An Exploration of Teachers’ Beliefs on the Integration of Culture in Teaching English as a Foreign Language in Junior High Schools in Minahasa/Indonesia

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Declaration

I declare that this thesis is my own account of my research and contains as its main content work, which has not previously been submitted for a degree at any tertiary education institution.

Embly Leilani Mumu
Abstract

The place of culture has been recognised as crucial in the teaching and learning of English as a Foreign Language (EFL). However, researchers have found that EFL teachers are often confused, face difficulties and lack knowledge of the concept of culture and its pedagogical instruction (what and how to teach). Relatively little has been researched about the beliefs and practices of EFL teachers regarding this topic at beginner levels and in geographical contexts where English is “very foreign” (third or fourth language). This study explored Minahasan EFL junior high school teachers’ beliefs on the integration of culture in their teaching.

Five EFL teachers were involved and the study specifically employed three qualitative techniques for data collection: semi-structured interviews, class observations and stimulated-recalls interviews (based on past video recordings of practice). Consistent with extant research these EFL teachers held positive beliefs about the importance of culture in EFL teaching (Byram, 2013; Byram & Kramsch, 2008; Kramsch, 1993, 2006, 2013; Liddicoat, 2002, 2008, 2014). They understood culture as ‘a way of life’ (Brown, 2007) and believed that the teaching of culture was critical in developing successful communication skills and in building intercultural communication. Speech acts and small “c” cultures (Lee, 2009) mostly from American culture (US) were the focus of their teaching, accompanied with the use of a comparative method (Byram, Gribkova & Starkey, 2002). To some extent, constraints (limited exposure and knowledge of intercultural competence, materials, IT) and curriculum affected their beliefs and practices regarding teaching culture and language.

The perspectives of these EFL teachers from Minahasa/Indonesia provide useful insights for developing a base model for cultural instruction in junior high schools in Minahasa and similar education contexts. Further studies in intercultural competence and pragmatic instruction (speech acts) from a larger number of teachers, educators and learners’ perceptions will help to enhance the understanding and knowledge about teaching language and culture.
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List of Acronyms

EFL (English as a Foreign Language)
FL (Foreign Language)
IC (Intercultural Competence)
ICC (Intercultural Communicative Competence)
IcLL (Intercultural Language Learning)
IELTS (International English Language Testing System)
L2 (Second Language)
TC (Target Culture)
TOFL (Test of English as a Foreign Language)
Chapter 1

Introduction

Teaching language without culture does not necessarily make a learner competent in the language she/he learns (Krasner, 1999). Learning a language does not only construct sentences, paragraphs, and texts in the correct way but it includes the awareness of the essence of a word, an utterance and a gesture (Kramsch, 2014). In other words, “language without…other symbolic systems, the habits, beliefs, institutions, and monuments that we call culture would be just observable realities…” (Kramsch, 2013, p. 62). This is to say that learning a foreign language (FL) “…involves fundamentally learning to communicate with others in that language and such communication involves an engagement with culture” (Liddicoat, 2005, p. 1). Learners need to be aware of how to use language in a way that is in accordance and aligned with the behaviours expected from a given cultural perspective (Choudhury, 2013, p. 20).

Culture is a broad reflection of humans’ way of life (Brown, 2007), including customs, attitudes, lifestyles, traditions, beliefs, norms and values of the society where individuals live. Through a shared system of beliefs, values and norms, the members of a group understand what is proper and improper, what is polite and impolite and which is the correct way to speak or use language in different social situations. This is to say that language is used in accordance with culture. Therefore, it is important to integrate culture in teaching language (Byram, 1997, 2009, 2014, Hinkel, 1999; Kramsch, 1998, 2013 2014; Hua & Kramsch, 2016; Liddicoat, 2004, 2005, 2008; Liddicoat, Papademetre, Scarino, & Kohler, 2003; Liddicoat & Scarino, 2013).

Given the literature, the primary focus of my study is to further develop the understanding of the integration of culture in the learning and teaching of English as a foreign language (EFL). To achieve this, I conducted a qualitative study involving five Indonesian EFL teachers from Manado/Minahasa. The issues relating to the integration of culture in EFL education is explored through EFL teachers’ experiences.
Hence in this chapter, I first state the aim and research questions of my study including the definitions that guide this investigation (section 1.1). In section 1.2, I provide an account of personal experiences that triggered my initial interest in this research. This is followed by an introduction to Minahasa, where my study was conducted (section 1.3). Subsequently, I present a brief overview of culture and EFL language learning and teaching (section 1.4) and the description of how EFL instruction is implemented in Indonesia (section 1.5). Then, the last two sections reflect on the significance of the study (section 1.6) and the organisation of the chapters (section 1.7).

1.1 Aim of the study and research questions

Research on teachers’ beliefs has highlighted that teacher thought processes have an important role in implementing future innovation in their teaching (Sercu, 2006). In this case, more focused study on language teachers’ beliefs (cognition) with various aspects of language teaching, in particularly, in second language (L2) and FL contexts are needed (Borg, 2003, 2015). In addition to this, in foreign language education, the focus on foreign language teachers’ beliefs of teachers’ conceptions regarding the integration of culture (in this case intercultural dimension) is still rare (Sercu, 2006). The aim of this study is to investigate teachers’ beliefs on the integration of culture in teaching EFL.

As a teacher of EFL, I firmly believe that when teaching and learning English as a Foreign Language, culture should be integrated together with the linguistic form, vocabulary and other language skills (speaking, reading, listening, and writing). As such, the process of language learning and teaching is mutually associated with teaching and learning culture (Atkinson, 1999, p. 647). A number of studies emphasise that without the study of culture, teaching and learning second language (L2) and foreign language (FL) are incomplete because L2/FL learners are not provided with cultural knowledge about the people who speak the target language (TL), or the country in which the TL is spoken (e.g. Byram, 1997, 2009, 2012; Kramsch, 1998, 2013, 2014; Liddicoat, 2002, 2014; Liddicoat and Scarino, 2013).
According to Byram (1997) cultural learning refers to the ability to relate to others (from different cultures) through communication. This is based on the general belief that language and culture are connected one way or another. In this case, culture (as described by Sapir (1956)) shapes the language and language is affected by the way people think and behave. This is to say that when someone speaks/communicates verbally or non-verbally, she or he shows his/her culture. Kramsch (1998) also identifies the close relationship between language and culture by stating, “language is the principal means whereby we conduct our social lives” and “language expresses embodies, and symbolises cultural reality” (p. 3).

Liddicoat, Scarino, and Kohler (2003, p. 9) divide culture in language (termed as “points of articulation between language and culture”) into elements such as culture in context, culture in general text structure, culture within utterance, culture in the organisation and selection of units of language, and culture in linguistic structures (see also Figure 2.2 Chapter 2).

On the other hand, Risager (2007) argues that learning language may not be related to learning the culture and that language and culture are separable. In other words, she says that teaching and learning language should be learnt and taught independently. However, this view “is incompatible with the world of today distinguished by numerous types of transitional processes at various levels” (Awla, 2014, p. 260). In addition to this Awla argues that the concept that language is a tool of communication and has no link with culture relates to the concept of a classical structuralist concept that views language as a system structure (2014, p. 260). The reality of the global world today (where people interact with people from all over the world) is that language and culture are in fact inseparable despite Risager’s assertion to the contrary. Without the cultural connection, the meaning of communications may become confused and result in misunderstandings.

This also indicates that in gaining successful communication in L2/FL, focussing only on grammar is insufficient. In this sense, “language is not only the means of transferring information but also maintaining the manner of articulation while communicating with others” (Liton & Madanat, 2013, p. 2). More than that, it is assumed that children acquire language simultaneously along with their culture
(Brooker & Woodhead, 2010). This assumption may lead us to the understanding that it is impossible to learn and teach a particular language without its particular culture (Byram, 2008; Moeller & Nugent, 2014).

To this point Byram in 1997 also argues

Successful communication is not judged solely in terms of efficiency of information exchange. It is focused on establishing and maintaining relationships. In this sense, the efficacy of communication depends upon using language to demonstrate one’s willingness to relate, which often involves inexactness of politeness rather than the direct and ‘efficient’ choice of language full of information. That ways of being polite vary from one language and culture to another widely known. (p. 30)

As such, in order for second language learners to gain ‘successful’ communication in English as a target language, intercultural competence needs to be addressed when they learn English as their second or foreign language (Byram, 1997, 2012; Chaves, 2002; Liddicoat, 2004; Liddicoat and Scarino, 2013; Scarino, 2000). This intercultural competence is derived from the understanding that language learners may cause misunderstanding and misconception when they interact with people from the target language as they communicate based on their first language (L1) culture (Liddicoat, 2004).

The conceptualised models of culture and language teaching/learning in the ESL/EFL context have resulted in different terms but these share common concepts and goals of language education with culture integrated into language study. According to Byram’s (1997) model, ‘intercultural communicative competence’ (ICC) or intercultural competence (IC) is a significant model for culture and language teaching and learning that involves skills, attitudes, knowledge, and action.

Paige, Jorstad, Siaya, Klein, and Coldby (2003) use the term culture learning and define it as, “the process of acquiring for effective communication and interaction with individuals from other cultures. It is a dynamic, developmental, and ongoing process which engages the learner cognitively, behaviourally, and affectively” (p. 4). In developing this view, Liddicoat at al. (2003) proposed an approach called Intercultural Language Learning (IcLL) and also relates it to the term Intercultural Language Teaching and Learning (ILLT) (Liddicoat and Scarino, 2013). Such approaches are based on the understanding that “…culture is practice which is
accomplished and realised by members of a cultural group in their daily lives and interactions...this means that culture learning becomes an engagement with cultural practices rather than an exposure to information about a culture…” (Liddicoat, 2005, p. 2).

Tomalin and Stempleski (2013) refer to the teaching of language and culture as cross-cultural interaction or communication. According to them there are a number of factors why cross-cultural interaction becomes an important area of language study:

1. The rise in economic importance of the Pacific countries
2. The influence of increased immigration on curricula
3. The study of pragmatics
4. The study of non-verbal aspects of communication

The fundamental tenet behind those approaches or terms mentioned above is that language is best learned by associating it with culture. In other words, such approaches assist learners and teachers to develop their language’s intercultural communication. In order to ensure the success of intercultural communication in a globalized context, it is important to reconsider the importance of cultural aspects in the EFL classroom, to incorporate the teaching of culture into teaching EFL, and to concern on language and culture study (Kramsch, 2014). Thus, it is to highlight that culture has become an essential issue in relation to teaching and learning EFL. However, to some extent, the development of EFL language teaching and learning has mostly focused on the development of grammatical and linguistic competence (Corbett, 2003). In addition to this the concept of culture in English language teaching still remains an essential issue to be discussed (Atkinson, 1999; Thanasoulas, 2010).

The focus of my study is on teachers’ perception and on the ways in which my participants understand culture. Thus, I focus on the ways in which my interviewees understand culture. For the purpose of my study, the understanding of culture is drawn from the concept of big “C” culture (history, facts, geography, customs of a target speech society) and the small “c” culture (beliefs, norms, behaviour, values, and routine aspects of life) (Lee, 2005, 2009; Peterson, 2004). The conceptualisation of culture (to be expanded in Chapter 2) derived from the work of a number of scholars including Brooks (1968), Byram (1986), Gee (1999), Kramsch
(1993; 1998; 2001; 2002; 2013), Pulverness (1995), and Tomalin & Stempleski, (2013) as their definition of cultures are still applicable in language and culture teaching in this modern era.

The distinction of small “c” and big “C” cultures is appropriate to this study as both kinds of culture are represented in EFL teaching. Specifically, the concept of small “c” culture that reflects the everyday culture, plays a more significant role in the teaching and learning EFL when culture is actively integrated as these cultures relate to the daily communication that emerges in naturally occurring social interactions within a given group. I use this definition in my study, as it is essential to bear in mind that socio-cultural values, norms, behaviours, attitudes, beliefs, and assumptions as they are linked directly to the way people think, behave, and use the language.

This definition also relates to a dynamic view of culture that involves practice and action (Liddicoat, 2002). In this case “Cultural knowledge is…a more general knowing which underlines how language is used and how things are said and done in cultural context” (Liddicoat at al., 2003, p. 8).

Despite the importance of language and culture learning and teaching in EFL, ICC or IC studies have generally ignored the dimension of culture in teaching language (Byram & Kramsch, 2008; Kramsch, 1993; 2003; 2009; 2013). Sharifin and Jamarani (2013) emphasises that in the new era it remains difficult to study intercultural communication not only because of historical reasons, but also for the diversity of places and approaches. Furthermore, Nakaya and Cardbaugh (2012) commented “The study of intercultural communication …developed in different ways at different times in various world regions…”(cited in Sharifin and Jamarani, 2013). In this case, “At the level of teaching the question of what it means to inculcate the cultural context of particular language varieties (e.g., “American English”) is fraught with difficulty” (Alptekin, 1999, p. 647). As such, the issue regarding to what extent EFL teachers should be expected to integrate culture into their teaching EFL has still been questioned.

Recently, Kearney (2015, p. 2) argued that the challenges of addressing culture in a modern language (ML) are grounded in the questions: how to place culture in
language learning and how it is taught and learned in a ML classroom. This also includes the questions: What is culture? What is its relation to language? Which and whose culture should be taught? How to develop learners’ intercultural competence? (Kramsch, 2014). This is to say that those issues are challenging for both language teachers and learners.

As such, I also believe that these issues are problematic in teaching and learning EFL, in my country of Indonesia in general and in Minahasa in particular. For EFL teachers in Minahasa, the terms of cultural learning, the integration of culture and the terms of IC and IcLL are likely to be relatively new concepts. I would suggest that cultural learning can be understood as cross culture understandings, as this was one of units that these teachers engaged in during their university studies.

I am therefore interested in exploring what my colleagues in Minahasa, Indonesia think about this topic and the extent to which their discourse about the integration of culture in EFL teaching is reflected in their pedagogical practices. My study focuses on teachers’ perception and on the ways in which my participants understand culture. In particular, my study investigates the extent to which they integrate and teach culture when teaching EFL. Given my interests, my research questions are as follows:

1. How do teachers describe their beliefs about integrating culture within the context of English as a foreign language learning and teaching?
2. a. What pedagogical approaches concerning cultural integration do they believe should be applied?
   b. What pedagogical approaches concerning cultural integration are evident in their practice?
3. What are the factors that they perceived to have shaped their beliefs?
4. What are the obstacles they face regarding the integration of culture into EFL teaching?

The research questions were first explored through in-depth interviews with the participant teachers. In terms of the teachers’ practice, this study also involved observations, so meaningful information could be obtained about how they included culture in their teaching practice. The observations were then validated and enriched
with the application of stimulated-recalls interviews (based on previous video recordings of practice).

In this study the integration of culture into their EFL teaching is seen as an opportunity for students to develop intercultural communicative competence (ICC) (Byram, 1997, 2008; Byram, Gribkova, & Starkey (2002). In this case, the theories and application of ICC is under the umbrella of teaching culture (Byram & Feng, 2010). ICC or also called intercultural competence (IC) is the ability of individuals to interact with people from other countries and cultures (Byram, 1997, 2008). In the meantime, the development of teaching theories and application of IC has increased.

According to Liddicoat, Papademetre, Scarino and Kohler (2003), Intercultural Language Learning (IcLL) is promoted as a way to develop learners’ ability to negotiate meaning across languages and cultures and prepare them for living in a multicultural world. It therefore emphasizes the importance of intercultural competence (IC) when communicating with other people from different cultural backgrounds and acknowledges the interrelationship between language and culture (Liddicoat, 2002, 2005, 2008; Liddicoat et al., 2003; Liddicoat & Scarino, 2013).

For the purpose of this study the term IC will be used as this reflects the integration of culture in language teaching and learning. The term of IC has been used as a teaching paradigm of language and culture in second language (L2) and foreign language (FL) education (Byram, 2008; Lee, 2009; Liddicoat, 2005; Liddicoat & Scarino, 2013; Ho, 2009; Zhou, 2011). The model of IC proposed by Byram (1997) and IcLL by Liddicoat et al. (2003) are used in this study because such intercultural approaches are guidelines for me to understand what teachers know about teaching language and culture. Moreover these intercultural approaches also offer a comprehensive framework that includes diverse pedagogy skills when teaching language and culture in developing the learners’ ability in using and understanding language.

In a multicultural and multilingual world, IC also becomes an important approach when developing learners’ ability to construct meaning across languages and cultures (Ho, 2009, p. 63). Therefore, such intercultural approaches need to be included in the language education curriculum and culture should be integrated together with
language in order to achieve and develop language learners’ IC (Byram, 1997, 2002; Liddicoat, 2002, 2008; Liddicoat et al. 2003; Nguyen, 2013). I will provide a more in-depth discussion about the concept of culture, IC and IcLL in Chapter 2, the Literature Review.

1.2 My story and experiences

My experiences as a learner, teacher, teacher trainer, and as the daughter of an EFL teacher have played a significant role in the development of my research interests. My desire to undertake research into teachers’ beliefs about the integration of culture in EFL teaching stems from a number of significant personal experiences, which I describe below.

The first one refers to the admiration I had and continue to have for the work undertaken by my father, who was a well-respected and successful EFL teacher in Minahasa, Indonesia. I developed positive views of the way my father taught me English, all of which was reinforced and subsequently validated when my father died. This context led to my desire to follow his example and become a teacher in education and more specifically, in the teaching of English.

Many of my childhood memories emanated from evenings at home with my father, where he taught me how to speak English. He taught me to use the language and practise at home as he had learned English by practising. At the same time I felt that it was difficult for me because I was focusing on the structure of the language (for example, on how to produce grammatically correct sentences). Having this problem made me anxious when asked to speak English. This was influenced by what I had learned at that time at school, where the grammar and translation method were the favoured methods in the teaching of English. My father understood that this was the case, however, he kept encouraging me to use the language or to speak it despite potential errors. I finally found that my father was right. My confidence in grammar was a problem for me for a long period until I went to Melbourne, Australia to further my study in 2007 and subsequently to Perth in 2009. My stay overseas not only reinforced what my father said about communication but I also came to realize that having good grammatical competence did not necessarily mean to have good
communication competence in real situations where language is used. More than that, I found that in order to be able to communicate effectively, the understanding of the cultural aspects of the language being taught was essential.

My experiences in an English-speaking country (Australia) further illustrate the importance of understanding the second or foreign language’s culture. Very early after my arrival, the importance of having an awareness of the cultural context of the language that is used became clear to me. My first impression was shock when I went to a shopping centre and was greeted by a male shop assistant who said, “Hi, how are you?” I could not respond and felt silly and confused because while I understood the meaning of what was said, I was confused as to why he addressed this question to me when he did not know me at all. Within my culture, this would be an inappropriate and strange question to ask a person whom you have not met before and as a result, I felt uncomfortable.

Another example relates to the use of questions as conversation starters, frequently used in Australian contexts. My Australian friend, for instance, frequently asked me “How’s your day?”, “What’s for lunch?” or “What’s for dinner?” Such questions are not used in my culture. In Minahasa, people do not want other people to know what they want to have for lunch or dinner. Such questions are not appropriate because when you ask these questions of other people this means that they are interfering in someone’s personal business.

I also experienced many times how language is more than a tool of communication and it involves culture to be able to interact with other people from different language and culture backgrounds. I remembered being involved in conversation with a group of people from Australia at a special event. Before I said something or even when I responded to the conversation or questions, I automatically had to think whether my questions and responses were appropriate or polite. This experience validates Brooker and Woodhead’s (2010) assumption that language is acquired simultaneously with culture. This does not only happen to children when they acquire their first language but also to L2/FL learners in their journey as being a L2 or FL learner. The examples above clearly illustrate that language and culture are inseparable and the integration of the target language’s culture is an important aspect in teaching a
new or foreign language. It does not mean that to learn a new culture is to become a
new person but it is necessary to understand the different contextual meaning of a
language. Language and culture are inseparable and culture significantly affects the
meaning and the process of communication (Crozet & Liddicoat, 2000) when it is
used in a country and with someone that does not share the primary language. In this
case, it is interesting to explore the issue on the integration of culture in teaching and
learning EFL in the Minahasan context, as its language and culture are very different
from English language and culture in the way to say the words, the expressions, the
structures, its historical background, religion, and its place as a minority group within
the Indonesian context. The section below presents a brief introduction of Minahasa,
where I conducted my study.

1.3 Minahasa, Manado

The data collection of this study took place in the Minahasa region of North Sulawesi
(Manado), Indonesia, where there is a completely different culture, religion and
language from that of Java (representative of the Indonesian culture) and Bali (mostly
known as a tourist destination). According to Henley (1996) “Minahasa represents
one of the oldest genially and ethnically conceived groups in Indonesia” (cited in
Djordjevic, 2012, p. 16). With a Christian majority population, Minahasa consists of
five ethnic groups from which there are five distinct languages spoken: Tonsawang,
Tontembowan, Tolour, Tonsea and Tombulu.

In addition to these languages, numerous dialects exist. Influenced by colonization,
the culture reflects these outside influences. The impact of Dutch colonialism in
Minahasa is significant even today and it is perhaps best reflected by the fact that it is
the only Christian dominant island in Indonesia.

Minahasa people have often been described as being a Westernised society
(Djordjevic, 2012, p. 17). This can be observed through elements such as the casual
dress standards compared to other parts of Indonesia, through the way homes are
presented from an interior decorative perspective, and through the churches, which
are predominantly Christian, where the English language is used in some instances
within the services.
Languages such as Portuguese, Spanish, Dutch, French, English and German have influenced Minahasa language. The foreign influence in language developed historically through politics, missionary activities and education (Tambayong, 2007). Significantly, the Minahasa region was also one of the regions in Indonesia that was exposed to Dutch colonialism (Djordjevic, 2012, p. 12). Urbanisation of people from other regions in North Sulawesi such as Sangihe Talaud, Bolaang Mongondow, Gorontalo has resulted in a diverse population, language and culture. As a result, English might be the third or fourth language people in this area speak and learn. The cultural complexity present in the Minahasa context therefore makes this setting a particularly interesting one to explore the integration of a foreign language and culture in EFL learning and teaching.

1.4 Overview of culture and EFL language learning and teaching

When teaching and learning a new language, attention should be paid to the knowledge of how the language is used in social situations that demand cultural understanding (Bell, 2010; Byram, 1997, 2008; Kramsch, 2008, 2013; Liddicoat & Scarino, 2013). According to Byram (1997) and Kramsch (2002, 2003), for individuals to effectively use English as a communicative resource, it is necessary for them to develop more than just linguistic competence. This does not mean that in teaching and learning language, the linguistic forms should be replaced but the cultural context and meaning making should be broadly added into those forms (Liddicoat & Scarino, 2013).

The main reasons for including culture in learning and teaching L2 or FL has been derived from the understanding that language and culture have close links (Byram, 1997; Crozet & Liddicoat, 2000). This relationship is both mutual and dependent (Liddicoat, 2008; Seelye, 1993). In other words, language reflects the culture while culture is represented through the language (Liddicoat, 2008). According to Gao (2006) “language cannot be used without carrying meaning and referring beyond itself” (p. 58). In other words, it is enriched and its meaning is clarified through the cultural context. In relation to this, people who come from different cultures can draw different interpretations and meaning from language even though they use the same linguistic forms (Jiang, 2000, p. 32). An example of this would relate to the meaning
of the phrase, “Good night”, in English. In the Australian context that means I am going to bed or leaving but from the Minahasan perspective, the phrase refers to a greeting that is used when meeting people at night. Another example of this would relate to the word “you” in English. This word is addressed to people of many different ages without any specific protocols. However, the word “you” (“Kamu” or “Anda” in Bahasa Indonesia, “Ngana” in Manadonese, “Co” in Tontembowan language (one of the local languages in Minahasa/Manado) would be culturally inappropriate when it is used to address people who are older than the speaker.

According to Sarigul and Sally (2005, p. 5) communication is dependent on similar cultural conventions between the speakers otherwise a breakdown of communication could take place. Such views validate the notion that language is a part of culture and that it is through language that cultural meanings are conveyed. Meanings are then shaped by culture. Peterson and Coltrane (2003) state that it is essential that language learners have an awareness of culturally appropriate norms such as the “ways of how to address people, express gratitude, make requests and agree or disagree with someone” (p. 2). For Purba (2011) the culture to teach includes “notions like when and what people ate; how they make a living; the attitudes they express towards friends and members of their families; which expressions they use to show approval or disapproval, educational attitudes, time and space, work values, etc.” (p.51). It is believed that when someone is learning a new language he/she is also learning about that language’s culture (Byram, 1997; Kramsch, 2013). Consequently, teaching a language also means teaching culture (Gao, 2006; Wang, 2008).

The increasing communication among people from different language and cultural backgrounds due to globalisation makes the teaching of culture significant in L2 or FL education (Byram, 2012; Liddicoat & Scarino, 2013; Kramsch, 2013; Zhou, 2011). According to Ho (2011), this is an important approach to use when developing learners’ ability to construct meaning across languages and cultures. The reason for this is that people from different cultures can draw different interpretations and meanings from language even though they use the same language forms (Jiang, 2000, p. 32). Thus, if the language learners learn in isolation without considering the aspect of cultures they “risk becoming a fluent fool” (Bennett, Bennett, & Allen, 2003, p. 237). Consequently, according to Xiao (2010), “English learning should focus on
improving learners’ ability to understand culture, including their own, and use this understanding to communicate with people from other cultures successfully…” (p. 2). More precisely, the role of culture in meaning making is significant for one to understand and use language in conjunction with culture.

Despite the fact that in ICC language and culture are inseparable and that this has become important in L2 and FL education, the issues on how culture is viewed and taught in language classrooms needs also to be considered, as challenges remain for L2 and FL teachers (Liddicoat & Scarino, 2013). To some extent, this aspect of language teaching has not been covered adequately and this has resulted in language teachers not having the competence or confidence to provide consistent high quality teaching of language and culture (Garrido & Alvarez, 2006; Cheng, 2012; O’Neal, Ringler, & Rodrigues, 2008; Premier, 2010; Samson & Collins 2012). For example, when O’Neal et al. (2008) conducted the study regarding teachers’ perceptions of their teaching of English in rural eastern North Carolina (where teachers teach English as a L2), they found that teacher-training programs did not prepare these teachers to teach the language and culture dimension. Most teachers also responded that they were not required to take a course relating to cultural diversity. As a result, they lacked confidence in teaching English to their L2 learners.

Another example of this is a study on EFL teachers from Taiwan, conducted by Cheng (2012), which looked at their understanding of intercultural competence in relation to language education. She found that a lack of complexity in regard to their understandings of this competence resulted in only a superficial level of competence being demonstrated. The teachers in the study acknowledged that this limited level of competency meant they were not able to clearly articulate this concept. In this case, language teachers need to develop their skills regarding the teaching of IC and teacher educators, as a result, need to further develop professional development programs that meet these needs. (Cheng, 2012; Ho, 2011; Larzen-Ostermark, 2009; Sercu, 2006; Zhou, 2011).
1.5 EFL in Indonesia

Before moving on to discuss the literature that informs this study (Chapter 2), I will briefly offer an overview of English education in Indonesia. Indonesia has grown in stature, across the Asia-Pacific region in particular, as part of a globally interactive world. The Indonesian government has identified the need for the country to become a regional leader and because of this it has made a number of changes with regards to English language studies. These changes date back to the decision in 1968 to mandate English as a compulsory subject from Junior High School level through to University level.

In Indonesia, English is considered to be a foreign language seldom used outside the classroom. This is also due to the fact that the Indonesian language of “Bahasa Indonesia” can be the second or the third language in Indonesia. People in Indonesia use Bahasa Indonesia as a national language to unite Indonesian people who speak their native language, and their own regional dialect. For Minahasa people (where my study was conducted), English can be “a very foreign language” for the learners as English may become the third or the fourth language they speak. For example, in the place where I undertook my study, people use Bahasa Indonesia with local dialects: Manado and Langowan for everyday use in their community and they also use Tontembowan language (one of Minahasan’s local language). When they meet other people from different islands and provinces, they tend to use Bahasa Indonesia and sometimes they use it with Jakarta (the capital city in Indonesia) dialect. As stated above, this makes this context (Minahasa), a highly interesting setting to explore connection between the teaching of EFL and the incorporation of culture.

Globalisation has made Indonesian society accept the importance of learning English language (considered as a foreign language) as a communication tool that enables people to further their academic standing and career opportunities, locally and internationally. As a result of this, the Government of Indonesia has been actively developing better quality teaching and learning in English through systems, policies and the educational curriculum.
An example of this is the change of education policies from centralisation to decentralisation that was released in 2001 (Madya, 2007). The rationale for this change was based on a desire to allow local areas to better determine their needs and ways through which they could be met. Since Indonesia consists of 27 provinces, many of the policies set by the central government were not implemented effectively and were not suitable for local needs. The Government acknowledged the diversity that exists across Indonesian customs, ethnicities, languages and cultures and believed that a localised approach would provide better learning outcomes. The curriculum in the decentralised era, offers more opportunity for schools to decide and design the materials as well as methods that respond to local contexts.

The notion of moving to a localised EFL curriculum, which is developed by teachers in consideration of the needs of the local communities, had the potential to be a positive strategy. However, the reality of the situation is that this change in strategy needed to be supported with strong elements of professional teacher development, consistent levels of resourcing for all geographical locations and an increased time allocation. Many EFL teachers in Indonesia do not have the English language proficiency required to teach English to their pupils (Dardjowidjojo, 2000). The centralised curriculum was based around specific programs of learning with mandated requirements. This meant that EFL teachers taught what the curriculum told them to teach in the way that was prescribed in the curriculum and used the resources provided or identified in the curriculum. Whilst this prescribed approach hindered student learning in many cases, as it did not meet local area needs, it did produce many teachers who at the time of the change did not have the skills to actually engage with the decentralised approach.

The next matter of concern relates to the narrow scope in the EFL curriculum in Indonesia because it focuses heavily on grammar at the expense of writing and speaking as conception of language learning. Many teachers might also prefer to teach grammar because teaching grammar is easy and it is only about explaining grammar-rules to students. As a result of this focus, many teachers keep their teaching centred on the grammatical elements of EFL learning. This leads to limited levels of integrating of cultural aspects into their programs and my research investigates the impact this has in the EFL classrooms in Indonesia.
Additionally, “as schools become increasingly multicultural, teachers need special sensitivity to organise differences and intercultural differences to be able to support personal and academic growth of diverse students” (Jokikokko, 2005 cited in Wahyudi, 2012, p. 1787). However, the integration of culture in Indonesian language education has not been a priority (Wahyudi, 2012). For example, in the English Department at University of Manado, cross-culture understanding is still provided as an elective course and taught separately from English language tuition.

In addition to this, in some places in Indonesia, teachers and learners do not generally have a direct connection with the cultural and linguistic aspects of English through forms of media. They predominantly rely on the information that is presented within the classroom or texts. The lack of resources to support the integration of culture in EFL teaching is indeed a serious issue. It results in an inability to develop authentic tasks that in turn reduces the capacity (and confidence) of the students to take their language skills outside the classroom and apply them in social interactions (Musthafa, 2001). Indeed, this is further hindered by the fact that students may not have the opportunity, in most cases, to actually apply and use their language skills when they interact with those who have English as their first language, L2, and FL. The learners may also misinterpret and misunderstand the meaning of language within the context of culture, and this may impact negatively on their understanding of the intended meaning. This highlights the importance of the role of culture in meaning making within the context of language learning.

Considering the issues raised above, I believe that the integration of cultural aspects in teaching and learning EFL should be carefully considered. The Indonesian EFL curriculum should pay more attention to the integration of culture into EFL teaching across the whole education system. It should be a compulsory element in tertiary level studies during teacher training. In facing a global era, it is of the utmost importance that EFL teachers prepare their EFL learners to use English alongside culture and intercultural competencies.
1.6 Significance of the study

Although the importance of culture in EFL teaching and learning has been widely recognised and the discussion of teaching culture in FL classes is not new, issues such as determining the concept of culture, what the concept, categories, types of culture to teach and observing what the approaches and the strategies should be applied when integrating culture are still crucial (Karabinar & Guler, 2012). EFL teachers are often confused and lack a thorough understanding of the issues mentioned above when integrating and teaching culture. Research also shows that cultural integration in teaching and learning language still has a secondary status in the language classroom (Kiet, 2011, p. 44). Questions concerning the development of IC and the integration of culture are seldom considered in EFL learning and teaching. In particular, research on how non-native EFL teachers’ beliefs and views the integration of culture and the importance of IC, and what their teaching strategies are limited. My study focuses on exploring these issues through the views and experiences of five Indonesian teachers in a relatively remote area of the country.

Indonesian EFL teacher education programs, however, do not provide sufficient attention to the teaching of culture (Wahyudi, 2012; Wangsalegawa, 2009). In this study, for example, the participants complained that only one unit of teaching they took in formal teacher education focused on culture. This unit was only an introduction to British and American history in cross cultural understanding and did not focus on the learning and teaching of culture. Wangsalegawa (2009) asserts that in the tertiary level in Indonesia (in the English department), this cross-cultural understanding is offered as an elective unit.

Furthermore, cultural integration remains lacking in a practical sense and tends to be lacking in the Indonesian cultural context. Within the Indonesian context, research on teachers’ beliefs about the integration of cultural aspects and classroom practice in junior high schools (beginner level) is also minimal. This level represents the starting point where the majority of students learn EFL. When beginning to learn a language, learners simultaneously acquire culture because language and culture are inseparable. Most studies that have taken place in Indonesia focus on the EFL teachers’ work in dominant cultures or in the city rather than in minority cultures or remote locations. In
Indonesia, for example, this research tends to take place where Javanese culture and the Muslim religion are dominant (e.g. Basalam, 2010; Erlenawati, 2002; Exley, 2005; Wahyudi, 2012).

There are some places where culture, language background and religion are perceived differently to the Javanese. It is important to see studies conducted in different cultures where teachers might have a different view of the integration of culture in language teaching. As teaching is “a holistic activity” (Hatton, 1998, p. 184) and the context of teaching including the place, the educational history, the culture, the people themselves, the socio cultural background of the teachers and the learners, the object of study may vary and the teaching itself is also diverse and complex. The concept of what EFL teachers need to know in order to teach well and how to be good in teaching is varied and changing since teaching may also differ from culture to culture (Larsen-Freeman, 2012).

In addition to this, knowing Manadonese EFL teachers’ language and culture teaching practices may inform EFL curriculum designers and teacher educators how EFL is being taught in classrooms in the Indonesian context. This study provides an insight into some of the difficulties, challenges, as well as positive experiences EFL teachers encounter when trying to implement the curriculum whilst developing intercultural competence.

Recognizing the challenges that teachers are facing can bring important insights to the change and development required for teaching and learning to be optimised. It is also important that teachers are aware of the beliefs and knowledge they bring to their class and use this awareness in systematising or changing teaching strategies, approaches, and skills. The greater clarity a teacher has of his/her beliefs the more likely it will result in improved practice and subsequent learning outcomes for students (Carrington, Deppeler & Moss, 2010).

I also argue that it is essential that teachers’ knowledge and established practices are considered prior to the development of new initiatives in teacher education (Xu & Connelly, 2009; Zhang, 2008; Zhou, 2011). Teachers’ knowledge includes their beliefs, assumptions, and attitudes about all aspects of their work (Borg, 1999) and
these represent an integral part of their overall teaching practice as teachers have a pivotal role in delivering and transferring the knowledge to their students. Therefore, analysing teachers’ beliefs and how their beliefs influence their teaching, is a fruitful way to inform subsequent pre-service and in-service teacher education. This study will provide some valuable information for educators and researchers to design and implement teacher education and training programs that improve levels of intercultural competence in EFL teaching.

Furthermore, the finding of this study also fill the gap in teaching and learning language and culture, and provide important data for the development of culture and IC knowledge in language education in Indonesia. Understanding teachers’ views, beliefs, and experiences in teaching and learning EFL can help to inform EFL curriculum and recourses to better meet the teaching needs for EFL teacher as well the learning needs for EFL learners.

1.7 The organisation of the chapters

Having provided an introduction to the area of inquiry, Chapter 2 situates and discusses the study in relation to the literature. The first section of this chapter presents the concept of culture and its relationship with language, and the culture that teacher should teach. The second relates to IC followed by the studies on teaching culture in foreign language, and teacher beliefs in language education pedagogy. Chapter 3 deals with the research methodology that guides and underpins the study. It also explains the methods used in terms of data collection and analysis.

I then present the results of the study in Chapters 4, 5, and 6. In Chapter 4, prior to presenting the results of Research Question 1 (How do teachers describe their beliefs about integrating cultural aspects within the context of English as a foreign language learning and teaching?), I first introduce the five participants teachers and their backgrounds. Then in Chapter 5, I present the findings addressing Research Questions 2a and 2b (What pedagogical approaches concerning cultural integration do they believe should be applied? and What approaches concerning cultural integration are evident in their practice?). The results in Chapter 5 derived from the integrated analysis of the first interview, classroom observations and stimulated-recall
interviews. In Chapter 6, I present the findings concerning Research Questions 3 and 4 respectively (What are the factors that they perceived have shaped their beliefs? and What are the obstacles they face regarding the integration of culture into EFL teaching?). Finally, in Chapter 7, I discuss my results in the context of the literature review and conclude with the contribution of the study and suggestion for further research.
Chapter 2
Literature Review

In this chapter, I present a review of relevant literature that informs the research questions in my study and the models of teaching and learning language and culture in second language (L2) or foreign language (FL) contexts. As my study relates to culture in English as a foreign language learning (EFL) teaching and learning, the concept of culture in language education becomes the focus of the first section of this chapter. It is followed by a discussion that recognises the inseparable link between language and culture, which, in turn, emphasises the importance of culture in language teaching and learning.

The global spread of English has shown that there are several forms of English across countries and cultural groups. Consequently, the question about which culture and how it should be taught in the EFL classroom has become a common issue in the EFL teaching and learning context (Byram, 2012, 2014; Choudhury, 2013, Kearney, 2015; Kramsch, 2013, 2014). Such issues will be presented in the third section followed by the main theoretical models driving this research, such as intercultural communicative competence (ICC) (Byram, 1997; 2008, 2009; 2012; 2014; Byram, Gribkova, & Starkey, 2002) and intercultural language learning (IcLL) (Liddicoat, 2002; Liddicoat et al., 2003, Liddicoat & Scarino, 2013).

Moreover, there has been growing recognition that the integration of culture and the development of intercultural abilities are significant in language education practice and has been a goal of language teaching (Liddicoat & Scarino, 2013). However, it remains lacking in educational practice and language studies (Byram, 2012; Kramsch, 2013; Liddicoat & Scarino, 2013). As this study seeks to better understand teachers’ beliefs and knowledge about the integration of culture, the last section focuses on research into teachers’ beliefs and knowledge in language education. It presents the basic definition or concept of beliefs and factors that shape and develop teachers’ beliefs. This is followed by a review of a number of studies on teachers’ beliefs about EFL and English as a second language (ESL) teaching and learning. This includes studies regarding EFL teachers’ beliefs about the integration and teaching culture. I conclude this chapter with a summary.
2.1 The integration of culture in teaching and learning a foreign language

2.1.1 The concept of culture

The issue of how culture is understood and conceptualised has been discussed in different ways in diverse fields and constructed differently dependent on the area of inquiry (Hinkel, 1999, 2014; Choudhury, 2013; Masduqi, 2014; Nguyen, Harvey, and Grant, 2016). Culture is not defined by commonalities, rather by its diversity (Barrett, Byram, Lazar, Mompoint-Gailard & Philippou, 2014, p. 5). People conceptualise culture based on their beliefs, religion, history, and their identity. This emphasizes that different languages and cultures also result in different interpretations, meanings, senses, beliefs, and perspectives.

As a result of such broad and diverse interpretations of culture, the concept becomes difficult to grasp (Barrett, et al., 2014; Byram, 1997, 2013; Choudhury, 2013; Liddicoat et al., 2003; Liu & Laohawiriyanon, 2013; Ho, 2009, 2011; Seelye, 1993; Xiao, 2010). The most common discussion about culture comes from the fields of anthropology, sociology, and psychology (Asmari, 2008; Paige et al., 2003; Hejazi & Fatemi, 2015).

Despite the above-mentioned complexities, the discussion on culture in EFL and its role in foreign language instruction has attracted the attention of some language educators (Asmari, 2008). Due to the broadness of the concept, in this study I only focus on the definitions of culture presented within the context of pedagogy of teaching and learning language.

Though the concept of culture in language education has been approached to some extent there is still a need to develop further understanding of the nature of culture and the ways that culture can be integrated in the language classroom (Liddicoat & Scarino, 2013). The importance of culture in EFL education is contingent on the view that language and culture are closely linked. As such, culture is an essential aspect that needs to be included when learning and teaching language. Despite these considerations, in practice, culture has not been a consistent part of language learning and instruction.
2.1.2 What is culture in EFL education?

One prevalent definition refers to the general concept of culture understood as people’s ways of living and behaving as well as the products of culture like arts, music and painting (Lado, 1986; Kramsch, 1993, 2006; Brook, 1968; Brown, 2007; Byram, 1989). On a general level, Lado (1986) defines culture as a synonym to “the ways of people” (p. 94). This definition is similar to that of Brown (2007) who conceptualised culture as “a way of life” (p. 88). Brown elaborated further in his understanding of culture by saying that culture also includes “the ideas, customs, skills, arts, and tools that characterize a given group of people in a given period of time’ (2007, p. 122).

Byram (1989) presented a more specific definition viewing culture as “the whole life of the foreign country, including but not limited to its production in the arts, philosophy, and high culture in general” (p. 15). In this case, high culture refers to history, geography, and politics, which are also sometimes called big “C” culture (see the following section) as a prerequisite to understanding language and society (Cloeut, 2008, p. 149).

Byram (2003) further defines culture as

the ‘shared beliefs values and behaviours’ of a social group, where ‘social group’ can refer to any collective of people from those in a social institution such as university, a golf club, a family, to those organised in large-scale groups such as a nation or even a ‘civilisation’ such as ‘European’…There are, too, shared ‘values’ which include the values attached to their beliefs and behaviours, and the attitudes they have towards their shared social representations. (p. 50)

This concept is similar to that offered by Kramsch (1998, p. 10). For her, culture is about a group within a community that shares a common social life and values including history and ideas. Thus, the above concepts, relate to social norms within a certain group or community that share beliefs, behaviour, manner, customs, and beliefs including high culture or ‘cultural products’ (Nguyen, 2013).

Apart from the definitions of culture mentioned by the scholars above, earlier research, Brooks (1968, p. 210) proposed a comprehensive concept that has made a
significant contribution in EFL. From my point of view, his concept of culture, in particular, culture 4, and culture 5 (as he also suggests) are most likely applicable in the context of culture in learning and teaching culture. Below is the list of his concepts of culture:

1. Culture 1 refers to biological growth
2. Culture 2 refers to personal refinement
3. Culture 3 refers to literature and fine arts
4. Culture 4 refers to patterns of living
5. Culture 5 refers to a total way of life

Based on his definition, Brooks suggests that teachers of EFL need to introduce patterns for living (Culture 4) at the beginning of EFL instruction. According to Brook:

Culture 4 refers to the individual’s role in the unending kaleidoscope of life situations of every kind and the rules and the models for attitude and conduct them. By reference to these models, every human being, from infancy onward, justifies the world to himself as best he can, associates with around him and relates to the social order to which he is attached. (1968, p. 210)

He explains that this knowledge and understanding of patterns of living represent the platforms from which learners would then be able to discover significant aspects of fine arts (Culture 3). The culmination of these learning experiences would then result in learners being able to apply the knowledge and understanding to the context of “a total way of life” (Culture 5). Furthermore, Brook suggests that the fourth concept is the most significant for learning a second language (L2) or a foreign language (FL). However, these cultural aspects (e.g. Culture 3, 4, and 5) seem to limit the expectation of learning a language for the purpose of being able to interact with people from different cultures (Liddicoat & Scarino, 2013).

As such, language is only learnt as a package of information rather than as an effective, holistic experience for the FL or SL learner. Furthermore, such concepts need to be elaborated and added broadly to the fundamental concerns of the inseparable link between language and culture. Moreover, culture in language teaching is like an art that constantly changes and develops over time (Liddicoat &
Scarino, 2013). The reason for this is that neither language nor culture remains static. They are constantly changing to reflect the changing nature of people and the world and this continues to move rapidly due to globalisation and the significant impact of technology as a tool to connect the people around the world in real time.

