confused why A does not say I'm fine

FS2: wait I do not understand

...

FS3:...here how are you is like hi and I don't expect you to answer just a small talk but B thinks that A asked him/her that's why B is disappointed

...

FS2: ...why B feels upset?

FS3: because?

FS1 and FS2: because B's habit is different from A's habit

FS3: it seems that it is a misunderstanding way of thinking

FS2: it's about a culture

...

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FS1: how will you feel if it happens to you? *biasa aja*	FS1: how will you feel if it happens to you? Feel like usual
FS3: *tar dulu kalo gua si bakal nanya kenapa sih kayak gitu*	FS3: wait I think I will ask why it happens like that
FS2: *kalau gua kesel*	FS2: I will feel upset
(SPRD13G1)	

The group discussion above demonstrates "learners' engagement with the pragmatics of an additional language and examines the ways in which they make sense of language for themselves and others" (Liddicoat, 2014). Specifically it deals with the function of the use of "how are you" in the text which provided an entry point for the learners to see the connection between language and culture. It let them get involved in an interpretative process to make sense of experiences of language as culturally constructed. In the discussion FS3 seems to guide other students to understand the excerpt and she questions why A acted that way rather than simply accepting B's reaction.

Role-plays as activities were used to enable students to make language and cultural choices in performance. As constructed forms of conversation, role-plays do not reflect true conversation, but they do provide students a way to practise the language they are learning (Skene, 2014). To avoid stereotypes and generalizations, the role play should be arranged with care (Byram & Fleming, 1998; Council of Europe, 2014) and accompanied with activities that ensure learners examine their beliefs as well as the reasons for having them (Kodotchigova, 2002). Therefore, I also set up teacher-led discussion and reflection on performance after each performance task. For example in the 7th lesson students had to role play a dialogue between two friends about a solution on how to hold a dinner at one of the speakers' place for her friends who had different dietary requirements. In the dialogue one of the speakers suggests having a potluck to avoid the dietary requirement problem and another speaker resists the idea. She feels that she is the one who is inviting their friends over for dinner so she cannot ask them to bring their own food. In the lesson the students actively discussed the dialogue and decided how to continue. The students had to express agreement and

disagreement and described a process of cooking food or making a drink. The following example illustrates how one student used his knowledge in Sundanese and Indonesian to describe potluck to his friend. They helped each other to make a connection between cultures.

MS1: Potluck *itu apa sih*?

MS1: What is potluck?

MS2: Potluck *itu botram tahu ga*?

MS2: Potluck is *botram* do you know?

MS1: *seriusan*?

MS1: seriously?

MS2: *tahu botram*?

MS2: do you know *botram*?

MS1: *ga* potluck *jadi kaya apaan*?

MS1: no so what does potluck look like?

MS2: *orang datang banyakan kaya perjamuan kasih kalo di SMP*

MS2: many people come like *perjamuan kasih* (an occasion where people bring and share food) when studying in junior high school

MS1: *oh jadi bawa makanan-makanan tar kita* sharing

MS1: oh so bring foods then we share

MS2: *lu bawa nasi gua bawa apa*

MS2: you bring rice I bring something else

(SPRD7G3)

Following the discussion task above the students had to give a performance in front of their friends about a plan to have a potluck. In the performances some groups agreed to have a potluck and other groups disagreed and chose to cook one type of food or some different types of food which can meet their friends' dietary requirements. Some of the groups used the idioms that they had learnt in previous lessons: *put yourself in another's shoes* and *one man's meat is another man's poison*.

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FS1: so you still think that you can make all the food that satisfy
our friends' diet? we have to be careful with it one's meat is
another poison

FS2: yes I can try and make the food to their preferences I have an
idea thanks to you I know what kind of food that I'll serve… [then
FM2 describes the food that she will cook]

(SPRD7G1)

FS3: I have to cook for them because I am the one who invited
them.

FS4: I think I disagree because even you are the one who invited
them it does not mean [that] you have to cook all of the food

FS4: Emm…but I can't cook for Luis because it's confusing I have no
idea what gluten free kosher food is

FS3: well you need to find about it out remember one's meat is
another's poison

FS4: [then she describes food she will cook)

(SPRD7G2)

The performance gave students opportunities to interact and choose how to react
to different practices related to holding a party and to be thoughtful of other
people's dietary preferences. In other words, together the tasks afforded practice of
the principles of social interaction, reflection, and responsibility (Liddicoat et al.,
2003; Liddicoat & Scarino, 2013).

6.5.2.4 Lessons learned

Intercultural opportunities for my students included: 1. resources that reflect
global and local linguistic and cultural diversity; 2. questions as a tool to prompt
students to decentre, and 3. affordances (such as group or pair discussions,
rehearsals, role-plays, and group and individual homework in which students work
on the given task or materials) for students to be active in their own learning. These

opportunities were present in my teaching because I invested myself as an intercultural teacher and learner but they were only "microtransformative" (Wolfe's 2010, p. 320) experiences for my students because they were limited by the challenges that I faced.

My choices of teaching material reflect my awareness that as a language teacher I, "…[am] very much involved in the [construction] of culture [and language], and each selection of videos, newspaper clippings, seating plans, activities, and so on has social, cultural, and educational significance" (Duff & Uchida, 1997, p. 476). I was also aware that, "[e]ven the most complete resource is necessarily a selection and the process of selection limits the diversity and variability that can be found" (Liddicoat & Scarino, 2013, p. 85). So, although I tried to represent multiplicity languages and cultures as being inherently complex, and context dependent systems for making meaning (Morgan, Kohler, & Harbon, 2011; Paige, Jorstad, Siaya, Klein, & Colby, 2003) and to move away from teaching only British or American English (Lauder, 2008) my resources would always be limited.

My attempt at prompting students with questions as a way for them to reflect on their own culture and language was limited for there were always questions I felt I should have asked but I did not, or questions that I had not thought of at that time. It was also limited since sometimes I preached instead of discussing ideas with the students. Prompting students to realise that cultures are relative was also partially due to the ethical dilemma I faced which is discussed further in section 6.5.4.

The affordances I offered for students to be active in their own learning were present but limited. As I reflected on the classes during the course, sometimes I felt bad that I was reducing opportunities for output in English by taking time to discuss intercultural matters. At first I had to struggle with myself when dividing time for the "talking about talk", students' time to be language analyzers, and students' performance in English. While the first two activities dealt with English, I allowed students to use Indonesian during the students' discussion or when they become language analysers. Sometimes I wondered if I had made the right decision about the balance between L1 and L2. However, later I was sure then that although Indonesian was used, it should not be considered as limiting students' time for developing their proficiency nor should it be seen as contributing nothing to their

language learning. In fact I feel that for a mixed-proficiency classroom with more students with low proficiency, it is unwise to hold "talking about talk" and student group work on analyzing dialogues only in English. Thus, the use of Indonesian in "talking about talk" and students' discussion should not be seen as a reduction in the time for using English but an effective tool when they take the role of "analyser" (Liddicoat & Scarino, 2013).

As microtransformative experiences, the intercultural opportunities I provided were limited and did not appear to produce observable change in my students. However, they provided small steps leading to the "crack" which Buchanan (2005) describes as a, "moment when suddenly it becomes clear that even though nothing has actually happened, everything has changed. Nothing is how it used to be, yet the change itself went unfelt" (p. 78). Borrowing Wolfe's (2010) words, as a teacher:

> ...[I] cannot predict but can only map those small interactions where students begin to modify their desires (and thereby their subjectivities). These shifts will not guarantee that new subjectivities will be stable or enduring, and can therefore only be considered microtransformations… [the goal] is the creation of opportunities for microtransformations, rather than the guarantee of it, that defines success for [intercultural] teachers.
> (p. 320)

The intercultural opportunities above were present in my teaching since I invested myself and projected myself as an intercultural teacher and learner. The construction of intercultural opportunities was also influenced by my personal experiences, knowledge and identities. As I still grappled with how to put theories into practice my intercultural affordances were limited. The findings validate what these scholars state, that, a teacher's interculturality is an important indicator of their intercultural teaching (Byram, 1997; Garrido & Álvarez, 2006; Lange & Paige, 2003). However, the findings also show that other factors such as classroom behaviour, support from colleagues and community, and the macro goals of the curriculum were also constraints to the success of my intercultural teaching.

6.5.3 Evidence of students' engagement

In discussing the challenges that I faced and the intercultural opportunities that provided in my reflective teaching, there is implicit evidence of the students' engagement with the intercultural opportunities. In this section, I will discuss how I collected evidence of students' engagement (6.5.3.1- 4) from small group discussions, performances, and reflections on the performances, students' reflections, take home tasks, one-minute papers, and interviews. Then in section 6.5.3.5, I describe how I dealt with data taken from one of my students to illustrate her promising intercultural engagement. Finally, I present the lessons learned from documenting evidence of students' engagement.

6.5.3.1 Students' performance

Evidence of students' performance and their engagement with the activity was gained by paying attention to students' free constructed responses to a given role play task and monitored by using a rubric. Thus, I did not have particular structures or expressions to check. I observed their performance and engagement as I taught them and watched the recorded performance and engagement. According to Ellis (2005) paying attention to students' free construction is the best measure of learners' L2 proficiency and the construction is closest to the kind of language use found outside the classroom. Due to the qualitative nature of my study, I did not use statistical evidence for the development of students' proficiency and how it contributes to ICC development but rather a very broad rubric to grade students and give them feedback (see Figure 6.4)

Figure 6.4 A performance rubric

Performance ___/Week___   Name: _____

Preparation/Rehearsal
0 not prepared/rehearsed
10 prepared/rehearsed minimally
20 prepared/rehearsed adequately
30 Well prepared/rehearse

Task Completion and Comprehensibility
4 Minimal completion of the task and/or responses frequently inappropriate and barely comprehensible
6 Partial completion of the task; responses mostly appropriate yet undeveloped
8 completion of the task; responses appropriate and adequately developed
10 Superior completion of the task; responses appropriate and with elaboration.

Fluency
4 Speech halting and uneven with long pauses or incomplete thoughts.
6 Speech choppy and/or slow with frequent pauses; few or no incomplete thoughts.
8 Some hesitation but manages to continue and complete thoughts.
10 Speech continuous with few pauses or stumbling.

Pronunciation
4 Frequently interferes with communication.
6 Occasionally interferes with communication.
8 Does not interfere with communication.
10 Enhances communication.

Vocabulary
4 Inadequate and/or inaccurate use of vocabulary.
6 Somewhat inadequate and/or inaccurate use of vocabulary and too basic for this level.
8 Adequate and accurate use of vocabulary for this level.
10 Rich use of vocabulary.

Language Control
4 Inadequate and/or inaccurate use of basic language structures.
6 Emerging use of basic language structures.
8 Emerging control of basic language structures.
10 Control of basic language structures.

Notes:

_____
_____
_____
_____
_____
_____

(adapted from Foreign Language Program of Studies, 2013)

Feedback using the rubric above was given a week after students' performance and once I had listened to students' rehearsal and performance recordings. However, I still gave oral feedback after each performance and elicited responses about the content and language of their performances. The elicitation was to gain insight into the students' word choice and their awareness of the

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variability of cultural contexts. How aware they were of: ideas, opinions, perspectives, practices, and plans; ways of perceiving experience within and across languages and cultures; and ways of acting upon the variability in communication related to the topics that I had taught (adapted from Liddicoat & Scarino, 2013).

The process was challenging. It was difficult at times to understand the rationale behind students' choice of words and actions in their performances, as they seemed to be influenced by their friends. Thus, to have a complete picture of what the students discussed during the rehearsal, I had to wait until I could listen to all of the recordings of rehearsal discussions. It took more than 50% of my time. Sometimes the process yielded nothing because students did not verbalise why they chose to say things or question other students' suggestions to particular phrases.

6.5.3.2 Students' small group discussions

Small group discussions were monitored using a similar rubric (see Figure 6.4) in order to gather and feedback data to students about their engagement. I completed the rubric after listening to the recording of the students' discussion. In the rubric I commented on students' engagement and attitude during the group work and gave feedback on whether or not they had considered the intercultural goal aforementioned in the previous section. For example, in the students' discussion about the use of "how are you" (see section 6.5.2.3), one student (FS3), said "wait I think I will ask why it happens like that", and I commented "I am happy that you questioned why the dialogue took place like that before making a judgement. It shows your curiosity for some explanations." To the other two students (S1 and S2) I asked "Can you think of reasons why you would feel upset? How should you overcome it?".

6.5.3.3 Students' reflection

I also observed students' engagement through their written reflections. I asked them to write two pieces to reflect on their performance feedback, the transcripts or recordings of their performance, and a reflection on the performances which they wrote after each one. I did not grade them as I had

planned at the beginning of this study but it was compulsory for students to write them. Despite this, only seven students submitted their reflections and most of them did not follow the instructions on what should be reflected on. Thus, I could not use their reflections as evidence for grading. The students' resistance to reflection prompted me to ask two students (S1 and M4) who were motivated and wrote quite a good reflection in the first half of the semester, to write a weekly journal. I did not grade the journal or write comments on them. I just gave a guideline and examples of English phrases to use (see Appendix 6.7). I thought the guidelines and examples would be adequate to prompt them to reflect on their learning. Although I wanted them to write in Indonesian, I gave them the choice to write in Indonesian or English because I knew that S1 tends to speak and write in English.

6.5.3.4 Students' one-minute paper (OMP) and interview

I gathered information on what students felt that they had learned through the OMP and the interviews and also used the interviews to prompt students to reflect further on some topics which arose during the interviews. For example, in his OMP, I learned of M4's disappointment over the German international student's remark about animal abuse in Indonesia. He considered the remark to be impolite. When I had the last interview with him, I prompted him to reflect on his interaction with the international students to consider how his judgement of other people's cultures might lead the cultural 'other' to experience similar feelings. In other words, I tried to add value to the intercultural experience through some constructive prompting in the interview to understand about himself. Hollingworth (2009) argues that the teacher might be able to shape students' opinions by talking to them about certain issues. Later on M4 reflected on his stereotypes and how he felt annoyed and shocked by the German student's frank remarks about how animals were abused in Indonesia. In his reflection he wrote:

> [she] talk to us very sharply, she says what she think in [her] mind,
> and sometimes it makes me ... shock… After I analysed [myself] …
> [I should not] stereotype, because stereotype can make our mind
> bad… after I think again about culture, it makes me feel better ….

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> if I do not have awareness in daily conversation, I can make a big
> conflict for another people when I talk with them. As a next step I
> have to improve my [intercultural] awareness of communicating
> with other people. (WRM414)

I did not have evidence of whether this reflection was due to my prompting or not but he does seem to indicate that he overcame his disappointment and tried to learn from the experience. According to Alcorn (2002 as cited in Wolfe, 2010), students who seem not to adopt a more critical stance must not be seen as a failure of such teaching because they may still be making use of information and interactions in other ways. They might still need time to reconstruct their previous beliefs. Thus, M4 most likely needed time to reflect on his interaction and to learn from his experience. The process seems to show that "stereotypes can be managed through [language] education" (Houghton, 2013, p. 158) if teacher and students work together to overcome the potential pitfalls of stereotyping.