In addition to this, such concepts need to develop more in relation to pragmatic perceptions of culture as it is viewed as way of life (Kramsch, 2013). For comparison and basic understanding for language teaching, Brooks’ concept has a role in developing the understanding of how culture should be integrated in learning language.

From the point of view of language instruction, Brooks’ concept of culture has been translated into the concept of big “C” culture and little “c” culture (Herron, Dubriel, Cole, & Corrie, 2000). As a result, it has been used and developed further by other scholars in language teaching (Flewelling, 1994; Lee, 2009; Paige et al., 2003; Peterson, 2004; Tomalin & Stempleski, 2013). For example, both Hendon (1980) and Chaistain (1988) described their definition of culture and referred big “C” culture to arts, literature, philosophy, politics, geography, and history. In term of small “c” culture, Hendon relates it to behavioural patterns that include beliefs, customs, values, and ways of thinking. Hendon emphasizes that in language education such behavioural patterns are a necessary component in teaching EFL. A few years later, Tomalin and Stemplesky (2013) used small “c” culture to refer to the ‘way of life’ as meaning everyday events. They include in this concept aspects such as food, holidays, lifestyles, customs, and values.

Peterson (2004) also aligns big “C” culture to major themes like geography, architecture, classical music, literature, political issues, societal norms, legal foundations, core values, and history. On the other hand, he views small “c” culture as the culture that relates to minor themes such as opinions, viewpoints, preferences or tastes, gestures, body posture, use of space, clothing styles, food, hobbies, popular music and popular issues.

Consistently, Chlopek (2008) identifies big “C” culture as “factual knowledge” (2008, p.11). For small “c” culture, he asserts that this culture comprises a wide variety of
aspects, many of which are interconnected, including attitudes, assumptions, beliefs, perceptions, norms and values, social relationships, customs, celebrations, rituals, politeness, conversations, patterns of interaction and discourse organization, the use of time in communication, and the use of physical space and body language” (2008, p. 11).

For Lee (2009) big “C” culture is static culture and his culture represents “…a set of facts and statics relating to the arts, history, geography, business…and customs of a target speech society” (p. 78). In other words, his big “C” or high culture is defined as factual information and knowledge about the country of the target language (Liddicoat et al., 2003, Liddicoat & Scarino, 2013). It also refers to cultural products such as clothing, building, popular music, folklore, and painting that has special meaning for a certain group (Baldwin, Faulkner, Hecht & Lindsley, 2006). In other words, cultural competence aims to teach knowledge of the country.

According to Liddicoat & Scarino (2013), notably, big “C” culture has become dominant in language teaching. They argue that learning a language based on this view of culture will only result in learners making an observation rather than learning a language as a purpose for enabling them to use the language to communicate and interact with others. In addition to this, although learning this big “C” culture may be used as background knowledge, this way of defining culture into language teaching ignores the notion of the close link between language and culture (Liddicoat & Scarino (2013).

This big “C” culture seems not to be the highest priority in the integration of culture in the EFL setting. For Liu and Laohawiriyanon (2013) when big “C” culture becomes a focus on language teaching, then it does not allow students to have opportunities to use language in ways that align with the target context. As a result of this, teachers can fail to integrate language and culture in their teaching. In this case, Liu and Laohawiriyanon (2013) also argue that placing big “C” culture as a priority may restrict learners’ ability in developing intercultural competence. This competence relates to the ability to use the language when people communicate with other people in intercultural settings (Byram et al., 2002; Ho, 2009; Kiet, 2011).
As a result, developing the intercultural competence approach has been a focus in teaching and learning foreign languages (Liddicoat & Scarino, 2013). I will address the concept of intercultural competence in more detail in section 2.2.

Kramsch (2013) argues that big “C” culture (based on the modernist perspective on teaching culture) plays a role in teaching language as this culture reflects language in the way to identify, explain, classify, and categorize people and events. However, from my perspective, big “C” culture may become more suitable for EFL learners as the learners’ language skills increase. In other words, it is suitable for advanced EFL learners (e.g. in university level), as in this situation the learners need a high level of vocabulary.

One important perspective in the literature in relation to the concept of culture is that of small “c” culture. Lee (2009) points out that small “c” culture is “the invisible and deeper sense of a target culture” (2009, p. 78). She suggests that the notion of this small “c” culture is essential to be included when teaching EFL, because these socio-cultural values, norms, and assumptions are linked directly to the way people think, behave and use language. Kramsch (2013) calls it as ‘little c culture’ and defines it as “the native speakers’ ways of behaving, eating, talking, dwelling, their customs, their beliefs and value” (p. 66).

Such cultural knowledge will help people of a particular culture to be able to use appropriate and polite language in the target language or society (Liu & Laohawiriyanon, 2013). This reinforces that by knowing about small “c” culture from the perspective of the target culture, enables EFL language learners to maximize their understanding of how members of the target language culture communicate.

At this point, Liddicoat and Scarino (2013) argue that small “c” culture refers to knowledge about ways of living, however “with models of teaching cultural knowledge in limited perspectives that lead to narrow view of culture with limited usefulness for ongoing learning or for communication” (p. 21). In this case, understanding small “c” culture is not limited to knowing the ways of living, but it also relates to the view of culture as pragmatic norms that enable learners to use the language in the process of communication and interaction. Although Liddicoat and
Scarino (2013) point out that this small “c” culture has less importance in learning and teaching language, they agree that the such a concept relates to pragmatic norms that helps learners’ learning, understanding and using the language in the right context with culture. They refers these pragmatic norms to “norms of language use especially politeness” and norms of interaction effect communication than in the text structure (Liddicoat and Scarino, 2013).

In addition to this, without understanding small “c” culture, it might lead to the learners experiencing meaningful failure, or as Lee (2009) called it, as ‘pragmatic failure’. This is particularly the case when attempting to interact with people from other cultures. In other words, failure to develop this aspect of language learning could in the long term, restrict the learners’ capacity to effectively communicate with those from the target language group. Including the concept of small “c” culture in language learning and teaching also anticipates the challenges EFL learning face in the era of globalisation, where communication and its pedagogies are influenced by modern technologies, the internet, video, Facebook, and other global social networks that result in new patterns of global activity, community, and culture (Kramsch, 2012).

Moreover, engaging learners with culture while learning another language increases their cultural awareness. Having cultural awareness, for example, being aware that the language they learn is different to the context and culture of their own, will help learners learn in an easier and more comfortable way. In this case, culture is seen as dynamic (see the following paragraph) affecting language and communication (Liddicoat, 2002).

According to Liddicoat (2002) the dynamic view of culture relates to the fluid nature of practices in which language learners are expected to interact, know, and understand. From his perspective, the dynamic view of culture refers to elements that involve action and understanding rather than specific information or knowledge about a given country. He suggests that, when teaching EFL, it is necessary to involve culture in linguistic and non-linguistic practices and to gain insights about the ways of living in particular cultural contexts (Liddicoat, 2002). In this case, Liddicoat and
Scarino (2013, p. 24) highlight that it is important to be aware of the way EFL learners actually practise culture learning.

Supporting Liddicoat’s (2002) concept of culture, Frustenberg (2010, p. 329) argues that when seeing culture as dynamic, language teachers need to understand it as “…a process that will allow language learners to develop not just knowledge about other cultures but also a close understanding of how culture permeates and shapes the behaviours and interactions of people” (p. 329).

Such cultural elements, in particular, the combination of small “c” culture and the dynamic view of culture are the theoretical foundations of the present study. In other words, culture is seen as the routine aspects of life, values, norms, and assumptions that effect people’s ways of behaving, thinking, and using a language. Culture is presented as a process and represents life experiences, a way in which people interact with others, and that culture represents actions and understandings. This is to say that “Cultural knowledge is therefore, not limited in its use to a particular task or exercise, but instead it is more general knowing which underlies how language is used and how things are said and done in a cultural context” (Liddicoat, et al., 2003, p. 8).

Thus, understanding the culture of the target language has a significant role in developing the ability to understand and learn a language. It assists teachers to understand what and how to integrate language and culture in their teaching of EFL. This also emphasises that language and culture are closely linked. Further discussion on this matter will be presented in the following sections.

2.1.3 The close link between language and culture

Early research undertaken by Byram (1989) concluded that, “…language is one of the principal carriers of meanings, at the centre of an account of a particular culture” (p. 43). Following this concept, he asserts that language is inseparable from culture because language uses the meanings and values derived from the cultural contexts to enrich and clarify the messages being communicated (Byram, 1989, p. 14).

The theoretical elements of language, including grammar and literal meanings of vocabulary (often derived from dictionary meanings) do not provide that cultural context that enables effective communication when used as isolated strategies (Byram, 2008). Byram (2013, p. 5) further mentions that through a greater understanding of cultures, and opportunities to engage in communication, FL learners will be able to interact in culturally accepted ways with those of the target language and this will reduce prejudices through inappropriate use of language when communicating.

Along similar lines, Kramsch (1998) claims that language is used in the context of communication and bound by culture in a multidimensional and complex manner. In claiming that language is bound by culture, Kramsch (1998, p. 3) develops three ideas. Firstly, “language expresses cultural reality” and describes how people express their experiences, ideas, and facts including the attitudes and beliefs they convey within them. Secondly, “language embodies cultural reality”, not only in the sense that people express themselves through the use of language, but also that people in a community create experiences by using language: for example, by using different media, tone of voice, accent, style, gesture, and facial expressions. Thirdly, “language symbolises cultural reality”, means that language is considered to be a sign that is both a signifier of and signified with cultural value. In other words, language is a social and cultural practice that is used within social institutions. Carbett (2003) asserts that one aspect through which learners apply language relates to the construct and maintenance of group identity. As an extension of this, he also believes that this results in the building of social norms that include attitudes, values and beliefs.

In her recent work ‘language and culture’ Kramsch (2014) elaborates on the understanding of the relation between language and culture. She points out that language involves cultural semiotic that is described as “…the way culture is encoded
in the linguistic sign and its use…It discusses how the use of symbolic systems affect thought, and how speakers of different language think differently when speaking and how speakers of different languages have different cultural worldviews” (Kramsch, 2014, p. 30, 32).

According to her, language relates to cultural meanings expressed pragmatically though verbal action. In this case, speech acts (pragmatic competence) is about how language is used in culturally proper ways. She discusses the realisation of speech cultures (general expression, thanks, requests, apologies, agreement and disagreement, greetings) (Kramsch, 2014, p. 37). Such cultural semiotic and speech acts (pragmatic competence) are used in a community to interact and to communicate. In fact, such signs and speech acts do not always have the same interpretation across the community (Kramsch, 2014). Therefore, these issues need to be considered in FL teaching and learning.

With regard to language and culture, Kramsch (2014) suggests that language educators need to be concerned with questions like:

How is cultural meaning encoded in the linguistic sign?
How is cultural meaning expressed pragmatically through verbal action?

Another way to see the close link between language and culture is illustrated through metaphors. The role of the metaphors is “…to capture the ways we stand, the ways we see, and the lenses we see through…”(Cochran-Smith & Lytle, 1999, cited in Liddicoat and Scarino, 2013, p. 6).

According to Jiang (2000), people generally see the language-culture relationship through two metaphors. The first one is that language is viewed as a mirror of culture, which means that people see a culture through its language. The second views language and culture like an iceberg. This means, “The visible part is the language, with a small part of language; the greater part, lying hidden beneath the surface, is the invisible aspect of culture” (2000, p. 238). Based on her perspective, there are also three other metaphors (philosophical, communicative, and pragmatic views) that can lead people to understand language and culture (see Figure 2.1).
Following the philosophical view, Jiang represents language and culture as a living organism. In this case, language is flesh, and culture is blood. This means that “Without culture, language would be dead; without language, culture would have no shape” (Jiang, 2000, p. 238). Based on the communicative view, Jiang articulates that communication is like swimming. In this case, language is viewed as the swimming skill and culture is the water. In other words, to be able to survive in the water, one must be able to swim. This means that culture should be considered an essential element in order to engage in effective communication. From a pragmatic view, Jiang sees communication as transportation and language refers to the vehicle. This vehicle is symbolised as easy and fast communication. In other words, language makes communication easier and faster but culture represents traffic lights and has a function to regulate, promote and hinder communication.

The above-mentioned metaphors illustrate the intricate connection between language and culture as it is expressed in communicative acts. In other words, such metaphors are used to enlighten the fact that culture in language learning and teaching has to be treated as an aspect in developing language communication. It would be bizarre if people used language as a tool for communication without associating and connecting it to culture. Language reflects culture and is influenced and shaped by it (Gonen & Saglam, 2012, p. 27). This also means that language is viewed as a social activity that is shaped by society through the context in which the language is used (Van Lier, 2010). When people in their society interact with each other, they also communicate based on what the society’s values, norms, behaviours, assumptions and beliefs are. In other words, people in society interpret the way they communicate based on their cultural perspectives and factors such as age, gender, events, customs and religions can influence this communication and interaction. Such factors are also part of culture. Additionally, all levels of culture are explicit in language and language development is associated with cultural influences.
Kasaian and Subbakrishna (2011, p. 170) describe the relationship between language and culture to conjoined twins by stating, “two people who are born with their bodies joined to each other whose separation may lead to the death of either or both of them” (cited in Awla, 2014, p. 259). Supporting that language and culture are inseparable,
Awla equates the connection between language and culture to the inseparable connection between the human body and the shadow it casts (2014, p. 259). These metaphors show how language and culture are inextricably linked and should not be studied in isolation from the other.

Other scholars such as Liddicoat et al. (2003) also support the idea that language and culture are fundamentally interrelated. They use the term ‘language-and-culture’ as a reflection of the relationship between language and culture (Liddicoat et al., 2003). Their language and culture continuum (see Figure 2.2 below) is acknowledged to have implications in the field of language education. In this case, the points of articulation between language and culture as shown in Figure 2.2 below, provides teachers with a reference tool that can assist them to “identify where and how to find culture in language use” (Lo Bianco, Liddicoat, & Crozet, 1999, p. 26). Figure 2.2 also shows that there is a connection between culture and all aspects of language both in relation to its structures and the way it is used. As shown in Figure 2.2, Liddicoat et al. (2003) categorised the term ‘world knowledge’ as being more associated with culture and, to a lesser degree, linked to language. According to them ‘world knowledge’ is about “the cultural knowledge that we have about how the world works” (2003, p. 9).
They further assert that genre relates to context and perspectives and they are culture specific and this is the case whether it is represented in either the written or spoken form (2003, p. 9). This is significant because what is appropriate and well explained in one culture may not be viewed in a similar way from the perspective of another culture.

The norms of language use are referred to as pragmatic norms and often reflect what is considered to be polite and appropriate language use within cultural contexts. Norms of interaction refer to the way in which we communicate within the context of an interaction. This includes knowing what to say and when to say it during a conversation. Pragmatically, EFL learners do not only need linguistic accuracy, but they also need to acquire pragmatics and rules because failure to do so leads to unsuccessful communication (Yuan, 2012).

The final aspect to consider relates to the way people encode ideas. This is emphasised through the ways in which people respond to circumstances (formal or informal) and how to apply personal space and physical contact expectations during interactions.
Through this spectrum, it should be underlined that language learners need to know cultural rules in order to “…perform verbally in culturally appropriate ways in the target language” (Crozet & Liddicoat, 2000, p. 7). In other words, “This requires instructional planning that provides time and space for cultural exploration and discovery” (Moeller & Nugent, 2014, p. 2). Liddicoat (2008) further emphasises that when a language learner focuses only on learning grammar and vocabulary, he or she is not prepared well to communicate in that language. This is to say that using a correct sentence (form) when learning a new language does not always result in culturally and contextually appropriate use of language.

According to Crozet and Liddicoat (2000) “A learner who knows some of the language but none of the culture, risks being fluent but socially incompetent in any attempt to communicate with native speakers” (p. 22). It is likely that when language is learnt in isolation from its culture, the learners will present themselves as ‘fluent fools’ (Bennet, et al., 2003, p. 237). This demonstrates that language is not only considered as a tool of communication but it is also about the meaning and the meaning is about context and culture. In language teaching, it is important to provide language learners with “…the knowledge of what is ‘appropriate’ language” (Byram et al., 2002, p. 9). As such, Liddicoat and Croset (1997, p. 22) suggest that culture has to be attached to language when learning a language because most EFL learners do not have access to a native speaker environment. They also assert “Culture does not simply determine what information is conveyed but also how information is conveyed and how it is accepted, rejected or otherwise acted on” (Liddicoat and Croset (1997, p. 21). It is then impossible to fully learn a language without applying correct meaning, which in turn relies on applying the appropriate cultural elements.

Liddicoat and Scarino (2013) also emphasise that

Understanding language as social practice does not mean replacing views of language as a structural system or as the communication of messages, as these are elements of the social practice of language use…Language is understood as social practice that integrates other understanding of language, the relationship of language to other aspects of human sociality, such as culture. (p. 17)
Based on the view above, they highlight that language can be understood through layers of language that consist of social practice, communication system, and structure system (see, Figure, 2.3 below).

Figure 2.3 Layers of language (Adapted from Liddicoat & Scarino, 2013, p. 17)

The layers of language above show that the structural system, which is understood to be the linguistic structure, has elements of the communication system. As a result of this connection, it is possible to create and maintain social practices. Therefore, language learning and teaching needs to provide the opportunity to engage within the layers of language so that learners experience intercultural learning (Liddicoat & Scarino, 2013). Thus, the integration of culture impacts language learners’ use of the language they learn in intercultural communication. This will be discussed in section 2.2 in this chapter.

2.1.4 Which culture should teachers teach?

There are millions of people from different countries who are learning English in order to be able to communicate or work with other people around the globe (Hyland, 2009; Canagarajah, 2014; Liu & Laohawiriyanon (2013). It is therefore problematic for both language teachers and learners to see whose and what culture to teach and learn (Choudhury, 2013, p. 22). It is in this context that the issue of culture in
teaching EFL in Indonesia is brought into the discussion. As this study investigates EFL teachers’ beliefs about culture in EFL with the aims to find out which English the participant Indonesian teachers aim to teach, this is an important question given the unique position of English as a world language.

For example, if one learns the Japanese language then the culture is clear. Japanese language is specific to the Japanese people because they are the primary users of that language so cultural aspects are more readily identified. In the case of English however, it is more complex because English is seen as a world language. Teachers may become confused about which culture should be taught when teaching English, due to the cultural differences in countries where English is the first language (USA, UK and Australia). This is further complicated when the definition of culture is applied in Asian countries, (including India, Singapore and China) where English is learned as an international language. In addition to this, according to Clouet (2008, p. 154), English as an international language is no longer associated with a particular culture. The importance of considering the notion of the varieties of English in this discussion is therefore obvious if the aim is to develop a comprehensive EFL pedagogy.

Kachru (1992) discussed the global spread of English (World Englishes) and claims that the groups most using English are not in fact those who use English as their first language. Kachru refers to the three circles of English as the Inner Circle (the countries such as: the US, the UK, Canada, Australia and New Zealand), an Outer Circle (typically post-colonial English-using countries such as India, Kenya, the Philippines, Nigeria) and expanding Circle, which holds the rest of the world (1992, p. 356). He notes that the Inner Circle represents those countries that regard English as their mother language, and the Outer Circle includes countries using English as an institutional language in former and current British and American colonies. The Expanding Circle represents those countries that use English as a medium of international language and who emphasise the instruction of English as a foreign language (p. 357). This means that Indonesia is in this Expanding circle. In addition, as globalisation has developed significantly due to the growth of media, technology, travel and business, people are also increasingly interacting with other cultures due to the development of multicultural communities (Canagarajah, 2014, p. 769).
In considering the varieties of English and the fact that English has acquired multiple identities (Kachru, 1992), it is essential to have more information and clarification about which and whose culture needs to be discussed in relation to teaching and learning EFL. However, the elements of intercultural competence (Byram, 1997) and Intercultural Language Learning (IcLL) (Liddicoat et al., 2003) bring some insights through which to approach such issues. In relation to teaching English, which has a unique position as a world language, Choudhury (2013) also believes that another way of teaching is to draw from the notion of Intercultural Communication (IC). In this case, it is also necessary to approach the concept of culture from an intercultural point of view as it acknowledges and reflects not only the target culture but also the learners’ own culture. Discussions on these concepts are presented in the section below.

2.2 Intercultural Competence (IC)

As the world becomes global and modern technology continues to develop, the interaction and communication between people from different cultures is increasing and as a result, the cultures are beginning to blend. In other words, cultures do not remain static, they actually adopt or adapt elements of multiple cultures into their own (Yuan 2012, p. 80). The rapid rate of globalisation means that immediate action needs to take place to ensure that language learners are equipped with the skills needed to engage in intercultural communication (Barrett et al., 2014). The concept of intercultural competence (IC) also called intercultural communicative competence (ICC) was proposed by Byram (1997) and has become a foundation concept in EFL learning and teaching (Larzed-Ostermark, 2008; Liu & Laohawiriyanon (2013); Onalan, 2005; Sercu, 2006). Byram underlines that intercultural competence is the ability to understand, interpret, explore and mediate within the intercultural context (Byram, 1997, 2008, 2013). This is to say “to act interculturally is to bring into a relationship two cultures” (Byram, 2008, p. 68).

According to Liddicoat (2014), this competence “includes awareness of the interrelationship between language and culture in the communication and interpretation of meanings” (p. 50). As such, IC becomes an important part in intercultural language learning (IcLL), also called intercultural language teaching and
learning (IcLLT) in developing language proficiency, and it contributes to the broader goals of understanding the role of language and culture and identity formation (Liddicoat et al., 2003, Liddicoat & Scarino, 2013). The concept of IC is significant for this study in relation to teachers’ perception on: Why culture? What culture to teach? and How to integrate it in language teaching? A more detailed overview of the key aspects of ICC (proposed by Byram, 1997, Byram et al., 2002) and IcLL (by Liddicoat et al., 2003, Liddicoat and Scarino, 2013, Liddicoat, 2014) will be further discussed, as their model of IC and IcLL are also parts of the foundation of my study.

2.2.1 Byram’s model of ICC

Byram asserts that the IC (as he called ICC) model is designed to assist language teachers so that they have knowledge of intercultural communication (Byram, 1997, p. 31). According to Byram et al. (2002) intercultural communication aims “to develop learners as intercultural speakers or mediators who are able to engage with complexity and multiple identities and to avoid the stereotyping which accompanies perceiving someone through a single identity” (p. 9).

Byram (2013, p. 5) also states that IC reflects a willingness and capacity to connect with people from other languages in common activities and that as a result practical and humanistic consequences occur. Practical consequences relate to an improvement in effective communication while humanistic consequences involve the ability to reflect on one’s own culture and identity (Byram, 2013, p. 5). This means that language learners can reflect, not only on their own cultural identity arising from communicative experiences, but also on broader elements as they relate to peoples from different countries and varied cultures.

There are three categories that are part of the ICC model: intercultural knowledge, intercultural attitudes and intercultural skills that Byram (1997) identified as the factors that influence ICC (see also Table 2.1 below).
Table 2.1 Intercultural communication competence (Byram, 1997, p. 34)

<table>
<thead>
<tr>
<th>Intercultural Communicative Competence</th>
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<tbody>
<tr>
<td>Attitudes</td>
</tr>
<tr>
<td>• Relativising self</td>
</tr>
<tr>
<td>• Valuing other</td>
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</tbody>
</table>

Intercultural attitudes involve “curiosity and openness” towards other cultures, as well as willingness to question and revise one’s own world overview (Byram, 1997, p. 34). Byram believes that it is important that the learner is able to ‘decentre’ or look openly, and without prejudgement (based on their own cultural values, beliefs and behaviours), at the target language’s culture (Byram, 1997, p. 34).

A second important category that deals with IC concerns intercultural knowledge. The knowledge here refers to more than just aspects of specific culture but the focus needs to be on how various social groups and identities operate and furthermore what is involved in intercultural interaction (Byram et al., 2002, p. 12).

Byram (1997) categorises this knowledge into two significant aspects: “knowledge about social groups and their cultures in one’s own country, and similar knowledge of interlocutor’s country” (p. 35). In this circumstance, Byram et al. (2002) suggest that “The teacher’s task is to develop attitudes and skills as much as knowledge, and teachers can acquire information about other countries together with their learners; they do not need to be the sole or major source of information” (p. 12). In this case, Byram is saying that the EFL teacher needs to instil the desire to learn within their students. A teacher who engages in the learning process with their students is more likely to enable them to acquire the skills needed to find out more about the target language and culture. He asserts that it is not a requirement that the teacher is the source of all knowledge, rather the facilitator of the learning process.
The last category in Byram’s model of ICC is intercultural skills. The first one is about interpreting and relating and the second is discovery and interacting. The first skill relates to the “…ability to interpret a document or event from another culture, to explain it and to relate it to documents from one’s own” (1997, p. 61). In this case, the learner needs to develop understandings relating to different aspects of a foreign culture including written text, verbal communication or an event. Byram asserts that it is necessary to be able to absorb the information and comprehend the intended meaning from the target culture perspective and apply these aspects within the context of their own cultural perspective.

According to Byram et al. (2002), during this process, learners are required to use the skill of comparing or comparative analysis. For example, learners compare the similarities and differences of their own cultures and the target culture. Such processes will enable learners to increase their cultural knowledge and understanding. At this point, when learners make comparisons between cultures, they may not only understand the differences but at the same time they may also practise the target language (English). Therefore, it is suggested that teachers must be able to provide activities that enable and encourage students to draw comparisons (apply comparative analysis) between that of the target language culture and the learners’ own culture (Byram et al., 2002, p. 12). In this case, Barrett et al. (2014) suggest that cooperative learning is needed as this “…embodies principles which are central to intercultural competence: learners work together to achieve a common goal in a respectful, appropriate and effective way, using their plurilingual competence” (p. 30).

In relation to the intercultural skills of discovery and interaction, Byram (1997) states that they refer to the “ability to acquire new knowledge, attitudes and skills under constraints of real-time communication and interaction” (p. 61). This skill cannot be separated from the first skill set. When learners are able to interpret, compare and relate the information and events presented from one culture to another, it needs to be completed with active interaction and discovery skills. The application of all these elements results in the learner being able to operate effectively in real time communication with people from different cultural backgrounds.
Byram (1997) argues that the model of ICC involves linguistic competence, sociolinguistic competence, discourse competence, and intercultural competence. Byram (1997) demonstrates that the acquisition of intercultural communicative competence is represented through the attainment of specific skills, such as, building relationships, negotiating in communication, and mediating conversation. An individual with this skill set is characterised by being able to connect through building effective relationships with other participants while speaking in their foreign language. Complexity is added to this when it is extended to ensure that both participants’ communicative needs are being met through negotiation, which then results in both parties achieving an effective communication. In addition to this, one would also need to be able to apply effective communicative skills when speaking with others from diverse cultural backgrounds through incorporating mediation.

Being able to use such skills above may enable learners to ask questions of people from other cultures regarding their beliefs, behaviours and values (Byram, et al. 2002). At this point, the effective intercultural speaker needs to be able to interpret this information and they must also be aware of their own cultural values and how they might impact on the processes they apply to their interpretations. Thus, in this sense, language teaching in the intercultural dimension aims to help learners see that such interaction is an enriching experience (Byram et al., 2002, p. 10).

Byram et al. (2002) further mention that besides using comparative analysis, simulations and role-play methods (as a type of experiential learning) could be influential devices in the IC approach. This is particularly relevant when learners are encouraged to develop a better understanding of different cultures, views about other cultures, and “learners are sure to emerge out of these experiences as better prepared to communicate with other intercultural speakers…and handle everyday situations they are likely to encounter in a foreign country” (2002, p. 15-16). Learners are given the opportunity to not only understand the cultural context but also be able to use language in practice (through role-play and simulation) without ignoring the cultural context within the language they learn.

Furthermore, Byram et al. (2002) point out that it is necessary to include authentic materials in developing learners’ intercultural competence but teachers should also
ensure that their learners understand and recognise its context and meaning (p. 24). A common assumption about the use of authentic material is “exposure to real language and its use in its own community” (Kilickaya, 2004, p. 2). According to Byram et al. (2002) the use of authentic material (audio, video, authentic text, maps, printed material, diagrams and cartoons) can be involved in IC to develop discussion and writing activities in the target language. In this case, by offering learners the opportunity to be involved in ‘real situations’ from a different culture, they would understand the real language for communication in English.

Reid (2014, p. 2) states that when teachers use authentic material in their teaching, the EFL learners are able to see or hear and gain exposure to the reality of outside world and link this with the real-life language including cultural aspects of the target language they learn. As a result, the learning process becomes more interesting, enjoyable, and motivating (Reid, 2014).

Such motivation and encouragement are important in the process of learning EFL because EFL is sometimes viewed as a difficult subject due to the differences from the learners’ language and cultural backgrounds. For instance, for most EFL learners in Indonesia, English can be third or fourth language or “very foreign” in terms of words, pronunciation, meaning, language form, culture and context. Such differences are constrains for EFL learners and cause them to have less interest and motivation in learning EFL.

However, drawing from his concept of ICC (1997), Byram (2008) reinforces that, “language teaching with an intercultural competence dimension presupposes that teachers themselves will have acquired intercultural communicative competence to a reasonable level” (p. 86). Byram et al. (2002) state, “Being exposed to the target culture is an absolute must for any learner/teacher. How can a person acquire the competence…?” (p. 14). According to Byram et al. (2002) this is possible because teachers are not, in this context, required to share information about the foreign country, instead the focus needs to be centred on aspects of the target culture in regards to the people and how they communicate. In addition to this, Byram et al. (2002) explain that teachers also need to be able to develop the learners’ skills
regarding developing their capacity to find out for themselves more about the people they need to communicate with.

Based on this, they assert, “a teacher does not have to know everything about the target culture” (Byram et al., 2002, p. 14). According to them the reason for this is that from the reality that the knowledge acquired would only relate specifically to that culture, yet the language might be the first language in a number of countries. Importantly, however, Byram et al. (2002) argue that the important aspect that needs to be developed is the development of learning experiences based on the learner’s interpretation of the experiences within the target culture. For the language teachers, it is also essential to be culturally competent and to achieve this they need to be aware of how cultures differ from one to another and how cultures have different responses to similar situations.

Byram (2008) and Byram et al. (2002) suggest that the inclusion of IC within training courses in EFL higher education is needed. In this case, the training course should include explicit discussion about the intercultural approaches, the resources, and classroom designs, included the technologies for intercultural learning to develop intercultural communication.

Moreover, Byram (2008, p. 87) suggests that language teachers need to be provided with a training course that includes ‘fieldwork’ (for example, experiences in another country). In this case, it would most easily be achieved through exposure to the language within the country because some aspects of daily life might be experienced and the first hand knowledge learned could then be shared with the students in the classroom. However, at this point, for some EFL teachers, it also would be impractical to expect them to live for extended periods in a target language country due to economic constraints. Therefore, language teachers need to provide multitasks in form of exposure and connection to the language and culture, for example, providing their language learners with the resources for intercultural learning: authentic materials, literature, textbooks, classroom, and technologies (Liddicoat & Scarino, 2013).
In 2012, Byram then reviewed the model of ICC by emphasising that the concept of cultural awareness is crucial in modern language. He states,

What we need is a model which represents language and culture competence holistically and shows the relationship between language competence - including language awareness - and intercultural competence, including cultural awareness. (Byram, 2012, p.7)

For him such a model needs to be set as a pedagogical goal and should assist both teachers and learners regarding what needs to be taught and learnt. He also claims, “cultural awareness thus includes social analysis – the use of language in society – and self-analysis, analysis of the significance of language and culture for the self” (Byram, 2012, p.7-9). This means that cultural awareness is embedded in the language learning process. At this point, however, Byram identifies explicitly that the concept of ICC, still lacks clarity especially with regard to cultural awareness.

In such a model, it seems that cultural awareness in relation to the close link between language and culture need more clarification in “…bridging the individual and the social, connecting personal and cultural meanings or storylines and linking across scale of time and space” (Kearney, 2015, p. 39). This model shows the relationship between language and cultural awareness. However, it still remains a problematic in teaching and learning in relation to how this model is implemented in language classrooms (Kearney, 2015, p. 40). In other words, there will be challenges for the teachers in addressing and developing ICC in terms of identifying specific pedagogical strategies.

2.2.2 Liddicoat’s et al. (2003) Intercultural Language Learning (IcLL)

Another valuable contribution to the field of IC is Liddicoat and his colleagues’ works in relation to IcLL (Crozet & Liddicoat, 2000; Liddicoat, 2002; Liddicoat et al., 2003; Liddicoat & Scarino, 2013). As mentioned earlier in this chapter, one of the definitions of culture is that it is dynamic and it is about practice (e.g. Liddicoat, 2002). Based on the dynamic view of culture, Liddicoat et al. (2003) point out that IcLL is set to be the approach applied when understanding how to learn language and achieve IC.
According to Liddicoat et al. (2003):

Intercultural language learning involves developing with learners an understanding of their own language(s) and culture(s) in relation to additional language and culture. It is a dialogue that allows for the reaching of a common ground for negotiation to take place, and where variable points of view are recognised, mediated, and accepted. (p. 46)

In this case, learners do not only learn about cultural information but they are also encouraged to actively engage in culture and language. This way of learning reflects the nature of language and culture within the process of learning a new language (Liddicoat & Scarino, 2013, p. 6). From this perspective, Liddicoat et al. (2003) assert:

It is clear in such a program that intercultural learning means moving well beyond from a static approach to learning isolated facts about an individual culture and involves the learner in a process of transformation of the self, his/her ability to communicate and to understand communication, and his/her skills for ongoing learning. (p. 16)

Learners need to self-reflect on their own culture and language whilst acknowledging the differences in the context of the language and culture of those being in communication with. This is what Byram et al. (2002) refers to as ‘intercultural attitudes’ that refer to “curiosity and openness, readiness to suspend disbelief about other cultures and belief about one’s own” (p. 12). Consequently, learners’ cultural awareness is developed and this helps them broaden their experiences in learning language, and cultural empathy and sensitivity (Tomlinson & Masuhara, 2004).

Liddicoat et al. (2003, p. 46) identify the following goals of IcLL:

- understanding and valuing all languages and cultures
- understanding and valuing one’s language(s) and cultures(s)
- understanding and valuing one’s target language(s) and culture(s)
- understanding and valuing how to mediate among languages and cultures
- developing intercultural sensitivity as an ongoing goal.

Based on the goals above, Liddicoat and Scarino (2013, p. 23) identify several goals involved in intercultural competence:
1. accepting that one’s practices are influenced by the cultures in which one participates and so are those of one’s interlocutors
2. accepting that there is no one right way to do things
3. using language to explore culture
4. finding personal ways of engaging in intercultural interaction
5. using one’s existing knowledge of cultures as a resource for learning about new cultures

It is clear that IcLL requires an understanding that language cannot be learnt independently from culture and when learning language and culture, learners should be aware of the cultural differences in a positive way. Essentially, IcLL also requires learners to develop their intercultural learning by recognising, responding, interpreting, and reflecting on the variability of language and culture. Liddicoat et al. (2003, p 46) assert that by developing such intercultural learning, learners are not only being language users but also intercultural language users. Learners need the abilities to negotiate meaning given from a different culture and language and to interpret the meaning itself in order to use the language in the cultural context.

However, in achieving the sorts of learning that are mentioned above, teachers need to provide their learners with some activities to enable them in the process of IcLL. In this case Liddicoat and Scarino (2013) point out that intercultural language teaching and learning (ILLT) is “…the self-awareness of the language teacher as participants in linguistic and cultural diversity; it is therefore not simply a way of teaching, but a way of understanding lived experiences of language and culture as the framing for teaching” (Liddicoat & Scarino, 2013, p. 7).

Liddicoat et al. (2003, p. 24) offer four essential types of activities that enable the teaching of IcLL learning in classroom contexts:

a. acquisition of cultures
b. comparing cultures
c. exploring cultures
d. finding one’s own ‘third place’ between cultures.
Liddicoat et al. (2003, p. 24), for example, provide activities to give an opportunity for learners to explore their own culture, to discover the connection between their own culture and cultural otherness and to reflect on the influence of their own culture and language use when interacting with people from a different culture. It seems that encouraging learners to distinguish their own cultural identity in relation to other cultures is a starting point to develop learners’ cultural awareness (Knutson, 2006). This will assist FL learners become more reflective due to the cultural dissonance they encounter when they learn a new language.

According to Liddicoat et al. (2003) learning another language and culture will be achieved by comparing learners’ own culture with the target culture. This involves activities that address similarities and differences between learners’ own culture and the target culture. As such, this comparison process may give learners the opportunity to develop their cultural knowledge, build their awareness of the existence of cultural differences and acceptance thereof (Ho, 2009, p. 67). It is fair to say that acquiring and using the learners’ own culture may help them acquire the new language and culture they learn. At the same time they are engaged in the process of exploring culture.

Liddicoat (2002, p. 10) underlines that IcLL is about learning language and culture through interaction and it is important to have strategies to develop IC, as this is an ongoing process. He articulates this process of IC development as a cyclical process (see, Figure 2.4) and this cycle model helps learners explore culture in language and develop their IC.
As shown in Figure 2.3, this cycle model is an interconnected set of activities that involve input, noticing, and reflection and is set as the activities for learners in exploring cultural processes and language acquisition. According to Liddicoat et al. (2003), input is the starting point because all language acquisition and culture through language starts with inputs (p. 20). The input also relates to an awareness-raising stage where students are introduced to new input about language and culture (Liddicoat et al., 2003).

Then, learners engage in the process of noticing cultural and linguistic issues, for example, the differences in language use between their own language and the new language they learn (Liddicoat et al., 2003, p. 24). In this process, learners engage in an active observation about what they see, feel, think or understand about their language and culture and that of others. Learners are also provided a comparative perspective, allowing them to reflect on commonalities and differences they find during their observations. It can be said that through the process of comparison, learners are engaged in connecting their own language and culture with the other culture (as new knowledge for them). However, Liddicoat et al. (2003) assert that learners need to be challenged about the perceptions they bring when making connections to their existing knowledge (p. 48). The role of the teacher then is to follow up with explanations about the particular actions of people in the target language and show learners the bridges that can be developed between them (Liddicoat et al., 2003, p. 25).
The next process relates to applying the new perspective of language and culture (output) that they have observed and noticed earlier. As such, learners are involved in the process of reflection and this “continues the cycle of acquisition” (Liddicoat et al., 2003, p. 21). According to Liddicoat et al. (2003) learners are given the opportunity to begin working with their new knowledge and practise the target language as spoken and enacted by native speakers. Ideally, role-plays are suitable activities in the classroom because learners need to try out and practice the cultural and linguistic information they have been learning.

Liddicoat’s (2002) cycle model seems to promote IcLL development as this model involves the activities of noticing, comparing, reflecting, practicing, and interacting that are needed by language learners in preparing themselves to communicate and interact with people from the other culture. However, based on the communicative language teaching perspective, it is understandable that when learning a new language, some values and systems from different cultures may be passed on to the learners (Isik, 2004). Onalan (2005, p. 215) argues that transferring cultural information from a different culture to language learners may influence the language learners’ style of thinking. According to Isik (2004) the reason for this is that “Naturally, the context is based on the way of life of the dominant culture; so, while learning a language the learners are exposed to the values of another culture, and some of them are transmitted to learners” (p. 132). He asserts that this situation is enhanced further when the language teaching resources are also developed based on the dominant group (Isik, 2004, p. 132).

However, the information is not presented as a means of changing the cultural views of the learners in relation to their own culture. Instead, it is supposed to enrich the level of understanding in relation to the target language. Teaching language and culture also involves learners’ awareness of their own culture (Byram, 1997; Byram et al., 2002; Liddicoat, 2002; Liddicoat et al., 2003). Furthermore, according to Byram et al., (2002, p. 9) in language teaching, learners are taught to be able to look beyond perceiving a person through a single identity and refrain from stereotyping, but instead embrace the complex and multiple identities each person presents.
As a result of this, learners are able to develop an improved set of IC skills within the context of the target language. In addition to this, to some extent, the learners’ motivation in learning English may change. They may sometimes find it interesting, strange, and fun when they say (in language practice) something different from their own language. In these circumstances, learners’ knowledge of language as used within the target cultural context (what to say, to use, to act in a new language) and how to interact with people in the target language and culture may also develop.

Furthermore, Liddicoat et al. (2003, p. 47) and Liddicoat and Scarino (2013) also provide five principles for IcLL:

- **Active construction**: learning involves active construction of knowledge within the sociocultural context of use
- **Making connections**: learning is based on previous knowledge and new insights through which learners make connection
- **Social interaction**: learning is social and interactive
- **Reflection**: learning through conscious awareness and reflection
- **Responsibility**: learning depends on learners’ attitudes and disposition towards learning

The principles of teaching culture within language presented by Liddicoat et al. (2003) have a close relationship to intercultural competence, as these principles acknowledge the notion of the close link between language and culture. In other words, “Intercultural language teaching is fundamentally concerned with particular understanding of “language” and “culture” and the ways in which these relate to each other (Liddicoat & Scarino, 2013, p. 48).

Liddicoat et al. (2003) also suggest that it is better to include teaching and learning language and culture at the beginning stage of language instruction. This is because when a student learns a new language for the first time, they may internally translate the language from their first language to the target language. In fact learners’ first language and culture may be different from the target language and culture. Therefore, there may be a breakdown in the process of communication and interpretation. This reinforces that the study of language and culture is not only about how to communicate but also how to connect with other people from different
cultures (Sobolewski, 2009, p. 29). As such, Liddicoat et al. (2003, p. 32) suggest that intercultural development for teachers is important because many FL teachers are not the native speakers of the language they teach and such teachers may not have adequate exposure to the target language and culture. They highlight that this intercultural development “involves the development of teachers’ intercultural awareness as a context for dealing with sociocultural knowledge” (Liddicoat et al., 2003, p. 33).

However, Liddicoat and Scarino (2013, p. 49) claim that intercultural competence in language learning means learning that involves more than developing awareness and knowing the language, but it is an action of using the language. This means learners practice to face the multiple possible interpretations and to express meaning across cultural boundaries. They also engage with language and culture using a meaning-making system, and explore the ways of language and culture that relate to lived realities. Such an understanding of the intercultural language learning recognises the complexities to become multilingual learners that are able to interpret and use the language to communicate in the language being learned.

2.2.3 Summary of Byram and Liddicoat’s intercultural competence

Both models of intercultural competence have helped to shape the teaching and learning of language. Several countries have framed a model of the integration of culture into language teaching based on these models. For example, in Europe, the aim of language teaching (addressed in the Council of Europe in 2001) is that “learners need to develop an awareness of ‘regional and social diversity in both worlds’ and view these in the context of other cultures” (Council of Europe, 2001, p. 103, cited in Newton, Yates, Shearn, & Nowitzki, 2010, p. 10). The United States, in turn, proposed five national standards for foreign language education: communication, cultures, connections, comparisons and communities (published in 1996 in Standards for Foreign Language Learning: Preparing for the 21st Century) (Lear & Abbott, 2008, p. 77). As another example, in the 2007 New Zealand curriculum, the learning language aims at students achieving intercultural communication (Newton et al., 2010).
Intercultural competency seems to be the central goal of learning English as a second language and foreign language. Both IC and IcLL models have some common features in terms of the understanding and development of intercultural communication included in their methodology. They both acknowledge the importance of culture in EFL teaching and learning. They place the relationship between language and culture as one of the IC principles and they claim that culture should be incorporated in language teaching and learning at the beginner levels. IC refers to the ability to interact with people from different culture backgrounds using the target language. IC is also about comparing cultures and the ability to interpret one’s own culture and to be involved in social interaction and communication with members of a different cultural group. More than this it includes active engagement and meaning making.

Liddicoat et al. (2003, p. 23) also acknowledges that although there are a number of models that have been developed, the models in general share common elements. The common elements they mention are:

- the exploration by the learners of the target language and culture and their own language;
- discovery of the relationship between language and culture;
- developing conceptual and analytical tools for comparing and understanding cultures;
- developing a reflective capacity to deal with cultural difference and to modify behaviour where needed. (Liddicoat et al., 2003, p.23)

Other common features that can be found in Byram and his colleagues’ model and Liddicoat and his colleagues’ model of IC are the use of comparison, role play and authentic material strategy for developing learners’ ICC by raising learners’ awareness and knowledge about language and culture, encouraging learners to use the language and orientate towards an emerging bilingual.

Both models provide some detailed aims in achieving and developing IC in the language classroom. The useful model of the integration of culture and the principles in ICC and IcLL, proposed and discussed by Byram, Liddicoat and their colleagues are also used as the foundation for this study.