6.5.3.5 The evidence of S1's engagement

I shall illustrate here what I found in the data from S1. I have chosen to use data from S1 since she was one of the students who did not pass the course in the previous year. She could be a source in understanding what this course has provided and not yet provided in regard to intercultural opportunities.

After analysing all the reflections at the end of the semester, I coded S1's statements and grouped them based on themes related to interculturality. I also looked for further information in other sources including her interviews, OMPs, performances, small group discussions, and interviews. Below is a summary of what S1 learned from two topics: ordering food and introducing herself and other people. As previously mentioned I connected the topic about terms of address with other topics. It might be one of the reasons why S1 reflected on it several times. It was observable that in each reflection she learned new things about addressing people. The data below is from her OMP, reflections, performance, and interview respectively (see Table 6.4-6.7).

Table 6.4 Examples of S1's one-minute paper (OMP)

Coding	OMP: What are two most important things you learned today?
Individual preferences (IP) Respect Adjustment?	I learnt that people have their own preferences whether it is about food or their choices in life, so after we know about it, we can learn to respect it and make an adjustment (S1OMP8)
Awareness?	We have to be aware of what the seller/maid/waiter say to us, like the way of the greeting, how to speak with them, ordering food and drink there is custom that we have to learn… (S1OMP9)

Table 6.5 S1's reflections

Coding Reflection	
Variability in addressing people (VAP) Action Reflect on material (The flaw of textbook) Relationship between culture and language (RCL)	Addressing can be different from one's point of view to another. I realize now that it can be varied from a person's background, culture, ethnic, marital status, and social standing or even one's habit and the way we used to see things. In this context it refers to how a person values norms or terms in their life, like part of culture….it is not only like what the textbook say, but other elements can influence how you use titles in referring other people….I have to see it from wider perspective and be more sensitive about how people will react if I use some of the titles. Will it be offending or not? (S1ME)
VAP IP RCL Using one's competence in	…in term of addressing people in Chinese especially within family. It is divided by two, inner family and outer family…I realized that there were some similarities and differences in our languages… language is rich with culture. Every culture in it gives its own uniqueness, a trademark, a color that distinguishes one

Coding	Reflection
Chinese to understand the complexity	language to another…Aside from the grammar, the culture within the language is also a significant element so that the person can apply it properly…I change my mind about the stereotype I give to Thailand people who love eating insects ….Insect is a dish by choice…It is not right to just think that all Thai people love to eat insect, some of them may like it but still not all of them (SWR8S1)
VAP Generalization Exception Respect Action	Addressing someone can be quite tricky, feeling and emotion can affect someone in making choice to give a proper address…We have to remember in addressing someone we must aware of one's background culture…call someone with Mr plus first name, that someone can feel offended because it is considered condescending, so usually most of people prefer to be called with their last name (western culture). There is also an exception like our lecturer Miss Fenty, we address her with Miss plus first name because out of habit and the custom in our campus life…I learn that we have to be aware at the term that's used in one society… I also take a notice that we have to respect other's term which different from us… it is better to solve misunderstanding by asking the person directly of what he or she meant. (SWR13S1)
Avoid generalization IP Variability in ordering Reflect on the material (diversity)	I conclude even though someone's background is worth considered to determine which titles can suit the person best, but don't forget what he/she really feels about the term. Over all it is best for us to not generalize things…..There are many ways of ordering food such as, 'may I have…', 'I want…', 'give me…', 'I'd like to…', 'I'd have…', 'I'll have…', ' … please'. All of these terms are

	used depend on the person. Just like differences show on the text each individual has his/her own best way in ordering food and it is also applied to how they see which term is rude and which term is polite. Basically all depend on one's preference…[It] has made me wondering about the term I usually use in ordering food and drinks as well as how others do their ordering. I never notice before that the term 'I want…' or 'give me…' can be seen as rude or childish…(S1FE)

Table 6.6 An example of S1's performance

S1's final performance (examination)
…
S1: I would like to make a reservation for three people for this Saturday, please.
S3: May I have your name please?
S1: Yes. My name is [**mentioning her name**].
…
S1: Hi, good evening. My name is S1. I've made a reservation several days ago.
S3: Miss S1 we've been expecting you. This way please.
…
S1: I'd like a glass of water please. Thank you.

Table 6.7 S1's answer in an interview

3rd Interview	
Ordering and addressing hal-hal yang dulu gak signifikan tapi sama miss	Ordering and addressing things that in the past were not significant but you

dibahas lebih lanjut…dulu kadang-kadang ga sadar…	discuss it more…in the past sometimes I did not realise …

As can be seen above, after the 8th lesson (see S1's OMP (S1OMP8) in Table 6.4), in regard to food preference S1 realized that there are variations among members of a cultural group and that she could not assume that each individual is representative of his or her own culture (Bennett, 1998). She recognised her own stereotype of Thai people. She reflected on various ways to make a food order based on the material that she had encountered. She realised that in the past she usually used "I want to" (see S1's reflection (S1FE) in Table 6.5). In the final examination she also decided to use "I would like" when ordering after learning many ways to say it (see S1's final performance in Table 6.6).

In relation to terms of address, S1 reflected on culture and language relationship. She also compared what she knew about Chinese. In her mid-examination reflection she also reflected on a person's background, culture, ethnic, marital status, social status, and habit in regard to addressing and introducing people. When reflecting on her learning in the 13th lesson, she reflected again about the relationship between culture and language in using terms of address (see S1's reflection (SWR13S1) in Table 6.5). Although she still made a distinction between western and eastern cultures, it can be seen that she elucidated some possible factors such as emotion, status, relationship, profession that might play a role in the language practice of using terms of address. Her reflection seems to indicate her increased awareness of variability in in these uses. She also seems to be aware that she needs to be active in interaction regarding the use of terms of address to avoid misunderstanding. This implies that she experienced "an increased sense of personal and individual responsibility in the use of words and in the ownership of their meanings" which is a characteristic of an intercultural speaker (Kramsch, 1998, p. 31). Her reflection seems to show her realisation of peoples' different perspectives which she might have taken for granted previously. She shows her willingness to question the values of her own cultural environment, which involves her choosing other's interpretations and evaluations of phenomena (Byram, 1997)

and also to trying to seek explanations for why such phenomena take place in her environment.

In the interview S1 shared her opinion about significant points which were new to her (see S1's interview answer in Table 6.7). S1's intercultural engagement, as evidenced by the array of data sources, is promising. Other students' engagement was not as obvious as hers in regard to their awareness of variability in language use or the relationship between language and culture.

6.5.3.6 Lesson learned

I have isolated five key points from the process of documenting evidence of students' learning. First, it seems that finding students' evidence of intercultural engagement through performance is always limited. Witte (2014) explains that not all implicit constructs can be made explicit when people try to verbalize their innermost beliefs, emotions, attitudes, memories, desires, and apprehensions. Thus, people's limitations in verbalising their constructs are a probable reason why I could not at times get information about my students' rationales for their actions.

Second, that intercultural learning depends on an individual's self-reflection. For example, S1 and M4 did not always reflect on the same thing in the lesson at the same time. In other words, my students learned cognitively, affectively and behaviourally in different degrees and at different times. This finding is similar to what Truong and Tran (2014) found that their students, "had recognised, in different degrees, cognitively, culturally and physically the attributes in the [movie] scenes studied [or used as teaching resources]" (p. 221).