In other words, the focus of Byram, Liddicoat and their colleagues suggest that EFL teacher’s intercultural competence should be a priority for students as this will enable
them to become effective communicators with those from the target language cultures. The implication for teachers is clear in that if they address these perspectives in their planning, then they will have more effective learning programs and most importantly their students will likely achieve greater success in their language learning.

In this case, IC is an approach that does not mean to transmit information about culture, rather it represents being able to interpret key aspects of the target culture when engaging in communication with a person from that culture. IC is about maintaining the students’ own culture but acknowledging, interpreting and understanding the differences with other cultures from including their morals, values, beliefs, and practices (Barrett et al. 2012; Newton et al. 2010).

Such awareness will help language learners reduce their anxiety and frustration when they communicate using the target language. Importantly, learners will be able to mediate between cultures (Byram et al., 2002; Liddicoat, 2014; Liddicoat and Scarino, 2013). More recently, Liddicoat (2014) states that this “intercultural mediation is a form of bringing language and cultures into contact for individuals and groups through a sharing of understanding of cultural practices, values, norms, etc.” (p. 260).

In addition to this, as English is seen as an international language, the need to integrate cultures other than the target ones should also become an important part in teaching English (Canagarajah, 2014; Liu & Laohawiriyanon (2013); McKay, 2000). The everyday aspects people engage in will be different for some people from different language and culture backgrounds. In this sense, it is important for the language leaners to acquire intercultural skills that enable them to communicate with people from other cultures (Ho, 2009, p. 63). Thus, it is the role of language teachers to bring this intercultural knowledge and experience with them into the classroom when teaching.

Despite its significance, researchers have found that the integration of culture is still minimal in teaching and learning EFL, even though there is an understanding that language and culture are closely linked. Dema and Moeller (2012) and Turkan and
Celik (2007) assert that the lack of FL teachers’ knowledge of foreign culture is the main challenge in integrating culture in their teaching. Kim (2002) and Asmari (2008) also identified teachers’ worries of not knowing enough about culture and misconceptions about the integration and the teaching of culture in their EFL classroom as potential reasons why teachers avoid this aspect of instruction.

Consistently, more recent studies by Ho (2011) and Wu (2010) show that teachers’ lack of understanding of the role of culture in language teaching and their limited experiences in this field are factors that lead to a lack of teaching culture. Drewelow (2012) suggests that the lack of understanding of links between language and culture and big “C” views of culture is one of the reasons that explain why the teaching of culture remains problematic. She underlines that such understandings influence the learning experiences of students and ultimately their outcomes (Drewelow, 2012). She suggests that it is necessary to begin with a consideration of what is culture. Once this has been determined, the focus can move on to the effective teaching of the concept language and culture. In other words, this needs to be included in the prescribed learning outcomes for both teachers and students (Drewelow, 2012, p. 300).

For Nguyen (2013) the integration of culture is minimal in teaching and learning EFL in Vietnam. She asserts that teachers and students place significant value on the development of core linguistic skills without necessarily considering pragmatic use in the target cultural context. In this case, Ho (2013, p. 4) asserts that limited knowledge about IC and how culture should be integrated in the Vietnamese EFL teaching are the main problems why culture has not been the focus of EFL teaching and learning in Vietnam. In addition to this, Ho (2013) identifies that teachers have not received enough support, knowledge, and pedagogical instruction about IC in their professional development programmes. As a consequence, teachers lack practice in identifying how language is used in cultural contexts. In this circumstance, Nguyen (2013) suggests that it is necessary to incorporate explicit cultural teaching because “With explicit cultural aims stated in lesson plans, teachers will be able to design appropriated activities to address culture” (p. 222). Nguyen also suggests that facilitating teachers’ development program of IC will then develop and improve EFL teachers’ strategies to teach culture. Thus teacher professional development is needed
for both pre-service and in-service language teachers because they should be “…seen as language users and language learners at the same time” (Nguyen, 2013, p. 226).

Also considering teacher’s development, Wilbur (2007) views that cultural integration in language teaching is problematic because foreign language teachers are not trained enough to help their leaners develop their language proficiency and cultural awareness. She states that in most language syllabi and curricula, cultural knowledge is not included in assessments. As a result, integrating culture in foreign language teaching becomes less important. She then suggests that providing new foreign language teachers with instructional strategies, teaching methodology and training on how to teach the appropriate use of foreign language included the way to interact with the target language should be considered. This includes language assessment. In this case, it is also important that language teachers have awareness that integrating culture in their language teaching means to promote understanding while avoiding misconception or prejudice (Leveridge, 2008 cited in Shemshadsara, 2012, p. 98).

The issues presented above show that there is a need to further the understanding of the pedagogical aspects of cultural integration in the EFL classroom. For example, it is necessary to know: What do teachers believe and know? What difficulties do they face? How does cultural integration look in their practice? Such questions became the focus of my study. As teachers’ beliefs hold important roles in the language teaching and learning process (Xu, 2012), the following sections present the concept of teachers’ beliefs regarding language teaching as well as research regarding teachers’ beliefs about language teaching.

2.3 Teachers’ beliefs about language education pedagogy

2.3.1 The concept of beliefs

There is general consensus amongst anthropologists, philosophers, and social psychologists that beliefs are “…psychologically held understandings, premises, or propositions about the world that are felt to be true” (Richardson, 1996, p. 103). Pajares (1992), following a literature review of beliefs, defines belief as an “individual’s judgment of the truth or falsity of a proposition, a judgment that can
only be inferred from a collective understanding of what human beings say, intend, and do” (p. 316).

As cited in Wu (2006, p. 12), Pajares (1992) states that the concept of beliefs mostly refers to words such as “…attitudes, values, judgements, axioms, opinions, ideology, perceptions, conceptions, preconceptions, implicit theories, personal theories, internal mental process, and rules of practices, practical principle, perspective”. However, in relation to second language teaching, teachers’ beliefs have become the focus of language research and these beliefs mostly refer to “…the information, attitudes, values, expectations, theories, and assumptions about teaching and learning that teachers build up over time and bring with them to the classroom” (Richard, 1998, p. 66).

Wu simplifies that beliefs are about “…personal, diverse, idiosyncratic, and experiential. They encompass values, theories, assumptions, and so on, and influence thinking and doing” (2006, p. 13). In this case, Wu (2006) underlines that in the field of second language teaching, there are three important points of study on teachers’ beliefs about teaching: beliefs about teaching, beliefs about their role, and metaphors.

According to Borg (1999) teachers’ beliefs refer to “knowledge theories, assumptions, and attitudes that teachers hold about all aspects of their work” (p. 9). He believes that teacher knowledge is based on a complex development process undertaken over a teacher’s professional life. For him it also reflects aspects of a teacher’s educational experiences that are not exclusive to the classroom setting but are linked to the teacher’s cognition within their professional contexts. He also refers to teacher cognition as ‘what teachers know, believe, and think’ (Borg, 2003, p.81).

Supporting Borg (1999), Basturkmen, Loewen, and Ellis (2004) state that beliefs relate to the teachers’ statements about their ideas, thoughts, and knowledge and that these “…are expressed as evaluations of what ‘should be done’, ‘should be the case’ and is ‘preferable’” (2004, p. 244). In this case, teachers’ beliefs demonstrate a reflection of personal thoughts in relation to the way things should be.
Teachers’ beliefs have an important impact on their pedagogical and instructional practices. This is to say that the way educational content is delivered in the classroom is based on what teachers think and believe is appropriate and suitable (Aleksandrowicz-Peddich, Draghicescu, Issaiass, & Sabech, 2003). This notion is significant when considering the integration of culture in language teaching because it is suggested that teachers will make decisions based on their internal pedagogical frameworks.

According to Cole and Knowles (2000) teaching is not always about the application of theory but teaching requires one to engage in a complex process that includes the individuals’ expressions of two elements: knowing and knowledge. Isenberg (1990) (as cited in Barnard and Scampton, 2008, p. 60) assumes that there are three important points about teaching that highlight why the study of teachers’ knowledge in general education is significant. The three assumptions are “(i) teaching is largely influenced by teacher cognition, (ii) teaching is guided by teachers’ thoughts and judgments, and (iii) teaching constitutes a high-level decision-making process”. These assumptions show that the cognitive processes enable teachers to make judgments and decisions relating to the pedagogical and instructional practices. In this case, research on “teacher thinking” has become an attention in teacher cognition and language education (Borg, 2015).

Based on the studies of language teacher cognition, Borg (2015) highlighted that “…teachers’ thinking and behaviours are guided by a set of organised beliefs and that these often operate unconsciously” (p. 10). Even though beliefs stem from a personal perspective, they are socially constructed. Belief systems begin to form and develop, and they constantly change based on the personal and professional experiences of the individual over the course of their life. Based on this premise, beliefs are shaped by multiple factors and these are discussed in the subsequent section.

2.3.2 Factors that shape teachers’ beliefs

Experiential factors have a significant role in shaping and building belief systems. In language and learning studies, teachers’ learning experience backgrounds has been seen as one of the factors that shapes their beliefs (Borg, 1999 2003; Boz, 2008; Ellis
Many scholars (such as Crookes and Arakaki, 1999; Flores, 2001; Minor, Onwuegbuzie, Witcher, and James, 2002; Mok, 1994; Nunan, 1992; Rozelle and Wilson, 2012) reported that teachers’ teaching experiences impact the most on what they believed.

Richardson (1996) categorises this experiential factor into three main categories: personal experience, experience with schooling and instruction, and formal knowledge experiences. He considers that in teaching, these experiences have significant influence in shaping and developing teachers’ beliefs. For Tsui (2003) teachers’ beliefs (similar to knowledge) are categorized into four factors: apprenticeship of observation, disciplinary background, classroom teaching experience, and teacher education. The meaning of apprenticeship of observation relates to what teachers experienced when they were learners (Borg, 2003).

Richardson (1996) holds the view that these personal experiences are in fact the primary sources teachers draw on when developing their beliefs about teaching and learning. He elaborates that these personal life experiences lead a person in the direction of how their world is formed. Beliefs about the world are varied and individually complex but could include things such as their understanding of cultural values or their relationship with others including community groups and schools.

As part of the application of teacher beliefs in teaching and learning, one must also consider the impact these have on the content knowledge of teachers. Grossman (1990) and Tsui (2003) conducted research that showed that teachers with strong disciplinary knowledge were more likely to move beyond organization of content prescribed in textbooks in their classrooms. Furthermore, they also found that the level of disciplinary knowledge a teacher had also influenced their beliefs about teaching subject matter.

Another aspect of teacher knowledge relates to teachers’ classroom experience. Teachers need to develop and refine the knowledge they have gained from other sources by applying this knowledge to classroom practice. Grossman (1990) and Tui (2003) found that teachers believe teaching practice actually provides the most significant source of knowledge regarding teaching. They both agree that this is
particularly significant because as the teacher’s classroom experience develops, their knowledge changes and becomes more refined and complex. Teacher practice is refined due to experiential based performance reflections made by the teachers.

The final potential source of teacher knowledge development is derived from teacher education. The importance of appropriate teacher training is identified as a critical aspect when considering student achievement levels (Wilbur, 2007, p. 96). Studies (Attardo & Brown, 2005; Borg, 2003; Johnson, 1994, 1996; Poynor, 2005) have shown that teacher education courses have impacted on the development of teachers’ beliefs and classroom practices. However, to some degree, Crandal (2000, p. 35) argues that language education programs have failed to prepare teachers for the realities of the classroom. He suggests that a theoretical model of teacher education is not effective unless the theory is delivered within a practice context (Crandal, 2000, p. 41). In other words, teachers need to be given the opportunity to apply the theory to practical strategies that can be applied effectively in the classroom. Therefore, Crandal (2000, p. 41) asserts this training needs to be continued throughout the professional life of the teacher, so complementary skills continue to develop whilst being sourced from the theory.

In reality all four sources of knowledge have a role to play in helping teachers develop their knowledge of teaching. In addition to this, the four sources of knowledge also interact with each other to further enrich the development process of teachers’ beliefs and practices. An example of this might occur in a scenario where the sources of teacher education courses provide a significant impact on teaching knowledge and practice and this in turn may provide the impetus for a teacher to overcome prior observational experiences. In this case, it might enable a shift in knowledge for subsequent experiences in the classroom.

In the field of language teaching, Phipps and Borg (2009), for example, explored EFL teachers’ beliefs about grammar teaching. The study involved three experienced EFL teachers (Turkish, British and American) working in a private English-medium University in Turkey. They found that teachers’ teaching experiences influenced their practice and these experiences had a “formative effect on their grammar practice” (Phipps & Borg, 2009, p. 388). However, they claimed that identifying differences or
tensions between teachers’ beliefs and practices is not enough for language teacher cognition but it needs to explore and acknowledge the underlying reasons behind these pressures (Phipps & Borg, 2009, p. 338).

In the Indonesian EFL context, cultural instruction and its integration in EFL teaching has attracted little attention (Wahyudi, 2012; Wangsalagewa, 2009). This issue requires further research, particularly in a country like Indonesia, where there is significant cultural diversity within the country itself. It will be valuable to conduct research in different areas in Indonesia, as it should be noted that intercultural elements could be implemented differently in each area in Indonesia. For example, teachers from Java, Bali, Sumatra, etc. may have different perspectives and beliefs about the integration language and culture from Manado EFL teachers. My study aims to explore EFL teachers’ beliefs, specifically junior high school teachers from Manado, Indonesia on the integration of language and culture.

2.3.3 Studies on second language teacher knowledge

Studies exploring L2 and FL teachers’ knowledge such as teachers’ beliefs of a specific content have focused on grammar, writing, reading and vocabulary. The review of the studies about these four curricular areas will be presented in this section. The most common study relating to L2 or FL teacher knowledge is on teachers’ knowledge of teaching grammar (e.g. Borg, 1998, 2001; Barnard & Scampton, 2008; Andrews, 1999; Johnston & Goettsch, 2000; Verloop & Beijaard 2001; Tsui, 1996).

Borg (1998), for example, conducted a case study of L2 teacher’s beliefs about the pedagogy of grammar teaching. He interviewed four EFL teachers in Malta and conducted classroom observations. He found that what the teachers did in grammar lessons was based on what teachers knew about L2 learning and the way to teach grammar. This came from their personal experiences as learners and their teacher training. In his conclusion, he highlights that beliefs are an integral part of a teacher’s work on grammar teaching. He asserts that teachers’ underlying thoughts and beliefs shape teachers’ decision making on how they teach. In his study in 2001, Borg also found that when teachers were confident regarding their knowledge and understanding regarding grammar, their teaching was more effective. Borg found that
teachers with confidence taught grammar explicitly. On the other hand, less confident teachers taught grammar implicitly. In other words, what teachers did in their classrooms reflected their beliefs about how grammar should be taught.

Similar to Borg’s work (1998, 2001), Farrell and Lim (2005) conducted a qualitative study of English primary school teachers in Singapore. The purpose of this study was to investigate and compare the English teachers’ beliefs on teaching grammar and its relationship to their actual classroom practices. The study also examined the factors that influenced teachers’ activities in the classroom. The researchers looked at the relationship between teachers’ beliefs and their actual practice through interviews and observations. They conducted interviews: pre-lesson and post lesson. The study found that teachers’ beliefs on teaching grammar were not always reflected in their practice. However, in their discussion, the authors reported that teachers in their study struggled at times in articulating their beliefs.

However, as a result of prompting during the interview process they were able to better articulate their belief systems for teaching grammar. It is generally accepted that the purpose of the study was not to look for ‘best practices’ but to provide a forum for critical self-reflection. This means that the aim was not to make judgments on the teachers’ performance, rather it was aimed at giving the teachers the opportunity to reflect, through guided support on their beliefs and the degree to which these beliefs connected to practice. Farrell concluded that teachers needed to be given the opportunities to reflect on their teaching. In relation to this, my study asks EFL teachers to reflect on their teaching about the integration of culture in EFL settings based on what they believe and also on what they observed from recorded practice.

Using a different methodology Eisenstein-Ebsworth and Schweers (1997) conducted a study on L2 teacher knowledge about teaching grammar without including classroom practices. The study took place in New York City involving thirty English as second language (ESL) teachers and thirty ESL teachers in Puerto Rico. A questionnaire was used as a tool to explore the teachers’ attitudes towards grammar teaching in relation to their personal instructional practices. They found that most teachers in their study held a belief that teaching grammar should be explicitly taught in their classroom. However, some participants identified external factors such as syllabus expectations
and students needs as being barriers to the implementation of their beliefs system in their classroom teaching.

The findings of the studies above show the general consensus about how teaching approaches are shaped by teachers’ beliefs. The relationship between teachers’ beliefs and their classroom practice seems to become the core components in investigating teacher’s knowledge and understanding teacher cognition in relation to their work. In this case, it reinforces the idea that investigating teachers’ beliefs about their teaching has a significant role in relation to the development of teachers’ knowledge and their teaching (Borg, 2003). In other words, it can open a window for teachers to reflect on their beliefs. Such studies also provide a basis for other studies in terms of methodology, elements and source of teacher knowledge to look at other specific areas in L2 and FL teaching and learning. In the following section, I review some studies on the teachers’ views about the position and the perception about the integration of culture in their teaching of EFL.

2.3.4 Previous studies about teachers’ beliefs on the integration of culture in teaching EFL

In order to explore teachers’ knowledge about cultural instruction in teaching EFL, it is necessary to examine teachers’ beliefs about the integration of culture into language teaching as well as their classroom practices. In 1999, Byram and Risager conducted a study based on FL teachers’ views about teaching culture. The study involved FL teachers in England and Denmark. The study shows that most FL teachers did not address cultural dimensions in their teaching giving more emphasis to the teaching of linguistic forms. Most teachers in this study also tended to place linguistic aspects as more important than cultural aspects. During class observations, they found that the teachers did not translate their awareness of the importance of culture in EFL learning into their classroom practice and those teachers lacked the background knowledge of the target language and culture.

In relation to teachers’ perceptions regarding the goal of teaching culture, Castro, Sercu, and Garcia (2004) conducted a study of EFL teaching in a Spanish context. In contrast to Byram’s and Risager investigation above, Castro et al. (2004) found that
EFL Spanish teachers identified cultural dimensions as important goals in EFL teaching. Although, in their study they did not describe explicitly the teachers’ concepts of culture, they found that teachers identified several important cultural teaching goals. Spanish EFL teachers believed that the most important goal was to provide their learners with the information about daily life and routines and included shared values and beliefs shared with the target culture. This included cultural experiences and expressions that can be found in films and literature. Another important goal was to develop learners’ awareness about cultural differences including attitudes and tolerance. Furthermore, this goal was for the teacher to promote students’ reflection on cultural differences. Castro et al. (2004) found that the EFL teachers in their study did not see the importance of students’ knowledge of their own cultural background as being important. In other words, the teachers in their study were not aware of the significant impact of learners’ intercultural development as an important goal in their teaching.

Onalan (2005) investigated twenty-four Turkish EFL teachers’ perceptions of culture in their practice. His study aimed to explore how English teachers conceptualised culture, what their attitudes were in relation to integrating culture into their teaching, and what their views were about the role played by teachers in this respect. Onalan surprisingly found that the teachers did not view culture as a relevant element to language. In relation to the concept of culture, Onalan found that all teachers mentioned that defining the concrete concept of culture was difficult for them. However, when he asked them to be specific, most teachers related culture to customs, traditions, values, and beliefs. He also found that teachers identified art, literature, and music as culture. In this case, this concept relates to big “C” cultures or also called cultural products as discussed in previous section of this chapter.

In relation to their attitudes towards teaching language and culture, Onalan also found that the participant teachers were reluctant to engage in cultural teaching, as they were concerned about linguistic and cultural imperialism. For these teachers, the inclusions of culture would result in transferring Western culture (US/UK culture) to the learners’ own culture. Therefore, they did not place this cultural instruction as their primary concern and they did not view culture as important as other language aspects (writing, reading, listening, grammar, and vocabulary). This further demonstrates that
the teachers in Onalan’s study had limited understanding of why culture should be part of teaching language. In this case, the teachers were not aware of the importance of developing learners’ intercultural competence.

Another study investigating EFL teachers’ concept of culture is Larzen-Ostermark’s (2008) study. She interviewed thirteen Finnish-Swedish English teachers who taught English at grades seven and nine. She found that teachers perceived culture as factual knowledge (cultural products: music, arts, dancing; traditions and a way of life; values, beliefs, and norms). In this case, the teachers understood that such knowledge is associated with the target language. Thus they articulated that teaching culture was about the transmission of facts to their English learners. Larzen-Ostermark also identified that the teachers in her study tended to define culture as social and sociolinguistic skills. According to her, teachers aimed to assist the learners to be able to use verbal and nonverbal codes in a correct and appropriate manner (as intercultural skills) and as a preparation for the learners’ intercultural encounters.

Teachers in Larzen-Ostermark’s study mentioned that culture had to be seen from “a dual perspective” (2008, p. 536). The teachers commented that learners had to be encouraged to be familiar with their own culture from another perspective which allowed them to relate their own culture with others’ cultures (in general) and not limited to English speaking countries. Hence, the teachers’ views about the concept of culture seemed to have involved elements of IC in terms of factual knowledge, social and sociolinguistic skills, and a dual perspective of culture. Such views seem parallel to the concept of culture as big “C” culture and small “c” culture and as societal norms (Lee, 2009; Peterson, 2004).

Menard-Warwick’s (2009) study involved three Chilean university EFL teachers and three Californian community college ESL teachers. Importantly, in analysing their qualitative data, this study used a comprehensive approach to data analysis of the entire set of observed classroom interactions, interview transcripts and classroom field notes, and coding data. The results showed that the differences in how particular cultures were presented depended on the teaching context and on the teachers’ intracultural identity. Both Chilean teachers and Californian teachers generally represented their cultural instruction focusing on national cultures: Chile and the United States. However, Chilean teachers were more likely to discuss the learners’
own culture and the target culture when compared to the Californian teachers. Having said that, observations revealed that, overall, most teachers focussed on language skills and language analysis rather than on cultural instruction and knowledge. It was indicated that the participant teachers did not place teaching culture as a priority in their teaching as this was not a central curricular objective in their EFL and ESL classes (Menard-Warwick 2009, p. 42). Menard-Warwick concludes that although teaching culture was not the top priority, every lesson contained representations of culture. In this case she suggests that representing cultural instructions explicitly is needed and it can be done through dialogues between teachers and students.

Teachers of FL or L2 teachers can adopt different approaches in teaching and learning culture and language. An example of this is presented in a study about pedagogical practice by Sobolewski (2009), which focused on developing intercultural understanding by using ethnographic interviews with sixteen students of French language. According to Sobolewski, “An ethnographic interview is a structured conversation in which the researcher learns from a subject how that subject sees the world” (2009, p. 30). In her study, the ethnographic interview was used to create a general picture of the learners’ own culture and the other culture. Using qualitative methodology, and classroom based research, the study involved Australian students who studied French with a group of third year students at the University of South Australia. The study found that through the ethnographic interview the learners found their knowledge of the topic, in the Australian context, presented an appropriate platform from which to approach the new language. The study also found that the learners understood that their own culture was as important as the other culture when learning language and culture. Sobolewski (2009, p. 32) highlights that cultural understanding is a journey between one’s own culture and the other. She refers to this as being an intercultural journey. In conclusion, she suggests the use of the ethnographic interview allows learners to develop their intercultural journey.

Studies on the use of textbooks regarding the integration of culture have also attracted research attention. Lee (2009), for example, conducted a study by examining eleven Korean EFL high-school conversation textbooks. Using the concept small “c” target culture learning and big “C” target culture learning, Lee found that in the textbooks, both the “c” target-culture learning and big “C” target-culture learning were mostly
neglected. When present, the big “C” target-culture learning (facts, statistics, arts, history and customs) was more prevalent in the textbooks. The US culture was mainly presented as a hierarchical representation among all English-speaking cultures and presented as the primary source. There was also limited use of technology such as the internet, video, and audio resources (for use of authentic material) in assisting the teaching of culture. Lee (2009) concluded that the eleven Korean EFL high school textbooks were not designed to assist learners to develop understanding and competence in intercultural communication competence, in particular, the small “c” domain of the target-culture. She then suggested that there was a need for some guidelines for EFL teaching in relation to cultural information.

In 2011, Ho conducted research involving eighteen university EFL teachers in Vietnam using questionnaires, classroom observations, and interviews. Several teachers in Ho’s study tended to see culture as part of big “C” culture in relation to characteristics of a nation. Culture also was defined by the teachers in relation to “voice differences, particles, intonation; culture in language use that involves vocabulary use, formal, informal and colloquial language, speech acts, cultural concepts; and culture in communication that refers to ways of communication, directness, indirectness, norms of interaction, non-verbal language and taboos” (2011, p. 50-51).

However, in relation to their beliefs about culture teaching, most teachers argued that a primary focus on teaching EFL had to be language rather than culture. Teachers also mentioned that students’ low language proficiency, emphasis on language testing and student unwillingness and reluctance to involve and engage in culture learning were the factors that limited the inclusion of culture in teaching and learning. Based on the class observations, Ho found that there were two main ways that culture was taught in the teachers’ classrooms. They taught cultural connotations (mainly focused on vocabulary and expressions) and cultural facts from Britain and America about famous people, history, and geography. USA family life and holidays abroad (when it was snowing) were also presented in their observed lessons. This second approach was more popular and familiar in observed lessons. It was also found that teachers used simulations, comparisons, role-play, sharing intercultural experiences and use of visual aids as the other ways of teaching culture.
Ho concluded her study by offering three important suggestions. First, it is important that in every lesson culture is incorporated at the beginning of the language learning. Secondly, in order to diminish the beginner learners’ language barrier, simple ways of teaching culture such as language expressions and language use in daily life are necessary. It is to say that such approaches are not only suitable for EFL learners but also enable them to practise their new language. Finally, the integration of culture should move beyond the transmission of cultural facts and should focus on developing ICC.

Based on the studies reviewed above, it seems that teachers have not realised the importance of cultural instruction in teaching English as a FL/L2. Most classroom culture teaching activities in the EFL classroom was limited to cultural knowledge transmission and cultural comparison. Most studies also aligned culture to the concept of big “C” culture (culture as facts) rather than small “c” culture and could not see culture as dynamic. The teachers involved in the studies seem to ignore the importance of culture as a way to develop IC. Another finding in most studies reviewed above, was that teachers tended to use US and UK based examples to represent Western culture.

This part of literature review was based on studies conducted in various places (where English was taught as FL and L2) where teachers perceived the concept of culture teaching from different perspectives. However, it is evident that teachers’ beliefs in the Asian contexts remain limited, in particular, teachers’ beliefs about cultural instruction in teaching EFL. Furthermore, most of the studies also have been conducted at high school and tertiary level. This means that studies that involve EFL teachers who teach in beginner-level learners (of junior high school) need to be studied further, especially, the issues on the EFL teachers’ beliefs about teaching language and culture and how these beliefs relate to their teaching practices.

The present study was conducted in Indonesian Junior High Schools. It explores teachers’ conceptualisations of culture, their beliefs about the importance of culture and their goals when teaching culture, their beliefs about what and how to integrate and teach culture, their obstacles, and the factors that influence their beliefs and practices.
2.4 Summary

Chapter 2 has provided a discussion on the importance of integrating culture into teaching and learning EFL. It has dealt with the concept of culture in language teaching and the notion of the inseparable link between language and culture. It was concluded that language and culture are inseparable. From that point of view, when someone learns a language, she/he does not only acquire the linguistic components of that language but also the culture of that language simultaneously. With regards to the close link between language and culture, it is suggested that teaching language should also integrate culture.

At this point, the concept of culture has been described and viewed from different perspectives and philosophical points of view. For example, culture refers to a way of life, big “C” culture and small “c” culture, societal norms, and culture as practice (dynamic view of culture). For beginner English learners, the small “c” culture and the culture as practice have significant roles in developing IC in which both learners’ own culture and the target culture are involved. Thus, the concept of culture proposed in this study involves the themes above. However, in the context of language education, the way culture is addressed in teaching language has been problematic and an issue of interest. Therefore, various approaches have been studied and proposed in relation to culture within language education.

Moreover, both IC and IcLL are the fundamental principles in teaching EFL that can be used as guidelines and frameworks for designing EFL curriculum, teaching and learning language and culture, and developing both learners and teachers’ intercultural knowledge and communication capability. In other words, such approaches help FL learners to become competent language users in intercultural interactions. These approaches also allow for a focused study of issues that are related to an understanding of language and culture, the concept of culture, the relationship between language and culture, an understanding of intercultural competence for EFL learning and teaching, the what and how to integrate culture in teaching language, as well as the challenges in teaching and learning language and culture.
The model of IC proposed by Byram (1997) (four elements of the competence: knowledge, skills, attitudes, and critical cultural awareness) stresses the developmental processes of IC and provides clear objectives in achieving IC. Another approach in language teaching is called IcLL or IcLT proposed by Liddicoat (2002, 2009), Liddicoat et al., (2003), Liddicoat & Scarino, (2013), and Croset & Liddicoat (2000). They underline that intercultural language learning and teaching should include five main principles: active construction, making connections, social interaction, reflection, and responsibility. They also highlight that such principles are the starting point in teaching and learning language based on the intercultural perspective in which each principle should develop into practices.

The general principle of these approaches is based on the assumption that culture and language are closely linked and culture is viewed as practical and dynamic. Based on these principles, culture is integrated into language learning and teaching. This approach suggests that to achieve IC, culture should be integrated in language teaching and it requires three important elements: exploration, comparison, and engagement.

Both of the above approaches need to be applied in teaching language and culture. In this case, the main point of these approaches: culture should be integrated when teaching language, culture should be addressed from the beginning of the language learning process, and the intercultural competence is aimed to lead the language learner to become a bilingual or multilingual speaker. However, in spite of the importance of IC and IcLL in teaching and learning EFL, these approaches have not yet gained considerable attention in Asian contexts. In Indonesian educational settings for example, the cultural instruction in teaching and learning EFL has not been widely considered (Wahyudi, 2012). This is due to the fact that the traditional approach of teaching EFL (teaching and learning grammar) has been the most prevalent approach. In this case, it does not mean that all standard models of teaching and learning EFL should be disregarded. It will be more worthwhile for language learners to become multilingual learners that aware of the language and culture differences, the meaning and the interpretation in social and cultural contexts.
Therefore, in anticipating such issues, EFL teachers need to provide their learners with different pedagogical strategies of cultural instructions to encourage them to be able to use the language they learn, to be understood, and accepted when they are in the process of communication using the language they learn. The capacity to continually acquire and use these communicative tools in languages requires further research (Arasaratnam, 2014). To my knowledge, this cultural instruction is still new for most EFL teachers in Indonesia. The present study uses a qualitative approach to address this issue. The next Chapter provides a detailed account of the study’s methodology.
Chapter 3  
Research Methodology

In the previous chapter, I stated that the purpose of this study was to explore teachers’ beliefs about integrating culture when teaching English as a foreign language (EFL) in the Indonesian/Minahasa context. I also posed the four main research questions for this study as follows:

1. How do teachers describe their beliefs about integrating culture within the context of English as a foreign language learning and teaching?
2.a. What pedagogical approaches concerning cultural integration do they believe should be applied?
2.b. What pedagogical approaches concerning cultural integration evident in their practice?
3. What are the factors that they perceived have shaped their beliefs?
4. What are the obstacles they face regarding the integration of culture into EFL teaching?

In order to investigate these questions, I employed an interpretive research paradigm (Denzin & Lincoln, 2000). In this chapter, I detail the research methodology and design of this study. I begin by discussing the nature of interpretive research, after which I present the data collection procedures. The various circumstances affecting my fieldwork are also discussed. Then, the procedures involved in data analysis are described in detail followed by a discussion on qualitative validity, including triangulation of data, member checking, and trustworthiness of data. The chapter ends with a brief summary.

3.1 Interpretive research paradigm

The understanding of the paradigm used in this study refers to a set of beliefs and values about the world and how it should be understood and studied, that guide researchers in their investigations (Guba & Lincoln, 1994; Lincoln, Lynham & Guba, 2011). This set of beliefs represents a worldview that the researchers should bring to the fore and describe within their research (Creswell, 2009). In this study I have adopted an interpretive research paradigm which sees the world as socially
constructed and interpreted by individuals who create ‘subjective realities’ through which they understand their experiences and act upon them (Flick, 2014; Goldkhuhi, 2012; Guba & Lincoln, 1994; Kroeze, 2012; Merriam, 2002, 2009; Scotland, 2012).

This paradigmatic view lends itself to forms of qualitative research that aim to developing an in-depth understanding of individuals’ views and behaviours (Creswell, 2009). Qualitative research can be applied to understand and capture aspects of a phenomenon from the participant’s perspective and to uncover their beliefs, values, and motivations. This qualitative research allows a researcher to develop rich descriptions of people, topics and contents of the investigations, and an understanding of participants’ behaviours, beliefs and assumptions on particular issues (Bogdan & Biklen, 2007; Creswell, 2009; Mackey & Gass, 2005; Marriam, 2009; Silverman, 2000; Strauss & Corbin, 1990). This is to say that this qualitative method includes inquiries of “(1) how people interpret their experience, (2) how they construct their worlds, and (3) what meaning they attribute to their experiences” (Merriam, 2009, p. 23). As such, descriptive data based research is not reliant on applying statistical procedure (Mackey & Gass, 2005). In this case, Thomas (2010) asserts that qualitative research is also useful for educational settings and processes and as such research guides the researchers to investigate the learning and teaching process.

In line with a qualitative approach my study investigates how teachers conceptualize and act in relation to the integration of culture in their teaching of EFL, using their naturalistic setting as the context of the research. For the purpose of understanding EFL teachers’ views on the integration of culture, I refer to Ezzy’s (2010) presentation of qualitative research, which articulates qualitative research as research that is concerned with interpretations, meanings, values, experiences, opinions and behaviours that people bring to their world (p. 68). I also adapted Thomas’s (2010, p. 304) view on qualitative approaches to research (See Table 3.1). Such views have been one of the articulated benefits of the qualitative enquiry in my present study.
Table 3.1 Qualitative approach (adapted from Thomas, 2010, p. 304)

<table>
<thead>
<tr>
<th>Orientation</th>
<th>Qualitative</th>
</tr>
</thead>
<tbody>
<tr>
<td>Assumption about the world</td>
<td>Multiple realities</td>
</tr>
<tr>
<td>Research purpose</td>
<td>Understanding a social situation from participants’ perspectives</td>
</tr>
<tr>
<td>Research methods</td>
<td>- Flexible, changing strategies</td>
</tr>
<tr>
<td></td>
<td>- Design emerges as data are collected</td>
</tr>
<tr>
<td></td>
<td>- A hypothesis is not needed to begin research</td>
</tr>
<tr>
<td></td>
<td>- Inductive in nature</td>
</tr>
<tr>
<td>Researchers’ role</td>
<td>The researchers participates and becomes immersed in the research/social setting</td>
</tr>
<tr>
<td>Generalizability</td>
<td>Detailed context-based generalizations</td>
</tr>
</tbody>
</table>

Another relevant feature of the interpretivist approach is constructivism. While interpretivism focuses on shared meaning and understanding, constructivism then “…extends this concerns with knowledge as produced and interpreted” (Thomas, 2010, p. 301). Guba and Lincoln (1994) assert that individual constructs are understood through interaction between researchers, participants and the phenomena being researched. According to Guba and Lincoln (2005) researchers’ interactions with participants are not objective. These interactions can result in deeper understandings and add to the richness and depth of the data (Tuli, 2010). However, this process involves negotiating and clarifying with those who are involved in research.

The position of the researcher is part of the process of constructing and interpreting knowledge. According to Merriam (2009, p. 24) “The overall interpretation will be the researcher’s understanding of the participants’ understanding of the phenomenon of interest”. In this case, Merriam acknowledges that the final interpretation is a construction that the researchers make of the experiences of the participants. Thus, the researchers that use this paradigm need to be able to provide and interpret detailed and clear descriptions of the participant’s opinions, feelings, behaviours and
experiences, including the participant’s actions during the investigation. In other words, the researchers need to always examine with the participants the validity of the accounts being made.

Conducting my research within an interpretive approach, I aimed to gain the teachers’ beliefs and perspectives on teaching culture in the context of EFL instruction. I approached my study with a focus on understanding the participants’ personal experiences about teaching culture in the EFL class. I must emphasize that qualitative research is best used to present a natural and holistic picture of the phenomena being studied (Mackey & Gass, 2005). Moreover, the data in qualitative research is commonly described in the form of words (Merriam, 2009). Thus, I gathered data based on the Indonesian/Minahasan EFL teachers’ perspectives of the phenomena of integrating cultural aspects in teaching EFL, which were not visible and measurable in the positivistic sense.

An individual’s perception of the world is influenced by a number of considerations and contexts, for example, his or her beliefs, experiences, attitudes, language and culture, and place. In my study, rather than seeking universal truths, I used this approach to come to a deeper understanding of the particular phenomenon. In relation to my desired knowledge, I needed to understand the subjective meaning of teachers’ actions and their perceptions, beliefs and attitudes about the integration of culture in teaching EFL in the Indonesian context. In this case, I used the qualitative research approach as this approach is designed to address questions concerned with developing an understanding of the participants’ experiences in their lives and to explore the meaning that individuals or groups assign within social life (Creswell, 2013). I believe that this has significant role in developing teaching language and culture in Indonesian foreign language education.

Accordingly, qualitative research also allows for a variety of research data collection techniques and commonly uses flexible research design and non-numerical analysis including observations, interviews, case studies and focus group discussions (Denzin & Lincoln, 2000; Creswell, 2009, 2013; Dornyei, 2007; Gill, Stewart, Treasure & Chadwick, 2008; Patton, 2005; Polkinghorne, 2005; Tuli, 2010). The most widely used data collection procedures in qualitative research are interviews with
participants, observations and video recording in the classroom (Ploeg, 1999; Polkinghorne, 2005). This study adopted three procedures of data collection: semi-structured interviews, observations and stimulated recall interviews. Such techniques provided empirical evidence of Indonesian teachers’ perceptions regarding the integration of culture in teaching and learning their teaching practice. The data collection and procedures will be explained in detailed in section 3.4 and 3.5 in this chapter.

3.2 The researcher

According to Thomas (2010, p. 304), in qualitative research the investigator is considered the main instrument of data collection and analysis. He asserts, “the researcher engages the situation, makes sense of the multiple interpretations, as multiple realities exist in any given context as both the researcher and the participants construct their own realities” (2010, p. 304).

As a researcher in this study, my experiences as a teacher who teaches English to EFL learners and my position as a teacher trainer have both influenced me in shaping and selecting my research topic and questions, and interpreting the data. Since 2005, I have been one of the Faculty members of English Education at Universitas Negeri Manado in Manado/Minahasa. My current role is that of a lecturer in EFL teacher training. It is my professional responsibility to work with the teachers to improve and develop the teaching and learning program in EFL education and to oversee the quality of EFL teachers and students in Minahasa, Indonesia.

I therefore come to this research process holding certain assumptions derived from my experiences and the review of existing research. I also believe that teaching culture plays a significant role in EFL education in Indonesia as English is viewed and taught as a foreign language. More importantly, culture cannot be separated from language as they are closely related. In this case, the teaching of culture together with language aims to develop EFL learners to achieve effective and appropriate intercultural competence. Therefore, in order to achieve intercultural competence, teachers need to have the skill and knowledge of intercultural competence and be able to develop these with their learners.
This study will provide further insight into the views of teachers about the teaching of culture in EFL learning and teaching. I believe that an in-depth exploration of teachers’ beliefs provides the necessary insight into their practices. The study’s outcomes will enable me to learn from teachers’ beliefs and their practices to better develop professional learning programs for EFL teachers in my country.

3.3 Participants

I restricted my recruitment to Junior High School EFL teachers, because my study aimed to investigate the issues on the EFL teaching at the beginner level. In Indonesia (as mentioned in Chapter 1) the English curriculum is implemented from Junior High school level and students in this level are categorized as beginner English learners. Thus, to investigate the issues of teaching and learning English at the beginner level, I needed to investigate the EFL teachers who teach in Junior High Schools.

In addition to this, I recruited EFL teachers in Junior High Schools following a “purposeful sampling” strategy (Patton, 2002). According to Patton (2002, p. 230) the rationale and indeed the strength of this sampling strategy, is that selecting cases that have high levels of information enables an in-depth understanding of the phenomena under investigation. Purposeful sampling (Patton, 2002; Merriam, 1998, 2002) is also called “judgment sampling” (Bernard, 2000) which means that the researcher will make a decision and will determine criteria in selecting the participants (Flick, 2002). In this case, purposive sampling is used, because this sampling strategy is more credible within a qualitative approach as it is designed to understand and explore the phenomenon/context under study (Patton, 2015).

Accordingly, I decided to conduct my study in local schools in Langowan, a small town in North Sulawesi/Minahasa, Indonesia. I chose to conduct my study in this particular city because I had worked with teachers from this city and I currently work with teachers from this area during a workshop for English teachers. I was also involved in supervising the school national examination and examining the students’ results with these teachers. These events provided me with opportunities to converse with them. Initially, I selected seven EFL teachers based on my selection criteria (see below). This selection is also based on the convenience sample techniques in which
the researchers select the most reachable subjects in terms of time, costs, and effort (Oppong, 2013).

The teachers who participated in the present study were from five of the seven Secondary Schools or Junior High Schools located in Langowan. There are seven Junior High Schools (five public schools and two private/Christian schools). One of these seven schools was still new when I started my study and the English teachers had only recently started her first year in teaching so this school was not included in my sample. Initially, six teachers agreed to participate, one from each of the remaining schools. When interviews were scheduled, one teacher withdrew due to family issues, so there were only five participants involved. These five participants were then involved in three phases of data collection, which were semi-structured interviews, classroom observations, and a final stimulated recall interview.

Secondary Schools or Junior High Schools (thirteen through fifteen years old, called Sekolah Menengah Pertama (SMP) in Minahasa) were selected for this study due to recent changes in the Indonesian Curriculum introducing English as a compulsory subject in Junior High School. It was essential to see the process of teaching EFL at the beginner levels because this would be the base for building a strong foundation in learning and teaching English in the subsequent years.

As one of the purposes of my study was to provide an insight into some of the realities that exist in the Manado/Minahasa context in relation to teaching English, then the participants had to be non-native English speaking teachers who had been teaching English in Minahasa. In addition to this, the teachers had to have had at least five years of teaching experience (as the curriculum called Kurikulum Tingkat Satuan Pendidikan (KTSP) was modified in 2006 and became compulsory curriculum in 2009). This was also important because it added to the experiences teachers could tap into, enabling them to critically reflect on the reality of face-to-face teaching compared with theoretical training and curriculum-based targets. In other words, these teachers had been in the classrooms and had developed their teaching skills as a result of the experiences they had to deal with over the course of their teaching careers.
The other consideration in selecting my target participants was that they all were EFL teachers who graduated from the English Department of Universitas Negeri Manado (UNIMA). The rationale for this criterion was that the teachers’ educational background was likely to shape their beliefs about teaching EFL. In turn this information would be useful for the development and the quality improvement of the English Education program in Manado, Indonesia. The UNIMA is the only public University in the Manado region that offers a recognised EFL teaching program in education and teacher training. Before completing their courses of study in this University, student teachers are required to undertake teaching practice in the schools for a period of six months. When they graduate they receive two certificates: Teaching Certificate and a Graduate Degree Certificate. Due to the fact that this University is the only institution in Manado that offers teacher education, teaching practice and the teaching certificate, most EFL teachers in Manado graduate from this University.