Third, I learnt that I could have gained greater insight into my students' interculturality if I had given them proper training on how to reflect on their learning instead of only giving them some questions to guide their reflection and phrases to use and had had them write their reflections in Indonesian. Despite some evidence of my students' engagement, my attempts to employ reflection as a tool for learning and as an assessment task without adequate guidance may have resulted in disappointing outcomes. In other words, the students may have produced superficial reflections that had virtually no impact on learning or future practice due to the lack of relevant pedagogical scaffolding for writing. The first

language plays a legitimate role for learners to formulate and express insights and analysis (Liddicoat, 2008a). Thus, if S1 and M4 had written their reflections in Indonesian, they could perhaps have reflected more deeply. My examples of English phrases in the reflection guideline and my allowance for them to reflect in English encouraged them to write in English. S1 is much more proficient in English than M4 so she appeared to be more proficient at reflection. Since they wrote their weekly journal voluntarily, it would have been difficult to reject their preference to write in English.

Fourth, I learned that low proficiency is likely to limit how we can apply our intercultural understanding in verbal or written performance in intercultural encounters. In lessons 8 and 14 specifically, when the students talked with the international students, two of them with the lowest proficiency in my course could not explore individually the topic that they wanted to discuss with the international students. They became very dependent on their group members' assistance in translating or rewording their questions. Scholars have not yet reached consensus on the relationship between linguistic competence and IC. According to Bennett et al. (2003), the development of intercultural competence parallels linguistic competence but other scholars think that intercultural competence does not develop at the same rate as foreign language proficiency (Byram, 1997; Kramsch, 1998; Park, 2006). In Fantini's (2000) view, ICC is enhanced by grappling with, and developing proficiency in a second language. My own experience as a student and of teaching SES taught me that intercultural competence does not develop at the same rate as foreign language proficiency but they both contribute to ICC synergically as Fantini (2000) argues. Therefore

Fifth, despite the factors that limited my observation of students' engagement, I noticed several instances where my students "shifted back and forth from ethnorelative to ethnocentric thinking on a weekly basis" (Garrett-Rucks, 2012, p. 19) during teacher-led discussion where I was probing the students' choices after their performances and group discussion. This implies that intercultural learning is not a linear process (Bennett, 1998).

To summarise, there are still many questions about how to effectively gather evidence and foster students' intercultural engagement so that it can feasibly

become routine for full-time university teachers in Indonesia who to teach at least five different subjects per week.

6.5.4 Ethical dilemmas

I am a female, Christian, English teacher who adopted an intercultural stance and taught a multi-religious English language classroom in Indonesia. As I conducted my autoethnographic study, the topic of religion was visible in my study. First, certain topics related to religion in my teaching such as: Muslim preferences about handshaking when introducing oneself (1st lesson); eating or not eating halal food (5th lesson); and an international student's question about the Islamic State of Iraq and Syria to my students (14th lesson). Second, issues emerged in some interviews with my students and in their writing about their engagement with other cultures in their daily life. For instance, my Buddhist student expressed her fear of engaging with 'western culture' because she connected it with the practice of cohabitation, which is forbidden in her religion. My Muslim student shared her decision to wear a Hijab and how it affected her options about where she could study in terms of university. One of my Christian students wrote that she was not close to some of her siblings or her father because they had a different religion. In Indonesia, a couple who have a different religion cannot legally get married; therefore, many couples decide to 'temporarily' convert for the sake of getting a legal marriage (cf. Seo, 2013). Reflecting on these experiences, I realised that, as a cultural worker I, "should commit [myself] to the moral and political struggle for improving the quality of intercultural communication and, therefore, of human life in general" (Guilherme, 2002, p. 57). My study is closely related to morality systems embedded in my teaching context and the intercultural stance that I took. As Tollefson (2002) argues, "language policies are fundamentally linked with political governance, educational curricula, and systems of morality; in short, they are about cultural opportunities and preferences" (p. 93). In other words, in becoming an intercultural teacher, I had to negotiate an assortment of morality systems, those of ICC and Indonesia's *Pancasila*, and religions which directly influence cultural opportunities. I experienced an inner conflict which raises an ethical question of where I should stand. Before explicating my position and dilemma, I will discuss what scholars have

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proposed about morality systems in relation to intercultural language teaching and learning (ILTL) and morality systems often used in Indonesia.

ILTL is not only the nexus of culture and language but it also embeds a system of morality which differs from one scholar to another and ethical stances on it are complex and left open. Intercultural scholars such as Bennett (1998) and Witte (2014) support cultural relativity. Liddicoat and Scarino (2013) state that, "[i]ntercultural competence means being aware that cultures are relative" (p. 24). In contrast Newton et al. (2010) and Newton (forthcoming) state no position on cultural relativity. While Byram (1997) recommends that language teachers and learners use "international human rights" as reference points to "avoid the trap of cultural relativism" (p. 47), Byram (2009b) proposes Kantian principles as a "rational and explicit standpoint" (p. 324) from which to evaluate and replace the inadequacy of making moral judgments based on religious standpoints. Bennett (1998), and Liddicoat and Scarino (2013) suggest no specific ethical principles and only mention some virtues. In their words, they state that:

> As a participant in diversity the ethical commitment of the
> intercultural individual includes accepting the responsibility to act
> interculturally, that is, in a way that does justice to, is fair to, and
> is respectful of other participants in diversity. (Liddicoat & Scarino,
> 2013, p. 56)

Bennett (2004) recommends people maintain an ethical commitment in the face of value relativity by not "withholding equal humanity" (p. 69).

Despite Bennett's (1998) argument that "cultural relativity is not the same as ethical relativity" (p. 7) and that interculturalists do have ethical positions which are not based on ethnocentric absolutes, a number of scholars (e.g., Geertz, 1984 as cited in Ferrante, 2014; Holliday, 2013; Kubota, 2012; Kumaravadivelu, 2008) criticize the concept of cultural relativism as encouraging an anything-goes view and discouraging critical assessment. In Kubota's (2012) words:

> We should be aware that cultural relativism has its limitation in
> that valuing a multiplicity of perspectives often undermines our
> efforts to critically understand the politics and ideology that exist

behind those perspectives, positioning the diverse groups of

people in a hierarchy of power. (p. 65)

Scarino and Liddicoat (2009) criticise cultural relativism because it "over-emphasises the differences and makes it more difficult for learners to draw connections between themselves and others and to develop intercultural ways of seeing the world" (p. 63). Bredella (2003) explains that cultural relativism offers us no answer to the question of how to avoid ethnocentrism and requires no rationality. They seem to not differentiate cultural relativism from ethical relativism. In addition, I found Byram's (2009b) proposal to use Kantian principles problematic since it implies moral universalism. I agree with Portera (2008) who contends that the idea of universalism is also unrealistic for it is supposed to be unitary while in reality the world is very heterogeneous and fragmentary. He argues that the intercultural pedagogy should find a place between universalism and relativism so that it will not result in an 'a-cultural' pedagogy or even pedagogy focused on the assimilation of minorities (Portera, 2008); nevertheless, he does not explicitly describe this new synthesis of universalism and relativism. Kumaravadivelu (2008,) proposes cultural realism which suggests "every cultural community has virtues that one can be proud of and every cultural community has vices that one should be ashamed of" (p. 165) as an alternative way of expressing his disagreement with universalism and relativism and his way of agreeing with theologian Jonathan Sacks (2003, as cited Kumaravadivelu, 2008) who argues that each culture contributes something to human wisdom. He believes that critical, constant, and continual self-reflection will lead one to culturally grow "global cultural awareness" (Kumaravadivelu, 2008). Holliday (2013) supports Kumaravadivelu's (2008) cultural realism.

The role of *Pancasila* and religion as two essential elements that seem to govern morality in Indonesia is similarly complex. As mentioned in Chapter 3, *Pancasila* was constructed as the political ideology of the nation state of Indonesia and as the unifying narrative for the country (Densmoor, 2013; Song, 2008). The five principles are as follows:

1. Belief in the one and only God
2. Just and civilized humanity

3. The unity of Indonesia

4. Democracy guided by the inner wisdom in the unanimity arising out of deliberations amongst representatives

5. Social justice for the whole of the people of Indonesia

(my translation, see the Indonesian version in Chapter 1)

Pancasila (including *Bhinneka Tunggal Ika* or "unity in diversity") was the result of political negotiations to accommodate the social, political, and cultural background of Indonesia, especially religious groups. The first principle of *Pancasila* depicts a demographic religious paradox: despite its huge Muslim majority population, Indonesia is constitutionally not an Islamic state (Kusuma, 2006) but allows Sharia law in one of its provinces, Aceh since 2001 (Arskal, 2008). It legally prohibits people from being atheist by explicitly requiring people to believe in God. This religious pluralism is partial. Some forms of Christianity, Islam, Hinduism, and Buddhism (including Confucianism) are accepted in Indonesia but no clear limits in accepting religious forms exist. For example Ahmadiyah and Shia are two forms of "Islam" that are not yet accepted in Indonesia (cf. Schäfer, 2015). In the past Mormonism was also not allowed in Indonesia, but from my observation, that seems to have changed. In other words, the conceptualisation of *Pancasila*, especially the first principle that is no doubt one of the most important roots of Indonesian "contextualised" pluralism which in practice is ambiguous, is always open to negotiation. Its effect spreads to Indonesia's national education system (NES). Together with the Constitution 1945 and *Bhinneka Tunggal Ika*, *Pancasila* has always been the foundation of the NES. NES has always been governed by the Ministry of Education and Culture (MoEC). However, Islamic educational institutions are not only governed by MoEC but also by the Ministry of Religious Affairs which include Islamic values and tradition (cf. Hadi, 2015). In other words, religion, especially Islam, plays an important role in governing morality in Indonesian education. However, the "power" of religion as "[o]ne of the foremost institutions to deal with morality in any society" (Spitzberg and Changnon, 2009, p. 86) in Indonesia is also limited by the existence of *Pancasila*. All in all, the role of religion and *Pancasila* makes the morality system in Indonesian education multifaceted and complex.

As I struggle to reconcile these varied philosophical views from culture, *Pancasila*, and religion, I realise that I keep negotiating values (including morality) embedded in my identities and in the teaching context. The process is complex and dynamic since the values are interconnected but not always in line. My Christian values and other values work, "in consort with the affective, the rational or cognitive, and the unconscious and symbolic domains" (Tisdell, 2001, p. 5). To disregard my Christian values in my teaching and learning and in my journey to become an intercultural teacher and learner is, "to ignore an important aspect of human experience and avenue of learning and meaning-making" (Tisdell, 2001, p. 4). Research on identity has evidenced that faith and foreign language teaching and learning can impact each other in positive ways (Wong, Kristjansson & Dornyei, 2013). This is in line with Baurain (2013) who suggests that one should not segregate religious affiliation into some wholly "other" category since:

> translating beliefs into practice is a dynamic process in which attentiveness to contexts and relationships is essential. Such attentiveness could help enable meaningful dialogues and respect for diversity, while at the same time enabling or empowering believers, religious or not, to remain committed to living out their beliefs and values. (p. 150)

In other words, one's religious faith or spirituality should not be regarded as an intruder in one's progress towards becoming and being an intercultural teacher.

6.5.4.1 Lesson learned

Pancasila to some extent does encompass comparable values that the concept of interculturality brings and it seems to allow for negotiation in facing diversity or pluralism. It seems to be "the intercultural space [where] unity and diversity can be reconciled" (Lo Bianco et al., 1999, p. 23). Since foreign language teaching "always takes place in a particular context and the nature of the intercultural communicative competence required is partly dependent on context" (Byram, 1997, p. 22), the teaching of English in Indonesia can take intercultural dimensions into consideration and adapt them to suit the context and preferences. To do so is "dynamic and must be understood in a given social and cultural context"

(Stier, 2002, as cited in Lundgren, 2009, p. 137). The process is unique for every individual as he or she interacts with other individuals and in her/his own reflection (Lundgren, 2009). Thus, perhaps the challenge for anyone, whatever faith or spirituality, is to keep searching for ways to answer Morgan's (2009) question, "how we might ideally and ethically address such concerns in pedagogy without denying our own identity, humanity, or spirituality if such a denial were even consciously possible" (p. 195). This involves assisting students to explore how religious and non-religious values synergically influence their decisions and actions in a culture, which should make them realise that "culture is also a process of negotiation and mediation" (Bredella, 2003, p. 223).

Canagarajah (2009) claims that "morality …is not about being right to oneself, but also developing a position that is consonant with wider social and human well-being" (p. 83). Reflecting on his claim, I subscribe to Canagarajah, (2009) suggestion to involve myself in a constructive dialogue where my vulnerability becomes a key characteristic which allows me to be open to self-criticism, reflection, and change. I agree that "morals are too important to be kept to ourselves and left pedagogically undefined [in ILTL]" (Canagarajah, 2009, p. 84) and that language teachers should involve themselves in moral education by putting critical cultural awareness at the centre (Byram, 1997, 2008). She or he must always be "aware of their own ideology – political and/or religious" (Byram, 2008, p. 165). This study begs questions rather than provides answers related to systems of morality in ILTL. A relativistic position and indefinite ethical principles in ILTL are two big challenges to ponder for those who believe in an intercultural stance.

6.6 A final reflection on the journey

"We do not learn so much from experience as, we do from reflecting on our experience." – John Dewey

This chapter has presented my autoethnographic journey. Dewey rightly points out that we can learn more from reflecting on our experiences than from the experience alone. The last year of my PhD research indeed provided me time and space to understand intercultural language teaching and learning (ILTL) by

experiencing and more importantly by reflecting on the experiences systematically to develop my "personal professional knowledge" (Burns, 2010; Denscombe, 2010). Through this process of reflection, I grew to understand what Holmes and O'Neill (2010) mean when they claim that intercultural learning requires an ongoing critical self-reflection.

Autoethnography by its nature facilitates the reflective process. It helped me look at my teaching and learning from the inside, where I attempted to become an intercultural teacher and learner and cultivate interculturality; and from the outside, where I tried to understand my students and the potential of the context in which the teaching and learning took place.

The material for self-reflection is unlimited but my understanding is framed by time and space for this research. Within the limitations, I realise how the process of becoming an intercultural teacher cannot be separated from the process of becoming an intercultural learner and its context. Freire (2006, as cited in Parra, Gutiérrez, & Aldana, 2015) says that in an authentic learning experience both students and teacher learn. In addition, as a teacher I was confronted by the reality that I was a living contradiction, which made me unable to put some of my beliefs into practice. Within this contradiction, I learned many lessons which can be summarised as follows:

1. ILTL can be initiated by a teacher who is willing to invest and project herself or himself to be intercultural since she or he can create intercultural opportunities for students and prompt students to seek and get involved in intercultural opportunities outside the classroom. Intercultural opportunities inside and outside classroom may become microtransformative experiences which can prompt students to modify their subjectivity.