Based on the above-mentioned criteria, I began to approach teachers I knew and my first contact was by telephone, whilst I was still in Australia. I discussed with them about my study. I also asked my colleagues to recommend potential participants. Following this, and prior to commencing my study, I spoke to teachers by telephone to determine whether they matched the selection criteria that I set out (see Table 3.2 for an overview of the five participant teachers). Further details regarding this will be presented in Chapter 4.
Table 3.2 Basic profiles of the five teachers

<table>
<thead>
<tr>
<th>Pseudonym</th>
<th>Ardenta</th>
<th>Chantal</th>
<th>Louisa</th>
<th>Zefa</th>
<th>Daniel</th>
</tr>
</thead>
<tbody>
<tr>
<td>Teaching qualification</td>
<td>*SPd</td>
<td>SPd</td>
<td>SPd</td>
<td>SPd, Master</td>
<td>SPd</td>
</tr>
<tr>
<td>Number of years teaching English</td>
<td>25</td>
<td>19</td>
<td>14</td>
<td>13</td>
<td>11</td>
</tr>
<tr>
<td>Number of years teaching the curriculum (secondary school)</td>
<td>8</td>
<td>7</td>
<td>7</td>
<td>7</td>
<td>7</td>
</tr>
<tr>
<td>Gender</td>
<td>Female</td>
<td>Female</td>
<td>Female</td>
<td>Female</td>
<td>Male</td>
</tr>
<tr>
<td>UNIMA Graduate</td>
<td>Yes</td>
<td>Yes</td>
<td>Yes</td>
<td>Yes</td>
<td>Yes</td>
</tr>
<tr>
<td>Other Teaching Experiences</td>
<td>Teaching English in Sabbath school</td>
<td>Teaching English in High school and Bible school</td>
<td>Teaching specialized EFL courses</td>
<td>Teaching English in Junior High schools in other islands</td>
<td>Teaching English in Junior High school in other islands</td>
</tr>
</tbody>
</table>

*(Sp: Sarjana Pendidikan or Graduate Degree in Education)*

3.4 Data collection instruments and procedures

In this study, I used interviews as the main strategy for collecting data in conjunction with classroom observations and stimulated recall interviews. However, I first describe the ethical considerations and how I organized the data collection process as these steps preceded the actual interactions with participants. The data collection for this study had three phases as illustrated in Figure 3.1 below.
3.4.1 Ethical considerations

An ethical approach to research was ensured prior to the collection of data. My approaches to teachers were through direct personal contact and telephone contact. Once a participant expressed willingness to participate, I contacted them and provided a written outline of the project (Information Letter) together with an explanation of their involvement in the project, the use of the data and the procedures to be used (see information letter in Appendix A). When teachers agreed to participate, I also provided a written consent form (written in English) to be signed by the participants (see Appendix B). All participants were made aware that they could withdraw from the study at any time. I stated the goals of my study, the tasks they would be involved in during my research, the use of and secured storage of data, the participants’ rights and the benefits that derived from being involved as a participant. I also managed and created a relaxed and confidential atmosphere during the study. For the authorities, I asked permission (written form, see Appendix C) from the Human Research Ethics Committee at Murdoch University. Then, as my participants were Junior High School
Prior to the process of the collecting data, I first arranged individual meetings with the teachers. The purpose of these meetings was to inform them of the goals of my study and the procedures that were involved. At the same time participants signed the consent forms as a confirmation of their agreement to participate. In addition to this, they were also all made aware they were going to be filmed and recorded as part of the study. During these meetings, I made it clear that I did not intend to evaluate them but rather explore their thoughts and beliefs in relation to teaching EFL and their practices in the classroom. This was included so they would feel more comfortable, relaxed and as a result more likely to share their views without perceived barriers.

3.4.2 Scheduling

A schedule for the interview, observation and stimulated recall was also set for each participant. However, there were times the schedules were changed due to factors such as family issues, illness, school events and unscheduled meetings. One of the schools was also under investigation and the participant teacher was required to give a witness statement. In each instance I was flexible and worked with the participant to reschedule the planned activity.

Whilst in Manado, I attended the participant schools regularly in an informal capacity so that teachers and students would become accustomed to my presence in the room. Each school Principal gave approval for this aspect of the research to be undertaken. My proposed timeline was also affected by volcanic activity in the region and this resulted in unscheduled closure of school over a two-week period. Again, the participants were extremely co-operative and on several occasions invited me at short notice to complete some of the delayed activities. I found this most helpful and I believe it reflected the positive way the participants viewed my research.
3.5 Main data collection procedures

The three data collection procedures allowed me to compare and contrast individual cases. I also had the opportunity to learn what teachers thought, believed and what they did in their actual teaching. This also included how their beliefs developed and what obstacles and future hopes that they had. Though I found that each participant had different ways of expressing their ideas and different experiences from their work there were also important similarities in their accounts.

3.5.1 Interviewing

I began my data collection with an initial semi-structured interview (see Appendix E for the Interview Protocol). Using interviews provides the opportunity for the researcher to engage in dialogue or conversation with the teachers as participants. Interviews allow participants to develop and speak more widely “with greater richness and spontaneity” (Opie, 2004, p.11) on issues raised by the researcher. This means that the interviews are an important tool, which can be applied by the researcher to discover “the patterns, coherences and the sequences in the teachers’ talk about their work” (Exley, 2005, p.124).

More than that, Clandinin and Connelly (1996) suggest that interviews can stimulate the participants’ reflections on their experiences and on their activities as teachers. In relation to the semi-structured interviews, Saunders, Lewis and Thornhill (2007) mention that the use of semi-structured interviews allows the researcher to be flexible in the order in which questions are asked. The interview guide provides a guideline and helps the researcher keep focus on the research topic (Lindlof & Taylor, 2002, p.195).

For the purpose of my study, the semi-structured interviews were used to gain an understanding of teachers’ beliefs as well as their knowledge and experience in relation to teaching foreign culture in EFL classrooms.

During these interviews, probing was also used. According to Asmari probing is an important aspect in the semi-structure interview questions and “…used as tools to
encourage participants to reflect on the issues under questions” (Asmari, 2008, p. 81.). Thus, probing helped both researcher and the participants clarify the meaning and the values about the issues being asked and discussed.

The semi-structure interviews questions were divided into four phases:

1. Teachers’ background information including their teaching and learning experiences.
2. Teachers’ beliefs, attitudes, assumptions about language learning.
3. Teachers’ beliefs, attitudes, and perceptions about culture and language teaching.
4. Other possible questions (see Appendix E).

The questions in the first, second, and third phases were adapted from the “teachers pedagogical system” which Borg (1998) and Zhang (2008) used to investigate EFL teachers beliefs and practice about grammar instruction and vocabulary instruction respectively. I modified the interview questions based on the issues, topic, literature reviews presented in my study, as well as the research questions that guided my study. In the first and the second phases, such interview questions were adapted as these provided important insights into the nature of language teaching and learning. During the first phase, I conducted an interview with the teachers to gather essential background information. In other words, the interview questions in the first phase were designed to provide an opportunity to develop further teacher profiles including their education and professional development as a teacher. Importantly, I could develop a rapport with the teachers who participated in my study and this resulted in a more open and trusting dialogue between the participant and myself.

Moreover, the semi-structured interview questions were designed and modified to gain a detailed understanding of the integration of culture in language teaching and learning. In other words, these interviews also allowed me to gain insights into how the teachers’ understood EFL teaching and in particular the integration of culture including their reflections and expressions of their beliefs about the concept of culture, cultural approaches in teaching, sources of beliefs and their challenge and hopes. This means that this interview provided me information about all my research
questions. The interviews were audio-recorded and allowed me to revisit, transcribe and analyse critical incidents during the conversation.

Before starting the interviews, I prepared by practicing the questions, checking the recorder and I made some notes that I could elaborate upon during the interview. I also read and followed some suggestions in interviewing people that dealt with behaviour and the way to ask questions and to probe and to elaborate on the questions. I interviewed two participants each week. All interviews took place at the participants’ schools. Some participants used available classrooms. It is worth noting that teachers within the participant schools did not have their own office space. Therefore, the participants usually invited me to the library, an interview room or sometimes to an empty classroom that was available. As the interview protocol was just a guideline, I used open-ended questions that I sometimes modified and rephrased my questions depending on the teachers’ responses. This offered both the participants and I the opportunity to develop a sense of a conversation.

The use of an interview guide was indeed helpful in keeping the interview focused on the research topic. There were instances when participants and I became involved in conversations that were out of the topic. However, with the interview guide, I could return to the target topic. It helped me also to make transitions between topics that I planned to discuss with the participants. I interviewed the participants in the local Manado language and sometimes in the Indonesian Language. However, sometimes the teachers responded in English when they gave information with a short sentence. They then continued with either Bahasa Indonesia or Manado dialect.

In addition to the interviews, I also interacted with them in corridor talk and went with them to the cafeteria. According to Creswell (2009), this interactive collaboration with participants provides a chance to “shape the themes or abstractions that emerge from the process” (p. 175). In this case these informal situations often resulted in the participants engaging in discussions with me on matters related to the research. This proved to be an invaluable tool that assisted my research significantly. This strategy was good for clarifying what I heard and to elaborate more on what I needed to know from participants. It also provided me with questions that I could include in the next interview with other participants. In addition to this, I used the
notes in my Ipad during the interviews as a reference tool. A more in depth description of the topics covered in the semi-structured interviews will be presented in the later chapters (Chapter 4, 5, 6).

3.5.2 Classroom observations

I conducted three classroom observations for each participant and focused on the observation, with each participant that had the greatest relevance to my research. I’m unsure exactly what you mean hereClassroom observations were filmed. As I mentioned in Chapter 1, my study aims at looking at teachers’ beliefs in relation to the approaches and techniques they applied in their classes (Research Question 2). I discussed this issue with the participants during the semi-structured interview. However, I thought that it was necessary to find more and deeper information about approaches applied in teaching culture and language by observing teachers’ actual practices. Importantly, these observations enabled me to identify elements of teacher practice that they themselves were unaware of or unwilling to discuss during the initial interview. Another consideration was that when the teachers were asked about their beliefs regarding their approaches to teaching (during interview), they might not have been able to recall all of what they did. The observations, therefore, provided the opportunity to link and elaborate further on teacher practice.

In conducting the observations I used video not only as a data collection tool but also as a reflective tool. All teachers in this class allowed me to video recording their teaching and they did not seem to mind my presence. Again this gave me the opportunity to see directly the strategies they applied and then I had the opportunity to stimulate the teachers’ reflections by discussing the videos with them.

When I observed, I was also concerned with the risk of my presence in the class affecting the normal teaching environment. My position as a Lecturer and as a teacher who pursues a higher degree in education might have influenced the teachers’ ways of teaching. However, to anticipate this I established rapport with these teachers before observing their classes. I also explained that my purpose was not to test, but to explore their teaching and their students’ responses. This explanation was also found in the information letter. My presence might have become a distraction for the
students as well. Therefore, I asked the teacher prior to the commencement of the first observation session to introduce me to the students and tell them the general purpose of my study. I visited the class twice before actually conducting my observations so the students and the teachers were familiar with my presence and the recording equipment.

I asked for permission from the teacher to be in the class earlier to set up the recording equipment prior to the class commencing in order to minimize interruptions during the filmed lesson. This strategy also helped me to be ready to film when the teacher started teaching. The video camera was directed to the teachers and not to the students. Initially, I had a tripod set up but it was affected by the wind, so I had to replace it with a small Sony handy cam. I took my position at the back of the classroom and sat there while using the handy cam to record the teachers’ actions in the class and I used this time to also write notes. I sometimes made some notes that related to how the teachers designed the activities, the materials they used during teaching, the strategies they used and how the teaching of culture was presented in the class. My presence in the class enabled me to see the atmosphere created in the classroom by the teacher and through note taking I gathered important reflection points that I used in the next phase, the stimulated recall interviews.

3.5.3 Stimulated recall interview

After the semi-structured interviews and observations were completed, I used a stimulated recall interview procedure as another means of data collection. My purpose of employing this procedure was also to find more information regarding the teachers’ beliefs about the integration of culture, the approaches they needed to apply in teaching foreign or English culture, how their beliefs were developed and the obstacles they found in relation to the integration of culture in their teaching EFL.

Gass and Mackey (2000) explain that through stimulated recall researchers can prompt participants, through a reminder or stimulus (visual or oral, for example: a video or audio-taped event) to recall their thoughts and actions during an event or activity. This means that “a participant is offered opportunities to re-visit actions that he/she performed while engaged in completing a task and is asked to discuss in
retrospect what he/she was doing or thinking at that moment of the original event” (Zhang, 2008, p. 85-86). This method enables the researcher to direct the reflective thoughts of the participant through selective stimuli and to gather information about the underlying motive or thoughts triggering specific behaviours (Zhang, 2008, p. 86).

Hence, this method was used in this study to further stimulate the teachers’ accounts on the integration of culture of the target language in teaching EFL, in particular, to collect data and information on the reasons (including beliefs) of the participants that underpinned their pedagogical practices.

I reviewed the classroom recordings to have the opportunity to see and identify critical incidents that took place during the teaching sessions I had videotaped. In this context the term “critical incident” is taken from the Action Research tradition and should be understood as “an interpretation of the significance of an event” (Tripp, 1993, p.14). These incidents helped me to lead the recall sessions as required when the participants and I discussed the teaching sessions. I anticipated that the teachers and I would review specific incidents that I had identified and we discussed these. Hence the stimulated recall phase of the research took the form of a discussion between participants and myself particularly with reference to key cultural aspects of instruction in the teaching process.

As part of the process, I transferred the video to my personal computer. I also provided a copy to the participants so that they could view their videos at home before the interview with me. During the interview, I let the participants talk first about their impressions about the filming. However, in my first stimulated recall, this did not work well for the participant involved. For example, Daniel basically recounted the situation he observed and then waited for my questions. Therefore, I used some questions to prompt him. My question included prompts such as …“What are you doing here?” …“What do you mean here?” etc. (see also Appendix E stimulated-recall questions guidelines adapted from Zang, 2008).

As anticipated in the literature, the discussion around the recorded session indeed triggered relevant insights for the research and for the participant teachers. As the process unfolded, the teachers became aware of how important it was for them to
recount and view what they had done so they were more likely to critically reflect on their performance. For instance, one of participants said that she was surprised by what she saw and felt during her viewing of the video. It prompted critical reflection on her part and she expressed the value of the experience for her from a professional perspective.

3.6 Data analysis

According to Creswell (2009) analysing data in qualitative research means “…making sense out of text and image data. It involves preparing the data for analysis, conducting different analyses, moving deeper and deeper into understanding the data…representing the data, and making an interpretation of the larger meaning of data” (p. 183). In other words, it is an emerging process as the researcher gains further insights into the (Merriam, 2009).

In congruence with the tenets of qualitative research, I followed a research strategy proposed by Creswell (2009, p. 184) that provides several steps from the specific to the general and that involves several levels of analysis:

1. Organise and prepare the data for analysis (transcribing)
2. Read through all the data
3. Begin detailed analysis with a coding system
4. Use the coding process to generate a description of the setting or people as well as categories or themes for analysis.

The process of data analysis described above is inductive as this focuses on the statements, meanings, themes and general description offered by participants (Creswell, 2009, p. 202). In this study, I used this data analysis to interpret the participants’ statements, meanings as well as their reactions and behaviours about the cultural instruction in their teaching and learning EFL. Below I describe my analytic strategy following Creswell’s model (2009) (See also Table 3.3).

Firstly, I transcribed all interview data. For my personal convenience, in my transcription, I used the original language (Creswell, 2009). During this process, I had the opportunity to address the confidentially issues (this process included ensuring
participants were not identified) and sometimes to identify the points of interest that I had not addressed during interviews. I then translated the data into English text when it connected to relevant themes for the study. In this process, I have to acknowledge that I found it difficult sometimes to translate the data into English due to the inherent differences in language and culture between Bahasa Indonesia and English. I then provided an English translation as close as I could without reducing the intended meaning from the participants (Van Nes, Abma, Jonsson & Deeg, 2010, p. 315). I also checked my interpretation by going back to the original preliminary finding, rereading, and reflecting on the participants’ own voices.

In some instances, I completed the translations with the assistance of my Indonesian PhD colleague who is also an English teacher in Indonesia. Such processes allowed me to achieve accurate and rich descriptions, therefore enhancing the trustworthiness of the translation process (Van Nes et al., 2010, p. 315). When the participant teachers spoke in English during interviews these were transcribed in their original form as expressed by the teachers. The quotes were transcribed exactly as mentioned by the participants even when they included grammatical errors. I also provided a copy of transcripts (in Manado) to the participants for checking. When I went back to Australia I emailed participants their own interview transcription both in Bahasa Indonesia and the English translation for respondent validation.

Then, I repeatedly read the interview transcripts to get a general understanding of what the teachers had said and to reflect on its overall meaning (Creswell, 2009). Reading repeatedly through the data resulted in me becoming familiar with the data (Marshall & Rossman, 2006). Being familiar with the data helped me to always reflect and identify possible themes and categories aligned to my research questions.

I then coded the data from the transcription of interviews. According to Saldana (2009) “A code in qualitative inquiry is most often a word or short phrase that symbolically assigns a summative, salient, essence-capturing, and/or evocative attribute for a portion of language-based or visual data” (p. 3). Creswell (2009) clearly states that coding “involves taking text data or pictured gathered during data collection, segmenting sentences (or paragraphs) or images into categories, and
labeling those categories with a term, often a term based in actual language of the participant...” (p. 186).

Coding started as soon as I collected the data. This shows that a process of data analysis is ongoing as is conducted all through the collection, analysis, and sometimes write-up of data (Creswell, 2009, p. 184). I initially coded data manually. I used color-coding and underlined the words, phrases or sentences to indicate information that dealt with research questions and interviews questions. The codes were then grouped into a number of categories and themed for each teacher in the study (Carspecken, 1996). I went through all the transcripts to group the codes that shared common characteristics together under a more general category. Following this, I listed all of the topics and themes identified and clustered together similar topics in columns (Cresswell, 2009). Through this process of analysis, I tried to start with preliminary categories related to my research questions, interview questions and observations.

I identified the themes in terms of the participants’ beliefs. The categories included, for example, the concept of culture, the links between language and culture, the importance of cultural instruction in teaching and learning EFL, what, how and whose culture to teach, the obstacles, and source of beliefs. I also looked into additional or new categories emerging from the data and found if there were connections or links across categories (Creswell, 2009). For example, a theme emerged form the data connected to the use of first language (F1) (Bahasa Indonesia) in cultural instruction.
Table 3.3 Overview of the data analysis procedure

<table>
<thead>
<tr>
<th>Step</th>
<th>Focus</th>
<th>Pre-analysis</th>
<th>Procedures in analysis</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Analyse semi-structured interviews</td>
<td>Teachers’ stated beliefs about teaching language and culture in EFL classroom</td>
<td>Transcribe and translate data</td>
<td>- Identify key words, phrases used by participants and code them.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>- Identify additional and relevant thematic categories.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>- Group into categories and sub categories</td>
</tr>
<tr>
<td>2. Analyse classroom observations</td>
<td>Teachers’ actual teaching in their classrooms</td>
<td>- Transcribe and translate the data</td>
<td>- Identify themes and relevant themes</td>
</tr>
<tr>
<td></td>
<td></td>
<td>- Identify key episodes related to the way participants teach culture paying attention to practices not mentioned during the semi-structure interviews</td>
<td>- Categories the themes</td>
</tr>
<tr>
<td></td>
<td></td>
<td>- Identify teachers’ actions and behaviours that might be discussed further during the stimulated recall as well as episodes that require clarification</td>
<td>- Compare and contrast observational and interview data</td>
</tr>
<tr>
<td>3. Analysing stimulated recall interviews</td>
<td>- Teachers’ stated beliefs about the approaches they used in teaching culture</td>
<td>- Transcribe and translate the data</td>
<td>- Identify phrase/keywords</td>
</tr>
<tr>
<td></td>
<td>- Teachers’ reasons for not applying certain strategies</td>
<td>- Identify teachers’ reasons for classroom behaviour</td>
<td>- Code and group them into categories</td>
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<td></td>
<td></td>
<td>- Identify the strategies they used that were not mentioned during the initial semi-structured interviews</td>
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<tr>
<td></td>
<td></td>
<td>- Identify the obstacles when teaching culture as well as the successes</td>
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<td></td>
<td></td>
<td>- Identify their source of beliefs</td>
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</tbody>
</table>
In presenting the data I provided quotes representing my participants’ own voices and perspectives. In this case, I presented the original form (in Bahasa Indonesia) together with the English translation. The purposes for including verbatim quotations in my data presentation were to deepen understanding, to give participants a voice, to provide explanations, evidence, and illustrations, and to enhance readability (Corden & Roy, 2006, p. 11). However, I only provided participants’ responses in Bahasa Indonesia together with English translation in Chapter 4. This means that Chapters 5 and 6 are presented only in text English translations when they responded in Bahasa Indonesia. My reason for this was to avoid distracting readers (in English) who do not speak Bahasa. For the responses in English given by the participants, I presented them in my analysis chapters with verbatim quotes. I provided the original transcript of the participants’ responses in Bahasa in relation to the issues in Chapter 5 and Chapter 6 in Appendix F.

3.7 Qualitative validity

According to Creswell (2009), qualitative validity involves taking the perspective of the researcher, participant, or the reader, when determining if the findings are accurate. The techniques employed included triangulation, peer review, clarification of researcher biases, member checking, and rich and thick descriptions resulted in achievement of validity (Creswell, 2009). Therefore, I used these techniques in my study.

3.7.1 Triangulation

Triangulation refers to the comparison of data sources in order to “build a coherent justification for themes” (Creswell, 2013, p. 191). This means that the use of multiple data sources will let the researchers view the focus of inquiry from several angles or perspectives (Canh, 2011, p. 121). Specifically, in my study, I collected data from interviews, observations, and stimulated recall interviews.

During the initial interviews, I used the teachers’ own language (Indonesia) sometimes combined it with their local dialect (Manado). This helped them to understand clearly the interview questions and allowed them to express their ideas
more confidently and fluently. This also enhanced the quality of the interview data. Secondly, I conducted classroom observations that provided me with the basis to follow up on interviews. I was able to film the teachers’ teaching practices in the class and be in the class as a non-participant observer. I had the opportunity to see directly their practice and take notes at the same time. I sometimes wrote notes to myself immediately after class observation. This enhanced the descriptive validity of the data. Thirdly, I employed stimulated recall interviews that allowed me to gain more information, which resulted in a more complete analysis of the data. I developed transcriptions from all the various sources and used them to compare cases during the analysis process.

3.7.2 Member checking

I used member checking to establish credibility and conformability (Creswell, 2013). In this case, I gave the five participants transcriptions of their interviews so they could check them. I also provided the copies of my Chapter 4 (their profiles) and 5 first, for formal member checking, in order to ensure an accurate and clear portrayal of their beliefs was presented.

3.7.3 Validity or trustworthiness of data

In order to document and maximise the study’s validity, I have described the processes of data collection and analysis and the rationale behind my decisions. As you will see in Chapters 4, 5 and 6, I have presented my findings through the participants’ voices in relation to the topic of my study. I have quoted their responses to interviews verbatim as well as describing their pedagogical practices on the case of cultural integration in teaching EFL.

3.8 Summary

In this chapter, I have presented the mode of inquiry adopted for my study. This included the rationale for selecting a qualitative/interpretative approach, my position as a researcher, the procedures and strategies employed in the participants’ selection, data collection and analysis. In alignment with the aims and the research question of
this study, I employed a qualitative approach that is grounded in the interpretive paradigm. I used this framework to approach and develop an in-depth understanding, of the participants’ thoughts, beliefs and feelings of the integration of culture in EFL teaching.

The interpretive paradigm in qualitative research and the techniques used in collecting the data discuss above, contributed to my study in the following ways:

a. Provided me with the opportunity to study the participants (teachers) while they were teaching;
b. Allowed me to enhance the understanding of what they perceived, viewed and believed about the issues in EFL teaching and learning;
c. Provided me the opportunity to understand their expressions and the meanings behind their actions;
d. Offered me flexibility to use different strategies to understand and seek the answers to the research questions in my study;
e. Allowed me to build relationships with the participants;
f. Gave more freedom for the participants to express their beliefs and views;
g. Enabled the participants to reflect on their practice;

In addition to this, approaches and strategies to coding and analysing were described to enhance the quality of my study. The following Chapters (4, 5 and 6) present the findings of study.
Chapter 4

EFL teachers’ beliefs in relation to the inclusion of culture in teaching English

In this chapter, I present the findings of the semi-structured interviews that were part of the study. These interviews were designed with the purpose of exploring the teachers’ beliefs regarding the teaching of English as a foreign language (EFL) in the Manado secondary school context. The analysis of the semi-structured interviews relates to the first question set in this study:

How do EFL teachers describe their beliefs in relation to the inclusion of foreign culture in teaching English?

This chapter is divided into three sections. The first section presents the five teachers’ background information including their teaching and learning experiences. The second section focuses on the teachers’ beliefs about the integration of culture into EFL teaching and learning. This section consists of four subthemes in terms of teachers’ perceptions about 1) the concept of culture and the relationship between language and culture, 2) the position of culture in EFL learning and teaching, 3) the functions in integrating culture in teaching EFL, and 4) discussions about which culture to teach. The final section of this chapter presents a brief summary. In protecting the identity of the participants in this study, all teachers’ names are pseudonyms.

4.1 The background of the teachers

As mentioned in Chapter 3, the participants in this study were five Junior High School teachers from Manado/Minahasa in Indonesia. All five teachers graduated from English Education at the Institute for Teachers Training and Education Manado University (see The teachers’ profile in Chapter 3 Table 3.3). Only one male teacher (Daniel) participated in this study. At the time of the interview, only one teacher had travelled to an English speaking country (Australia).

All teachers taught English to all levels in their schools with the age of students ranging from 13 to 15. Two of these teachers (Daniel and Chantal) had also temporary
teaching jobs in Senior High Schools. In both Junior and Senior High Schools, students are divided into three levels: Beginner class (first year students), Middle class (second year students) and High class (third year students). When I conducted my observations, Louisa, Zefa and Chantal taught in Middle classes. Both Daniel and Chantal taught in Beginner classes.

**Daniel**

At the time of data collection, Daniel had been teaching EFL for eleven years. After graduation from English education, Daniel got a job as a teacher on contract in a private primary school where he stayed for four years. Subsequently, he was recruited to be a civil servant as a permanent government employee. He was assigned to teach English in primary schools in other islands outside Manado (for three years). During the data collection, Daniel also had a part time teaching job in a Senior High School.

**Ardenta**

Similar to other teachers in this study, Ardenta had teaching experience in some other schools as a result of teacher placements. This was her first placement as an English teacher in a Junior High School. She had been teaching English in secondary schools for about twenty-five years. She is currently Co-ordinator of Teaching and supervises new teachers after they graduate from English Education. In this study, Ardenta was the only teacher who had travelled to an English speaking country, Australia. She stayed approximately two months in Sydney and valued her visit to Australia, describing it as an excellent experience for an English teacher.

**Louisa**

At the time of this study, Louisa had been teaching for about fourteen years. However, prior to becoming a government teacher, Louisa was recruited by one of the private English Colleges in the Manado area. She taught there for around four years. She explained that in the private college, the goals of teaching varied (English for special purpose, English for daily conversation, English for examination preparation and English for children). The learners could choose the course depending on their needs and age. Louisa said that most of the time the teaching was focused on developing the learners’ speaking skills. There was no curriculum base like in government schools but there were course outcomes that were linked to the purpose
of each course the students were completing. For example some had a vocational focus while others were for conversational speech. There was also no final examination in that course.

Subsequently, Louisa was recruited by the government as a Junior High School teacher in 2002 and had, since then, been teaching English in a number of locations within the local area. As part of her journey as a teacher, Louisa was in third place in the National Best Teacher Award in 2010. While she was happy with the result, she told me that the judges at that time gave feedback that her lack of use of technology in the classroom was a significant factor in not being placed higher. Louisa admitted that she was still behind regarding how to use technology, particularly a laptop but now she was learning how to use it as a tool for presenting lessons and for her teaching. In addition to being an English teacher at school, she provided tutoring services in English outside school hours. She conducted this tutoring in English in her house with students of all ages.

Chantal

When Chantal went to Institut Keguruwan Ilmu Pendidikan (IKIP) (institute for teacher training and education), she first studied an English Teaching Diploma (for three years). After she finished her diploma, she became a temporary English teacher in one of the local high schools in Minahasa for about two years. However, due to changes in regulations that require permanent teachers to have a full degree, Chantal decided to continue her studies to get a degree qualification. She decided to return to IKIP and studied there for two more years.

After achieving her degree in English education, Chantal was recruited to be a permanent English teacher in a junior high school located in her town, Minahasa. Chantal continued to teach at this school and it was at this location where I conducted my research. As a result of her teaching load in the junior high school, she was also able to schedule some teaching time in a private senior high school that was operated by a Christian organization. Chantal stated that she had been provided with a number of opportunities by becoming an English teacher, including being involved in international conferences and being able to be a tour guide in the local tourism
industry. At the time of data collection, she had been teaching English for nineteen years.

**Zefa**

Zefa graduated in 1999 from the same university as the previous teachers but also completed her Master Degree in Education, where she majored in Education Management. Zefa explained that she chose to do a Masters in Education Management because it would enable her to have diverse opportunities within her career including school administration. She was the only teacher in this study who had a Master degree and taught other lessons such as computer studies.

When the data was collected, Zefa was teaching English at a number of year levels and also teaching computing. In addition to her teaching role, Zefa was also the Curriculum Co-ordinator of her school. At the time of the study she had been teaching English for thirteen years.

Having introduced the teachers participating in this study, I now turn to discuss the participants’ perceptions of culture, its place in EFL teaching, as well as which and whose culture to teach.

4.2 The concept of culture and the relationship between language and culture

4.2.1 Culture as understood by the participants

Defining culture in EFL learning and teaching is important as this relates to the fundamental question of why EFL teachers should integrate culture (Chaves, 2002). In this case, to approach the issue of cultural teaching, teachers need to have personal clarity on what their definitions of culture are and use these definitions as the basis for their teaching in the classroom (Gonem & Saglam, 2012, p. 26). This will help EFL teachers to understand the reflections they will need to stimulate among the students in their classes. Teachers will then be able to select the cultural contents that are applicable and suitable for their teaching.
As this study focuses on the integration of culture in teaching EFL, the teachers were asked their views or understandings of what culture meant to them. This section presents how EFL teachers in this study defined culture. Teachers’ concepts of culture mainly consisted of two main ideas as presented in the following sections.

*A way of life, tradition, and custom*

The first concept sees culture as a way of life, traditions, and customs (Brown, 2007). As an example I present below excerpts from Daniel’s interview.

**Interviewer:** Tadi anda katakan bahwa budaya bagian dari belajar sebuah bahasa, apa arti bahasa bagi anda?
*(You mentioned that culture also became the part of learning a language. Could you tell me what do you mean by the term culture?)*

**Daniel:** Saya pikir budaya itu adalah cara hidup, termasuk tradisi, adat dan kebiasaan.
*(I think culture is a way of life that includes traditions, customs and habits)*

**Daniel:** Dan menurut saya, semuanya itu dishare pada kelompok masyarakat atau suku atau negara.
*(I also think that all these (traditions, customs and habits) are shared by a certain group of people, tribe or country)*

**Interviewer:** Bolehkah anda berikan informasi yang lebih apa yang anda maksud tentang budaya termasuk adat dan kebiasaan?
*(Could you give me more information about culture that includes traditions, customs and habits?)*

**Daniel:** For example, the tradition of Minahasa people to do “Mapalus” (Mutual Cooperation). Ini merupakan bentuk tradisi disini untuk membantu orang lain. Contohnya, jika dalam satu keluarga anda salah satu anggota meninggal, maka keluarga anda tidak akan memebayarnya…Masyarakat yang akan mengatur dan membayar penguburan tersebut dan membantu keluarga anda. Tradisinya, masyarakat akan dating ke acara pemakaman dan memasukkan uang ke dalam kotak sumbangan. Ada juga beberapa orang membawa makanan untuk menyambut para tamu di acara pemakaman. Ini merupakan budaya kami dan tradisi ini sangatlah bagus.
*(This is the tradition in Minahasa to help others. For example, if one of your family members died then the family will not pay for the funeral.)*
The community will arrange it and help the family to arrange all aspects of the funeral. Traditionally, people will come to the ceremony and put money in a box. Some people also bring some food for welcoming guests who come to the ceremony. This is our culture and this tradition is really good).

Zefa’s understanding of culture was similar to that of Daniel. She perceived culture to be about traditions and customs that are shared among a group of people or a country. In her words, “For me, culture is a way of life that represents what we are and how we act in life. It reflects our customs and beliefs that exist in a group or tribe or country” (verbatim in English). In this case, Zefas’ view of culture relates to a sociolinguistic concept that links culture with the customs and values from a certain group of people (Kramsch, 2016; Lee, 2009).

For Louisa culture had a broad definition. She said, “Bicara soal budaya saya kira sangat luas dan budaya itu tentang segala sesuatu.” (I think speaking about culture is everything, it is broad). However, Louisa simplified the concept of culture by saying:

“I can say simply that culture is about our traditions and customs… a set of rules and norms that are set by people from the same tribe, group, and country).

Louisa also looked at the concept of culture by giving an example of culture through the way people dress. She said, “Cara orang berpakaian dan stail pakaian mereka saya pikir merupakan hal lain tentang budaya” (I think another thing about culture is the way people dress or their dress style. There are many times when we see people dress differently and we will say that is their culture). This concept of culture can be categorised as big “C” or as ‘visible culture’ (Hinkel, 2014).

When Ardenta was asked her opinion on the notion of culture, she equated culture to traditions and customs. She said, “Saya kira sinonim dari budaya adalah adat dan tradisi” (I think the synonym of culture is customs and traditions). She then continued her ideas about this by borrowing a definition of culture given by an Indonesian anthropologist (Kanjeng Pangeran Haryo Koentjaraningrat). She said,
“Saya ingat definisi budaya yang disampaikan oleh bapak budayawan Koenjaraningrat yang memberikan definisi tentang budaya dan saya pikir saya bisa menggunakan definisi itu untuk memberikan penjelasan yang lebih lagi dan lebih jelas. Menurut dia, budaya merupakan suatu system dari gagasan, pemikiran, pola berpikir yang diciptakan oleh manusia”

(I remembered Mr. Koentjaraningrat’s definition of culture and I think I can use it to give more of an explanation about culture. According to him, culture is about a system of ideas, thoughts, beliefs, patterns of thinking created by human beings).

For Chantal, traditions and customs were also seen as the aspects that show someone’s culture. She said, “…your traditions and your habits in a community where you live are showing your culture” (verbatim in English). She continued by giving examples of culture within her family. She said,


(My husband is not from Minahasa, he is from Sanger (one of the Manado tribes). Therefore, we have two cultures that are different. However, my husband and I have known each other a long time and have shared information about the appropriate and inappropriate ways to conduct ourselves within each other’s culture. Therefore, there is no problem. My husband and I also shared information about my husband’s culture to our own children. So when they meet family from my husband’s side, my kids address their names differently).

Though Chantal related culture to traditions, customs, she also explicitly stated as follows:

Kan tradisi dan kebiasaan itu merupakan representasi terhadap aturan aturan tentang bagaimana kita bertingkahlaku dalam masyarakat…dan juga sebagai…torang pe gayd dang (tuntunan kita) terhadap apa yang pantas dan tidak pantas kita lakukan dan kita ungkapkan…

(The traditions and habits are representations of rules regarding how we behave in the community and guidelines of what appropriate and inappropriate behaviour and talks).
This concept is similar to Choudhury’s (2013) concept of culture, which represents the routine aspects of life (categorised as the little “c” culture). He also described the connection between culture and traditions, customs and habits shared by people in a certain society. This is consistent with the views of Lustig and Koester (2003) who define culture as “a learned set of shared interpretations about beliefs, values, norms, which affect the behaviour of a relatively large group of people” (p. 25).

**Cultural products, history, and geography**

The participants in this study also mentioned that the definition of culture relates to music, arts, paintings, traditional dance (cultural products), history, and geography. Liddicoat et al. (2003) refer this culture as static culture and knowledge about country. For Baldwin et al. (2006) and Frank, (2013), the view of culture in relation to arts, music, and dance, is referred to as the cultural product that has special meaning for a certain group. Both static culture and cultural products are also categorised into the big “C” culture (Lee, 2009; Liu & Laohawiriyanon (2013); Peterson, 2004), “formal culture” (Brooks, 1968), “factual knowledge” (Chlopek, 2008), and “visible culture” (Hinkel, 2014).

The participants in this study also perceived such concepts of culture as mentioned above. For example, Zefa pointed out that “…the culture represents the umbrella that all these elements (geography, history, dancing, art, music and sport) come under” (verbatim in English). Ardenta perceived that these elements were part of customs and traditions. She said,

“I did not mention those things specifically but I think sports, the arts, music and also dances are already included in the customs and traditions…culture also can include the element of geography and history” (verbatim in English).

In other words, in her thinking when a community celebrated an event, there were also manifestations of culture in the dancing, traditional music and sports present in that celebration. Similarly, Chantal said that culture could be seen as:

“…Disaat mereka mempresentasikan tarian tradisional mereka, dengan musik, seni, lukisan itu berarti menggambarkan suatu budaya pada satu masyarakat tertentu”

(When people present their traditional dance with music, art, and paintings that describe the culture of a certain community).
Daniel explicitly pointed out that EFL teachers should have knowledge of culture in relation to “…musik, seni, tarian, dan juga lukisan merupakan bagian dari apa yang diajarkan dalam reading” (music, arts, dance, and also painting are part of what is taught in reading). He also added, “…sejarah juga merupakan bagian dari budaya” (…history is also part of culture).

Overall teachers’ spontaneous understandings of culture are well aligned with the small “c” and big “C” concepts of culture and were as multidimensional as those described in the literature.

4.2.2 The relationship between language and culture

The importance of culture in language learning and teaching is illustrated in the teachers’ understandings of the relationship between language and culture. As argued in Chapter 1 and Chapter 2 many researchers also indicate that language and culture have a close link and that they cannot be separated when teaching any language (e.g. Ariffin, 2006; Byram, 2008; Byram et al., 1994; Genc & Bada, 2005; Gonen & Saglam, 2012; Liddicoat, 2002; Liddicoat et al., 2003; Van Lier, 2010; Jiang, 2000; Kramsch, 1998, 2008; McKay, 2004; Sun, 2013). If language and culture are taught separately, then learners may think that the foreign language is similar to their first language and can be used in the same contexts as their own language, which of course is not necessarily true (Buttjes & Byram, 1991, p. 18). Accordingly, this would not result in effective learning of the foreign language.

The teachers in this study perceived that language and culture are intertwined which also means that language reflects culture. For example, Ardenta said, “Saya pikir hubungan antara bahasa dan budaya itu sangatlah dekat” (The relationship between language and culture is really close). The reason for this close relationship is, as she expressed,

“Orang berkomunikasi sesuai dengan konteks sosial yang ada. Apabila anda tidak menyadari konteks social yang ada berarti keefektifan bekomunikasi berkurang drastis. Dengan kata laeng cara mereka bekomunikasi tersebut
dipengaruhi oleh keberadaan sosial tersebut termasuk norma-norma dan adat dalam kehidupan social”

(People communicate in ways that fit the social context. If you are not aware of the context then your ability to communicate effectively is reduced significantly. In other words, the way people communicate is influenced by the social context that includes the norms and the customs in that social life).

Similarly, Louisa commented,

“I think language and culture should stand close together and cannot be separated because the way you talk is also the way your traditions are shown. I believe that culture represents the language of communication).

She related it to teaching and learning a language by saying, “If we are not teaching culture while we are teaching language, particularly a new language, then it is like eating rice without salt” (verbatim in English). The analogy of rice and salt is a local expression. When there is no fish, meat and vegetables to cook, people just eat rice with salt. Therefore, eating rice without salt is not food and the meal is not considered to be complete. Hence, Louisa asserted that language and culture are inseparable and language without culture resulted in incomplete communication.

Researchers have acknowledged that teachers’ knowledge can be better understood through the metaphors that they use (Borg, 2011; Kalre & Baveja, 2012; Tsui, 2003). The interview data also indicates that the participants used metaphors to describe the inseparable connection between language and culture. For instance, Zefa viewed the relationship between language and culture by saying that culture is “bagai sebuah kaca” (“like a mirror”). Zefa explained,

“A mirror reflects any object that is in front of it, in other words there is a reflection. So that means that at the time when we are talking or using that language, we are reflecting or describing the culture as well).
For Daniel language and culture is like “kehidupan dua anak kembar” (life of twins). He explained,

“If you pay attention to the life of twins, or if born together they have similarities in the face and they want to be together and they do not like living separately and they sometimes miss each other. Importantly the twins were born together on the same day. That’s how I see the relationship between language and culture.”

After presenting the twin metaphor, I asked Daniel if he could provide an example that shows the link between language and culture. He then gave me the following example,

“Here in Manado, it would be culturally wrong if we address people who are older than you with their first name. In Manado we address them with ‘kakak’ (brother or sister) ‘om’ (uncle), ‘tante’ (aunty), ‘opa’ (grandfather) and ‘oma’ (grandmother). Manado people also refer to the person by their position rather than their name. For example, I address my school principal here with his title ‘kepsek’ (principal). The culture and language are not separated. This will result in effective communication. I think the culture gives meaning to a situation.”

He further explained, “Based on the examples I gave you, it is obvious that language is not only a tool for communication but language is used for interacting with other people in the cultural context.” He then concluded that the example he provided was the evidence that culture is part of language in communication.
“Sangat jelas bahwa contoh tentang cara bagaimana kita memanggil atau menyebut seseorang yang sudah lebih tua itu atau atasan kita merupakan bukti bahwa budaya adalah juga bagian dari bahasa dalam berkomunikasi.”

(It is really clear that the example about how people address someone older than us or someone that has a position higher than us (our boss) is evidence of how culture is a part of language in communication).

4.3 The position of culture when teaching and learning EFL

If the relationship between language and culture is inseparable, then the integration of culture in EFL teaching and learning becomes necessary (Byram, 2008). Consistently, Lappalainen (2011, p. 17-18) points out that since language is social practice, then culture should be a fundamental part in the teaching of it. In exploring teachers’ beliefs regarding the integration of culture in EFL classroom, this study also aimed to find how the participants perceived the importance of cultural teaching in the EFL classroom. They were asked to comment on whether cultural inclusion in teaching was important in the EFL teaching curriculum and if so, why it was important. Although most participants mentioned that cultural teaching in the curriculum was not well elaborated upon, they formed impressions that teaching English involved culture to a large extent. All five participants maintained that culture had a critical position in EFL learning and teaching.

Culture as a foundation in EFL learning and teaching

Teachers suggested that culture was the first stage in teaching and learning and was equally important as other aspects in English education. Through their views they acknowledge that culture was the foundation for communicative competence to be built upon, and they did not think that learners could communicate in English effectively without a good knowledge of culture. Teachers also argued that culture was associated with other linguistic skills such as reading, speaking writing, and listening. The sections below show examples of how teachers positioned culture in EFL teaching and learning.

Zefa said,

“For me, what my students need first is to have the ability to speak and have some sort of knowledge of the culture so that they can use, understand,
express and practice that language and be able to talk to foreigners...Culture is part of language learning...and without including culture we couldn’t speak and understand the language...I think it is useless learning and teaching a second or foreign language without culture…” (verbatim in English).

Using a similar argument, Ardenta pointed out that language learning is equally important as cultural learning. She said,

“Budaya memegang peran penting terhadap belajar dan mengajar bahasa Inggris...Mengapa? Pada saat anda belajar suatu bahasa asing, yang anda mau adalah bisa berbicara, membaca dan menggunakan kata kata dan juga menulis, dan menerjemahkan. Semua kemampuan ini digambarkan melalui penggunaan bahasa yang tepat dalam konteks yang tepat dimana budaya adalah dasarnya...Ini berarti budaya harus dibubuh bersamaan dengan keempat skill, vokab, dan gremer...Saya yakin budaya harus sama pentingnya dengan aspek-aspek yang lain disaat mengajar bahasa Inggris”

(Culture holds an important place in English learning and teaching...Why? When you learn a foreign language, you want to be able to speak, read, use the words, and write or to translate. All these abilities are also represented through appropriate use of language in the right context, which is culturally based. This means that culture should always be attached to the four skills, vocabulary and grammar...I believe culture should be equally important with other aspects of English when teaching EFL).

Daniel and Louisa also supported the thoughts above. In their previous comments about language they expressed their belief that culture is the body of language in communication. Ignoring culture in teaching EFL would result in ineffective communication. Louisa said, “without cultural knowledge and application to the right context, language as tool for effective communication is not achievable…”(verbatim in English).

**Culture is associated with other English skills**

The interviews also show that most teachers tended to associate culture with the learning and teaching of other skills. Most teachers believed that culture is closely associated with speaking. Other skills such as reading and writing were also mentioned by a few of the teachers. The following examples and excerpts illustrate teachers’ associations between culture and other English skills. For example, Zefa commented,
“…the best way to see the connection between language and another skill is speaking…In my opinion, the use of language and the description of culture is seen when you speak…That is why people say that your culture can be seen on the way you speak” (verbatim in English).

This is similar to Ardenta who linked culture and speaking in her role as a teacher. She said of the speaking class she taught,

“Menurut saya, saya akan tunjukkan dan jelaskan kepada murid saya aspek aspek budaya yang ada dalam percakapan tersebut yang akan mereka praktekkan. Juga bagaimana dialog tersebut memiliki pengertian dalam budaya Inggris dan membandingkan dengan cara mereka dalam menyebutkan kata atau dan kalimat dan menyuruh mereka mempraktekkannya.”

(I think I will show and explain my students the cultural aspects in the dialogue they will practice and how the dialogue derives meaning in the English culture when compared to their own way of saying such words or sentences and ask them to practice such dialogue).

In addition to this she viewed culture together with grammar and writing. In describing this connection Ardenta mentioned her experience when she wanted to write a letter to her American friends that she had met in church in Manado. She said,

“Saya merasa ragu menuliskan surat pertama kali ke teman saya yang ada di Amerika yang pernah berkunjung di gereja kami di Manado. Saya agak ragu dengan grammar dan cara menulis yang benar. Saya juga mempertimbangkan bagaimana cara saya memulai surat tersebut dan mengakhirinya dengan sopan”

(The first time I wanted to write a letter to my friend from America, who visited one of the churches in Manado, I felt reluctant. I was concerned about the grammar and the right way to write. I was thinking about how I had to start and end the letter politely).

For Louisa and Chantal, speaking and vocabulary were the most important aspects to be developed when they included culture in their teaching. According to Louisa,

“Pada saat kita melibatkan budaya, otomatis skill yang lain seperti speaking dan vocabulary berkembang juga. Mereka berhubungan satu sama lain” (When we involve culture, automatically, other English skills such as speaking and vocabulary are also developed at the same time. They are linked to each other). When she was asked how they were connected with each other, she explained,

“Budaya merupakan dasar, speaking dan vocabulary adalah kompetensi bahasa yang penting. Tanpa budaya tidak mungkin berbicara dalam konteks yang tepat dan memahami arti dara kata kata yang ada. Dan tanpa memiliki
pengertian dari kata kata dalam kontek budaya maka akan salah mengartikan makna yang ada”

(*Culture is the base and speaking and vocabulary are essentially language competencies. Without culture it is impossible to speak in the right context and understand the meaning of words. Without having the understanding of words in the cultural context it will result in misinterpretation.*)

According to Chantal,

“Pada saat spiking skill ada dalam pengajaran dan pembelajaran, maka tidak akan terpisah dari aspek budaya dan sosial dari bahasa tersebut. Aspek budaya tersebut berbeda dengan bahasa dari murid saya dengan bahasa Inggris….Dengan memahami budaya maka akan membantu anda berbicara dengan bahasa yang anda pelajari dalam konteks yang tepat. Dalam hal ini, anda juga menggunakan kata-kata yang tepat dengan konteks yang tepat pula”

(*When the speaking skill is involved in teaching or in learning, it will not be separate from the cultural and social aspects of language. These cultural aspects differ between my students’ own language and English...in knowing the culture, it helps you to speak the language you learn in the right context. This means you also use the right words in the right context.*)

In addition to this, reading was another English skill mentioned by the teachers. For example, Daniel argued that culture is associated with reading. He explained this association through his learning and teaching experiences. In Daniel’s words,

“Saya ingat pada saat saya mengalami kesulitan membaca beberapa teks bahasa Inggris pada sebuah novel atau story...Saya coba menemukan arti dalam kamus tapi saya tidak menemukannya. Saya pikir arti tersebut berhubungan dengan konteks budaya yang tidak bisa diterjemahkan...Dalam pengajaran saya, saya menemukan teks reading tentang budaya barat...contohnya aktivitas yang dilakukan pada saat musim panas atau pada saat berlibur...Jadi ini menunjukkan bahwa materi reading tersebut berhubungan dengan budaya”

(*I remember having a difficult time when I read some English texts, a novel or a story...I sometimes tried to find the meaning in the dictionary and I could not find it. I think it was part of cultural meaning that could not be translated...It also happened in my teaching, I sometimes found this when reading text about Western customs...for example, the activities in summer time or in holiday... So the topic of reading is also linked with culture.*)

The extracts above exemplify the norms and behaviors that are culturally defined and varied through reading activities in the classroom practice. This also highlights that
there was an attempt to integrate culture with the language skills. These skills such as reading, listening, speaking, and vocabulary are influenced by culture and this cultural influence is a cultural background knowledge in understanding the importance of culture (Choudhury, 2014).

4.4. Beliefs about the functions of integrating culture when teaching and learning EFL

The interviewees were also asked about the benefits of culture. Most EFL teachers in this study agreed that the inclusion of culture in teaching can impact students’ English learning. The main reasons identified by the teachers can be outlined as follows: assisting students in learning English more effectively; building cross-cultural understanding and intercultural communication; and students’ learning motivation and interest.

**Assisting students in learning English more effectively**

First of all, the participant EFL teachers maintained that teaching culture could assist students in learning English more effectively. For example, Zefa said,

“Berkokus pada konteks yang ada akan memberikan kemampuan kepada anak didik kita untuk memperoleh pengalaman terhadap bahasa dan konfiden mereka berkembang maka knowlej juga bertambah sehingga struktur bahasa bisa diterapkan…Ini menjadikan belajar bahasa Inggris menjadi efektif.”

(This contextual focus enables our learners to experience the language and, as confidence grows, their knowledge expands and the structures of language can then be applied. As a result, learning English becomes effective).

Louisa also agreed that teaching culture could help students become aware of how the language is used in a cultural context. She said, “The way people communicate you know is influenced by the social context that includes the norms and the customs in that social life” (verbatim in English). She then related her opinion to her recent teaching by saying,

“Recently, my teaching included cultural things. I think this helps the students understand when they use the language and they will not feel strange with the way for asking, requesting, addressing people in English which is different from my students’ culture” (verbatim in English).
Therefore, she thought that students needed to understand such differences in order to use and speak it in the right context.

This indicates that the teachers in this study were aware of the importance of culture in teaching and learning EFL. In this case, to achieve effective learning and teaching of a new language, it requires more than just the theoretical application and development of language skills. Learners also need to apply their language skills to the appropriate cultural context (Choudhury, 2014; Kramsch, 2013). It is this connection that enhances understanding and effective communication.

Building cross-cultural understanding and intercultural communication

As argued by the participants, another fundamental reason for teaching culture in the EFL context was that teaching culture would develop cross-cultural and intercultural understanding. For example, Daniel said when culture was involved in the EFL context, the learners also developed the understanding about the differences and similarities between the English culture and their own.

“I think teaching other cultures will let students build their awareness of the differences and similarities across the cultures. In this case, learners will understand how their own culture is different and might have some similarities in expressing language, acting, and behaving from English cultures. Such understandings will then help them to be successful in interacting with others from different cultures. They will understand that one culture is different from another culture.”

In relation to this aspect, Chantal said,

“Another thought…is that, our learners will get to know about other cultures such as English…, it is not to compare which is good and better but just to acknowledge that one culture is different from another one.”
Likewise, Ardenta pointed out that her reason for this was based on her beliefs that

“When I teach American culture in the class, my students will have knowledge and understanding about the culture of English, which is totally different from their own culture. Then when they use the language with English people, they are able to communicate with them...”

She claimed again that

“It would result in the misconception of the communication they delivered when they talk to people from other country, if they do not know about the culture of the target language.”

In their discourse teachers primarily referred to communication with people from Western countries (e.g. America and England). For instance, Louisa said,

“As an EFL teacher, I understand that for some students, they learn English for the purpose of going to America. Therefore, teaching English with a cultural theme included, provides the students with the information relating to the culture and helps the students to be able to speak in English with foreigners.”

Chantal also seemed to implicitly refer to intercultural communication by linking it to the use of English communication with people from English speaking countries. This can be seen when she mentioned her expectation for the students when they learnt English. She said, “I wanted my students to use English with people from English speaking backgrounds and one day I hope to go abroad” (verbatim in English).
The views above seem to provide a clear indication that the teachers aimed to teach EFL to their learners in order to enable their learners to use the language when they interact with other people from a different culture and language. In this case, the teachers showed positive attitudes towards cultural learning, as they want their learners to show respect for and interest in different cultures. However, teachers in the study did not present a focus on developing students’ knowledge of their own culture as one of the strategies that could be applied as part of their comparative between their own culture and that of others. This strategy enables the EFL learning to reflect on the influence of their own language and culture used when interacting with those from a different culture (Liddicoat et al., 2003).

Students’ learning motivation and interest

Another benefit of teaching culture that the participant teachers identified was that learning motivation and interest increased. In this case two participants explicitly mentioned that their learners were motivated and interested when they presented cultural topics in their teaching practice. For example, Chantal said, “Kalo pake materi ato topik yang berkaitan dengan budaya English nampaknya murid suka belajar dan tertarik” (If we teach English with the topic that refers to English culture the material is what stimulates interest). When she was asked how it could make students interested, she commented “Saya pikir, para murid ini mengaggap bahwa pelajaran nahsa Inggris susah” (I think that the EFL learners view English as a difficult lesson). She then followed with,

“Mereka dapat belajar dan mempraketkkan inggris mereka bersama teman teman mereka dengan megggunakan expresi yang diberikan…Nampkanya mereka tidak afraid tapi penuh antusias dan fun.” (They (students) can learn and practice English with their friends based on the expressions given to them... They have fun and seem to participate with enthusiasm because they are not afraid of making mistakes).

Zefa also supported Chantal’s perception in relation to the learners’ motivation and interest. She said,

“I found in my class that whenever there was a topic about other countries, the learners seem to engage more and be motivated. They were active in the activities and sometimes they ask more about it...Well...sometimes it is fun because sometimes my students found it strange to use the expressions but
they come understand that the differences have meaning from the target language perspective” (verbatim in English)

When she was asked what cultural themes she preferred to teach, she mentioned the ways of living of people in other countries, the way they talk and behave. Zefa also mentioned such topics when discussing the cultural themes as presented in the next section.

The teachers’ responses show that, in their discourse, culture plays an important role when teaching EFL. This finding contrasts with Choudhury’s (2013) claims concerning the lack of awareness of EFL language teachers regarding the importance of cultural integration. He asserts that EFL teachers merely consider the application of grammatical rules in oral and written practice. In this study, however, the teachers viewed culture as important as teaching and learning grammar and other aspects of language. This is similar to what Castro et al. (2004) found in their study. They also viewed that the inclusion of culture had to be in the first stage (at the beginning level).

In addition to this, even though the teachers in this study did not mention the term ‘intercultural communication’ (Byram, et al., 2002; Liddicoat et al., 2003), their responses show that they wanted to promote intercultural understanding in their students because they aimed to integrate culture in their teaching. This was a strategy applied to enable their learners to communicate and engage with other people from different language and culture.

Kilickaya (2004, p. 4) states that providing EFL learners with cultural content when they teach English is an aid that is used to motivate learners rather than something that needed to be taught. Similarly, the teachers in this study also believed that when cultural content or topic was presented in their classroom teaching, the learners were motivated and became interested in learning English.

4.5 Other beliefs about the integration of culture into teaching and learning language

As presented in the first section of this chapter, the teachers viewed culture as a crucial aspect of teaching EFL. During interviews with the teachers, the discussions
led to other important issues being raised by the teachers. These will be presented in the following sub sections.

Teaching language means teaching culture

Kramsch (2013) clearly states that when language teachers teach a language, at the same time they also teach culture. The participants in this study also indicated that another important reason why culture plays an important role in teaching and learning EFL was that they believed that teaching language meant teaching culture. For example, Zefa said,

“I believe as an English teacher, I also teach culture at the same time. How can I teach my student English if I say this is the way Indonesians speak? I will teach my students English and of course what I explain is related to English culture. For example if I tell them (students) that today they will learn how to ask and request something in English. This means that I am teaching my students how English people say it. It is absolutely culture” (verbatim in English).

Similarly, Louisa felt, “Mengajar bahasa adalah juga mengajar budaya” (Teaching language is also teaching culture). For her, when teachers explain or teach one word, sentence or expression to the students she or he also attaches and explains culture.

“Torang guru bisa melihat dengan jelas pada saat torang kaseh satu kata, pasti aka nada perbedaan arti dalam bahasa Indonesia ataupun bahasa hari-hari mereka. Pada saat itulah torang juga menjelaskan kata atau expresi tersebut dalam konteks budaya.”
(We, teachers, can see clearly when we give a word, expression or sentence in English to the students, it will result in a different meaning in Bahasa Indonesia. Therefore at the same time we need to explain a word or expression in its cultural context).

In Ardenta’s case, “Belajar bahasa akan agak kacau dan merupakan sebuah story yang tidak lengkap” (Learning a language without culture is messy and an incomplete story). She believed that EFL learners needed to understand what they learn. In other words, when the students learn a language, they also learn about culture at the same time. Ardenta supported her thoughts by recounting her experiences when she visited Australia as part of a teacher exchange program. She acknowledged that cultural
shock could be the result of ignoring the inclusion of culture in teaching a new language. She assumed,

“Kalau saya tidak membiarkan murid saya memperoleh pengalaman tentang budaya bahasa tersebut, maka mereka tidak memperoleh gambaran yang lengkap tentang kehadiran bahasa dan budaya.”

(If I don’t let my students experience the culture of the language, then they do not get the complete picture that language and culture presents).

Based on his assumption above, Ardenta explicitly said,

“Sebagai guru bahasa Inggris kita harus menyiapkan diri kita dengan pengetahuan terhadap budaya Inggris. Dengan demikian kita disebut sebagai guru bahasa Inggris. Dan ini berarti pula bahwa kita juga mengajarkan atau menyelipkan budaya dalam pengajaran kita.”

(As English as foreign language teachers, we need to prepare ourselves with the knowledge of English cultures. In this way, we can be considered as being an English teacher. This means we also teach culture in our teaching).

A significant challenge faced by EFL teachers, regarding including culture in their learning programs, is which culture to focus on. The participants indicated they focussed on western culture and more explicitly American and Britich cultures as the basis for their students (see, section 4.6) However, it was not clear they had considered the complexities and variations within these cultures. For instance aspects of American culture varies from the north parts of America to those presented in the Southern parts.

*Form is not always the main issue in successful communication*

The data further shows that the participants in this study appeared to believe that in achieving successful communication, the goal of learning and teaching English was not always about the form or the linguistic competence with grammar. Zefa referred to the teaching of grammar as a traditional approach by saying,

“I think one should not always depend on the old fashioned or traditional thought of teaching and learning English. I believe that when we teach English we now do not need to follow the traditional way like teaching grammar in isolation because to achieve a good level of communication, in fact grammar is not always the greatest priority” (verbatim in English).

She emphasized that if learning English as a foreign language only focused on the form of language, it could not help anyone to use it, understand it and to express it. In
other words, perfect structure could not guarantee communicating effectively in a second or foreign language. She said, “I want my students to use the language that fits with the language being taught without worrying about grammar” (verbatim in English). When asked to elaborate further on this notion, Zefa said,

“Well my own experience as a learner is a factor in my beliefs. I was always frustrated with all the rules I had to follow when speaking English and this actually reduced my confidence to speak English. However, when I was given the opportunity to just speak without worrying about the structures…I found my confidence grew significantly” (verbatim in English).

Zefa is the only participant who was emphatic about the view that culture was the greatest priority when initially teaching language. She found that students gained confidence when using the language when they did not have to initially focus on matters relating to structure. Zefa’s teaching was based on providing the students with a cultural context from which their learning could be developed. She said, “This contextual focus enables them to experience the language and, as confidence grows, their knowledge expands and the structures of language can then be applied” (verbatim in English).

In Ardenta’s opinion, the traditional method (teaching grammar) would not help the students at beginner levels to communicate using the language. She said,

“Bahasa Inggris merupakan bahasa asing dan mereka tidak memiliki kesempatan untuk mempraktekkannya di rumah. Jadi jika belajar bahasa Inggris di level awal dan hanya terfokus pada gremer berate mereka tidak bisa meningkatkan kompetensi bahasa yang mereka pelajari untuk bisa berkomunikasi”

(English is a foreign language for my students and they do not have the opportunity to practice it at home. If the learning of English for a beginner learner at school only focuses on grammar then they cannot develop their language competence when using the language they learn for communication).

She also thought that focusing on grammar at beginner levels was difficult and too much for the students because

“Kan belajar pola-pola dan struktur bahasa terlalu banyak untuk dihafal…and perubahan dalam bahasa Inggris dalam hal ini tensis merupakan contoh bagaimana bentuk bahasa ini beda dengan bahasa Indonesia...”
(the patterns and the forms are too much to be memorised...and the change in
English when used the tenses is one of the examples of how form is different
from Indonesian language...).

According to her, such challenges resulted in unsuccessful English learning. She
continued,

“Menghafal rumus atau pola bahasa Inggris hanya akan mengurangi chance
mempraktekkan bahasa dan akan mempengaruhi spiking bahasa tersebut
karena mereka akan merasa kwatir berbuat kesalahan.”

(Memorising the patterns or form of English will only lessen opportunity for
students to practice the language and it will influence their way of speaking
the language because they will be afraid of making mistakes).

She also added an example of her experiences abroad:

“I realised that when I was in Australia, talking or speaking was important. I
met people there but I still could not talk freely. I was afraid of making
mistakes (regarding the structure). I also could not get the meaning of what
they were talking about...Importantly, the way they talked was different...what
I mean, it was different due to their culture)

She concluded her explanation by saying,

“I can conclude that when we talk about language, the important thing is that
we need to use the language, we need to speak the language and understand
how it is used in communication” (verbatim in English).

Having spoken about her experience, she suggested that grammar had to be started at
a higher level for example in senior high school.

“For me, focussing in grammar can be begun at a higher level in senior high
school and university level...The kids can learn the grammar at home because
talking about grammar is about the framework or the pattern” (verbatim in
English).

She said that the reason for this was,

“Siswa yang belajar bahasa Inggris sebagai bahasa asing pada tahap ini akan
memiliki kemampuan untuk membangun pemahaman dalam skill ini, yang
mereka sudah kembangkan melalui proses spiking, sehingga akan lebih mudah untuk berfokus pada gramer sebagai aspek dari jurni mereka belajar bahasa Inggris”

(EFL language learners at this level will be able to build on their functional language skills, which they have built through a process of speaking and being encouraged to make mistakes and experiment...Then it will be easier to focus on grammar as an aspect of the EFL learning journey).

The form and the pattern of English, which are different from learners’ first language, also result in less motivation to learn English. As Chantal said,

“Anak anak kadangkala jadi bosan kalo dorang belajar grammar, mereka tidak termotivasi dan merasa sulit...Menurut pengalaman, saya katakan pada mereka, “baiklah, hari ini kita akan belajar tentang presn pefek tens”, Ssaya dengar mereka memberi respon yang kurang senang...dan saya tanya pada merka alasan mereka. Sebagian mengatakan pelajaran tersebut membosankan.”

(Pupils sometimes get bored when they learn about grammar, unmotivated and they find it difficult...In my experience, when I told students, “Ok, today we are going to learn about present perfect tense (one of the tenses in English)”, I heard some students’ unhappy reaction...I asked them why, and some students say it is boring).

In her opinion she thought that if the teachers provided the learners with the cultural theme they would not think about the rules but more about the use of language in different ways and contexts. This is in line with Daniel’s views,

“Membuat kalimat yang dengan struktur yang tepat tapi ada kemungkinan tidak bisa digunakan pada konteks yang benar atau arti yang ingin disampaikan tidak meh atau tidak cocok.”

(Making a correct sentence with a correct structure but might not be able to use it in the right context or the meaning that you want to say does not suit).

He also emphasised that “Budaya itu kan merupakan bagian dari komunikasi bahasa...Ini artinya budaya yang ada menentukan pola pola berkomunikasi (Culture is part of the body of language communication...This means that culture determines the forms of communication).

The teachers in this study clearly described that it is not always the case that the forms or patterns of the language create meaning. It is the language in its cultural context that also creates meaning (Kramsch, 2014). Therefore, it can be interpreted that teaching culture should be seen as an equally important aspect as teaching linguistic
components such as grammar. In this respect, teaching language cannot be separated from the cultural aspect as it helps achieve effective communication (Hinkel, 2014).

**Students’ motivation**

The final argument for teaching culture relates to an understanding of students’ motivation. For example, both Chantal and Louisa placed culture in their teaching, as it is many students’ dream to go abroad and meet people from English-speaking countries such as America. Chantal said,

“Most of my students dream to speak to the people from English-speaking countries, for example to America and they like to go to America and visit there” (verbatim in English).

In order to enhance their motivation she suggested,

“It’s important to develop their speaking skills but for this purpose, they need to speak English in the right context where cultural knowledge should be involved” (verbatim in English).

Similarly, in Louisa’s words,

“As an EFL teacher, I understand that for some students, they learn English for the purpose of going to America. Therefore, teaching English with a cultural theme included provides the students with the information relating to the culture and helps the students to be able to speak in English with foreigners...For some learners, it can be an additional knowledge for them and enhance understanding of the news, the events they read or see on the TV).”

Such arguments were also mentioned by other teachers (Zefa and Daniel), when they commented on their general goal to teach English, as they thought that most of their students’ motivations to learn English were to go abroad. Zefa emphasised that

Sebagaimana yang anda tahu ke Amerika merupakan impian dari kebanyakan siswa disini. Ini saya kira akibat dari pengaruh lingkungan yang ada, dimana
banyak dari keluarga dan kerabat mereka tinggal dan bekerja disana. Ada juga anak anak yang ikut tambahan less bahasa Inggris untuk meningkatkan speaking English mereka (As you know that most students in this place dream to go to America. I think the environment here influences this in that many of their family and relatives stay and work in America. Therefore, some students also take an English course outside school time from developing their English speaking).

These reflections shows that teachers in this study have an understanding of the learners’ expectations and goals in relation to their language and culture learning. This is not surprising that the teachers in this study also agreed that integrating culture into their teaching was due to the fact that their students’ motivation in learning EFL were able to speak and use the language as a preparation for them to go abroad (English speaking countries). The fact is that the importance of teaching EFL in non-English speaking countries increases significantly and one of the goals of teaching EFL is to enable learners to communicate with English speakers and interact with.

4.6 Beliefs about which culture and what cultural aspects to teach

Another issue about culture teaching involves teachers’ beliefs of what culture to teach or to integrate in EFL teaching as well as which aspects of culture should be prioritised in the teaching. Themes extracted from the interviews in relation to these issues are presented below.

4.6.1 Which/whose culture should teachers teach?

*Western cultures*

During the interviews, the participants were asked which culture to teach when teaching EFL? According to Choudhury (2013, p. 22) British and American cultures are the most popular choices due to historical and economic reasons that include the colonialisation policies of the British and the economic, political and military powers of America. Teachers’ responses also show that they mostly preferred to use cultural references from “Western countries” and “English speaking” countries. They preferred these two terms to American or British cultures and included Australian culture (see Table 4.1).
<table>
<thead>
<tr>
<th>References</th>
<th>Zefa</th>
<th>Louisa</th>
<th>Daniel</th>
<th>Ardenta</th>
<th>Chantal</th>
</tr>
</thead>
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<tr>
<td><strong>Western Cultures</strong></td>
<td></td>
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<td>British</td>
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<td>Australia</td>
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<tr>
<td><strong>Asian Cultures</strong></td>
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<td>China</td>
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<td>Singapore</td>
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<td>Malaysia</td>
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</tbody>
</table>

The three extracts below show examples of teachers’ comments about this matter.

**Daniel:** “Saya pikir budaya dari negara-negara yang berbahasa Inggris…Yang saya maksud disini adalah budaya Amerika, Inggris dan Australia…Budaya budaya dari negara ini yang saya tahu karena yang kita bicarakan adalah bahasa Inggris”  
*(I think cultures of English speaking countries…what I mean here is the cultures of America, Britain and Australia. These are the cultures that I know because we are talking about English).*

**Louisa:** “Saya pikir budaya budaya Inggris…Saya maksud budaya budaya dari negara-negara yang berbicara bahasa Inggris…Negara ini adalah Amerika, Australia dan Inggris….”  
*(I think that which culture to teach is English cultures…What I mean about English cultures here are cultures from English speaking countries such as America and England, including Australia…).*

**Chantal:** “For me, we need to think about the cultures of Western countries…these countries are in particular, America, Australia and England. They all are important countries…” *(verbatim in English).*

Teachers in this study also tended to perceive American and English culture as cultural references to teach based on the following factors: (a) their prevalence in English books and English courses, their own learning and personal experiences, the importance of assessments such as TOEFL (Test of English as a Foreign Language) and IELT (International English Language Testing System).

Louisa pointed out that the references she chose were based on her English learning experience. Louisa said,
“Budaya yang saya tahu budaya Amerika…Saya ingat dulu my teacher sering sebut tentang Amerika dan Inggris waktu saya belajar bahasa Inggris…Dia suka bercerita tentang Amerika dan juga Inggris karena dia sudah pernah ke negara sana.”

(“The cultures that I knew was America…I remembered that my teacher mentioned many times about America and British culture when I learned English at that time…My teacher liked to tell stories about America and Britain because she had been there before…)."

She added,

“Saya slalu juga percaya bahwa Amerika ini atau negara barat ini adalah salah satu negara yang memiliki tempat yang begitu menarik dikunjungi dan tempat untuk belajar bahasa…dan sampai sekarang orang Manadopun drim untuk pergi kesana”

(I had also always believed that American or Western world was the exciting place to go and to learn the language…and until now many people in Manado also dream of going there).

Similarly, Ardenta remembered her experiences of learning English at high school and university levels. She valued her experience abroad as one of the factors that influenced her views on English. She said,

“Sejak saya SMP saya sudah belajar bahasa Inggris, jadi saya pikir bahsa Inggris itu tentang Amerika dan Inggris tidak ada yang lain…Namun waktu di kuliah berubah karena yang saya dengar itu Inggris Britis dan Inggris Amerika… Australia juga termasuk seperti yang saya sebut tadi. Waktu ke Australia saya sadar para guru perlu menyajikan budaya Australia. Saat itu juga saya baru tahu ternyata bukan hanya beda pengucapan tapi juga budaya”

(I have learnt English since I was in junior high school and my view at that point was that English was about America and English and nothing else…However it was changed when I went to university I heard about British English and American English. Australia was also one of cultures that I mentioned before. When I went to Australia I realized teachers needed to teach also Australian culture. I also came to realise that Australian English is not only different in pronunciation and spelling but also in regard to culture).

In addition to this Ardenta thought that the geographical position between Indonesia and Australia was close, so she valued this position as an advantage in learning English.

“…Australia dan Indonesia secara geografis kan berdekatan jadi ini merupakan salah satu benefit belajar bahasa Inggris”
(Geographically, Australia and Indonesia are close. This is a benefit why we need to learn English).

The second factor involving the teachers’ choice of Western culture relates to their pre-service instruction in English education. As all the participants graduated from English education at IKIP, most of them stated that one of the English courses they had to take when they were at IKIP was about Cross Culture Understanding (American and British history). The two examples below show Daniel and Louisa’s comments respectively:

“Waktu saya sebagai mahasiswa di bahasa Inggris, ada mata pelajaran yang saya harus ambil yaitu British en Amerika littracer. Jadi saya pikir budaya budaya yang penting saat mengajar adalah budaya Amerika dan Inggris.”

(When I was a university student in English education, there was a course I had to take called American and English history. I also took a literature course and it was mostly about British and American literature. Therefore, I think the cultures that are important in English teaching are American and British culture).

“Alasan mengapa saya pikir budaya Amerika dan Inggris sebagai budaya yang harus diajarkan, karena saya belajar tentang kros kalc er understanding. Pelajaran ini mengenai budaya Amerika dan Inggris.”

(Why I think that American and English cultures should be taught is, because I learned about cross cultural understanding. The lessons were about American and British cultures).

Another factor participants mentioned was related to the availability of English books and English language teaching materials.

As Louisa stated,

“Bahasa Inggris yang saya gunakan ada beberapa tema tentang cerita Amerika dan Inggris, gambar-gambar, dan kadang juga ada tentang feymes pipel…tetapi ada juga budaya Indonesia seperti dari Jawa, Kalimantan dan kadang juga dari negara Asia yang lain…Tapi saya rasa negara negara barat seharusnya jadi yang utama karena kan kita mengajar bahasa Inggris ini berarti budaya yang diajarkan seharusnya Amerika, Inggris dan termasuk Australia.”

(The English book that I use provides some themes about American or English stories, pictures and sometimes famous people...but there are also some Indonesian cultures, for example, from Java, Kalimantan and sometimes from Asian countries...However, I feel Western countries should be the priority...
because we are teaching English and this means the cultures should be America, English, Australia).

Daniel also asserted that,

“Saya sering memilih topik budaya western karena saya rasa topik ini cocok untuk siswa saya saat mereka belajar bahasa Inggris…Yang saya maksud budaya Amerika dan Inggris…Kan topik dan informasi kadang kadang ada juga dalam buku teks. Jadi secara logika saya gunakan buku teks ini karna sangat mudah diperoleh.”

(I often choose the Western cultures because I think it is the most suitable topic when my students are learning English…What I mean is American and British cultures… I find information about these cultures being used in our textbooks. It is logical I use these text books because they are the easiest for me to access.

Zefa also admitted that the cultures of America and England were the sources she found in English books although there were not many. She said, “I use various English books for my teaching. I found that American and British cultures are there…the topic about America, Australia and Britain also become a reading text” (verbatim in English).

Furthermore, American and England’s ‘superpower’ status in terms of technology, economy, music, sport, and military were also the reasons why teachers selected them. This can be seen in Chantal’s comments,

“I think the power and the significance of America and Britain in the world was also one reason why American and British cultures become the cultures to be included in teaching…Their economy is strong…They are famous with their songs and music…This also includes their technology and military (verbatim in English).

She also generalised the profile of Westerners, as being predominantly Christian as this was similar to the demographic in Manado. She said, “I also know that western people have mostly the same religion as Manadonese people in Indonesia” (verbatim in English). This comment was supported by Daniel’s view on Manado culture. He said, “Diantara suku-suku yang ada di Indonesia saya kira juga Manado merupakan representasi dari budaya barat…” (Among the ethnic groups in Indonesia, Manado is representative of Western culture).
This is due to the fact as a minority religious group within the Indonesian context, people from Manado are somewhat marginalised from the mainstream Muslim majority focus within mainstream Indonesian society. People in Manado are generally attracted to many aspects of Western life. To my knowledge, due to a relatively high number of people from Manado travelling and working in America, the community concept is generally very positive. Many aspire to visit, experience the way of life and work there. This represents a strong motivation for them and as such, many embrace or aspire to experience western cultures because they believe they represent many of their own core values and beliefs, in particular from a religious perspective.

In addition to this, one teacher, Zefa believed that there was another advantage when the American style of English is used. She said, “I think when you can speak English and use American style, it gives the connotation to other people that your English is higher and you talk like Westerner” (verbatim in English). This also relates to the English tests of IELTS and TOEFL, which are usually used for testing English proficiency of non-native English language speakers. These tests are used to assess applicants who wish to study or work abroad to continue to higher level of education in English. Thus Daniel said,

“Waktu lalu saya berencana untuk melanjutkan ke level master, saya di suruh menyediakan sertifikat tes aylts atau tufel oleh departemen pendidikan. Saya tahu tes ini dibuat oleh Amerika dan Inggris…Jadi inilah salah satu saya pikir alasan saya memilih budaya Amerika, Inggris dan Australia yang merupakan budaya barat”

(When last time I planned to take further level for my study to master level, I was asked by the Education Department to provide them a certificate of IELTS or TOEFL certificate. I know that this kind of test is created by America, England, and Australia. So I guess it is one of the reasons for my opinion to choose American, British, and Australian cultures as they represent Western cultures).

Based on the teachers’ comments above, it can be said that the teachers in this study have a limited understanding about the purpose of intercultural communication. The fact that they identified specific Western cultures and in particular American and British cultures is reflective of this. According to them that they chose these specific native cultures because these cultures represented those cultures they had most knowledge of and exposure to. The teachers also tended to use Western culture
themes in their teaching materials. In other words there is no major cultural confrontation or dissonance when they as EFL teachers introduce the target culture. This is different from the general tendency that EFL teachers in Indonesia face regarding cultural confrontation because there are many themes that are not appropriate for Muslim audiences and should not be used in teaching as the majority of Indonesian people commit to Islam (about 90%) (Mardiana, 2008).

Asian culture

Despite the tendency to teach Western cultures, Zefa was the only one teacher in this study who realised that foreign culture was not only important for student to communicate in English speaking countries such as America, Australia and Britain but also applicable to Asian cultures.

She said,

“In this globalisation era, Indonesia is facing free trade and also the position of Indonesia is close to the other Asian countries such as China, Malaysia, and Singapore. So for the future, the learners will be able to use the language in business and meet different people from different culture...Therefore, the foreign cultures do not always refer to English speaking countries such as America, Britain and Australia).

On the contrary with other teachers in this study, Zefa seemed to understand that of the inclusion of culture for developing intercultural communication as reflected on her comments. She clearly identified specific native speaking English cultures are not the only ones to be focused on when learning EFL but also Asian cultures.
4.6.2 What possible cultural themes to teach?

In this study, I was interested to look at what culture topics or cultural content teachers integrated into the teaching of culture. All the teachers tended to provide their students with multiple themed topics rather than a unique one (see Table 4.2). The cultural themes were adapted from Lee’s (2009) and Liu’ (2014) concepts of cultural themes in teaching and learning EFL.

Table 4.2 Types of cultural themes

<table>
<thead>
<tr>
<th>Type of cultural contents</th>
<th>Teachers</th>
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<tbody>
<tr>
<td>Language Expression in daily routines</td>
<td>Zefa, Louisa, Ardenta, Chantal, Daniel</td>
</tr>
<tr>
<td>Customs</td>
<td>Ardenta, Zefa, Louisa, Ardenta</td>
</tr>
<tr>
<td>History</td>
<td>Zefa, Chantal, Louisa, Daniel</td>
</tr>
<tr>
<td>Geography</td>
<td>Zefa, Chantal, Louisa, Ardenta</td>
</tr>
<tr>
<td>Arts</td>
<td>Zefa, Louisa, Daniel</td>
</tr>
<tr>
<td>Dance</td>
<td>Chantal, Louisa</td>
</tr>
<tr>
<td>Sport</td>
<td>Chantal, Louisa, Daniel</td>
</tr>
<tr>
<td>Holiday</td>
<td>Louisa,</td>
</tr>
<tr>
<td>Food</td>
<td>Louisa,</td>
</tr>
<tr>
<td>American hero</td>
<td>Chantal</td>
</tr>
<tr>
<td>Thanks giving day, Halloween</td>
<td>Chantal</td>
</tr>
<tr>
<td>Cultural events</td>
<td>Daniel</td>
</tr>
<tr>
<td>Lifestyle</td>
<td>Daniel</td>
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</tbody>
</table>

However, it is clear that some topics were considered to be more relevant than others when teaching culture. For example, all participants mentioned language expressions used in daily life such as complimenting, requesting, thanking, addressing and introducing people, apologizing, and traditions and customs. Then topics like arts, geography and history became other important cultural content. Chantal and Daniel provided descriptions about the cultural content they used as shown in the two excerpts below:

“Komponen bahasa ini harus berhubungan dengan expresi bahasa atau language expression. Sebagai contoh cara orang Inggris membuka percakapan dengan orang yang baru, memperkenalkan diri, memberi
salam, meminta sesuatu dan penggunaan kata tengkyu…Kita juga kadang-kadang perlu memberikan siswa kita pelajaran tentang sejarah Amerika atau Inggris atau juga kita bisa menggunakan topik-topik seperti olahraga, termasuk peristiwa penting dan tentang life style.”

(The cultural components that should be involved relate to language expressions. For example, the way English people open the conversation with new people, introduce yourself, do greetings, request something and say thank you...We also sometimes need to provide our learners with history about America and England or we can use the topics such as sport, important events and lifestyle).

In regards to language expressions that are used in daily routines, three teachers, Zefa, Louisa and Ardenta, considered these as the most important cultural components when teaching EFL. For example, Zefa said,

“I like to teach the students about the expressions foreigners use in their daily routine…” (verbatim in English). She explained her reason as she said, “…what the leaners can learn for understanding the context where the English is used and it is what the students can use in their daily speaking…I think, teaching students language expression becomes the most priority…” (verbatim in English).

Louisa also emphasised that language expressions (used in daily routines by English people) were the most important components in teaching culture. For her, this is due to the understanding that the English speakers use such language expressions as part of the communicative process. She said,

“Kalau saya expresi bahasa yang digunakan bagi penutur asli Inggris yang digunakan dalam kehiduapn rutin memiliki impek untuk para murid dalam belajar bahasa Inggris...Ekspresi bahasa ini adalah cara dari orang Inggris membuat permintaan, berterimakasih, cara mereka menyebut orang dan menyampaikan permintaan maaf.”

(For me language expression that is used in daily routines by the native speakers of English has the most significant impact for the students in learning English...Language expressions are about how English people say when they want to request, thank, address people and apologize).

In describing what cultural content is necessary, Ardenta reflected on what she just recently taught to her students. She said,

“What I remembered is that last week the topic was about the country, Australia. I think it was one of the cultural components” (verbatim in English).
In this context, geography was part of cultural components that Ardenta included in her teaching. She also added that the cultural components that could be presented in the class, related to the cultural themes such as holidays, food and history.

The beliefs of cultural contents described by teachers can be also divided into two categories: big “C” culture and small “c” culture (Lee, 2009; Peterson, 2004, Liu & Laohawiriyanon (2013) as shown in Table 4.3. Such cultural contexts are also part of their definition about culture as presented in session 4.2.1. It was found out that small “c” culture became the most preferable cultural content by the participants.

Table 4.3 Big “C” culture and small “c” culture

<table>
<thead>
<tr>
<th>Themes</th>
<th>Big “C” culture</th>
<th>Small “c” culture</th>
</tr>
</thead>
<tbody>
<tr>
<td>Common daily social expressions</td>
<td></td>
<td>√</td>
</tr>
<tr>
<td>Customs</td>
<td></td>
<td>√</td>
</tr>
<tr>
<td>Sport</td>
<td>√</td>
<td></td>
</tr>
<tr>
<td>Geography</td>
<td>√</td>
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<tr>
<td>History</td>
<td>√</td>
<td></td>
</tr>
<tr>
<td>Arts</td>
<td></td>
<td>√</td>
</tr>
</tbody>
</table>

As the dominant cultures the teachers chose were the cultures of America, Britain and Australia included the cultural contents they mentioned above, I then asked their feeling toward the cultures they mentioned. It was found that all teachers agreed that Western cultures had to be part in their teaching of English and had positive impact on them. For example, when I asked Daniel about his view as a Manadonese teacher about Western cultures such as American culture that become part of his teaching, he said,

“Saya pikir tidak ada masalah bila mengajarkan murid saya tentang budaya Amerika dan memberi informasi bagaimana budaya kemungkinan besar bisa mempengaruhi bahasa mereka. Saya juga pikir Minahasa merupakan representasi dari budaya Western.”

(I think I don’t have a problem to teach my students about American culture and share information how their culture that might influence the language. I...
also think that Minahasa (Manadonese ethnic group) is part of the representation of Western culture).

For Daniel, providing his learners with such cultures would “mempersiapkan mereka untuk berinteraksi dengan mereka yang netiv spiker” (prepare the language learners to interact with English-native speakers).

Zefa also showed a positive attitude toward Western cultures. She said,

“I think when I give them the lesson I don’t intend to change their attitudes to be Westerners, but to let them understand the differences and it will help them in using the language. I always concern about my students’ cultural background, therefore, my purpose to include western culture was not for cultural changing for my students but for their knowledge to understand how they can learn English (verbatim in English).

She continued saying that she encouraged her students to model themselves as a foreign language speaker. She said, “If I may suggest my students in learning English, I want them to speak like a “Bule” (Westerner)” (verbatim).

4.7 Summary

In relation to Research Question 1, all teachers in this study believed that the inclusion of culture was part of the process when learning and teaching EFL. They also indentified several benefits for EFL learners when they integrate culture in their teaching EFL. The teachers believed that the function of integrating culture was to assist learners in learning English more effectively in terms of building learners’ understanding about how language was used in a cultural context. Another important goal was that to develop learners’ cross-cultural understanding and intercultural understanding. In relation to intercultural communication, the teachers in this study did not mention explicitly this intercultural term. It was found that the teachers identified that building learners’ awareness of the differences and similarities across cultures was part of learning EFL. This is is one of the intercultural language learning (IcLL) goals called ‘input’ and deemed to be the starting point in all language acquisition (Liddicoat, 2002, p.10). However, it can be said that the teachers in this study limited their understanding about IcLL and intercultural communication (IC) to ‘input’ only.
The definition of culture mostly related to the way of life, customs and behaviours followed by other elements of culture (big “C”): history, geography, and cultural products. They all agreed that language and culture had a close relationship. The teachers described this relationship through the metaphoric explanation that: culture and language are like the life of twins and as a mirror and the analogy of rice and salt (local expression). Such conceptions are related to their beliefs about the cultural contents that needed to be taught, for example: customs, common daily language expression and speech act, history and cultural events.

These cultural contents they believed had to be sourced from Western cultures of English speaking countries such as American, British and Australian cultures. In this case the teachers’ perceptions about the importance of IC was consistently identified as key strategy however, they did not demonstrate an understanding of the complex nature of culture. They focussed on Western culture but determined that to be quite broad because they only targeted American and British cultures and when they did this they did not seem to account for the diversity within each of these countries cultures and their own learners’ culture. This reemphasises that the teachers in this study lacked an understanding and knowledge of all the aspects of IC and IcLL in their teaching of EFL.

The discussion of the teachers’ beliefs about their pedagogical approaches (Research Question 2a) and the evidence of the pedagogical approaches they used during their practice teaching that were observed (Research Question 2b) will be presented in Chapter 5. This will be followed by the presentation of research questions 3 and 4 (in Chapter 6) about the sources of their beliefs regarding the pedagogical approach they used and the obstacles they encountered when teaching culture.
Chapter 5

Teacher beliefs about pedagogical approaches to integrating culture and evidence from their practice

As indicated in Chapter 4, teachers in this study held positive beliefs about the role of teaching culture to EFL learners. They believed that it benefits students in terms of their learning, understanding, and contextually relevant use of language. They also believed that learners needed to be aware of new language and culture and that culture should be taught together with other language skills. Such views are part of the intercultural language teaching principles suggested by Liddicoat et al. (2003). Extant literature suggests that teacher beliefs in terms of the aim of teaching culture can become the foundation of their pedagogical approach and shape their understanding and classroom practices (Liddicoat, 2002; Richards, 2010).

This chapter focuses on the pedagogical approaches used by the participant teachers when integrating culture in EFL teaching, addressing the second question of this study. The chapter is divided into two sections that focus on sub questions: 2a) What pedagogical approaches do teachers believe should be used when integrating culture? 2b) What pedagogical approaches concerning cultural integration are evident in their practice? In this study the term “pedagogical approach” refers to the instructional strategies, activities, methods and techniques that teachers believe are important when teaching culture (Byram, et al., 2002; Hughes, 2001; Tran, 2010). This chapter also presents the participants’ underlying thoughts or beliefs about the effectiveness of those strategies. Data from interviews, observations and stimulated recall interviews is used to inform this chapter.

5.1 What pedagogical approaches do teachers believe should be used when integrating culture?

The results presented in this section mainly involve teachers’ beliefs and knowledge about the pedagogical approaches they used when integrating culture in their lessons. The data was derived from the first interview. The strategies (defined as the approaches in this study) the teachers commonly mentioned were comparison and role-play. These strategies are presented in the following sections.
5.1.1 Comparative analysis

It is suggested that teachers need to use comparisons when teaching culture to help the learners increase their cultural knowledge and understanding (Byram et al., 2002). The comparative analysis focuses on discussing similarities and differences between the learners’ own culture and the target culture being taught (Byram et al., 2002; Reid, 2010). For Liddicoat et al. (2003) comparing cultures is one of the main activities for teaching culture as a dynamic set of practice. Liddicoat (2011) highlights that “The most basic level of operations that students can perform on their experiences of language and culture is comparison in which students identify similarities and differences” (p. 841). At this point language and culture connect each other in relation to meaning making (Liddicoat, 2011).