2. ILTL needs a community of practice involving institutionalised professional language learning community and non-language parties in its effort to cultivate interculturality.

3. ILTL which includes additive curricular nullification (or the act of moving beyond what is mandated by the curriculum to fulfil social justice (Reagan & Osborn, 2002) to cultivate interculturality in one course will likely be limited

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by macro goals of the curriculum; therefore, a community of practice with a similar goal is necessary.

4. Time constraint for ILTL can be avoided if interculturality is part of the macro curriculum goals.

5. Getting insights into students' intercultural engagement in ILTL through their performance is likely to be limited. Thus, it is necessary to include other methods. Students' engagement also depends on individual reflections and is not always linear.

6. ILTL is value-laden involving the notion of culture as relative. Philosophical views such as relativism and universalism might not be in line with a teaching context that subscribes to absolutism and values that teachers and students bring. In my experience I faced ethical dilemmas as I straddled opposing philosophical views and morality systems. Taking an intercultural stance therefore involves teachers' willingness to keep negotiating and mediating different philosophical views and values embedded in their identities and their students' identities, and their teaching and learning context.

Finally, this autoethnography has become a springboard for me to become more accountable for my practice and more sensitive to my context as I keep getting involved in:

> questioning and reflection: How do I know what I know? What don't I know? Why do I do what I do? How do I know the reasons for what I do and ask my students to know and do? What are the consequences of what I do? (Scarino, 2005, p. 50)

These questions are similar to those inviting teachers to ponder professional inquiry and make the inquiry as an integral method in developing professional thinking (Ball & Cohen, 1999; Cochran-Smith & Demers, 2010). Thus, the reflective process in this autoethnography has allowed me to develop my "latitude to experiment within a framework of growing knowledge" and "to examine [my] relations with students, [my] values [and] abilities, and [my] successes and failures in a realistic context" (Lange, 1990, pp. 249-250). This contributes to "self-understanding" which constitutes the "understanding one has of one's 'self' at a certain moment in time

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(product)" and realizing that "this product is the result of an ongoing process of making sense of one's experiences and their impact on the 'self'" (Kelchtermans, 2009, p. 66). Indeed, this autoethnographic journey has also become my professional microtransformation to understand the complexities of ICC as it requires reflexivity which is by definition reflection on my own reflection (Lauritson, 2009). Thus, my learning does not end with this study; on the contrary, it just starts. Thus, at the end of my journey which was full of trial and errors, one question remains:

> 'How do I know I'm [an intercultural] teacher?' is a question that
> might at times impel a teacher's philosophy and behaviour in the
> classroom. The question, or at least the impulse to answer it to
> our satisfaction, can drive us towards the teacher-as-performer
> end of the spectrum. Ultimately, teacher identity is heavily bound
> up in what is (perceived as) [intercultural] teaching (Schuck,
> Aubusson, Buchanan, & Russell, 2012, p. 56).

In the next chapter I shall bring together the findings of the three phases of this study and address the implications of the study and the limitations and recommendation for further research.

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Chapter 7: Summary, implications, and conclusion

7.1 Introduction

This thesis set out to investigate the potential for intercultural language teaching and learning (ILTL) in my teaching context. In this chapter, I revisit the objectives of the study and summarise the findings of the three phases of this study. I then discuss the implications of the study, the limitations and recommendations for further research.

7.2 Summary of findings

7.2.1 The first phase

Phase 1 used a document analysis to address this research question:

    1. How are culture and language constructed in Indonesia's ELEP?

The analysis of Indonesia's English language education policies (ELEP) from 2003 to 2014 revealed how these evolving policies have been shaped by Indonesia's dynamic political situation. The findings highlighted the special status of English in Indonesia's ELEP as seen in the role ascribed to ELT of cultivating respect for cultural diversity. However, the analysis revealed contradictions in the ELEP resulting from tensions between the external drive to be globally competitive and the country's internal need for nation building. This is seen, for example, in the elevated status of American English in the ELEP and the neglect of local varieties of English and of emerging world Englishes in the region. One consequence of these contradictions is an absence of clear guidance for teachers in the current policy as to how to implement policy aspirations such as cultivating respect for cultural diversity in the classroom. Overall, the analysis revealed a policy framework which, in its aspirational vision statements, holds promise for interculturally oriented ELT. On the other hand, the absence of a clearly articulated pedagogy for implementing this

vision is likely to see it ignored by educational institutions and by teachers in their day to day implementation of language policy.

7.2.2 The second phase

Phase 2 examined how culture and language were constructed in the ELEP of University of Indonesia (PUI) to understand the fertility of the ground for ILTL. It aimed to answer these research questions:

2. How are culture and language constructed in the LP of Private University of Indonesia (PUI)?

> 2a. How are culture and language constructed in the LM of Private University of Indonesia (PUI)?

> 2b. How are culture and language constructed in teachers' beliefs and classroom practices at Private University of Indonesia (PUI)?

> 2c. How are culture and language constructed in students' beliefs?

The findings revealed a separation of teaching of culture and language in the design and implementation of the curriculum. They also showed teachers' and students' essentialist beliefs about culture which involved a construction of culture as national attributes and facts and a construction of language as structure. Teacher-centred learning and an emphasis of cultural knowledge was evident. The inclusion of some culture courses in the English curricula was also to fulfil an instrumental goal of attracting future students. Similarities were present in the teachers' beliefs and practices and students' beliefs. The similarities may have been shaped by their previous education, the dichotomies found in the discipline of foreign language teaching itself such as modernism and postmodernism, and the teaching context, including the influence of the 1928 Youth Pledge "one motherland, one nation, and one language". These features became challenges to ILTL in the context.

Nevertheless, some teaching staff also aspired to cultivate intercultural understanding and to help students to understand their own culture and other cultures and some students also believed in the importance of intercultural understanding for communicating interculturally. They indicate some opportunities

for cultivating interculturality which imply fertility of the ground for ILTL. This provides the rationale for the third phase of the study.

7.2.3 The third phase

I conducted Phase 3 to address this research question:

3. What opportunities and challenges arose from teaching English interculturally in an Indonesian tertiary classroom?

To address this question I first reflected on the social, educational, and cultural experiences which led me on the journey to develop myself as an intercultural teacher and learner. I then reported on my experience of deliberately taking an intercultural stance in my teaching of a one-semester speaking course at an Indonesia university. In short, my autoethnographic account sought to use my personal experiences as the lens through which I could gain insights into intercultural teaching in an Indonesian context. The findings provided further evidence confirming the complexity of ILTL, resulting in teachers making errors and experimenting with ways to cope with their local situation and needs. In the complexity I found myself as "a living contradiction" (Whitehead, 1989) who was not able to put some of my beliefs into practice.

Within this contradiction, I found challenges in attaining my intercultural goal and fulfilling the stakeholders' linguistic goals. The findings showed me that:

1. ILTL needs a community of practice involving an institutionalised professional language learning community and non-language parties collaborating on cultivating interculturality.

2. ILTL which includes 'additive curricular nullification' to cultivate interculturality in one course will likely be limited by macro goals of the curriculum; this reinforces the need for a community of practice with a shared goal.

3. Time constraints on implementing ILTL can be avoided if interculturality is part of the macro curriculum goals.

Despite the challenges, I was still able to provide intercultural opportunities including:

1. Resources that reflect global and local linguistic and cultural diversity;
2. Questions as a tool to prompt students to decentre;
3. Affordances (such as group or pair discussions, rehearsals, role-plays, and group and individual homework in which students work on the given task or materials) for students to be active in their own learning.