In this study, teachers also identified comparisons as one of the pedagogical strategy they applied when teaching culture. Most of them underlined that the comparative strategy was used in order to assist the learners to understand the cultural boundaries between the culture of others (foreign) and the learners’ own culture while practicing the language in a contextually relevant way. This indicates that the teachers in this study were aware of the importance of IC (Byram, 1997; Liddicoat et al., 2003). Following is a description of the teachers’ beliefs about this strategy or method.

Daniel believed that comparison with explanation was an effective strategy to employ when teaching culture. He said,

I think that when I talk about culture here… I want to give the students firstly a comparison between English culture and the local culture. After that I give them an explanation that elements of the local culture are different to that of the target language culture being presented… I believe comparison with explanation is the most effective approach in relation to the cultural teaching (translated from Indonesian).

This supports what Liddicoat (2005) points out about the meaning of intercultural competence as being aware that behaviours vary depending on cultures. In other words, learners’ own background (in terms of rule behaviour and cultural patterns: politeness, greetings, requesting, complimenting, and thanking) would function differently when compared to the target language and culture they learnt (Reid, 2014).
In this case Reid (2014) suggests that successful conversational topics should involve daily tasks such as rules, behaviour and cultural patterns and be taught through the comparison method.

Daniel’s use of explanations is also effective when teaching language and culture, because the learners are given a rationale regarding the circumstances that make some behaviours or communicative acts appropriately. He went on to explain,

I also have to be careful to ensure the students understand that I am not saying that the application of the English language context is better than the local cultural ways. They are different and each context needs to be looked at from that point of view (translated from Indonesian).

In the stimulated recall interview, Daniel was asked whether he gave explanations to the students using English or the students’ own language. He stated that explanations were given in the students’ own language. He believes that using learners’ first language (Bahasa Indonesia) when he gave explanations was effective because the use of learners’ first language was also part of the teaching and learning process, particularly when they were in the beginning levels of English instruction. Based on this belief, it seems that providing cultural explanation to the language learners can be a practical technique and pedagogy for integrating culture. That is to say that when teachers provide such cultural explanations to their students then it helps their learners to build their cultural awareness and understanding. This reflects one of the principles of intercultural competence suggested by Byram et al. (2003).

When Ardenta was asked how she used the comparative method with beginner level students, she pointed out that she would provide an explanation to the learners similar to what Daniel mentioned earlier. She said,

I think for the beginner level, the use of the comparative method can be in the introduction. For example when you want to teach in English you should let them know the differences for instance, how to say hello, to ask politely and to address people by name. I might tell them first so that they will understand it (translated from Indonesian).

Ardenta’s comments above clearly shows that she was aware of cultural and language differences between her learners’ first language and culture and the language (English) they learn. It indicates that Ardenta’s purpose for making the comparison
was to show the process regarding how language is used to express, create, interpret meaning and how this is different from between different languages and cultures. The explanation above also shows that Ardenta focused the comparison on daily tasks such as societal rules, behaviours, and cultural patterns. This is in line with Reid’s (2014) suggestion that successful conversational topics for students should involve these daily social practices, as these are different from one culture to another culture. In other words, she provides the task for the students to engage in cultural learning by comparing similarities to and differences from one’s own culture and using and understanding appropriate language for a given context (Liddicoat et al., 2003).

As mentioned in Chapter 2, Indonesia consists of thousands of islands, languages and cultures and the national culture mostly reflects the Javanese culture, which is different from Minahasan/Manado culture. In this case, Louisa pointed out that the comparison method should specifically include the students’ local culture (Minahasa/Manado culture) rather than the learners’ national culture. See below an excerpt from Louisa’s interview.

When I use this comparative method, I like to ask learners to compare their culture and the English culture they are learning. I think it is very important they use their own Minahasan culture. In my experience, I have not yet found any reference in books or teaching materials about Minahasa, they mostly represent Javanese. Therefore, I sometimes ask them to use their knowledge about their own culture and compare it to English culture (translated from Indonesian).

To some extent, Louisa’s comments also relate to the notion of intercultural competence and intercultural learning. The learners’ own culture should be acknowledged and used as a resource to learn about the L2 and foreign culture (Liddicoat, 2005, Kramsch, 1993). Although Louisa did not explicitly state the main goal of intercultural competence, her comments show that there were two goals of intercultural learning that could be inferred from her comments: understanding and valuing all languages and culture and valuing one’s own language and culture (Liddicoat et al., 2003).
In addition to this, Louisa explained that the use of the learners’ own local culture (Minahasa) assists them to engage in the class. She said,

I think it is important for the learners to use Minahasa culture (where they live) because it is familiar to them. They know what they talk about and it helps them to talk and to understand the topic…At the same time, it can help them practise the language (verbatim in English).

Similar to Daniel and Louisa, Zefa also identified the comparative method as one of the important strategies when teaching culture. However, in Zefa’s case, she did not only see the use of comparison to make students aware of the cultural differences but also to develop other language skills and to use and practise the language appropriately in terms of pragmatics. See below an extract of Zefa’s thoughts on the comparative method.

I think, when the students make comparisons and contrasts with their culture and the culture being taught, they also become aware of the cultural differences. Then the aspects of writing, speaking with the discussion and building of vocabulary can be developed (verbatim in English).

Seeing the effectiveness of comparison, Zefa, as shown in the extract above, seemed to be consistent with Kramsch’s (1993) notion that teaching culture should not be taught separately from the four language skills (speaking, listening, writing and reading) because when language teachers present such skills, cultural background or the context of language are always present.

Most participants in this study endorsed the use of the comparative method as a basis of interpretation and reflection. They based their support on the needs of the students and the fact that by having the students draw on their own knowledge of their culture, they were able to compare the target language culture with their own. The participants emphasised they were not suggesting the students rank their culture against that of the target language culture but instead used it as a tool for comparison. This enabled the teachers to help the students build their awareness. However, it was interesting to note that the participants did not explicitly refer to the learners own culture as being important in the context of EFL learning during the semi structured interviews.
5.1.2 Role-play

In L2 and FL teaching, role-play has been recognized as one of the appropriate strategies to use when teaching culture (Frank, 2013; Huang, 2008; Kodotchigova, 2002). According to Frank (2013) “Role-play gets students involved interactively in a lesson to allow them to empathize with members of other cultures…” (p. 8). When defining role-play, Kodotchigova (2007) asserts that learners are expected to act out the situation as if it were real life. As such, students are given the opportunity to demonstrate the language they learn and this can be different from their own cultures. In other words, learners are prepared for communicating in a different cultural and social context (Kodotchigova, 2002). For Byram et al. (2002) role-play is a type of experiential learning and this enables the learners to emerge out of different cultures and to prepare themselves to communicate interculturally.

In this study, the participant teachers also perceived that role-play was an effective way for students to practise the language. However, it indicates that not all the participants view the benefit of the role-play activities in relation to intercultural competence although they mentioned that role-play has benefits in teaching language and culture. For example, Ardenta mentioned,

> I sometimes use role-play as a variation in my teaching. This is one of the examples of the strategy or method I can use to help students practise their English and to apply it into practice. I also like this strategy because it gives opportunity for my students to speak (Translated from Indonesian).

The excerpt above shows that Ardenta used this role-play with the aim of practising the language as communicative benefit rather than as intercultural competence. In other words, Ardenta did not appear to realise that the importance of role-play in this instance is not only to provide learners opportunities for oral communication but also assists them to promote the process of intercultural competence through dialogue. However, even though Ardenta did not relate the purpose of role-play and dialogue to intercultural teaching, the role-play used in her teaching activity seemed to be in the second stage of the intercultural language teaching process proposed by Liddicoat et al. (2002). In this case, learners are in the experimentation stage and this allows them to work with their new language and try out the native speakers’ ways of communicating through acting and speech (Liddicoat et al., 2003).
Similarly, though Zefa did not mention role-play as such, she said, “I always want to let my learners practise through dialogues and act as it relates to real life situations” (verbatim in English). However, this indicates that she used role-play through dialogue and this is similar with Ardenta’s view. In the stimulated recall interview, she mentioned role-play. She said,

This is the language. It should be practised and used. So role-play is the activity where the students can practise their language…and for the teachers, through role-play and conversation we can hear, see and evaluate their language or their practice...role-play is the effective way for developing speaking ability and also for placing the students in the situation where English is used (translated from Indonesian).

Louisa also described role-play as an approach used to enable the students to practise through dialogue. She said,

The teacher should let the students practise by giving them the opportunity to make their own dialogue with the language expressions that have been provided or with a role-play activity. It provides an opportunity for the learners to focus more on communication and use English in real life situations. When there is a cultural aspect integrated, role-play assists the learners to compare their own culture with the English culture (translated from Indonesian).

Based on Louisa’s comment above, it shows that the purpose of role-play is to give learners the opportunity to experience how to appropriately use language that differed from their own. At this point, the learners will gain knowledge and understanding of intercultural situation and be able to build “meaningful relationship with the target language speakers” (Moeller and Nugent, 2014, p. 15).

For Daniel, applying role-play (through dialogue) was one of the ways the students were required to demonstrate what they had learned. Although Daniel did not explicitly mention the importance of role-play to create the environment of intercultural communicative competence, there is a tendency that the role-play he talked about relates to intercultural competence views. Below is Daniel’s view on role-play.

I also involve dialogue activities as an element of role-play in my classes because it gives the students the opportunity to apply their knowledge to situations and to specific contexts. I apply this activity frequently because it is
really helpful for the students. Often I get questions as they do the role-play. I am able to use the questions to further clarify the cultural aspects being focussed on. Sometimes before role-play, I give my students contextual information so they will understand in what circumstances they are role-playing (translated from Indonesian).

Daniel’s explanation about role-play also shows that he tended to see culture as sharing meaning and culture as contextual meaning. He said, “Sometimes before role-play, I give my students contextual information so they will understand in what circumstances they are role-playing” (translated from Indonesian).

There is ample evidence in the observational data that these teachers strongly favoured comparative analysis and role-plays of culture as part of their pedagogy. The following section (section 5.3) provides further analysis of the instructional strategies that they used for teaching language and culture and their underlying thoughts about those strategies.

5.2 What evidence of approaches to teaching culture is evident in their classes?

As mentioned in Chapter 3, I conducted observations and stimulated recall interviews to find more and deeper information about the teaching approaches the participant teachers applied. Observations gave me the opportunity to see their approaches directly and allowed me to have some understanding of what they did in the classroom. In addition to this, through the observations, I identified further issues for exploration that I subsequently targeted during the stimulated recall interviews.

During the observation, a range of cultural content was observed and presented through various strategies. The strategies teachers used during the observations were mentioned in their stated beliefs. The cultural content that was presented during observation was: cultural language expressions or communicative acts, cultural facts or knowledge, and the learners’ home culture. During the teaching and learning process in the class, it was found that culture was integrated in the lessons that also involved speaking, vocabulary, reading and writing.
This section will begin with information about the student groups and the lessons that teachers taught during the observation. This is followed with a description of the strategies that they used and particularly the instructions and activities demonstrated by the teachers, including the resources and materials presented to the students. The presentation of the teachers’ actions is sometimes followed by some clarification (taken from stimulated recall interviews) regarding their rationale for the approaches they used. I also use extracts of classroom transcripts to present teachers’ activities in the class during observations.

5.2.1 Teachers and their English classes

The first issue to consider, as shown in Table 5.1, is the level of English proficiency of the students the teachers in this study taught during the observed lessons.

Table 5.1 Teachers and their English class

<table>
<thead>
<tr>
<th>English class dimensions</th>
<th>Daniel</th>
<th>Louisa</th>
<th>Zefa</th>
<th>Ardenta</th>
<th>Chantal</th>
</tr>
</thead>
<tbody>
<tr>
<td>Level of students</td>
<td>First Year</td>
<td>Second Year</td>
<td>Second Year</td>
<td>First Year</td>
<td>Second Year</td>
</tr>
<tr>
<td>Number of students</td>
<td>30</td>
<td>33</td>
<td>31</td>
<td>29</td>
<td>35</td>
</tr>
<tr>
<td>Lesson topic</td>
<td>International students abroad</td>
<td>Weather</td>
<td>Language expressions and responses</td>
<td>Nation: Australia</td>
<td>Weather</td>
</tr>
<tr>
<td>Reading text from English text book</td>
<td>Yes</td>
<td>Yes</td>
<td>No</td>
<td>Yes</td>
<td>Yes</td>
</tr>
</tbody>
</table>

Two of the five teachers: Daniel and Ardent were teaching the students in the first year class, while Louisa, Zefa and Chantal were teaching second year students. As mentioned earlier, English in Indonesia begins in Junior High School or Secondary School and is taught as a compulsory subject. Therefore, the students in Junior High
School are categorized as beginning level students. The categorization of beginner is divided into three-sub categorizations: beginners level (for students in first year), medium level (for students in the second year) and high level (for students in the third year). However, recently some elementary schools in Indonesia have emerged that have already commenced EFL programs. These programs are not compulsory at the elementary school level but are an additional subject being offered.

During the observations none of the teachers were teaching English to the third year students. However, they all taught that group of students on a daily basis. At the time of the study it was not possible to conduct observations in third year classes. This was due to the fact that the third year students were preparing for their final national examination. Therefore, the teachers declined to have observations taking place in these classes. According to the teachers, they did not teach new material, rather they conducted examination review lessons.

Furthermore, in terms of the number of students, the English books, materials and topics presented did not differ greatly. The average class size that teachers taught during the observation sessions was about thirty. This represents a normal class size in Indonesia. For the cultural topic or material presented, most teachers used reading materials in the form of narrative and dialogue texts. Louisa and Chantal selected the same topic “The weather”, and Daniel and Ardent chose the topics regarding countries with different focuses: Daniel chose a reading text “International students abroad” and Ardent chose the topic “Australia”. However, Zefa delivered her teaching about foreign culture through some expressions and responses that she found on the internet.

As mentioned earlier there was no specific English book recommended but the teachers had the opportunity to choose the material and pedagogy based on their own judgment. This is based on the KTSP (Kurikulum Tingkat Satuan Pendidikan) curriculum where the teacher is given independence in developing and creating their own curriculum.
5.2.2 Presentation through the comparative method

The observation results show that teachers indeed applied various strategies when teaching culture. As found earlier in the interviews in Chapter four, all teachers mentioned that the comparative method was one of the strategies they favoured when teaching culture and language. Consistently, the comparative method was also one of the dominant strategies observed during the lessons.

The teachers also gave the students opportunities to use their own knowledge about foreign culture and asked them to compare this knowledge with what they knew about their own culture. The observations and stimulated recall interview data show that there are some similarities and differences in the activities and purposes regarding the comparison method used by the teachers in their teaching activities. The following are the examples of teacher-student interaction that illustrate how Louisa and Daniel used comparisons in their teaching practice.

Louisa: Ok, what are the seasons in Indonesia?
Students: Rainy and dry season.
Louisa: Good!
Louisa: What about in Europe…in America? Who knows?
Louisa: (She says it again in Indonesian language)
Kalau di negara Eropa…di Amerika? Siapa yang tahu?
Students: Four seasons.
Louisa: Yes four seasons. Who can identify them?
Louisa: (She repeated the question by translating into Indonesian)
Siapa yang boleh sebutkan empat musim tersebut
Students: Autumn.
Louisa: Yes, autumn and?
Students: Winter.
Louisa: Winter, good!
Students: Summer.
Louisa: That’s right and the last one?
Students: Spring.
Louisa: Good!
Louisa: Nah, dengan demikian anda bisa melihat perbedaan musim yang ada…Di Indonesia memiliki dua musim dan di America memiliki empat musim (Now, you know the differences...Indonesia has two seasons and America has four seasons).
In this case, the comparison was between the students’ own cultural knowledge and that of different countries using the topic of weather and the four seasons. Initially, she introduced this as a whole class activity, where she asked questions of all students, with a focus on Indonesian conditions compared to those in America. This comparison approach was applied before she moved to the second activity, which focused on reading. It is obvious that Louisa presented the topic in the first stage for “awareness-raising” (Liddicoat, 2005, p. 4). To some point this cultural fact, the season, needs to be addressed through explanation because it is different in Indonesia. Thus, it is effective to compare this to the students’ culture to see the difference. In this case, Byram (1997) points out that it will give opportunity for the learners to develop their critical intercultural awareness. In the stimulated recall interviews, Louisa said, “comparison makes it clear when teaching culture because students are directly instructed to see the differences and sometimes the similarities…” (translated from Indonesian).

There were also three other important points that Louisa mentioned during the stimulated recall interview in relation to the strategy she used in the first stage. These are listed below:

* Helping learners to participate in the class and assisting in developing other activities
* As a means of pre-examining their level of knowledge
* Encouraging them to speak, as an important warm up activity in teaching

The excerpts below represent Louisa’s comments regarding the purposes above.

You can see here that I asked the students directly to provide comments about the differences between Indonesia and America. I engaged them in the class and let them think about the differences and similarities first. I asked them individually about that (translated from Indonesian).

I wanted to listen to them before I gave them more information. I always use this strategy. It is necessary to know what level of prior knowledge our students have in order to decide what should be taught next. This also encourages them to speak and share their ideas with other students...We sometimes do not know the depth of their cultural knowledge. They may know more than us (teachers)...This also provides the opportunity for me to collaborate with them so that my teaching is targeted directly to their needs based on their prior knowledge. This kind of active learning is good for the
students and represents an interesting opening to my lesson for me as a teacher (translated from Indonesian).

Based on Louisa’s comments and observations during her teaching, it is clear that she used the skill of comparison and tried to build intercultural attitudes, as this is one of the intercultural foundations (Byram et al., 2002). In this case, Louisa also seemed to understand that there is a variety of languages and cultures and as a language teacher, this is a way of teaching based on the intercultural perspective (Liddicoat & Scarino, 2013). She also gave her students the opportunity to explore and notice the differences and similarities between the languages and cultures. The students seemed to be active in their learning of language.

When Daniel’s class was observed, he also used the comparison method as an opening strategy. This oriented the learners towards the topic. This is also consistent with his stated belief regarding the strategy as presented in the interview in the first section of this chapter. During classroom practice, he also asked the students about the differences between American life and the learners’ own culture. In developing this strategy, he first made a list on the white board. On the right side of the white board, he wrote “America” and on the left side he wrote “Manado” instead of Indonesia. Then he gave an explanation and clues to the students. In the stimulated recall interview, he explained that presenting culture through comparison is effective for maximizing student-learning outcomes. He also valued one of the intercultural competency aspects highlighted by Byram et al. (2002) and Liddicoat (2005) regarding the preparation of language learners for interaction with people from other cultures when they go abroad. He said:

I presented culture through making a list by comparing, so that the students could realize how the culture is different…This will be effective when the students engage in their learning process in the class…The students can compare and see the differences and the similarities regarding the culture. When they go abroad they know how to talk with people from different cultures (translated from Indonesian).

Below is the extract transcribed from the video recording:

Daniel: Ok sekarang coba anda pikirkan apa perbedaan kehidupan Amerika dibandingkan dengan kehidupan anda
(Ok, now, try to think about the differences between American life and your life here)

Student: Bahasa Indonesia sir?

(Sir, Should we speak in Indonesian?)

Daniel: Bahasa Inggris tentunya!

(You should say it in English)

Daniel: Ok saya berikan contoh misalnya tentang makanan. Apa perbedaan makanan yang ada di Manado dan di Amerika.

(Ok, I give you an example...What is the difference between American food and Manado food?)

Students: Amerika, roti dan Manado, nasi

(For America, bread and Manado, rice)

Students: Keju dan milu (cheese and corn)

Daniel: Yes (He went to the black board and wrote his students’ answers. He wrote the words bread, cheese on the American list and sweet potatoes and corn in the Manado list)

Daniel: Keju in English cheese. All of you, say, “cheese”!

Students: Cheese

Daniel: Kalau milu (if corn), in English you say “corn”. Ok, all of you say “corn”

Students: Corn


(Now, you can continue the list. You can make as many as you can. You might have heard, read or watched on TV about America and compare it with Manado. Do it together with your friend. Use your dictionaries. If you cannot find it in dictionary, you may use Indonesian).

There are two identified advantages that emerged from Louisa’s and Daniel’s examples. The first one is that by using comparison as a strategy, teachers and students could share cultural knowledge and cultural information (weather, seasons, and foods). Secondly, other aspects of English (speaking, listening, and writing) were also developed. This is similar to what Zefa mentioned in first section of this chapter in relation to the development of language skills when applying the comparison method. In the extracts above, it was also found that students were asked to compare American life with their local life rather than their national one (Indonesia). When
Daniel was asked the reason why he chose the local culture, his response was similar to Louisa’s. He said, “it was important to compare the learners’ local life because their local life and the national life are different” (verbatim in English).

In addition to this he also claimed,

The students will not take too much time to think about their own life or own culture where they live (local area), because they know about it. It will help them to compare with life in America. I sometimes help them to say the words or sentences in English…This will help them to develop their vocabulary and speaking (translated from Indonesia).

Another noticeable feature of the observed lessons was that the presentation of culture tended to be followed by role-play activity, explanation, and the use of authentic materials, and this will be discussed in the following section.

5.2.3 Role-play includes pair-work, group work, and dialogue

Activities such as role-play, pairing and group work with discussion/dialogue were used by the teachers as opportunities for their students to study and practise their English. Most of these activities were used to create a cooperative task for the students so they could share and discuss a cultural topic in addition to developing speaking, writing, listening, reading and vocabulary skills.

The presentation of role-play was sometimes designed in the middle of an activity and sometimes at the end of the activities (as presented by Daniel and Louisa). This indicates that their beliefs about role-play are consistent with their teaching practice. Daniel also dealt with culture in his speaking activities. In the speaking part of the lesson he presented language expressions used to introduce friends. He provided the students with a dialogue and asked them to work in pairs to develop a role-play. Daniel identified role-play as one of the ways to integrate and apply foreign culture.

Besides role-play, Daniel also moved the students into groups to discuss and make lists about American life and the students’ own background. Daniel asked the students to start presenting what they had discussed in their groups and share their thoughts
with the class. He asked two students to help him write the results on the black board. He asked Jova to write about Manado and Jayden about America when the class presented their results. The following extract of dialogue illustrates how he guided the activity:

Daniel: Who wants to start? Your group Jayden
Students: Potatoes and corn
Students: Pork
Daniel: Yes. Jova, please write on the board the word potatoes and Jayden, you write rice on the Manado list (Jova and Jayden wrote the words on the board)
Daniel: You are right, American people like to eat potatoes and Manado people like to eat corn. I think people in America like pork and Manado too.
Daniel: Ok what else?
Students: Halloween party and Christmas party
Daniel: Yes, Halloween party for America. Write it Jova!
...
Daniel: For Christmas party, I think kedua duanya merayakan. Christmas adalah perayaan hari raya terbesar di Manado (Both celebrate it. Christmas is a big celebration in Manado)
Daniel: Do you know why?
Students: Karena Kristen mam (Because of Christian)
Daniel: Karena mayoritas Kristen di Manado (It is because of the Christian majority in Manado). You are right.

Based on the dialogue above Daniel was encouraging the students to explore and discover the meaning of the cultural context by themselves with some prompts. It also indicates that Daniel created an active learning environment and integrated culture by helping the students to pay attention to the cultural differences. He also tried to provide his learners with exposure to one of the aspects of intercultural learning, namely the aspect of “knowing or knowledge of culture” including sociolinguistic competence (Byram, 1997). In this case, however teaching explicitly is needed, as in this process, teachers need to draw the learners’ attention to culture and how culture varies from one to another (Liddicoat, 2008). The use of role-play in Daniel’s class may also help the learners to see how language and culture are presented together and at the same time, a speaking activity is involved.

On the list, students also mentioned “Independence Day and Thanksgiving Day” for America. Similar to America, students put “Thanksgiving Day” in the Manado list as
this holiday is one of the biggest celebrations in their town. Another difference that students identified based on their knowledge was dancing. For example they put “Poco-poco, Kambasaran, Tari Lenso and Maengket dance” in the Manado list and they put break dance for America. Then, when students asked the English words for the Manado dances, Daniel said, “We can not always translate it into English… These (dances) are the names of our dances…” In the stimulated recall interview he said, “This is important for me to let my students know that when they learn English, it is a language that is different in the words, the meaning, and the culture”. This shows that Daniel had the knowledge that learners learn more than one language and culture and not every word or sentence can be translated from their first language to the target language they learn. This understanding is important for language teachers as learning a language also includes the recognition that learners learn more than one language and culture and involve in the process meaning-making and interpretation (Liddicoat & Scarino, 2013). In this sense, learning a language should deal with cultural context and it is important when learning and teaching culture (Kramsch, 2013).

In developing speaking skills, Louisa also asked the students to work in pairs to make their own dialogue through role-play. In the first interview, Louisa believed that learning a new language was about practising the language and role-play was an approach to let the students engage in that practice. She also believed that, role-play provided an opportunity for learners to focus more on communication and to use English in real life situations. Her belief regarding the role-play approach was reflected in her class activity during the observation. Louisa included role-play during the speaking part of the session.

The dialogue still related to the topic of ‘Weather’. She instructed the students to perform a conversation or dialogue that involved the activities undertaken by people in the different seasons. In helping her students to create their own conversations, Louisa also gave them an example of how to start. In the stimulated recall, Louisa gave the following explanations:

You know there will be the time when our students get bored…(verbatim in English)…That is why I need to present other activities for them to avoid them from getting bored. However, I still relate their work to the topic…and base it on my experience that the learners could work and practise together freely. So
I asked them to perform a dialogue that they could create by themselves (translated from Indonesian).

I told them that they could make a conversation by asking...Where are you going in summer? and so on... (verbatim in English). I think this strategy is good in helping my students to have a deeper understanding...understanding about the topic...it also allows them to practise using the language (translated from Indonesian).

The excerpt below demonstrates how this took place in the lesson:

Louisa: OK students, now you are going to make conversation with your partner and the conversation will deal with the theme, the weather. So, you will role-play this activity.

Student: Buat sandiri mam? (Should we create our own conversation?)

Louisa: Yes. Saya mau anda buat sendiri (I want you to make your own dialogue) and create your own scenario.

Louisa: Just simple. Don’t make it long. Do you understand?

Students: Yes mam.

Louisa: It is the same you always do when I ask you to perform a conversation

Louisa: Saya bisa berikan contoh anda bisa mulai dengan salam (Here is an example, You may start by greeting your friend when you meet with him or her. You say, “Hi, how are you?” and your friend can respond with, “I am fine”. Then one of your friends may say, “By the way, tomorrow will be sunny do you have any plans?”... You can continue with your own story”)

Students: Hafal mam? (Should we memorize it mam?)

Louisa: It does not need to be memorized. You make a draft first and when you present so you can read it. However, if you can memorize, it will be better.

It was found in the stimulated recall that Louisa used dialogue, pair work and role-play as ways of engaging the students more effectively and to avoid the students becoming bored. More than that, she taught role-play as a strategy to help the students think and reflect in greater depth. She also said, “students like the dialogue because they want to talk in English”. In this case, the use of dialogue and role-play is important in teaching and learning EFL when culture is integrated. However, the teachers in this study seemed to view such activities as part of common language teaching rather than as IcLL. None of the teachers mentioned the use of role-play as an activity for students to have the opportunity to demonstrate appropriate cultural
behavior in a given situation. In other words, they were not aware of the importance of IcLL and ICC.

After about fifteen minutes, Louisa asked the students to demonstrate their dialogue in front of the class. She asked the students who were ready first. Although there were some pairs who had already finished making their dialogue, none of them wanted to be the first. Therefore, Louisa pointed to one pair of the students and asked them to present first. They stood in front of the class and faced towards Louisa, who was sitting at her desk. While they were doing their dialogue in front of Louisa, she took notes and graded their work. The other pairs then came to Louisa and presented their dialogue. Most students presented read the dialogue made on their notes. When they all had finished, Louisa closed the lesson by telling the students about her plan for the next lesson.

During the observation, Louisa also conducted group work. She named each group with the name of the seasons such as winter, summer, spring and autumn. When the students sat in their group, Louisa read the text and asked the students to follow the reading. After that, she asked the students to work in their groups and find specific information in their text. The extracts below show the example of how Louisa directed her students.

Louisa: Anda siap? Saya mau anda untuk cari informasi yang ada di reading

(Are you ready now? I just want you to find the information dealing with the topic)

Louisa: Apakah semua sudah duduk berkelompok?

(Are you all sitting in the group now?)

Students: Ada mam (Yes, mam)

Louisa: Jadi contohnya, group winter…Cari informasi tentang winter situasi cuaca pada saat musim winter atau bagaimana keadaan cuaca di musim winter (For example, group winter. Find the information about the situation in winter or how does it look like in winter)

Louisa: Meskipun berkelompok tetapi anda baca masing-masing

(You read again and work with your group on finding the information)
Louisa: Anda mengerti? (Do you understand?)
Students: Yes
Louisa: Any questions?
Louisa: Tapi mem mau anda juga bisa menambahkan dari pengetahuan anda yang anda tahu…oh yah dan bandingkan dengan negara kita sendiri.
(However, you may add from your knowledge what you know…and compare with our country)
Louisa: For example the customs (kebiasaan), foods (Makanan) and holidays.
Louisa: Any question so far?...
Students: Boleh pake kamus mem? (Can we use dictionaries?)
Louisa: Anda boleh menggunakan kamus untuk mencari kata kata baru dalam text dan sesudah itu anda bisa share dengan teman-teman anda (You can also use dictionaries to see the new words in the text and after that you can share these with the remainder of the class).

When the students were ready, Louisa started asking the students to present their results and to write them on the board. The extract below shows examples of the student presentations.

Louisa: Ok now let’s start. Who wants to start?
Group winter: Kami mam (We want mam)
Louisa: Ok group winter, tell the class what you got?
Group winter: Mam, in winter, people there wearing wool and want to see snow.
Louisa: All right now come and write it on the white board!
Students: (The representative of group winter stood up and went to the board in front of the class and wrote their result)

While one student of the group winter wrote what they just mentioned, Louisa asked other groups if they had further ideas. This activity continued with the others groups. They read their results to the whole class and wrote the results on the white board.
She valued the presentation as a strategy to see how learners were learning and to see what they knew, what they missed, and what they did not know. In the stimulated recall interview she said,

I will always instruct my students to present their results of discussions or their dialogue because presentation is the way to teach the students many
things. They can learn how to say the word, the sentence, they can build their self-confidence, and the other students can hear what they said (translated from Indonesian).

Another point that emerged from the group presentation activity was that Louisa also integrated grammar. One example of grammar (verb tenses) instruction was demonstrated when Louisa made grammar corrections during the presentation of the group winter (see extract below).

Louisa: Ok, now let’s have a look on the white board…let’s read together!

Students: (They read the sentence pointed to by Louisa)

Students: In winter, people wearing wool and went to see snow.

Louisa: (Louisa then made a correction when she re-read the sentences)

Louisa: Ok, you mean people are wearing wool and going to the snow.

Louisa: (Louisa then wrote the changed sentence she made on the white board)

Louisa: We need to put “are” and change the word “went” to going to snow

In the stimulated recall she said,

When you teach this aspect (cultural aspect) you also teach other aspects at the same time. Therefore, the purpose of my teaching here is for speaking, writing, reading and listening skill development with cultural aspects included…I think every time I teach my students, I always think about these four skills although I sometimes teach them explicitly. I need to improve their language skills (translated from Indonesian).

Besides grammar inclusions, Louisa also added vocabulary after all the groups presented their results. Louisa took about ten minutes to give an opportunity for the students to share the new words that they found during the lesson and to tell the class the new words they learned. The extract below is an example of how Louisa included vocabulary in her teaching.

Louisa: Now, what are the new words you found during the lesson so far?

Student: Autumn, mam.

Louisa: What is in Indonesian language for ‘autumn’?

Students: Musim gugur, mam (Autumn mam)

Louisa: Do we have autumn in Indonesia?
Although Louisa was aware of the four language skills (writing, speaking, listening and reading), Louisa placed the speaking skills as the most significant language skill when cultural aspects were included. She said, “But I think the overall underlying principal instruction in my teaching with culture is speaking”.

Based on the observation and interview above, it demonstrates that Louisa used cultural topics in her teaching and included it into other language skills. It also indicates that Louisa tended to use the cultural topic to engage the students in communicative language. However, Louisa seemed to include culture learning as factual information that treats cultural knowledge as facts (static view of culture) rather than knowing how learners are able to engage with the culture (dynamic view of culture) (Liddicoat, 2002). In this case, there was only a small part of her teaching where she tried to bring the students to apply intercultural learning and intercultural communication.

Group activities and dialogue with pairs were also demonstrated in Ardenta’s teaching. During the observation she formed four groups and then asked the students to read the text silently and work together to answer the questions provided. At the same time, she wanted to build vocabulary during the activity. This was demonstrated when she asked students to use the dictionary to look for the new words while reading the text:

Ardenta: Students, while you are doing your reading you may use your dictionary to find the new words.
(She used Bahasa Indonesia to repeat her instruction):
Ardenta: Ok sementara anda membaca anda boleh menggunakan kamus
Untuk mencari kata baru (*Ok, while you are reading, you may use your dictionary to find new words*)

**Ardenta:** Buatlah catatan (*Make notes*)

Then, she asked the groups to answer the questions. She also sometimes asked the students to share the new words they found. The vocabulary that she built while teaching culture was based on the students’ findings. The following is an extract of her teaching:

**Ardenta:** Ok number one, what is the answer... group one could you answer the question please?...Baca dulu pertanyaan nomor satu (*First, read question number one*).

**Group 1:** (presented by the representative of the group. He read the question and answered it as shown below)

What is the capital city of Australia? Canberra

**Ardenta:** Good. Canberra is the capital city. Ada jawaban lain? (*Are there any different answers?*)

**Students:** No. Mam.

**Student (a boy):** Sydney.

**Ardenta:** Is Sydney a capital city of Australia?

**Students:** No

**Ardenta:** Sydney adalah state yang terbesar di Australia (*Sydney is in the most populated state in Australia*)

At the end of this activity, she asked the students to move to practise dialogues. The dialogue was about ways to thank someone. In this activity she wanted them to memorize the dialogue first and practise it in front of the class. Below is the extract of Ardenta’s class practice when she moved to the dialogue activity.

**Ardenta:** Now, I want you to make a new group!

**Ardenta:** (She repeated her instruction by using Bahasa Indonesia) Sekarang buat kelompok baru!

**Ardenta:** Setiap grup terdiri dari tiga orang (*Each group has three people*) because in the dialogue there are three persons.

**Ardenta:** Try to memorize the dialogue first!
She repeated in Bahasa Indonesia by saying,

Ardenta: Anda harus hafal dialog tersebut! *(You should memorise the dialogue)*

Student: Semua mam? *(All parts of the dialogue, ma’am?)*

Ardenta: It is good if you can memorize it all. You only memorize your part. For example, Linda, you become Miss Kate in the dialogue. You only memorize Miss Kate’s part or sentences.

Ardenta then explained again by using Bahasa Indonesia and she continued her instruction as shown below:

Ardenta: Do you understand?

Student: Yes, mam.

Ardenta: Ok, hafal dan sesudah itu kalian akan praktek di depan kelas dengan group anda. *(Ok, after you memorize you will practise in front of the class with your friends in the group)*

Students: Akan ambil nilai mam? *(Will you take a mark for doing that?)*

Ardenta: Sure. I need you to participate and practise the dialogue.

Students: How many minutes do we need mam for preparation?

Ardenta: I will give you fifteen minutes after we read together. We will read together first and I will give you an explanation before you memorize and practice in front of the class.

Ardenta: Ok, open the dialogue now, and let’s read together.

Ardenta: Repeat after me!

After giving the explanation, Ardenta then gave the students the opportunity for to memorize the dialogue. She instructed them again that after fifteen minutes she would call the groups to present their dialogue. The extract below shows when Ardenta asked her students to present their dialogue that they memorized:

Ardenta: Ok, time is up now. It is already fifteen minutes. Are you all ready?

Students: Not yet, mam.

Ardenta: It is already the time to practise.

Ardenta: Now, I am going to point the group to come in front of the class.

Student: Mam, lima menit lagi *(Mam, five minutes more?)*

Ardenta: Again, this the time. Ok, I invite Lani’s group to come in front of the class. Come on!
Lani’s group: (go to the front and ready to practice)
Lani: Start now, mam?
Ardenta: Yes, you can start now. Other groups please listen and keep silent. I can’t hear them if you keep talking.
Ardenta: Ok, you can start now.

Most students were able to memorize the dialogue and practice it with their friends in front of the class. A few students were asked to present in the next meeting because the class had finished. During the groups’ practice, it was found that there were some mispronunciations of the words. However, Ardenta did not make any corrections. In the stimulated recall, she mentioned she did not make corrections because she wanted students to practise as well as an opportunity to evaluate them. She also added that, before they memorized the dialogue she had already given them the opportunity to read it first. She said,

There was a time where I taught the students how to pronounce the word in the dialogue. Therefore, I asked them to repeat after me so they could learn how to say the words (translated from Indonesian).

She explained in the stimulated recall interviews that by following the memorising strategy, students would be able to practice and remember how to say such expressions. She said,

I let the students use the dialogue that was presented in the book, and asked them to pretend being the person in that dialogue with their friends. However, I gave them the task to memorise the dialogue when they presented in front of the class. When they do this they will remember better and can use such expressions in communication (translated from Indonesian).

Ardenta asked her students to memorise the dialogue before they presented it in front of the class. According to her this strategy provided an opportunity for students not only to memorise the dialogue, but more importantly, to retain significant aspects of the language and specifically to enhance the development of their speaking skills and language expression. For her, memorising the dialogue was not the same as memorizing the patterns (grammar: verb tenses, sentence structure). She viewed that memorizing the dialogue was easier for the students than memorising the patterns. She said, “I think memorising the sentences in the dialogue is much easier for them
rather than memorising the pattern and putting it in the sentences”. She further commented,

Without memorising the sentences or the expressions in the dialogue means knowing nothing. There are students of mine who told me that they sometimes forgot how to say the sentences or forgot which expressions they needed to use. This also means that the learners will not be able to use the language if they have not memorised it (translated from Indonesian).

The excerpt above also showed that Ardent a used the memorising strategy as part of her teaching strategies. The excerpt below shows how her experiences as a learner influenced her choice of strategies:

Based on my experience when I learned English, memorising helped me use the language. I tried to memorise the words, the role and the sentences in English. It worked for me. In my experience of teaching, presentation like this was effective (translated from Indonesian).

She further explained that she also got used to doing such memorising for examinations, particularly, vocabulary and speaking tests. Ardent a seemed to mostly focus on linguistic skills, though she provided her students with cultural topics as well. According to Liddicoat (2004) this type of teaching does not show the relationship between language and culture and culture is viewed as static culture.

The development of dialogues was also an activity observed in Chantal’s lesson. The dialogue was about social language expressions involved in giving a complement. Prior to asking the students to perform their own dialogue, she read aloud the dialogue presented in the text and asked the students to repeat after her. Below is a transcript of her instruction:

Chantal: Ok, let’s move to the dialogue!
Chantal: Ini tentang (It is about) compliment
Chantal: Do you know compliment?
Students: (No answer)
Chantal: Johan, Do you know a compliment? (she translated into Indonesian: Apa anda tahu arti compliment?)
Johan: No, Mam
Chantal: Biasanya itu sama dengan memebri pujian (it is used for organising or giving a compliment)
Chantal: Ok, pay attention now. There is a dialogue between Miss Stevie and Miss Jane. Listen and repeat after me
Chantal: You look nice today Jane
Students: You look nice and great today Jane
Chantal: Say it again, great
Students: Great
Chantal: Thank you Stevie
Students: Thank you Stevie
Chantal: Your dress looks lovely

It was found in the recall interview that Chantal chose to have the students repeat the dialogue after her because her focus was to have the students develop their pronunciation through listening,

I needed to read first and asked the students to follow me. I wanted the students to be able to listen how to say the words and sentences in the dialogue. That was part of my teaching plan today… that I would integrate pronunciation in the dialogue session (translated from Indonesian).

After reading the dialogue together with her students, Chantal instructed her students to work in pairs. The pair activity in this section shows further evidence of peer group as a strategy to engage her students in the learning process. She mentioned in the stimulated recall interviews that the students needed to practise the language therefore she asked the students to be in pairs to present the dialogue.

Then, she asked the students to participate in pairs and do a role-play by practising the conversation presented in the textbook. While the students were practising the dialogue in the book, Chantal also gave the students opportunities to create their own conversation by using expressions that conveyed a compliment. Her reasoning was as follows,

When we teach language, it also includes cultural aspects. The culture can be the information or knowledge that they need to know. However, some of the students may also have the information about a certain culture or about English culture. We should know that the students’ knowledge is different though they are in the same level. Therefore, I think involving the students in cooperative work, such as pairs work, would give them the opportunity to share the knowledge (translated from Indonesian).
In the above excerpts, Chantal kept maintaining that teaching culture included cultural aspects. To some points, this strong belief was reflected in her teaching. In this case, she included a culture lesson. Based on Chantal’s observational data, it was also found that the major learning activity involving integrated language skills. This is also similar to what Louisa and Ardenta did. Chantal valued that the culture should be part of learning language, in practice, Chantal tended not to draw her students’ attention to cultural points.

Zefa also involved students in role-play. As discussed in our first interview, Zefa believed that performing role-play activities would make the classroom-learning environment more positive and interesting for the students. Zefa firmly believed that students should be given the opportunity to have fun and enact scenes with a conversation focus.

The use of pictures and the role-play activity also showed that the speaking skills became the main focus in her teaching of culture. As Zefa mentioned in her first interview, presenting cultural topics would also help the students develop their speaking skills. This was also demonstrated during her teaching when she asked the students to discuss the questions. Zefa then asked the group to present their discussion findings in front of the class. The discussion covered what they knew about the pictures and it was guided by the questions Zefa provided. She said that the purpose of giving opportunities to the students to describe pictures and present their results was to let the students practise their speaking. She believed that this would promote the students’ oral skill development.

Zefa also involved the students in a speaking activity. She gave the students opportunities to practise a dialogue she provided and then asked them to make their own dialogue in role-play. She also asked the students to present their dialogue in front of the class after they finished making that dialogue. Zefa also seemed to focus heavily on the speaking aspect of the curriculum in preference to a broader approach that might have included writing, reading and listening. However, Zefa reinforced her intention to do such activities, as the purpose of giving an opportunity for the students
to speak in practice was also one of her main purposes in teaching the lesson. Zefa did not mention at all how the role-play activity benefits learners in learning language and culture. In other words, it indicates that Zefa saw the purpose of role-play as the activity that could help learners practise what they learn in the class and focus on language communication.

Based on the observation, Zefa presented language expression, for example, thanking and greeting in one dialogue, which showed that the lesson was about culture. The students then were given opportunity to present the dialogue in front of class in role-play activity. She then guided the students to have cultural understanding by giving explanations. In this case, it may indicate that Zefa provided cultural explanations that could be used to develop learners’ cultural knowledge and skills. This episode will be discussed in the next session.

In this study, the data for Zefa and Chantal is thin due to the fact that during the interview and observation, both teachers in this study did not provide more information in relation to role-play. Similar to other teachers in this study, both Zefa and Chantal also viewed the role-play activity as a common language teaching strategy in developing the learners’ ability in the speaking skill rather than in intercultural communication.

Overall, the role-play activity presented by all the participants have, in fact benefits for the learners as this activity can activate learners’ background knowledge about other countries and this experiential learning is powerful in developing cultural behavior (Byram et al., 2002). However, though they used role-play activities, most teachers did not mention the benefit of role-play in relation to teaching language and culture. In other words, they were not aware of the role role-play in developing learners’ intercultural language learning and communication when they teach EFL.

5.2.4 Providing brief explanations

Further data from the observations show that the teachers embedded in their teaching of culture brief explanations when it was necessary. The explanations concerned the meaning of expressions, the cultural context, or the culturally specific behaviours.
The time dedicated to giving explanations to the students varied amongst the teachers. The teachers provided brief explanations before they continued the activities such as discussion, role-play or conversation. For example, at the end of a group presentation, Louisa gave a brief explanation. She explained by using Bahasa Indonesia as described below:


(The differences that we may see are also because they live in different conditions. For example, when it is summer, many women wear a bikini, you know about bikini, don’t you. They wear bikini in summer time. While in Indonesia, we are still reluctant to wear it because it is so sexy…and maybe it is not so hot in Indonesia so it is enough for us just to wear a swimsuit. That is why one day, if you go to America or to England, you will not be surprised with that, ok? ...)

Daniel also gave a brief explanation about cultural aspects before he asked the students to perform dialogue in a role-play. When he was asked the reasons why he gave the explanation first, Daniel said,

For me, it is important for the learners to understand the information about the dialogue, particularly the context or the culture. Before they perform in a role-play they need to understand and have information. So, when they perform or practise they will not get confused or misunderstood…It is necessary for the learners to have pre knowledge about the language they use before they practise. I think I need to explain the cultural information here because they need this for their cultural knowledge…and as an English foreign language teacher, providing an explanation about culture that sometimes appear in the reading text, dialogue or even in a picture is important during teaching and learning process in the class... (translated from Indonesian).

Below shows Daniel’s instruction included his explanation about cultural information in the dialogue.

Daniel: Ok students, now let’s move to the conversation. What is the title?
Students: Introducing my friend
Daniel: Jadi ini tentang memperkenalkan teman anda kepada teman yang lain. *(It is about how you introduce your friend to your other friend)*

Daniel: Perhatikan ungkapan ungkapan ini! *(Pay attention the expressions)* “Hi, how are you” and “how do you do” and “nice to meet you too”.

Daniel: Kalo dibahasa Inggris, pada saat memperkenalkan teman ke teman lain ngoni sebaiknya sebutkan nama teman anda yang akan anda perkenalkan. *(In English, when you introduce your friend to another friend, you mention their names).* For example, “Deiby, this is Robert my friend and Robert this is Deiby”.

Daniel: Both Deiby and Robert can shake hand and say “Nice to meet you” and “Nice to meet you too” or they both can say, “How do you do”

Daniel: Ok do you understand?

Students: Yes, sir

Daniel: Let’s practise together now…

After giving the explanation, Daniel asked his students to use role-play to practise the dialogue. While the students practiced their dialogue, Daniel came to their seats and listened how they practised. He helped the students to say the word or the sentences. He asked the students also to change their roles in the dialogue.

Both Zefa and Ardenta, employed cultural explanations at the end of the activity or after the students practiced the language through dialogues. During the observation, Zefa also covered language expressions as one of the contents she presented during the lesson. She asked the students to make some of their own dialogue based on the topic she provided on the slides. After all students presented, she provided her students with cultural explanations. When she was asked the rationale for this, she said,

If we allow students to notice the cultural issues in a dialogue and let the students use them first in their practice, then we are using this as a way of encouraging active learning *(translated from Indonesian).*
The following extract was from the end of her teaching activity as she explained to the students about the cultural issues in the topic she gave. She explained to the students how they needed to understand the expressions:

**Zefa:** Ok if we see the dialogue, there are some responses that could not be translated in Indonesia. Because it is just the way people in America use the expression…

**Zefa:** Anda harus tahu bahawa expresi-expresi ini ada yang tidak bisa diterjemahkan dalam bahasa Indonesia. Anda juga harus tahu pada kondisi dan situasi yang mana expresi ini digunakan. *(You need also to know in what situation and circumstances you should use the expression)*

**Zefa:** Di Manado tentunya ada beberapa expresi dan respon yang tidak selalu ada dan mungkin expresi tersebut bisa memiliki arti dan konteks yang berbeda karena beda budaya *(In Manado, of course, such expressions and responses do not always exist in our language because they might represent different meanings and different contexts and because of the different cultures)*.

**Zefa:** Therefore, when you hear about this you know the response you know the meaning and the context so that you can use the language with the understanding and when you meet people who speak English then you are not confused. I also ever told you how the culture of expressing or saying something is also different because different culture. Do you still remember when we made a comparison last time?

Zefa continued providing explanations about cultural use of language by allowing students practise on how to greet each other. She explained first by using English and then she translated into Indonesian. The excerpt below also showed that Zefa explained to her students culturally appropriate ways and behaviors to use when greeting people.

**Zefa:**  Another thing is the action that takes place when people greet…For Western people, they greet each other with hand shake, hug and kiss…

She then translated into Indonesian as shown below:

**Zefa:**  Hal yang lain yang bisa dilihat adalah aksi ketika mereka menyalami seseorang. Di Negara Negara berbahasa Inggris, mereka menyalami orang dengan berjabatan tangapan berpelukan ataupun berciuman.
After reading the dialogue together, similar to Zefa, Ardenta also gave an explanation about cultural issues emerging in the dialogue. The dialogue was about expression used when expressing gratitude. However, the explanation about the language expression she used, already existed in the book in a section relating culture. She read the cultural note and reminded the students how people in Australia tended to express thanking compared to their culture. In this case, culture was seen as static culture rather than dynamic culture (Liddicoat, 2002). However, it is likely that providing this information in this way may help learners recognise different ways of speaking and this relates to one of the characteristics of intercultural competences, for example attitudes and feelings (Byram, 2012). An excerpt of that segment of the lesson is shown below:

Ardenta: Ok students, bahasa yang kita gunakan dalam dialogue tadi adalah cara mengungkapkan terima kasih dalam bahasa Ingris (The expression that we practice in the dialogue was about how to thank in English)

Ardenta: Can you mention again the expressions to thank people in English?

Students: Thank you very much
Thank you, I appreciate it
I am so grateful

Ardenta: What else?

Students: I can’t thank you enough…thank you for your help

Ardenta: Dalam bahasa Inggris ungkapan terimakasih selalu ada. Orang barat terbiasa mengungkapkan terimakasih pada saat seseorang melakukan sesuatu, pada saat dipuji atau diberikan hadiah (Western people get used to saying thanks. They always say thanks when someone does something; they give compliments or give presents)

Ardenta: I think we do not always say thank you to our close friend or our family when they do something. Contohnya, jarang kita bilang makaseh pada saat teman dekat kita mentraktir kita makan. Mungkin anda akan merespon oh iyo eso kita yang traktir (For example, we are not used to saying thanks when our friend plans to pay our lunch. We might respond by saying “Ok, next time is my turn”).

In the middle of the activity she also asked the students the new words that they found. One of the students mentioned the word barbecue. She then had the time to
explain the meaning of it. Below shows the extracts how Ardenta explained the students about the word ‘barbecue’.

Ardenta: Ok the word barbecue, what does it mean?  
(She repeated by using Bahasa Indonesia by saying, “apa itu barbecue?)

Ardenta: Who knows?

Ardenta: In Australia…it is known as Barbecue. People sometimes meet or gather together and have a barbecue for lunch or dinner. Mereka biasanya memasak ikan atau daging diluar  
(People cook outdoors. They cook or grill meat or fish.

She commented in stimulated recall interview,

That’s a coincidence because I know about barbecues...I think it is part of the cultural context that needs to be explained. Therefore, I explained to them the situation about the barbecue…(translated from Indonesian), how they do that and what it is for (verbatim in English).

This shows that the cultural explanations that she gave were not only to provide the students with the information about the cultural context (that the students might ask of the teacher) but also because she had the knowledge about it. In Ardenta’s case, she knew about barbecues based on her time living in Australia. Ardenta therefore capitalised on her experiences in Australia when teaching cultural aspects of English. As mentioned earlier, Ardenta was the teacher who had been to Australia. According to her in the stimulated recall interview, her experiences in Australia provided her with material she could share with the students. She even said, “It is the most effective way of teaching English, particularly, when you teach culture” (translated from Indonesian).

Overall, the kinds of cultural explanations presented by the teachers above would be helpful for learning and teaching EFL. In this case, providing contextual information is part of IcLL. Such explanations are also useful for bringing the EFL teachers and learners to understand and acquire the competences of intercultural competences as these include openness, curiosity, and readiness (intercultural attitudes); knowledge; skills of comparison; and cultural awareness (Byram, et al., 2002). In addition to this, there is also a tendency that teachers tried to provide input as part of cultural acquisition and this acquisition begins with input (Liddicoat et al., 2003). The cultural
explanations presented by the teachers can be the basis to develop more understanding about how language and culture are related and how these can be applied in teaching and learning EFL. However, providing feedback is needed as during this phase, the learners are given the opportunity to express and reflect on their experiences when they act like a native speaker and this allows the teachers to provide comments on the language used (Liddicoat, et al., 2003).

5.2.5 Personal stories

In this study, the participants also mentioned that personal stories were used as an effective strategy in teaching culture. The personal story presented by Ardenta was about one of her experiences in Australia. It was not a surprise that she included her story in her teaching. She even used her story to let the students have more knowledge. The extract below shows how she used her personal experiences to provide core information about Australia:

Ardenta: Do you remember I told you when I was in Australia? I went to Canberra, the capital city and to Melbourne. I saw many Kangaroos there. When I went there it was so cold…it was winter at that time because usually winter happens in…?

(She asked the students to continue her answer)
What did you find in the text? …When is winter?…

Students: June

Ardenta: Yes winter is around June to August. Saya juga lihat banayk para wanita tua dan muda menonton bola kaki yang di kenal dengan footy. Itu biasanya olahraga di musim dingin. Kalau para torang disini ndak ada oma oma mopi nonton bola kaki.  
(I also saw many women, old and young who went to the sport game called footy. In our country, you will not find many women going to watch sports competitions. You will also not see old women watching football).

Based on Ardenta’s view above, it indicates that being exposed to the target culture is important for second or foreign language teachers. However, Byram, et al. (2002) believe that knowing all aspects of a target language culture is not only unnecessary but also impossible. They believe that it is more important to develop an understanding of how intercultural interaction takes place. They further say that
developing this understanding, the language learner will be able to develop perceptions of other people and understand that they will also develop perceptions of them as FL learners. At this point they believe that the more the language learner can find out for themselves about the target language culture, the greater their capacity will be to become effective communicators (Byram et al., 2002).

5.2.6 The use of authentic material

The use of authentic material has become an important tool for EFL teachers when teaching EFL (Al Azri & Al-Rashdi, 2014; Dai, 2011, Kelly, Kelly, Offiner, & Vorland, 2002; Kilickaya, 2004). Authentic materials refer to materials used in the target culture for genuine communication purposes (Beckman & Kinghammer, 2006). In other words, authentic materials include any materials from the target language that expose students to English as it is used in real life (Kilickaya, 2004). For example Zefa, a participant in the study, used a picture of three men with an American flag, together with accompanying dialogue to provide a real life representation of the use of the target language. The picture was used to add contextual meaning for the students and enabled discussion based around how the picture was represented through the dialogue on the OHP.

Though not all teachers mentioned this strategy in their initial interviews, during the observations it was found that Zefa, Ardent a and Chantal all came to class with authentic materials. In this case the authentic materials they brought with them were categorized as authentic visual materials. Zefa, for example, showed the students a picture with three American men with an American flag and wearing fur coats. She used the slides with OHP in her class when she taught and showed the pictures. The slides also contained a series of dialogues to be shown to her students. Chantal also used four pictures and showed them to her students. The four pictures were about the four seasons. She used the pictures to help the students create their description about the weather. Ardent a, in turn, came with Kangaroo and Koala dolls that she bought in Australia when she visited. She used them in the introduction part of her teaching before she went through to the topic of Australia. Below are examples and descriptions of how the teachers used such tools in presenting culture in their teaching activities.
In Chantal’s case, in order to explain further the features of each season, she used pictures of the seasons she had previously drawn. She drew these pictures from the source images she located on the internet and redrew them so she could display them in her classroom. There were four pictures each one representing one of the four seasons. In the stimulated recall, she said that by showing the pictures about the weather, students would have pictures in their mind about the characteristics of each season. She stuck these pictures onto the white board one by one. Chantal gave the students opportunities to see the features of each season in America through the pictures.

She told the students that the pictures were about the four seasons. Before she explained more, she asked the students to observe first and use the pictures to identify the situation. She stated during the interview that it was important for her to detail the seasons (and their characteristics) because in Manado there are only two seasons and she needed the students to visualise the reality in the context of American weather conditions. The fact that the seasons are different in America compared to Manado is a good example of the differences between the two cultures. The climate is an everyday event in both cultures but the seasons are so different to each other. This reinforces the notion of differences.

In class she said to the students:

Chantal: Untuk lebih jelas, mam akan menunjukan gambar tentang situasi pada tiap-tiap musim
(To make it clear, I will show you pictures that give information about the features of each season).

Chantal: Ok, pay attention on the board. Gambar pertama adalah musim semi atau spring
(The first picture is about spring).

Chantal: What can you see in the picture, what does it look like?

Chantal: Bagaimana keadaan cuaca di musim semi
(How does the weather look when it is spring?)

Chantal: Now, look at the second picture. It is autumn

Chantal: Anda bisa lihat pohon ini sedang apa?
(You can see the tree in this picture. What happened to the tree?)

Chantal: You can see the differences in each season. Masing masing
Each season has different conditions.

Chantal: Ok, now, I want you to use the picture and try to describe what they look like. What does the weather look like? For example in summer the weather is sunny and…?

As found in the observation phase, in Chantals’ teaching practice, she also brought flash cards with the name of each season written on them and four pictures when she presented the topic “The Weather”. She asked the students about each season. She took a card and showed it to the students and she asked the students to say the name of the season written on the card. In relation to the use of pictures, Chantal stuck all pictures on the board and asked the students to write the characteristics about each one of the seasons. She explained in the stimulated recall,

In this phase, I used the cards...I want the kids to say the word in the card without me telling it. I think it also helped them to answer the question and practise the word. I sometimes use this so I will not spend more time waiting for their answer...(translated from Indonesian) because sometimes they do not know the answer but they are shy to say no. Sometimes they also know but shy to say it (verbatim in English). Therefore, with this strategy, it can encourage them and force them to say the word…I used pictures here to show information about the weather because the topic is about the weather. Before they look and find the information in a textbook, I want them to see the pictures to get information about how the situation is in each season...(translated from Indonesian).

While Chantal used pictures, Ardenta used dolls in her teaching. When opening the lesson, Ardenta asked if the students had homework. Some students responded to her that they did not have homework. After that she introduced the topic to the students, it was about Australia. The cultural topic she presented was taken from a reading text that was written in English. To begin with, she showed her students two dolls: a Kangaroo and a Koala. She continued the lesson by asking questions and seeking answers about the dolls as shown extracts below:

Ardenta: sekarang, mem punya dua boneka. Siapa yang tahu boneka dalam bahasa Inggris?
(Now, I have two dolls. Do you now what the word ‘boneka’ in English is?)

Students: Dolls
Ardenta: I have two dolls. Ada yang tahu apa nama boneka ini? 
*(Do you know what are they are?)*
Yang disebelah kanan adalah?  
*(What is in my right hand?)*

Students: Kangaroo

Ardenta: Ok, what is the other one?  
Students: Kowala (Koala)

Ardenta: Ok, Kangaroo and Koala. Do you know where are they from?  
Students: Australia

Ardenta: Ok, Australia. Now we are going to learn about Australia.  
*Siapa yang so pernah ke Australia?*  
*(Have you been in Australia?)*

Students: No, Mam (No students have been to Australia yet)

Ardenta: Ok. We are going to talk about Australia.

In the first interview (semi-structured interview), she mentioned that it was important for teachers to bring authentic materials as tools to provide cultural information. In the stimulated recall interview, she was asked what was her purpose for showing the students the two dolls when she started teaching. She said,

> These dolls are the real product and they reflect the culture. I used this as authentic cultural information that I can show to the students. We don’t know if they already know about these Kangaroos and Koalas…This could help them to bring to the situation where I talked about Australia. It also would make them pay attention…I want to stimulate them (translated from Indonesian).

The extract above shows that Ardenta valued the use of authentic materials as a positive effect of providing cultural information and exposure to the real situation and attracting the learners’ attention.

Besides using dolls and pictures, during the observations it was found that the teachers at times used a laptop and a digital projector. For example, Zefa used such tool to present pictures in her teaching. During the initial semi-structured interview, she had expressed strong beliefs about the importance of using technology as a tool in her classroom when teaching EFL and particularly when used to enrich the cultural awareness of the students. This belief was clearly demonstrated by Zefa during my observations in her year eight class. Compared to other teachers in this study, only Zefa used such tools during her teaching. However, it was found that such tools became a constraint for other teachers as will be explained later in this chapter.
The lesson was presented through a slideshow that included pictures, dialogues and a list of English expressions. Before moving to the language expression activity, Zefa started the lesson by showing the first slide that showed a picture (the picture was about four westerners engaging in a winter season activity), which represented cultural context. The intention for her in using this picture was to guide the students in finding culturally relevant information. This also represents the cultural content that Zefa addressed in her teaching. She divided the students into five groups and distributed each group one sheet of paper. Below is the extract showing how she used this first slide.

Zefa: Ok, look on the slide...there is a picture. I want you to be able to use the picture to tell what is it about, particularly how it relates with the culture

Zefa: Now, sit in the group...you all become group one...group two...

Zefa: You need to work together now... and write any information that you know...so you can use the picture for your guidance...and use the questions here...

Zefa: Number one is what do you see in this picture? ...Number two Where did they come from? Number three what are they doing? And question number four what are they wearing and why?...you write first in the paper I gave you...ok? Any questions?

Zefa: Ok, now I want you to work now.

Zefa: Jadi ngoni bahas sesuai gambar. Lia situasi apa ini..kong sedang apa dorang

(You discuss based on the picture. See what is the situation and what are the people doing there).

She explained in the stimulated recall interview that presenting cultural material in slide-shows was more effective for both teaching and learning.

I presented my material through slide shows so that I could attract students’ attention and tried to engage them. More than that if you have some pictures, movies or shows then you can let the students watch. Then they could use the information on the slides as their learning activity. So I can say that this is more effective for me as a teacher to present my material or lesson and also for the students to use it in their learning (translated from Indonesian).

She also added that she used the projector for letting the students watch movies that she provided. When asked to elaborate what kind of movies the students watched she
said “Any kind of English movies that represent Western life” (verbatim in English).

The pictures were also presented in slides shows. The pictures were about four westerners engaging in a winter season activity. The intention for her to use the picture was as a guide for the students to find the information dealing with culture and what the picture was about. This also represents the cultural content that Zefa addressed in teaching culture. In relation to the importance of the picture she used during her teaching lesson, she said in stimulated recall interview:

I like to use pictures as a way of stimulating my students’ responses to scenarios that relate to cultural contexts. The pictures are also used as a next point discussion focus. One line of thought, as stimulated by the picture provides me with a connecting point for further discussion…As you can see also here that I could use the pictures to create my own questions (translated from Indonesian).

It can be said that she valued a picture as an authentic representation of culture, in this case Western culture, and as a stimulus for communication. By providing the picture, it also could help her as a teacher to create her own questions to engage students in the learning process. At this point, Zefa gave the opportunity for her students to explore the values of other cultures. In this case, students were lead to an understanding and valuing of other languages and cultures and this is one of the intercultural language learning goals on a global level (Liddicoat et al., 2003).

5.2.7 Other strategies applied during the observed lessons

During the observation, there were other noticeable strategies found in teacher’s classroom practice, for example, the use of first language (L1), dictionaries, and other teaching material. These findings are presented in the following sections.

The use of first language (L1)

As illustrated in the excerpts of data, the use of L1 in combination with the target language appeared in all teachers’ classroom practice when they gave instructions to the students to do the activities and when they provided the students with explanations about cultural issues or differences.
During the stimulated recall interviews most teachers mentioned the need to prioritise students’ acquisition of cultural understandings. For example, Louisa’s reason for giving such explanations was to let the students become aware of the cultural differences and norms that exist between Indonesia as opposed to Western cultures. In relation to the use of L1, Louisa said, “It is really important to explain explicitly and use our first language. I just want to make it easy for them to understand and be aware of the information I give” (translated from Indonesian).

Others also said that the use of the two codes was due to the fact that their students were still at the beginner level of instruction. The example of this can be seen in Daniel’s instruction as presented above in session 5.3.4. In his stimulate recall interview, he commented,

I know that if the English teacher uses more English during his or her teaching, it is better. This will help the learners learn English as this language has very limited exposure...My students do not live in an English environment. However, the use of the students’ and my own language can also help the students and me. There are times we need to make the statement, meaning and context or sentences clear to our students who are still in the lower levels of English (translated from Indonesian).

For Daniel, the use of the Manado dialect and Indonesian language in teaching English was a result of the students’ limited English proficiency and the position of English as a foreign or second language, which means there has not been much exposure to English in the first language cultural context. It also indicated that Daniel viewed the use of their own language as an advantage as to avoid misunderstanding about relevant meanings and contextual information.

Ardenta also stated that her students’ ability was one of the reasons why she used L1. In the stimulated recall interview she said,

I know my students’ ability. What I mean here is that not all my students have a good level of listening and understanding of English. Perhaps, some of them do not know the words I use. Therefore, I need to use their L1 (Manadonese or Indonesian) to help them. I think in teaching English, using L1, can also help us the teachers and the students understand the other language (translated from Indonesian).
The extract above shows that the teachers viewed the use of L1 as having an impact on teaching L2 or a foreign language. In other words, they thought it helps the learners to learn English through key teaching instructions being delivered in L1. They also conveyed that it was time effective because it enabled them to cover more of the core content.

Like other teachers in this study, both Chantal and her students tended to use their mother tongue (Madonese and Bahasa Indonesia) during the process of teaching and learning. The excerpt below shows her comments when she was asked to comment on the use of Madonese and Bahasa Indonesia.

Although I teach them English, I need to use Manado dialect sometimes to direct them and to instruct them. I did this because if I speak in English all the time then the students will not understand. My students were categorized as being at the beginner level. Therefore I use my Bahasa and allow my students to use it. When they did not understand then they would get bored (translated from Indonesian).

The use of L1 in the English classroom mentioned by the teachers above and demonstrated in their teaching, mostly aimed to help their students to understand the task or instruction provided in the English text book and sometimes to translate the words and sentences from English to their learners LI. In this case, it is understandable that the use of L1 is important when learning other languages. However, in term of intercultural teaching, none of the teachers above mentioned how this L1 relates to teaching and learning language and culture.

Other teaching materials

The observation data further shows that most teachers in this study used the English textbooks. Some teachers also used the questions as provided in the English book, but some created their own questions. However, the use of materials from other sources to teach culture was also presented. For example, Zefa used the dialogue and language expressions that she presented through OHP from other sources. In the stimulated recall interview she said that her materials were sourced from the internet. In this study, only Zefa taught the cultural topic without using a text from the English textbook. However, it was an understandable feature in this study to find that teachers
also used materials other than just the English textbook to teach culture. This is due to the fact that the English curriculum called KTSP (as mentioned in an earlier chapter) allows teachers to use their own materials as well when teaching EFL.

It is obvious that teachers in this study faced the issue about the type of materials and text used in intercultural language learning. Most teachers in this study used textbooks in their classroom for their teaching of culture. The approach to the materials used and chosen in presenting intercultural competence in teaching is always critical and can have a significant effect on the outcomes achieved by the learners (Byram et al., 2002).

In addition to other features that appeared during the classroom observations, the teachers instructed the students to use dictionaries to help them understand the new words they found. For example, in relation to the use of dictionaries, Daniel said that he always asked his students to bring with them a dictionary during the lesson and that it was a must.

In the stimulated recall interviews, it was found that most teachers viewed a dictionary as a compulsory resource students had to bring when they came to an English class. The intention of using the dictionary was for students to develop further their vocabulary and for assisting the learners in doing the activities in the class. However, sometimes the teachers helped them by telling them the word in English or by telling the meaning in Indonesia or in students’ local language.

Using dictionaries in the class is not particularly remarkable in intercultural learning and teaching. However, this could be used as an example for the students, regarding how they may find not only different words, but also different meanings and interpretations. This also can be the opportunity for the teacher to build their learners’ awareness about how language and culture vary across social groups and how language and culture cannot be separated from each other in learning a language. In other words, “language is not simply a system for encoding and decoding linguistic meaning” (Liddicoat et al., 2003).
5.3 Summary

What is reported in this chapter focuses on the teachers’ pedagogical strategies including the resources they used when integrating culture into EFL teaching. All participants argued that comparative method, role-play, cultural explanations were important strategies in teaching language and culture. It was observed that their actual teaching generally involved these strategies. This finding is aligned with extant research. Ho (2013), for example, shows that Vietnamese teachers tended to use role-play and comparison as their preferred ways of teaching culture. Karabinar and Guler’ (2012) survey also shows that using role-play was also preferred by language teachers in Turkey. Recently, Orlova (2014) also claimed that developing learners speaking capacity is improved as a result of applying role-play when teaching culture. This is to say that this strategy enables the learners to be involved interactively in a lesson and understand other cultures through practice (Frank, 2013). More discussion about this finding will be presented in Chapter 7.

Their beliefs about cultural instruction also included some strategies and resources such as pair or group work, discussions, use of dialogue, use of authentic materials, and teachers’ personal stories. Most of the techniques were used to integrate culture in terms of raising the learners’ intercultural competence and developing English skills (speaking, reading, writing, listening, and their vocabulary). Other features found during the classroom practices were, for example, the use of L1, the use of cultural topics within English textbooks, materials from the Internet and the use of the dictionaries.

Although the teachers used some strategies, they tended to view such activities as developing learners’ communicative competence rather than to develop intercultural competence and intercultural learning. To some extent, the teachers also tended to understand culture in their teaching as a static view of culture. However, the teachers had the chance to apply and develop learners’ intercultural learning. Their comments and practices from the pedagogical view of the integration of culture, intercultural learning and teaching, and intercultural competence indicate that provided a starting point for both teachers and learners to develop their understanding about intercultural learning and teaching.
A summary of the teachers’ practice during observations, particularly in relation to the approaches they used during their teaching practice is presented in Table 5.2. Having presented the teachers’ beliefs about their pedagogical approaches as well as the strategies they used during their teaching practice, it is necessary to find out what factors they felt shaped their beliefs about teaching culture. This relates to the Research Question 3 in this study and will be presented together with the teachers’ accounts of obstacles when integrating culture (Research Question 4) in Chapter 6.
Table 5.2 Summary of observation: Teachers’ classroom practice
☐: Practice

<table>
<thead>
<tr>
<th>Observation in the class</th>
<th>Daniel</th>
<th>Louisa</th>
<th>Zefa</th>
<th>Arden</th>
<th>Chantal</th>
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<tbody>
<tr>
<td>Lesson with comparison</td>
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<td>Lesson with role play and pair work</td>
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<td>Group</td>
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<td>Providing brief cultural explanation</td>
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<td>Using LCD, computer</td>
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<td>Pictures (authentic material)</td>
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<td>The use of personal story</td>
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<td>Integrated culture in speaking, reading, writing, listening, vocabulary and grammar activities.</td>
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<tr>
<td>Others</td>
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<td>The use of L1 and English</td>
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<td>Presented cultural topic based on the text book</td>
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Chapter 6

Teachers’ sources of beliefs and perceived constraints in the integration of culture in teaching English as a Foreign Language

This chapter is divided into two main parts derived from interviews, stimulated recalls, and observations. The first part will report on the sources of teachers’ accounts about when and how they developed their beliefs about cultural integration in EFL. This relates to Research Question 3 (What are the factors that that teachers perceived have shaped their beliefs?). The second part relates to Research Question 4 (What are the obstacles they face regarding the integration of culture into EFL teaching?). This chapter ends with a summary.

6.1 Sources of teachers’ beliefs

During the interviews, the teachers were asked about the factors that shaped the way they taught about English, with particular reference to the integration of culture. The findings show that the participants’ beliefs on cultural instruction were derived from a variety of sources. Based on the categorization by Borg (2003), a framework to categorize the sources of EFL teachers’ beliefs about the integration culture into EFL teaching was developed as shown in Table 6.1. There were four main factors from which they built their beliefs when teaching culture: 1) educational background; 2) teaching experiences; 3) professional development, and 4) personal intercultural
experiences.

Table 6.1 Teachers’ sources of beliefs about cultural instruction

<table>
<thead>
<tr>
<th>Source of beliefs</th>
<th>Description</th>
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<tbody>
<tr>
<td>Formal education experience</td>
<td>→ Graduate education</td>
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<tr>
<td>Teaching experience</td>
<td>→ Associated with the teachers’ own personal learning during their teaching</td>
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<td></td>
<td>→ Years of teaching</td>
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<td></td>
<td>→ Teaching English to other courses</td>
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<td>Professional experience</td>
<td>→ Through workshops</td>
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<td>→ Conferences</td>
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6.1.1 Teachers’ formal educational background

All teachers in this study graduated from the English Education Course at university. They all agreed that the way English was taught in their university studies represented one source that shaped their understanding of how to incorporate the teaching of culture into EFL. However, they all recognized that it was not the most influential source. The teachers also explicitly stated that during this period, they did not take any specific unit of teaching that addressed the teaching of culture.

They argued that their training at university did not provide them with teaching methodologies and a sense of the need to incorporate cultural content into the teaching of EFL. Reference to the role of culture was suggested as having limited focus. The participants indicated this was not surprising because the examinations did not place an emphasis on the cultural elements of language learning.

For example, in the first interview Daniel stated,

I think when I studied at IKIP in English education, I was also taught different ways for example making role-play, discussion and making comparisons. However, there was no course that focused on the pedagogical teaching of culture (translated from Indonesia).
He reinforced this in the stimulated recall interview

I graduated from the English department but it did not give me detailed information about this strategy (cultural strategies). I think I only learned about the history of British and American literature when I studied English at university (translated from Indonesia).

Similarly, Louisa said,

I remembered about the course that I took relating to cross cultural understandings but I did not remember if the teacher ever taught how to teach it...I didn’t think my teacher told the students why we took this course (translated from Indonesian).

Ardenta mentioned that as a student she attended the class and was asked to do exercises such as answering questions on texts. For instance, she said, “You know I didn’t get a lot out of university because the teacher did not have quality of teaching, she just asked us to open the exercise book and work on it” (translated from Indonesian).

However, compared to other teachers in this study, Chantal emphasized that her training at university did influence her beliefs and knowledge about teaching culture. For Chantal, the experiences as a learner at university broadened her knowledge about teaching English. She also valued the qualified teacher at university as a factor that helped her as a student to understand and enhance her knowledge about teaching English. She said,

I think my previous study at IKIP has helped me to be able to teach. There were no specific cultural teaching strategies but I think we can use some strategies that I learnt. I had a very good teacher. She was really good in teaching and she also taught one course at that time in teaching methodology. I liked the way she taught us about that subject. There was also peer teaching at that time as part of the course. I think I learned from that as well (translated from Indonesian).

Having qualified teachers when studying at university in English education became one reason for Chantal to have positive perceptions about her educational background when she was at university.

I should thank my English teacher when I was studying at IKIP. She was one of the qualified teachers in IKIP at that time. She liked to use role-play in her teaching. Therefore I adopted some of her ways of teaching (translated from Indonesian).
As such, it indicates that teachers in this study believed that teacher education impacted on their teaching or on the teachers’ cognition (Borg, 2003). This source of belief has contributed to the way that the teachers applied teaching strategies and pedagogy in their classrooms. However, it seems that culture was not a priority and even not included in their course in the English teacher education. It was more a case of the individual lecturers approach to teaching EFL rather than a systemic approach or focus.

6.1.2 Teachers’ teaching experience

Based on the interviews with Daniel, Louisa and Ardenta, it was found that their teaching experiences considerably impacted on their teaching of culture. These three teachers addressed different aspects of their teaching experience, namely, the classroom experience, the length of teaching experience, and the teaching experience within the Education Directorate. According to Borg (2006, p. 47) teaching experience have been shown to have positive value and influence on shaping teachers’ practices. The reason for this is that teachers are able to draw on their experiences in the classroom with their students as well as reflecting on their own performance and modifying their approaches as a result (Stergiopoulou, 2012). The teachers in this study also claimed that their teaching experiences taught them a lot about teaching English including the teaching of culture. They admitted there were many times they learned from what they taught. For instance, Daniel said,

I sometimes find my own strategy in the class when I teach… I think I learned from my teaching experiences much more than the theory… I also believe that the more you have experienced in your teaching the more you will find your own strategies in teaching (translated from Indonesian).

In Louisa’s case, she said,

I admit that while I am teaching, there are times I change the way I teach because of the situation in the class…for example when there are not many students present or when there is a topic that is too difficult, I sometimes change with a game or a song to change the situation. In relation to teaching culture, I sometimes develop my own strategies based on what I experience in my teaching. Experience teaches me a lot in developing my teaching strategies (translated from Indonesian).
There is an assumption that teacher pedagogy skills develop over the course of their teaching careers (Khader, 2012; Prestridge, 2012). In this study, it was also identified that the length of teaching experience becomes a factor that influenced the teachers’ way of teaching. Regarding this, Chantal, who had the longest English teaching experience, admitted she had faced many issues and problems that had contributed to her learning. She said,

Teaching for more than twenty years has taught me how to solve many of the issues in teaching…I sometimes need to think, what should I teach? What strategies should I use? However, sometimes in the class you get something automatically when you start teaching or when you are in the middle or even after teaching (translated from Indonesian).

In addition to this, she supported what Daniel said when he stated that continuous practice resulted in more teaching development, Chantal said,

Teachers get more experience when they practise and practise in their classroom, because teaching in the actual class gives the opportunity to see the right context of what teaching is, what we should teach and what approaches are the right ones for implementing a skill or knowledge to the learners (translated from Indonesian).

Teaching experience in other English institutions provided additional knowledge for these teachers to use when teaching English. In Indonesia, there are many English private institutions that teach English for specific purposes. For example English for examination preparation, English for children, English for business, English for conversation and English for professional purposes. As mentioned in a previous chapter, Louisa was the only teacher who had experience teaching in other English private institutions in Manado. According to her, she used to teach English conversation and English for professional purposes. She mentioned,

I think my experience when I was a teacher in one of the English private institutions in Manado has made a huge impact on my current teaching. When I was teaching one of the English courses in Manado, I used to teach cultural components…For example, I taught some useful expressions…These are about 'how people greet each other, ask help, make requests and make complement…' They all were presented in the dialogues…The purpose of teaching English there was to improve learners’ ability in speaking (translated from Indonesian).
She further explained,

Many of the students I was teaching were only learning English so they could function effectively in their chosen profession. Most of these students were intending to work in America so I had to make sure I included the American culture as part of their language learning. The greatest challenge was to implement authentic learning resources as part of the course because this was important if they were going to be able to function effectively in the American work environment (translated from Indonesian).

Louisa included culture as this is important for learners and meets with learners’ needs. It can therefore be said that in her case, including culture in her language teaching, was to some extent a goal for her teaching to meet learners’ needs (going to America). As such, enabling learners to travel abroad as tourists or to find work has been identified as one of the goals of language study in relation to culture (Kramsch, 2012). This also shows that when someone learns a new language, then he or she has different goals to achieve and different communicative competencies and this may represent a different way or approach, from that which applied in the learners’ first language, in relation to how to use the language (Liddicoat et al., 2003).

Based on the extracts above, it also seems that the teachers’ teaching experiences played a part in shaping their classroom actions. However, most teachers did not explicitly explain it in relation to the integration of culture in their teaching. Only Louisa explicitly related her previous teaching experiences with culture whilst others presented a more general reflection. In the past, she used to teach cultural content with useful expressions. She found that learners were able to develop their speaking ability through the dialogues. In other words, while this enabled her learners to understand the cultural content, it also helps them to develop another language skill. This classroom teaching experience was also one of the categories that language researchers found in their studies as reviewed by Borg (2003).

6.1.3 Teachers’ professional development

Another source of EFL teachers’ beliefs in teaching culture corresponds to their professional development. However, there was only one teacher who had engaged in a seminar about culture, and the others attended seminars, conferences, and
workshops about general aspects of teaching English. Though the workshops were not specifically about teaching culture, some strategies could be transferred. For instance, Louisa’s knowledge and practice through professional training (teachers’ workshops) influenced her teaching. An example of this was that Louisa learned about the comparative approach when she attended the teachers’ workshop and expressed the value of the comparative approach in EFL teaching. She mentioned that,

During the workshop, I observed strategies my peers applied. They used the comparative approach…I saw them using aspects of Indonesian language and how it was structured and then apply this knowledge directly to demonstrate how the same message would be expressed in English. I think this enabled the learner to understand more clearly the differences between the two languages from the perspective of form and structure. This proved a very effective strategy that enhanced student outcomes (translated from Indonesian).

Only Zefa followed a seminar done by master and doctorate students about teaching English. She recounted that in the seminar there was also a topic about teaching culture although it was just a small part in the discussion. About this issue she mentioned,

It would be a great opportunity if English teachers in Minahasa (Manado) could have more opportunities to follow the seminar or training focusing on the integration of culture in teaching EFL. I believe that such training and seminars would be useful for us as teachers to develop our knowledge in teaching EFL when we deal with the cultural issues (translated from Indonesian).

The other four teachers (Daniel, Louisa, Ardenta, Chantal) in this study also agreed that professional development on the integration of culture in EFL teaching was needed. Below are the extracts based on their comments (Daniel, Louisa, Ardenta, Chantal respectively)

I think it would be better if there was professional development about teaching language and culture. I haven’t been to any training or seminar for this topic. There are some but not about culture.

As culture and language are important in our teaching English as a foreign language, then I think setting a seminar, workshop, and training about how to teach culture is a must. I also think that the education department should give opportunity to all EFL teachers and not only focus on those based in cities but also teachers in our regional areas.
My wish is that people in the central department, who create the curriculum, need also to promote this teaching approach through workshops, as a part of the professional development program, to provide English teachers with the knowledge and strategies of teaching culture...Teachers will get more knowledge and more job ready if they are trained.

I am really sure that training the teachers will be useful before they apply a new strategy or new approach in teaching English. I followed some seminars but I think I haven’t been involved in seminars, training, and discussions about the integration of culture in teaching EFL.

The extracts above clearly show that teachers valued professional development opportunities. However, they expressed lack of such programmes with a focus on culture and language. This is similar to the report on intercultural language learning presented by Liddicoat et al. (2003) in which they found that language and culture learning were not adequately included in teachers education programs. In this sense, teachers are not prepared to face the realities of the classroom (Crandal, 2000). Even though most of the teachers in this study had not been given the opportunity to have professional development in this matter, they tried to include culture by adapting the general strategies in teaching language that they received from their previous seminars, workshops, and training. That is to say that providing teachers with appropriate training is considered to be one of the critical aspects in relation to student achievement levels (Wilbur, 2007). Therefore, in relation to teaching language and culture, it is important that teachers apply an approach based on culture-general learning and this notion forms a central part of the professional development of language teachers within the context of their roles as mediators of interculturality (Liddicoat et al., 2003).

6.1.4 Teachers’ personal intercultural experiences

The data shows that teachers had experiences in intercultural communication. These can be divided into two categories: experiences lived while being overseas and experiences resulting from making contact with visitors who came to Manado. Only Ardenta, who had been in Australia, mentioned that what she heard, saw and experienced while overseas shaped her knowledge about teaching culture. She said, 

My visit to Australia was my best experience because I had more of an
opportunity to see and hear directly the way people use the language in the context of their culture… I sometimes tell my story and share with my students what I experienced in Australia (translated from Indonesian).

Ardenta also valued this as a good technique for engaging students in meaningful cultural learning in the context of language development. She explained,

When I speak to my students about my experiences, they become excited, ask more questions and then engage more effectively in activities such as role-play. This is a good way for me to include culture in my teaching to develop my students’ EFL learning (translated from Indonesian).

In relation to the experiences regarding travelling abroad, Kohler (2015) states that “In response to global mobility, such as through study programs, there has been increased interest in the role of culture in language learning and the ability of students to navigate linguistic and cultural differences” (p. 433). Ardenta’s experience is an example of this global mobility where someone, or the ‘intercultural mediator’, needs to “apply skills to manage misunderstanding and convey meanings accurately for others” (Kohler, 2015, p. 433). In Ardenta’s case, the intercultural experience when she travelled overseas provided her with cultural experiences, knowledge, and information. It also indicates that students benefited and enjoyed having teachers share her anecdotal experiences in the target language settings first hand. This strategy is seen to provide an additional element to the students’ learning experiences and offers the first glimpse of the development of learners’ cultural awareness and opportunities to develop a cultural dimension when they learn a new language (Crichton & Scarino, 2007).

Others (Louisa, Chantal and Daniel) used their experiences lived when they met English-speaking foreigners who came to Manado. For example, Louisa said,

I had experiences talking to foreigners from America who came for visits. I told you before that when I taught English in private English course in Manado… I sometimes had guests from America. I sometimes discussed with them and asked some questions about the sentences, the meaning of words or sometimes shared cultural information with them… I found them to be useful sources to help develop my knowledge and understanding of their culture and its connection with their language (translated from Indonesian).
Chantal and Daniel also shared that their experiences talking with and meeting people from America who visited Manado made them realize that cultural knowledge had a significant role in learning a new language. Chantal believed that the cultural information that she got from American visitors might not be found in the books that she used for teaching. She said,

When I got the cultural information from the American people I met, I realized that the cultural differences affect communication. This is important for learning new language and culture. I think I was fortunate to have this experience to share with my students because some cultural information is not covered in textbooks (translated from Indonesian).

In the case of teachers’ personal intercultural experiences, the teachers in this study used their experiences as a source and knowledge for them in their teaching. It also indicates that they valued these experiences as sources of reflection for them in relation to interculturality.

In the discussion above, the teachers talked about various sources of beliefs for integrating culture into their EFL teaching. All teachers claimed to include a significant amount of cultural teaching as part of their learning programs. They were aware of the benefits that came from applying this strategy particularly in relation to the learners’ capacity to communicate with an effective level of intercultural competence. However, they also faced some constraints that made it difficult for them to include and teach culture. The discussion of the constraints and the difficulties when integrating or teaching culture is presented in the section below.

6.2 Constraints in the integration of culture

The teachers in this study claimed that constraints impacted negatively on their ability to integrate culture in their EFL teaching. In the interviews, teachers discussed more than one obstacle they faced when they taught culture. The main constraints that teachers mentioned and discussed were limited sources of cultural knowledge and ways to teach it, limited or inaccessible IT, lack of training, lack of information about the Curriculum and time, and a focus on assessment (teach to the test). These obstacles are presented in detail in the sections below.
6.2.1 Limited material and resources, and support from the curriculum

Most teachers mentioned that limited teaching strategies and sources of cultural knowledge were their major obstacles. For example, when discussed with Ardenta, she said,

For me the biggest challenge in teaching is the way to teach. I struggle with the strategy I use. If I depend on the book and always just tell my story of when I was in Australia then it is not enough. My students may get bored if I always give them the same information (translated from Indonesian).

Having identified her constraints, she said,

I really hope that ongoing teacher training takes place and we are given the chance to meet in the region to discuss issues. I also hope the government gives us more training in curriculum so we have more confidence. I think that this interview is really useful, because this makes me aware how important culture in teaching EFL (translated from Indonesian).

Similar to Ardenta, Daniel admitted that teaching culture was not easy. For Daniel, the challenge was how to provide relevant cultural information and how to teach culture more effectively. He said,

It is so difficult to put more information into teaching culture when you do not have enough resources and information regarding the culture you are presenting to the students…I feel that I still don’t have enough information about customs or habits from the people who use English as their first language in their country (translated from Indonesian).

Although it was found that Daniel used the English textbook, he thought that the material in the book was sometimes insufficient.

Sometimes it is not found in a book. Therefore, sometimes if the material about culture is difficult then I just skip or just go to the structure and doing the exercise…the material in the book is not always complete…I mean there is no explanation…(translated from Indonesian).

In overcoming the constraints Daniel went on to say,

I try to use other resources to help me develop lessons. This includes newspapers; brochures and I even talk to friends and colleagues who have been abroad to get their perspectives. I sometimes shared the information that
was shared by my former teacher at IKIP when he shared his experiences from studying abroad (translated from Indonesian).

Louisa saw that the obstacles in teaching culture were due to the unclear description provided in the curriculum and insufficient cultural content provided in the teaching materials as she commented in the excerpt below.

For me it is challenging to teach culture. The big issue is that in the curriculum, the integration of culture is not an explicit priority. This may be the reason why culture was represented to a limited extent in the teaching materials. In relation to the book that I sometimes used, there was no direction or suggestions about how the cultural content may be taught (translated from Indonesian).

Zefa was the only teacher who did not really depend on the English textbook provided when she taught English. She said in the stimulated recall interview that the reason she did not want to depend on the English textbook was because she found that the book presented local culture more than foreign culture and the information was limited. The following extract is what she said about the obstacles in relation to English textbooks.

Sometimes I found the resources were about Indonesian culture. It is good, but I think there should be more about culture from where English is used…it is not always possible to find the information in your teachers’ guidebook (verbatim in English).

Zefa also provided suggestions by saying,

In terms of the English curriculum, although in the curriculum KTSP teachers are given opportunity to teach and to choose the material and the strategies to teach, I think that in relation to teaching culture, the curriculum makers should also have provided some suggestions regarding teaching culture…For example, the way and the aspects of how culture should be taught (verbatim in English).