The findings showed me that a teacher who is willing to invest and project herself or himself to be intercultural is likely to be able to provide intercultural affordances because she or he is one of main actors for the constructions of intercultural opportunities for students. Their intercultural opportunities might not result in a big and instant change but will become microtransformative experiences which can prompt students to modify their subjectivities.

Collecting evidence of students' intercultural engagement in ILTL is not simple. Teachers are likely to have few insights if the evidence collection only depends on students' performance. Thus, it is necessary to include other methods which might require considerable time. Since students' engagement also depends on individual's reflections and is not always linear, it would be necessary to collect students' reflections and this in turn might require teachers to guide students on how write a good reflection.

When doing my autoethnography I faced an ethical dilemma as I straddled opposing philosophical views and morality systems. It made me realise that ILTL itself is value-laden involving the notion of culture as relative and philosophical views such as relativism and universalism which might not be in line with a teaching context that subscribes to absolutism and values that a teacher and students bring. This lesson learned confirmed a previous study that teachers' intercultural learning requires an ongoing critical self-reflection (Holmes & O'Neill, 2010). Autoethnography by its nature facilitates the reflective process. On top of that, when taking an intercultural stance, a teachers' willingness to keep negotiating and mediating different philosophical views and values embedded in their identities and students' identities and their wider teaching and learning context is vital. Specifically, a relativistic position and indefinite ethical principles in ILTL are

fundamental points to ponder for those of who are committed to an intercultural stance.

7.3 Implications

The findings of this study raise a number of implications for those interested in taking an intercultural stance in language teaching and learning. Pedagogical, methodological and theoretical implications for teachers, policy makers, and researchers are discussed in the following sections.

First, the pedagogical implications that can be drawn from this research for teacher professional development and learner and teacher intercultural learning:

1. If intercultural transformation is regarded as the goal and the process of FLE, then the teacher's and the learners' interculturality can be seen as two sides of the same coin. The development of the former might lead to the development of the latter. This brings the teachers into the frontline where teachers should be the model and indeed embody intercultural values such as curiosity and openness and a willingness to learn alongside the learner (Newton, forthcoming) and should have skills, knowledge, ethical attitude, and critical awareness which can enable them to provide intercultural opportunities for their students. This suggests never-ending learning for both teachers and students in regard to knowing, doing, becoming, and living together. The learning need to involve four broad strategies. These strategies were adapted from UNESCO's (2013) *Intercultural competence: Conceptual and operational framework*:

   - Prompting oneself as a teacher and students to keep learning about the cultural and linguistic diversity of oneself and others in tandem as the first step in developing ones' interculturality.
   - Reminding oneself as a teacher and students that the learning process can never be complete, for there are always still more diversities to face and that some diversities are more difficult to accept than others; thus, the process requires oneself to keep negotiating and mediating the values involved.

- Prompting students and oneself as a teacher that learning to do requires one to interact genuinely and ethically with the cultural and linguistic 'other'. It should involve applying knowledge that they have already gained and acquiring more knowledge. Thus, the result of learning from interaction with others in the past is valuable for designing better future interaction.

- Reminding oneself as a teacher and students that learning to be and learning to live together relies upon the reflexive step of thinking about one's social self as having a place in the global world.

(Adapted from UNESCO, 2013, p. 9)

2. The autoethnographic study of phase 3 provides one case which depicts the concrete and intense focus of a single person (Canagarajah, 2012a). The lesson learned from this in-depth focus supports Scarino's (2014) claim that that teachers' choices play an important part in shaping the curricula, programmes, and learning experiences through the texts and resources they create and incorporate. It also supports the claim that teachers are powerful agents in educational language policy processes (Menken & Garcia, 2010; Ricento & Hornberger, 1996; Verloop et al., 2001). It implies the need for any educational institution to think of what support can be provided to give adequate space and time for in-service teachers to reflect systematically on their former learning experiences for more purposeful development of their own teaching theories. The time and space for in-service development may contribute to intercultural curriculum development as policymakers, not merely implementers. Pre-service and in-service teachers need opportunities not only to ask themselves what they and others consider to be important, but also to reflect on whether their actions mirror their beliefs (Peiser, 2012) and how to deal with the inconsistency, if any, that exists. In that way they will keep getting involved in constructing their own knowledge and being in charge of their growth and development.

3. The findings of the study also show that intercultural opportunities can take place when teachers have intrinsic motivation for interculturality but motivation alone is not enough. Teachers need a community of practice to grow and have support in their attempt to put their beliefs into practice maximally. Thus, developing and nurturing teacher communities for professional development in interculturality is essential. Similar to any professional development, this attempt should draw on support from colleagues, schools and university administrators, parents, and the wider educational community in order to bridge the real and the ideal (Clausen, Aquino, & Wideman, 2009).

Second, the findings of this research have methodological implications with regards to research design and what teachers can do to develop "inquiry as stance" or "research as stance" (Cochran-Smith & Lytle, 1999 as cited in Cochran-Smith & Demers, 2010, p. 19):

1. Concerning the research design, this study was designed as a means to understand the fertility of the ground for intercultural language teaching. The three phases of this study collectively addressed the recommendation of Borg (2010) to have a systematic inquiry conducted by a teacher in his or her own context with a purpose of sharing local understanding of her or his own teaching with a wider context. First, Phase 1 of the study provided more insights into how culture and language are constructed in Indonesia's language policy documents. As Byram and Risager (1999) state that, "many curriculum [and policy] documents urge [teachers] to develop cultural awareness and knowledge of other countries and cultures, [however] there is no discussion of what concept of culture [and language] underpins the documents themselves" (p. 83). Second, Phase 2 has addressed the lack of information about the constructions of culture and language in an Indonesian EFL context and provided more insights about in-service teachers' cognition, for beginning and more seasoned teachers which are still lacking in the literature (Borg, 2009). Third, Phase 3 of my study has shown intercultural competence in practice which is still rare (Byram et al., 2001) especially in Asia. While the challenge for language teachers of

developing an intercultural orientation in practice has been acknowledged, very few studies have investigated language teachers' understandings of the key concepts underpinning this orientation and how these relate to their practice (Kohler, 2015). My autoethnography has attempted to provide some insight in the context of Indonesia. Few English teachers in Indonesia who are currently teaching English have heard anything about ILTL. This study lays the ground for understanding its affordances and barriers. Together the three phases imply the value of combining different studies to have better understanding of the context of intercultural teaching, including the experience of first-hand intercultural teaching in an individual classroom. Together they may inform institutional improvement and educational policy about what teachers can do to understand and bridge the gap between policies and practices and what teachers can do to understand their own beliefs and practices.

2. Regarding the research stance, the use of autoethnography in this study indicates that teachers can use autoethnography as a bridge connecting theory and practice through the development of a reflexivity which is required and facilitated by the method. In addition, as time might be limited for teachers, the use of autoethnography might be better embedded as part of teaching and learning for teachers and students as a tool for exploration which proposes teachers and students to "[t]hink globally, act locally, think locally" (Allwright, 2003, p. 115). An array of intercultural principles have been proposed for general guidance, "but then [teachers and students] must all work out their implications for our local everyday practice" (Allwright, 2003, p. 115).

Third, at a theoretical level, one implication can be drawn from this research relating to the theoretical construct of teachers' beliefs in regard to interculturality. The finding of my autoethnographic study has found a relationship between religious beliefs and ethical dimensions and found how they might play an important role in people's interculturality development. In other words, it has touched upon religious beliefs which according to Baurain (2013) are for "the most part omitted" in the discussion of teachers' beliefs" because "they are often

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assumed by academics to be private or non-academic matters" (p. 26). According to Strike (1995, as cited in Campbell, 2008) "[t]eachers are rarely asked to engage in moral dialogue with other educational professionals about the ethical issues of their practice" (p. 364); however, this journey had led me to have a self-dialogue on this ethical dimension and a head-on experience to think the dimension through and reconstruct my prior ideas. This finding calls for critical self-reflection for those who have interest in intercultural teaching in order to hold a similar dialogue with themselves and with others about "personal religious beliefs within studies of TESOL professionalism" which has been "ignored, denied, or fenced off as taboo" (Baurain, 2013, p. 250). It can begin with putting greater attention to prepare teachers to have a genuine and constructive dialogue about their spirituality or religion and different philosophical views including conceptions of relativism including "normative and metaethical relativism, between cultural and individual relativism, and between extreme and moderate relativism" (Quintelier & Fessler, 2011, p. 105) and "moral ambivalence" (Wong, 2006, p. xiv) in regard to cultural pluralism. The dialogue matters and it should be incorporated into teacher language education and the professional development of in-service teachers.

Overall, these implications may contribute to the ongoing debate of how and what it means to be an intercultural teacher and learner in foreign language education.

7.4 Limitations and further research

This study has limitations which warrant acknowledgement and provide areas for future research directions. First, in Phase 1, I only analysed policy documents and their related documents and speeches. I did not interview policy makers. Therefore, I did not obtain their information regarding the creation and logics of their policies. Second, Phase 2 of this study was carried out in a private institution of higher education in Indonesia. Thus, it does not include teachers and students in other types of universities, and in other age ranges. As a result, the generalisability of the study is limited. Third, in regards to the amount of data for each course in Phase 2, although I planned to get similar amount of data per teacher, in practice it was not possible due to their teaching schedule and busyness. Some teachers were

observed but did not have time to take part in a stimulated-recall interview. Some teachers were also only observed twice since they only had to teach the classes twice. Consequently the results had to rely on limited teachers' classroom practices and some of their reflections in the next stimulated recall interview. I also only observed teachers in their language skill or culture courses for half of the semester. This condition limited what the data could reveal about the teachers' beliefs and practices about culture and language. Fourth, the autoethnography in this study includes classroom-based research. Similar to Georgiou (2010), I often felt that I was using "my students to serve my own interests, stealing time from what they 'should' be learning for the sake of my research" (p. 230). Unlike her study, my students were able to refuse to have their assignments, interview data, and other things that related to them to be used for my study, and they were also able to ask to move to another course. Despite this, I still have to acknowledge the ethical limitation of classroom-based research that my position as a teacher might leave them little choice and power to stop participating. When I asked my students to leave the classroom in the 10th lesson, I exercised that power, which I now regret.

Turning to future directions, I believe that scholarship in the field of intercultural language teaching would benefit from autoethnographic studies. First, due to the nature of interculturality which involves an individual and a life-long learning process and reflection, autoethnography will provide a space to capture one's interculturality development. Second, through this autoethnography, I was made aware of just how close the relationship is between a teachers' life, their learning, and their classroom (Harbon & Moloney, 2013; Kohler, 2015). Thus, as Canagarajah (2012a) posits, "the more autoethnographies we have the better. If all knowledge is local and personal, we must all become storytellers—both inside and outside the academy. Let a thousand flowers bloom" (p. 123). The autoethnography can benefit us by providing insights about how teachers' lives play a role in their learning and classroom. In addition, teacher educators and in-service teachers can use autoethnography as tools for developing their ICC, as Holmes and O'Neill (2010) did in their study. Recently, Chang et al. (2013) proposed collaborative autoethnography, which can be a good tool for reflective practice. Farrell (2015) also offers a framework for reflection on practice which can be a great guidance for

teachers and language teacher educators to adopt in cultivating this reflective practice. Adapting Brookfield's (2006) ideas, Farrell (2015) claims that by implementing reflective practice teachers can:

1. "make informed decisions and actions in teaching" and justify the decisions and actions to themselves and others "because they have examined the consequences (theoretically, practically, socially, and morally) of these decisions and actions" (p. 97);

2. "develop a rationale for practice" not only for themselves but also for colleagues and their students (p. 97);

3. "avoid self-laceration" or being trapped in blaming oneself when facing students' resistance but developing one's own understanding of whether or not there is resistance outside the classroom that conspires against or limits their ability to change students' resistance (p. 97);

4. "discover a voice" through which they can speak to others about their practice in an organized manner (p. 97).

In addition, Biggs and Tang (2011) claim: "[l]earning new techniques for teaching is like the fish that provides a meal today; transformative reflective practice is the net that provides meals for the rest of your life" (p. 51). In short, combining autoethnography with reflective practice in the future studies may extend our opportunities to weave an intercultural net for language teachers and learners.

7.5 Concluding statement

This study has provided insights into intercultural language teaching and learning in the context of ELT at an Indonesian university. As I learned from reflecting on the research process, the arguments were made and now the text is complete. On a personal level, I will soon begin to teach again, returning to my country and my university. I echo Geelan (2007) that, "…the 'results' and 'findings' of this research project are places to begin, not just in research but in my teaching life" (p. 172). I will continue my autoethnographic journey to be a long-life learner and invite colleagues to travel with me since the required shift towards ICC would require collegial support and systematic changes. These include reconceptualising language teaching and learning, looking for new pedagogical content knowledge

and instructional materials, adopting a new paradigm for assessing and evaluating intercultural performance and developing an intercultural curriculum for second language teacher education.

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Appendices

All the appendices are enclosed in a CD attached to this thesis.

Appendix 1: Approval of Human Ethics Committee (Victoria University of
Wellington) (Phase 2)

Appendix 2: Dean's permission for Phase 2

Appendix 3: Ethics for Phase 2

Appendix 3.1 Information sheet for students (Phase 2)

Appendix 3.2: Letter of consent for students (Phase 2)

Appendix 3.3: Information sheet for teachers (Phase 2)

Appendix 3.4: Letter of consent for teachers (Phase 2)

Appendix 3.5: Information sheet for program directors (Phase 2)

Appendix 3.6: Letter of consent for programme directors (Phase 2)

Appendix 3.7: Demographic questionnaire for teachers and programme directors
(Phase 2)

Appendix 3.8: Demographic questionnaire for students (Phase 2)

Appendix 3.9: Semi- structured individual interview for Teachers (Phase 2)

Appendix 3.10: Stimulated recall interview for teachers (Phase 2)

Appendix 3.11: Semi- structured interview for programme directors (Phase 2)

Appendix 3.12: Focus-group interview questions for students (Phase 2)

Appendix 4: Approval of Human Ethics Committee (Victoria University of
Wellington) (Amendment, Phase 3)

Appendix 5: Dean's permission for Phase 3

Appendix 6: Ethics for Phase 3

Appendix 6.1: Information sheet for student (Phase 3)

Appendix 6.2: Letter of consent for student (Phase 3)

Appendix 6.3: Students' interviews (Phase 3)

Appendix 6.4: A pair/group rubric (Phase 3)

Appendix 6.5: Rubric for small group discussions (Phase 3)

Appendix 6.6: Guideline for student self-reflection (Phase 3)

Appendix 7: The 2002 programme for S1E

Appendix 8: The 2012 programme for S1E

Appendix 9: The 2009 programme for D3E

Appendix 10: The 2013 programme for D3E