She went on to say that educators should consider that not all the teachers have enough knowledge about foreign culture and have the same opportunity to follow some training and access to facilities to teach culture. Zefa also hoped that one day she could invite a native speaker to be a guest speaker in her class and the English training program would facilitate training with guest speakers from abroad.
6.2.2 Limited cultural knowledge

The interview data indicated that teachers believed that lack of cultural knowledge on how the language is used everyday and how people act, behave, their habits and customs and culture also impacted on their teaching. Two of the five teachers in this study claimed that going abroad (America, Australia and the UK) would provide good opportunities to develop their cultural knowledge. For example, Chantal who had been working for about fifteen years at the time of the study identified that the lack of opportunities to travel abroad was one of the reasons why she lacked cultural knowledge.

I think besides the resources, I also haven’t had many opportunities to go abroad…I think it is important as an English teacher to have experience abroad. There, I can directly see the culture, I can speak with them and experience the life there…It will help the teachers to have more knowledge and also to see and experience it directly…I think having experience is very important and will result in positive effect in your teaching. When I go back to the classroom, I can share this with my students as part of my teaching (translated from Indonesian).

Similar to Chantal, Louisa also commented,

If I had experienced going abroad to English speaking countries, I might have more sources about their culture…I think it is important for EFL teachers to have the opportunity to go to abroad. This can be an additional knowledge for me as an English teacher (translated from Indonesian).

Furthermore, she pointed out that the EFL teachers usually lacked the knowledge of pragmatics (concerned with the study of meaningful use of language). As she stated,

It is really hard for the teachers, as non-native teachers of English to get the knowledge in terms of the meaning and the pragmatic differences because they are not the native speakers of English. I sometimes look in dictionaries but sometimes there is not an explanation about it (translated from Indonesian).

With regard to the obstacles she mentioned, she suggested that teachers should be provided with more extensive training and professional development opportunities and that these should include opportunities to travel abroad. This suggestion was based on her notion that immersion in the culture would provide a more direct and influential level of experiences that teachers could then take with them into the
classroom. In other words, their experiences would reflect genuine experiences within cultural contexts.

Therefore, I would like to see a teaching development program for EFL teachers to visit abroad so they can experience the culture of the target language…and the program would involve local (government) teachers to have this opportunity and not only for private schools (translated from Indonesian).

6.2.3 Limited time

Teachers also mentioned that lack of time was another obstacle when teaching culture. For example, Daniel talked about the difficulties in teaching culture by explaining his role in the school that made him not have enough time to prepare the lessons and include the teaching of culture. He said,

Lastly, I think I also find it very difficult to find the time to prepare the lessons because I have many other tasks I am expected to complete within the school…I have to teach other levels because I am the only English teacher here, I am a “Wali Kelas” (a teacher who is in charge of one class) and sometime in a whole day I have to be in charge of managing the school operations).

Ardenta also mentioned that teaching culture together with other aspects needed more time allocation. However, in actual practice she thought that the time allocation for teaching English was not enough. She said,

Teaching English involves many aspects. If I combined all aspects then I would not have enough time to reach my target outcomes. I should teach them speaking, reading, listening and cultural elements. I think sometimes no time is left (translated from Indonesian).

6.2.4 The expectation to pass English tests

Teachers are also expected to teach to the national test and assist their students to pass the test. Such pressure made teachers focus on grammar because this is what the English test is mostly about. The English test becomes more and more important for senior students as they have to pass the final examination to further continue their
studies to the next level (university level). This test is also used as a requirement for looking for a job. To some extent this assessment also put teachers under pressure as their level of proficiency in teaching is sometimes evaluated on the basis of their students’ results. For example, Daniel explained,

I also need to spend most of the time focused on grammar teaching because it is the major focus of the language test...If I don’t focus on that language test then it will suggest that the students are failing to learn English and it will impact on me as an English teacher at the same time (translated from Indonesian).

For Louisa, she felt she sometimes lacked the freedom in structuring flexible teaching due to the expectation from her students to pass the test. They expected their English teacher to assist and teach them English in order to pass the examination. She described her students’ expectation in the following way:

I think the learners sometimes want their teacher to teach them how to answer the English test rather than to focus on cultural content. They may think the important thing is to pass the English test and often do not consider how language is used in cultural context as part of learning EFL. Therefore, to some point as a teacher, I need also to fulfil their needs (translated from Indonesian).

Such examples reveal that due to the pressure of the national testing program, teachers tended to limit their teaching of culture. This tension seems to become an issue of concern in language education as many researchers have claimed that the conflicts between teachers’ existing beliefs and new beliefs have been exacerbated by external pressure, in particular the high-stakes matriculation test (Zheng, 2010). Therefore, in most education systems, as a result of the emphasis on ‘quality standards’, teachers feel pressured to ‘teach to the test’ (Byram & Feng, 2010).

6.2.5 Limited IT knowledge and facilities

The teachers in this study also believed that limited IT knowledge and facilities restricted their teaching of culture. For example, Louisa mentioned that her lack of knowledge of IT in teaching English was one of the obstacles in developing her strategies when teaching culture. She frankly said that she did not have enough IT knowledge though she realised it was important. Below is what Louisa commented on
this matter:

I do not have much knowledge of using technology for example a laptop and the internet. I saw some of my friends who knew how to use the computer and internet to find some material and information and they sometimes used it in their class. So I think it is a great idea particularly for teaching culture in this modern era…(translated from Indonesian).

Zefa also identified one of the constraints was in relation to the access to the internet. As indicated before, Zefa used the lesson that she searched from the internet. She also valued the use of the laptop and digital projector as her favorite resources. It was found that Zefa had more knowledge regarding the use of the laptop and IT compared to Louisa and the other teachers. However, the limited accessibility of the internet signal became a barrier for her in developing and preparing her teaching material. Below is the extract taken from the stimulated-recall interviews.

I think in general, I experienced difficulties when I want to prepare and develop the material. I was just lucky last time when I searched, the internet seems fine but sometimes it is very slow and time consuming…So I think the issue of not having access to the internet makes it very difficult to obtain the information I am required to deliver good quality programs that have current information and motivating resources…At school there is no internet connection (translated from Indonesian)...I have to find an internet cafe to find some materials. If school provides internet connection I can use some materials directly from internet (verbatim in English).

Having a complete computer lab became Zefa’s priority as one of her future hopes. She said,

I hope in the future, my students and I will experience and have an opportunity to learn and teach in a computer lab as other schools in the city or in the private schools…My school does not have enough facilities to support the teaching. We have the computer lab with some computers in there, but it is not enough. The internet is also not connected yet (verbatim in English).

She believed that appropriate IT resources would provide many advantages such as making teaching become more interesting, resulting in a better education and improved learning outcomes. She also valued IT as a resource for helping her and learners in terms of learning and teaching language and culture. She said,

I believe that it will have significant impact if my students and I can use IT to
facilitate us learning and teaching language and culture…For example, the learners will be able to see, hear, and even interpret directly how people in the target language and culture use their language.

Similar to Zefa, Chantal also viewed that access to the internet was a significant issue in teaching culture. It indicated that in providing and preparing for teaching culture, Chantal realised that she could also find some information and materials on the internet. However, she had difficulty in accessing the internet in her location. She said,

> It is very difficult for me to be able to access the internet here, even in my town because the distance to an internet café is long and the signal is also slow. If I go to the city I might be able but it is too far and expensive…I hope that in the future the government will invest in high quality Internet in schools because it could be a great way to connect with the world (verbatim in English).

The comments above clearly signal that it is important to teach and learn language in the cultural contexts by giving learners and teachers alike the opportunity to be exposed to the target language and culture. That way they can interact, explore, and construct a deeper understanding of cultural knowledge from the target language and culture (Dema & Moeller, 2012). What seems to be implied here is that the authentic material through IT assists both teachers and learners to be immersed in target language and culture in order to grasp the meanings of the language. This is to say that the benefit of technology is to provide authentic communication that assists the teaching of language and culture (Lee, 2009). However, to some point, the issue of authenticity from IT is still a problem for teachers and students who learn English as a foreign language and where IT is a challenge in terms of how to use IT and the accessibility of IT into some remote areas.

6.3 Summary

Teachers in this study identified that their personal teaching experiences and learning language experiences had played important roles in shaping their knowledge and practice in teaching EFL in general, including the teaching of language and culture. As such, experiences convinced them that they needed to give more opportunities for their students to speak and use the language in the right cultural context. However,
most teachers did not place a high value on their formal academic training (at university level) as a factor that influenced their beliefs and instructional practice relating to the integration of culture in their teaching of EFL. This reemphasises that culture has been less important in their academic training.

All teachers suggested that further professional development was needed. In this matter, most teachers have not had opportunity to involve in professional development that discuss about how to integrate culture in their teaching. Most professional development that they involved in was about teaching English in general. In addition to this, most teachers hoped to be able to travel abroad to English speaking countries. This indicates that teachers in this study believed that going abroad provided the best environment to acquire language and to understand its culture. However for travel abroad to be an effective tool, from the perspective of intercultural competence, it would require targeted selection and accentuation (Salisbury & Pascarella, 2013). In other words, the location combined with the opportunity to engage in the real life situation in the target country is essential for it to represent a benefit to the FL learner. Moreover, cultural experiences can be a benefit tool to explore and construct a new viewpoint on culture (Kang, 2012). However, culture learning is about socialization and the teacher is a mediator into another culture (Byram & Feng, 2010). In this case, the teacher’s role does not mean to transfer information about a foreign country, but teacher should concern with intercultural dimension that relates to assisting leaners to understand how intercultural takes place (Byram et al., 2002).

As detailed earlier, teachers in this study acknowledged that teaching EFL had to include cultural teaching. However, they also indicated that some practical constraints such as limited pedagogical practices and sources of cultural knowledge, limited or inaccessible IT, lack of training, limited information in the curriculum, time constraints and lack of cultural knowledge all prevented them from maximising the integration of culture in EFL teaching.

It is possible to say that placing more opportunities for training and professional development, providing clear instructions in curriculum, teaching materials in relation to the integration of culture will reduce the constraints being dealt with. In relation to
the focus on examination, it needs to be explicitly addressed in EFL teaching and learning as one of the constraints that EFL teachers face when they intend to integrate culture into their teaching.

Chapter 7 will discuss the findings of this study in reference to the relevant literature.

Chapter 7
Discussion and Conclusion

The previous three chapters have presented the major findings data of this study. This chapter focuses on the discussion of these results in reference to relevant literature in the field. To help guide the discussion, this chapter returns to the research questions that the study seeks to answer:

1. How do teachers describe their beliefs about integrating cultural aspects within the context of English as a foreign language learning and teaching?
2.a. What pedagogical approaches concerning cultural integration do they believe should be applied?
2.b. What pedagogical approaches concerning cultural integration are evident in their practice?
3. What are the factors that they perceived have shaped their beliefs?
4. What are the obstacles they face regarding the integration of culture into EFL teaching?
Whilst the research questions have been addressed in Chapters 4, 5 and 6, the findings presented in this chapter are discussed with reference to the extant literature. This is followed by a description of the contribution of this study. Finally, suggestions are made for further research on the integration of culture in teaching and learning EFL.

7.1 Discussion

7.1.1 Summary of findings

This research provides an insight into some of the realities of teaching EFL and the incorporation of foreign cultures in teaching and learning EFL that exist in the Manado context. Throughout this dissertation it has been argued that the case of teaching EFL in this particular area of Indonesia is of significance given the existing cultural and linguistic diversity that characterises the region.

The following are the main findings of this study:

1. The EFL teachers in this study placed culture as an important area that needed to be considered when teaching and learning EFL.
2. They defined culture as ways of life and understood that language and culture are bound together. They understood that the aims of teaching foreign culture were:
   - to achieve successful communication;
   - to facilitate language learning, intercultural communication and cross culture understanding;
   - to help learners to relate to the way they use the language and speak the language, as it is different from their own culture.
3. They believed that the cultural content to teach referred to small “c” culture as well as big “C” culture. They also identified some strategies such as comparative method, role-play, dialogue and explanation as part of the strategies to be used when integrating culture in their teaching.
4. The teachers tended to be centred on teaching English within the context of native speaking countries as the target language in preference to English as lingua franca.

5. Most teachers in this study believed that the target cultures (TC) referred to Western cultures or cultures of English speaking countries (America, Britain and Australia).

6. Overall, teachers’ beliefs about cultural teaching tended to be consistent with their practice.

7. Their beliefs about cultural instruction were derived from a variety of sources, and they viewed their teaching and personal experiences as the two most influential aspects.

8. Teachers faced constraints in teaching culture due to the strict curricula they had to follow, their lack of cultural exposure and knowledge, as well as limited sources and teaching materials.

The aspects mentioned above are based on teachers’ beliefs and the data for this study seems to suggest that these beliefs relate to what they think, assume, expect, and are based on their attitudes and theories that they bring with them to their classroom practice. This supports Borg’s (2003) concept of belief as teachers’ cognition that relates to ‘what teachers know, believe, and think’ (p. 81). In this case the teachers generally demonstrated a clear understanding of what they believed and thought but they were limited within the context of what they knew regarding the culture in EFL learning.

In relation to the integration of culture, some aspects are generally consistent with the extant literature (e.g., Byram, 1988, 1997, 2003; Byram and Kramsch, 2008, 2013; Liddicoat, 2002; 2008; Liddicoat and Scarino, 2013; Lee, 2009; Risager, 2011; Tomalin & Stempleski, 2013; Tseng, 2002). However, there is no overall agreement on all elements regarding the integration of culture. Further discussion regarding this will be presented in the following sections.

7.1.2 Research question 1
How do teachers describe their beliefs about integrating cultural aspects within the context of English as a foreign language learning and teaching?

Research question 1 focused on EFL teachers’ beliefs about teaching culture in the context of teaching and learning EFL. In the following sub sections, the findings are discussed under the following broad categories:

1. Teachers’ concept of culture;
2. The importance of culture in EFL teaching and learning in junior high school;
3. Teachers’ beliefs about what and whose culture to teach.

a) Teachers’ concept of culture
As reported in Chapter 4, EFL teachers understood that culture incorporated both big “C” culture and small “c” culture. This is not surprising because it is consistent with the interpretation of culture within the Indonesian society. They defined culture as the way of life, customs, traditions, behaviors and habits shared by a group of people (Brown, 2007). This definition refers to small “c” culture that is considered the deepest part of culture (Lee, 2009). Teachers in this study also relate culture to big “C” culture (traditional music, art, geography, and history). This big “C” is defined as factual information and knowledge about the country (Liddicoat et al., 2003) and as a major theme of culture (Peterson, 2004).

The concepts of culture defined by the teachers are similar to those of other scholars who conceptualised culture as a way of life involving customs, ways of life, and behaviours shared by people, including facts, arts, geography, literature and history (Brooks, 1968; Brown, 2007; Byram, 1989; Chlopek, 2008; Lado, 1986; Liu, 2013; Liddicoat et al., 2003). The views of these teachers are also aligned with the results of studies in Korea (Lee, 2009), Vietnam (Kiet, 2011), Sweden (Larzen-Ostermark, 2008), and Turkey (Onalan, 2005), which show that most teachers defined culture in those terms. This may be due to the broad concept of culture which confirms Dema and Moeller’s (2012) argument that “the lack of an overarching definition presents foreign language teachers with the challenge of determining which components of segments of the target culture should be taught” (p. 76).
None of these teachers saw culture as process and practice, which refers to the dynamic view of culture (Liddicoat, 2002). My questioning did not focus on drawing further elaboration from them in this regard, so this is not necessarily surprising. However, to some extent the views of big “C” culture and small “c” culture help the teachers to develop their students’ cultural knowledge, understanding, and provide a starting point for basic understanding of intercultural communication (IC).

The challenge for the teachers related to connecting their concepts of culture to the cultural context of the target language. The representations of Indonesian culture were readily identified and these elements were accepted as being relevant and transferable to other cultures but teachers were limited in their confidence to apply these aspects to the target language culture. They attempted to overcome this through accessing resources and using the internet but found this did not provide the level of information they felt they needed to effectively share the cultural aspects of the target language with the students. In other words, the teachers felt they lacked exposure to authentic language use as applied within the target language cultural context. The issue of how this can be addressed so that teachers have a higher level of competence and confidence in relation to this will be discussed later in this chapter.

The strong link between language and culture has been long acknowledged (Zhou, 2011). The teachers in this study also shared the understanding that language and culture were inseparable which conforms with the views of scholars such as Byram, (1989, 1997); Brown, (2007); Liddicoat, (2002); Liddicoat et al. (2003); Kramsch, (2008); Lee, (2009); Liu & Laohawiriyanon (2013).

In terms of the close relationship between language and culture, some scholars use terms and expressions such as ‘language-and-culture’ (Liddicoat et al., 2003), ‘language expresses, symbolizes and embodies cultural reality’ (Kramsch, 1998) and ‘languages spread across cultures’ (Risager, 2007). For Jiang (2000), language and culture is viewed as a mirror and like an iceberg. Similarly, the teachers in this study (as reported in Chapter 4) also were able to articulate this close relationship through several metaphors. For example, they viewed language and culture as ‘rice and salt’, as a ‘mirror’ and as the ‘life of twins’. Such expressions show that the participants were strongly aware that language is used as a tool of communication in the social context and bound by culture (Kramsch, 1998; Sun, 2013). It can be argued that this
awareness of the close link between language and culture can be a beginning step when integrating cultural content in teaching and learning EFL.

Whilst the teachers had a clear understanding of the strong relationship between language and culture, the systemic focus on the national testing regime as the measure of success and teaching performance restricted the degree to which they applied it in the classroom. More discussion on this matter is presented in this chapter in section 7.2.5 (Research question 4) about the obstacles in integrating culture perceived by Manadonese EFL teachers in this study.

b) The importance of culture in EFL teaching and learning in junior high school

Results from the interviews revealed that EFL teachers in this study held positive beliefs and desires regarding the teaching and learning of culture in the EFL context. They addressed cultural integration as important as other EFL language teaching aspects. This was in accordance with some scholars’ views about the significance of cultural inclusion when teaching EFL (e.g. Byram 1998; Byram & Kramsch, 2008; Castro et al., 2004; Lee, 2009; Liddicoat, 2002).

The teachers in this study also believed that at the beginning level, culture had to be the priority in teaching English to develop communication competency. They argued that if beginners were not taught culture consciously, learning English was incomplete and would lead to unsuccessful language learning and communication. This supports Liddicoat et al.’s. (2003) suggestion that one of the important principles in developing intercultural competence (IC) is to teach culture from the beginning of language learning and not delay it until language learners have gained some of the language. They claim that “…the delaying of input about culture does not delay culture learning, but rather leads to false culture learning as a result of lack of awareness of differences and does not begin the process of thinking about one’s own culture” (2003, p. 28). Therefore, the most effective way to implement culture learning in language is by applying it from the beginning, so that learners do not have to revisit aspects of culture after they have already embarked on the journey.

For Schauer (2009), the reason why IC is important to be taught early is because of the tendency of students to transfer the norms and phrases of their first language (L1).
This action may result in misinterpreting the meaning of the language, because learner's L1 and culture are different from the language and culture they learn. Teachers’ disagreement with delayed culture teaching is not a surprising result, given that they considered cultural instruction as a pre-requisite of communicative competence, as opposed to being seen as an aspect that can be added following basic communication competence being achieved.

In contrast to the findings of Byram and Risager (1999) and Onalan (2005) who found that FL teachers tended to focus their language teaching on grammar, the teachers in this study strongly believed that the teaching of culture had to be in the first stage and be of equal importance in learning and teaching in order for students to become competent users of English. In this case, they also tended to believe that culture was closely related to speaking and culture assisted with effective oral language. They argued that teaching and learning language was not always about the form or grammar and this traditional instruction was less informative and engaging when learning a new language (see Chapter 4).

Most teachers also admitted that in their experiences of learning English, they were unwilling to communicate using English in the classroom and with people from English speaking countries because they were anxious about making grammatical errors. This clearly indicates that the teachers agreed that grammar could not always take place to help learners achieve language development, understanding, and successful communication. They thought that when culture is missing in learning and teaching language then it presents an incomplete model of effective communication (Genc & Bad, 2005; Peck, 1998).

This emphasizes that linguistic and grammatical competencies alone are not enough for learners of a language to be competent in that language, as culture should be involved as a part of that process (Byram, 2008; Byram at al., 2002; Krasner, 1999, Tseng, 2002; Hassan, 2008). Rather than to be learnt and taught separately, Byram, at al. (1994) argued that it is imperative that complementary learning strategies need to be implemented so that knowledge of grammatical competence is developed in conjunction with elements of cultural competence.
The teachers in this study believed that teaching culture could help students become aware of how the language was used in a different cultural context. They emphasized that their learners were learning EFL and that this was different from their Manadonese language (local language) and Indonesian language (national language). Such views supported two of Tomalin and Stempleski’s (2013, p. 7-8) goals in teaching culture as listed below:

- to help students in their understanding that people present behaviors that are sourced from cultural conditioning;
- to help student understanding that words and phrases from the target language, through cultural connotations, significantly affect meaning.

These teachers tended to agree that foreign language teaching should enrich and raise learners’ knowledge of language and culture because “… words in the foreign language refer to meanings in a particular culture creating a semantic relationship which needs to be comprehended” (Byram, 1989, p. 4).

As a significant point, the participant teachers found that when they integrated culture, their students became more interested in learning English. They pointed out that knowing about cultural differences was not only fun for the students but motivated them to learn English. According to Chen (2011) raising students’ interest in learning has a significant role in language acquisition. She argued that when students become connected with the target culture they are more likely to become enthusiastic and engaged in the learning of that language, from both a practical and theory perspective (Chen, 2011, p. 189). She believed that as a result of this, improved outcomes are achieved. In this sense, the teachers in this study believed that the cultural elements of the target language were interesting to students because they were different to the students’ culture.

In contrast, Canagarjah’s (1993) study of English second language learners in South Asia found that the learners were not interested in learning the language and culture and felt anxious about it because of the clear Western focus presented within the materials. Consequently, the finding indicated that the learners were more interested
in learning grammar than language and culture.

In the broader Indonesian context, a number of different islands may well exhibit this view as well. However, in Manado/Minahasa, Western (American) culture is viewed favourably because of the strong affinity that exists between the two cultures. Indeed, many families have family members who have travelled and lived in America and many students have the goal of living and working in America during their working lives. This means that within the Manado context, it is appropriate for teachers to apply cultural contexts that align with Western countries like the US and the UK. Teachers indicated that students were very keen, interested and engaged when these aspects were incorporated in their learning experiences. However, it should be noted that teachers also felt a level of anxiety in this context because their level of exposure to the target culture was limited. From a national perspective, this positive attitude towards Western cultures is not consistent across other areas in Indonesia.

Other important educational outcomes of FL learning are to “understand and relate to people from other countries” (Byram, 1997, p. 5) and “knowing how to communicate across cultural boundaries” (Liddicoat, 2002, p. 30). This is an important direction in language education, in accordance with intercultural knowledge and understanding that also refers to intercultural competence (IC) (Byram, 1997; Liddicoat, 2002). Though lacking the specificity of the experts’ models of IC above, this study’s findings indicated that the teachers did consider intercultural language teaching and IC. Even though they did not mention the term ‘intercultural’ directly nor raised this term during the discussion, their descriptions about the goals in teaching culture were linked to intercultural competence. The extracts below (taken from Chapter 4) are good examples of how the teachers in this study articulated the notion of intercultural competence.

I think teaching other cultures will let students build their awareness of the differences and similarities across the culture. In this case, learners will understand how their own culture is different and might have some similarities in expressing language, acting and behaving from English cultures. Such understandings will then help them to be successful in interacting with others from different cultures. They will know how to communicate and engage in other culture, as it is different from their own (interviewed with Daniel)
Another thought that I can think about teaching culture is that, our learners will get to know about other cultures such as English. They do not only learn how to speak or use it but they realize that English language and culture are different from their own culture. However, it is not to compare which is good and better but just to acknowledge that one culture is different from another one (interviewed with Chantal).

When I teach American culture in the class, my students will have knowledge and understanding about the culture of English, which is totally different from their own culture. Then when they use the language with English people then they are able to communicative effectively... The differences and similarities gave the opportunity to the learners to apply the correct use of the language. The misconception and the failures of the communication will be as a result of not knowing about the culture of the target language (interviewed with Ardenta).

The excerpts above also highlight broad pedagogical goals corresponding to intercultural competence elements: attitudes and knowledge (Byram, 2002, p. 11-12) and “understanding and valuing how to mediate among languages and cultures…” (Liddicoat et al., 2003, p. 46). Thus although the teachers did not draw on the theory of IC explicitly, by integrating culture as a means for successful communication, understanding and being aware of other cultures and their differences and similarities, they were in effect following some of the central tenets of the integration of culture in teaching EFL.

c) Teachers’ beliefs about which and whose culture they should teach

Nault (2006) suggests that language educators, scholars and practitioners need to move away from focusing heavily on American and English culture as the central representative cultures when learning and teaching English as an international language. In this case, raising EFL learners’ cultural awareness of various cultures and developing their IC is much more important. The notion of IC developed by Byram (1997) and Liddicoat (2002) does not limit the understanding of culture to the target cultures that only relate to Western countries. They suggested that IC involves the understanding and awareness of other cultures in general and of culture *per se*. 
Incongruent with the point argued above, most teachers in this study believed that the target cultures (TC) referred to Western cultures or cultures of English speaking countries (America, Britain and Australia). The teachers in this study limited the FC to these Western, English speaking countries and did not see other international cultures as important. This also indicated that they placed these cultures as the most important cultures that should be included when teaching EFL. This finding confirmed the results of previous studies. For example, Hamiloglu and Mendi (2010) conducted a study that analyzed cultural content in materials used in teaching and learning EFL in Marmara University, Istanbul. They found that the materials (coursebooks) used in teaching EFL included cultural elements. However, the cultures of English speaking countries (British and American cultures) became the focus of the teaching. In more recent times, Liu and Laohawiriyanon (2013) found that Chinese university teachers also tended to view these cultures as the important target cultures when teaching EFL.

The tendency of Manadonese EFL teachers to express preference for the American culture was not surprising. As mentioned in Chapter 1, many Minahasa or Manado people, who are mostly Christian, tend to go to work temporarily or stay in America. In Minahasa, there is also a village called “Lorong USA” (USA area) due to this fact. The people who have family working in America mostly live in this place and some of them (who work in America) also own the land and the houses. Consequently, this factor is likely to influence the teacher’s beliefs regarding whose culture should be included. It can be argued that most teachers in this study viewed American culture as a positive reference point when learning EFL.

There are additional factors the teachers in this study mentioned regarding their preference for Western cultures. These factors are: the reflections of American and British cultures in the learning courses (taken when the teachers in this study were the student teachers in English education), the country’s power (America is viewed as a super power country), and the presence of international competence tests like TOEFL and IELTS (designed by American/Australian English systems for EFL students).

In Indonesia, TOEFL and IELTS are also used as the tools for measuring English competency levels and have been recognised as valid tools for some employers when
recruiting staff. In addition to this, performance in these tests is used when international universities assess applicants from non-English speaking backgrounds. In the case of South Korea, Choi (2008, p. 43) argues that the TOEFL test has a high profile within South Korean society. She asserts that this is the case because American English is dominant and preferred to International English. The trade relationship between South Korea and America is the catalyst for this preference because the high incidence of interaction between the two countries requires the use of American English (p. 45). In addition to this, there has been a long established positive relationship between America and South Korea since America intervened in the Korean War. Therefore, it is easy to understand the need for effective American English communication skills to be developed within South Korea as part of a strategy to build good relationships with their trade partners. It should be noted that such tests also have a significant culture component within them and in order to succeed, some knowledge of American and English culture is required. As such, this might influence teacher perceptions on what culture to teach.

Zefa was the only teacher in this study who mentioned that Asian cultures needed to be addressed in EFL teaching. In the interview (Chapter 4) she said that it was important to address the global free trade where people from Indonesia would meet people from Asian countries and communicate in English. She seemed to believe that her students needed to be able to communicate interculturally not only with native speakers but also with non-native speakers of English. This validates the view of the language function in terms of English as a lingua franca, which refers to “a way of referring to communication in English between speakers with different first languages” (Seidholfer, 2005, p. 339). It can be argued that, it is important for EFL teachers to assist their students to be able to become intercultural speakers when they interact with native English speaker as well as non-native English speakers.

The results of this study also show that although the teachers were aware of the importance of IC in EFL teaching, the teachers lacked understanding about whose culture they needed to teach since they focused on Western cultures as the priority cultures. To some extent, this finding was contrary to the goals of intercultural teaching proposed by scholars such as Byram (1997), Liddicoat (2004) and Kramsch, (2008, 2012) that emphasized the objective of intercultural competence teaching was
to help learners to develop cultural awareness of learners’ own culture as a reference for understanding other cultures. This means learners should reflect and draw upon their own culture when they learn other culture (Liddicoat et al., 2003). Kramsch argues that “learning foreign culture without being aware of one’s own discursive practices can lead to a historical or anachronistic understanding of others and to an essentialized and, hence, limited understanding of the self” (2013, p. 69). This is to say that both target culture and learners’ home culture contribute to develop an intercultural understanding and awareness (Byram, 1997; Fantini, 2000; Fantini & Tirmisi, 2006).

When discussing what cultural content to teach (themes and topics), the teachers in this study placed importance on the awareness of the culturally appropriate ways to use language expressions that relate to speech acts such as addressing people or making requests and compliments (Peterson & Caltrane, 2003). This also relates to Byram’s (1997) ICC model that addresses knowledge and skills as the components needed to be able to interact successfully in intercultural situations. In such a learning environment, learners are facing different points of views, perspectives, and life experiences, and at the same time, knowledge is shared (Byram, 1997). This view is likely to help the participants’ ability to develop their learners’ IC (Byram, 1997). Based on my observations, most teachers demonstrated these expressions and speech acts in their lessons. For example, Chantal developed a dialogue about ‘making a compliment’, Daniel worked on ‘thanking’ or expressing gratitude, and Zefa used several expressions such as greeting and addressing people. The language expressions and speech acts have a close link with cultural learning and teaching, with particular relationships to small “c” culture. This also relates to pragmatic norms as it refers to the acceptable norms of language use (in particular to politeness) (Liddicoat et al. (2003, p. 9). In other words, the way the teachers in this study viewed and practised culture in their teaching was reflective of the sociolinguistic conventions of language.

According to Eslami-Rasek and Mardani (2010, p. 96) “Teaching speech acts enables EFL students to become aware of the sociolinguistic conventions of language use and cultural differences which constitutes appropriate use in English as opposed to their first socio-linguistic systems”. The purpose of the practices observed was to expose the students to authentic communication experiences that included cultural elements.
It can be argued that the use of speech acts in teaching results in teachers providing students with the direction to reflect upon their language use in the target languages cultural context. In other words, “it could be pedagogically useful for illustrating how culture and language are related” (Bell, 2010, p. 111).

7.1.3 Research question 2

What pedagogical approaches concerning cultural integration do they believe should be applied?

This study found that to some extent most teachers had well-established belief systems about how to teach culture. As reported in Chapters 4 and 5, their teaching of culture involved several approaches including comparison, explanations, role-play, pair work/group discussion and dialogue, authentic materials, and teacher’s personal stories.

In relation to the comparative approach, most teachers believed that it helped learners to have knowledge about the language and cultural boundaries and differences as it enabled learners to use the language in the right cultural context. Exploring the learners’ own culture and other cultures in order to make comparisons was one of the strategies that helped learners acquiring language and developing cultural awareness (Byram, 1997; Crozet & Liddicoat, 2000; Liddicoat, 2002). This also develops learners’ cultural understanding and their curiosity about the foreign culture and language they are learning (Thanasoulas, 2001). It can be argued that EFL learners need to be aware of the existence of different cultures, which means they cannot use the same norms of behaviours across other cultures. As English is not similar to the learner’s language in terms of language and culture, their pragmatic use is also different. The use of comparison makes it possible for learners to enrich their experience to language and culture differences.

Interestingly, during my observations, I found that the teachers in this study used the home culture (Manado, not the national one) in their teaching but their discourse during initial interviews did not reflect awareness of establishing relationships between foreign culture and home culture. Local culture is applied in an effort to
speed up the learning process. This is done by providing familiar and appropriate contexts, so that the learners feel less intimidated throughout the entire process. In addition to this, the use of learners’ own cultural background as a starting point seems to result in comparing learners’ language and culture to the target culture and language. During this process, the teachers gave the opportunity for the learners to build their intercultural awareness.

Although the teachers in this study demonstrated in their teaching practice that learner’s local culture was included in their teaching, they seemed to not see the importance of this local culture in their teaching of English. This can be found in their interviews where none of the teachers in this study made mention of it. This finding might be due to the fact that the teachers in this study had less knowledge about intercultural competence, and this term (intercultural competence) was heard for the first time when I did my study. Additionally, this was not part of their course unit when they studied English and hence there was less training on this matter.

The challenge for teachers and learners, when learning English as a foreign language, and learning in their own country, relates to the cultural identity students are applying to the learning. In other words, the students’ reality is the first language context and the challenge is for the teacher to have them immersed in the target culture. This is difficult to achieve in Indonesia because the reality for the student is where they live, how they interact and the cultural norms applied to communication. In many cases this becomes even more problematic when the teacher also has no context of cultural reality they can apply to the learning programs. For example, the participants in this study had to draw their contexts from limited or no immersion in the target language and culture. It is therefore most likely that authentic experiences are unlikely because the mind set is based on the Indonesian situation or context because that is the only reality they have been exposed to.

Castro et al. (2004) also found that the EFL teachers in their study did not see the importance of students’ own cultural background. They investigated EFL teachers in a Spanish secondary school to find out to what extent teachers supported the new culture and language-teaching objective. The teachers tended to support the teaching of new language and culture but there was a tendency that the teachers did not seem
to exploit cultural information based on local background when teaching a foreign language.

Whist there is a positive attitude in Manado within the community to Western cultures (particularly American), there is a need to further develop intercultural competence levels for both teachers and students. Training programs for teachers within the Manado area need to include greater exposure to aspects of intercultural competence. If this is done, then teacher confidence would increase and the quality and frequency of this aspect being implemented in language teaching will likely increase. The result of this would be improved levels of student competence in effective communication within the target language context. However, the balance between learners’ own culture and the target culture should be maintained in learning activities when culture is integrated.

Some teachers in this study believed that authentic materials, pictures, films, internet sources and invited English native speakers would enrich their teaching of culture. Consistently, Lee (2009) states that “The use of authentic materials can also provide a great deal of information and richness of cultural input…” (p. 91). This approach has been identified as an effective strategy toward the culture learning process (Brinton, 2001, cited in Lee, 2009, p. 91). This strategy is not only effective, but for the EFL teachers who teach EFL learners, authentic materials will assist them to immerse their students in environmental, social and geographic aspects of the target culture. This strategy enables learners to be provided with the context within which their learning is based. However, as stated earlier in this chapter, not all areas within Indonesia embrace the elements of a target language culture. The capacity to incorporate a level of code switching when using the FL is hindered because in other areas in Indonesia it would be seen to be accepting the foreign culture in preference to the Indonesian culture. This is not the case in Manado where teachers and learners, in general, have a positive attitude to embracing foreign culture when teaching and learning EFL.

Although this study did not explicitly focus on the relationship between teachers’ beliefs and their practices, the EFL teachers’ beliefs about teaching culture, tended to be consistent with their teaching practices. This is similar to the findings by other
language researchers in EFL (e.g., Zhang, 2008) and is supported by Park and Ertmer (2008) who stated that positive beliefs are likely to enhance pedagogical practice.

7.1.4 Research question 3

What are the factors that they perceived have shaped their beliefs?

As reported in Chapter 6, the teachers viewed previous EFL teaching experiences (i.e., associated with the teachers’ own personal learning during their teaching, length of teaching and teaching English to other cohorts) as the predominating source of knowledge regarding cultural teaching and instruction. This finding supports other researchers’ studies concerning ESL teacher knowledge (e.g., Tsui, 2003) and EFL teacher knowledge (e.g., Gao, 2007; Macias, 2013; Zhang, 2008). They all found that the teachers appeared to be aware that their teaching experiences were one of the essential sources of their pedagogical knowledge and clearly influenced their knowledge of teaching.

However, though the teachers mentioned their EFL learning experiences (i.e. English graduate education) it was found that they did not highly value their course of EFL teacher graduate education as a source of their knowledge. In fact, only one of the participants (Chantal) explicitly acknowledged the impact of one or two courses of EFL teacher education on her EFL teaching practices. The teachers stated that they seldom learned cultural aspects during the course they took in their formal English education studies at university and during their teacher training. As such it indicates that the development of cultural competence is not one of the main objectives of teacher education (Orlova & Labem, 2003).

The data reveals that professional development and personal experiences of travelling to an English-speaking country exerted considerable impact on their beliefs about teaching culture and on classroom strategies. It was also found that visiting the target culture was also one of the suggestions that teachers in this study mentioned. Byram, Gribkova and Starkey (2002) agree, “Being exposed to the target culture is an absolute must for any learners and teachers…” (p. 14).
However, Byram et al. (2002) also argued that there is “…no need for the teachers to be an expert about other culture countries. The focus is on how learners responded to others and others’ views of themselves and how they interact with people from other cultures” (p. 15). Byram and Kramsch (2008) similarly argue that “Being a native speaker does not guarantee one the ability to explain one’s culture to newcomers” (p. 33). In other words, teachers do not need to be experts in regard to the cultures of other countries but they must have a functional awareness of the cultural elements required to communicate effectively with people from those countries. Teachers can obtain this by using medias available to them. This could include accessing resources such as the internet, books and texts that represent the culture of the target language (Byram et al., 2002). Such variety of sources could help the teachers to “gain understanding of times and places different from their own” (Byram & Kramsch, 2008, p. 33).

Teachers in this study attributed their familiarity with cultural content of the target cultures (big “C” culture and small “c” culture) to the textbook they were using for teaching. In this study, it was found that both big “C” culture and small “c” culture were integrated together with other language aspects such as speaking, reading, writing, listening, and vocabulary.

However, one participant, who had travelled overseas, attributed some aspects of her cultural familiarity with her experiences during her time in Australia. Therefore, in her view the experience of travelling overseas to Australia had been of benefit to her because it enhanced the cultural context of English language learning and enabled her to pass this on to her students through her teaching. However, the degree to which this immersion resulted in better understandings by the learners was not evidenced in this research.

7.1.5 Research question 4

What are the obstacles they face regarding the integration of culture into EFL teaching?
In language teaching the integration of culture continues to be problematic (Drewelow, 2012). As described in Chapter 6, the main constraints that teachers discussed were limited pedagogical practices and sources of cultural knowledge, limited or inaccessible IT, lack of training, limited time, and lack of cultural knowledge and information in the curriculum. Such constrains seem to be a common issue in teaching language and culture in the EFL context (e.g. Asmari, 2008; Byram and Risager, 1999; Castro et al., 2004; Ho, 2011; Larzen-Ostermark, 2008; Keit, 2011; Kim, 2002; Wu, 2010).

Textbook and examinations were also crucial constraints for Manadonese teachers in systematizing the teaching of culture in their classes. During the interviews it was found that teachers generally attributed their familiarity with the cultural content to the textbooks. In the educational context of this study, the junior high school teachers followed the same book as provided by the central education office, although it was suggested that they choose materials or topics from other textbooks. They chose not to deviate from the prescribed textbooks because historically the examination was always based on this source. In other words, this concern means that teachers use only a minimal number of additional texts because they are conscious of the need to expose their students to the content most likely to be represented in the examinations.

Therefore, the teachers paid specific attention to the topics suggested in their textbook. Teachers were mindful of the importance placed on the central examination results, with regards to their own performance reviews, and so it is understandable that many taught to the test.

This final exam was a critical consideration for the teachers. This is particularly the case because the national testing does not place an important focus on students demonstrating aspects of cultural competence within the examination. This is consistent with Zhou’s (2011) view that where a strong focus is placed on examination content when teaching, there is a real threat that elements of the target culture may not be covered.
In some cases, teaching and learning EFL is oriented to only one goal: to achieve a high score in EFL test score rather than pursuing the true goal of learning English (Choi 2008, p. 58). As a result Choi (2008) argues that

The impact of EFL testing on EFL teaching starts as early as elementary education, where most young students forced to take EFL tests and may end up being driven solely by narrowly instrumental motivation in their language learning...Preparing students for multiple-choice item exams in the classroom is bound to deprive students of crucial opportunities to learn to acquire productive language skills (p. 58).

Furthermore, teachers are pragmatic and they strive to ensure that students are able to attain sound results within the parameters of the testing. This constitutes a means of maintaining their status as competent teachers. This is the case because examination results are viewed as important determinants within the system when assessing teacher competency and performance levels. This issue of examination language impacts on EFL teaching (Choi, 2008). A systemic approach is required for this to change. For example, the examinations need to incorporate explicit elements of cultural competency in relation to language studies. The teacher assessment process needs to be broadened from the narrow focus on student results in national examinations. In addition to this, teachers should encourage students to obtain a deeper understanding of how the target language is used within the context of the target language community. This aspect should be reflected in the assessment process. The extension of the examination context to include practical exams, where students would need to demonstrate the conversational skills, would enhance the recognition of the importance of culture in the language learning process.

There may be other elements, such as the L1 role in teaching EFL, grammar based examinations and transition to a decentralized curriculum, that affect the application of the teaching and learning of EFL in the present Manadonese EFL context. However, this study focuses on the teaching of culture and so these elements are not within the scope of this study.

7.2 Conclusion

7.2.1 Contribution
The present research expands studies of EFL teachers’ beliefs by investigating EFL teachers’ beliefs of the inclusion of FC in the Manado island of Indonesia. First of all, as a result of the complex nature that Manado presents within Indonesian society, (multiplicity of languages/dialects as well as remoteness), this study provides an insight into some of the realities about teaching EFL and the incorporation of foreign cultures in teaching and learning EFL that exist in the Manado/Indonesia context.

Furthermore, Manado is faced with other challenges such as the lack of teaching resources. Teachers within Manado need to source their own materials and resources and this is why it would be of benefit if stronger collegiate networks could be developed. In addition to this, it would be beneficial to incorporate professional learning opportunities for FL teachers in Manado to be involved in workshops so that as a group these resources and links could be developed and shared amongst the teachers.

Likewise, this is probably one of the first attempts to investigate EFL junior high school teachers’ beliefs (teaching English at beginning level) of culture and language in the field of EFL in Manado/Indonesia through varied methods including semi-structured interviews, observation and stimulated recall. Most previous studies of EFL teachers’ beliefs about FC in EFL employed questionnaire and survey techniques. Consequently, there was little information focusing on teachers’ pedagogical practices. The use of observations, interviews, and stimulated recalls interviews to collect data in this study, therefore, serves as an impetus for enriching techniques to examine other EFL teacher groups.

Moreover, the stimulated recall interviews that I applied during the data collection enhanced the participants’ reflections on their practice. As a relevant but unintended outcome the teachers became aware how important it was for them to recount and observe what they had done. This resulted in them being able to critically reflect on their performance based on their own stimulated recall of the sessions. For instance, one of participants said that she was surprised with what she saw and felt during her observation of the video. It prompted critical reflection on her part and she expressed the value of the experience from a professional perspective. Therefore, it is important
for EFL teaching programs to support and encourage EFL teachers to become classroom researchers (Cross, 1990; Nunan, 1993) because “teachers develop as they research” (Widdowson, 1997, p. 126).

In this case, Qing (2009) points out that reflective practice or teaching “asks EFL teachers to stop, to slow down in order to notice, analyze, and inquire on what they are doing. It tells them to relate theory and practice, to evaluate both old and new teaching experiences, and to make interpretations on the situations encountered” (p. 36). She asserts that teachers need more than just teaching experience in order to maintain professional growth, and that experience together with reflection is the most effective path for EFL teachers’ ongoing professional development and growth (Qing, 2009).

Additionally, informed by language theory and research, this study combined theories of teaching culture, intercultural communication and EFL, which contributed to the body of literature in learning and teaching language and culture in the Manadonese EFL context.

7.2.2 Implications

In this section, I elaborate on the implications for practice based on my study’s findings. The first implication concerns how to integrate cultural teaching within the Indonesian EFL teacher education. From the views of the participants, it is clear that EFL teacher educators in Manado need to improve curriculum design and highlight the role of culture in EFL learning and teaching. The limited focus on culture in the EFL context is consistent across teacher education programs in Indonesia because the focus is on providing learning experiences that will result in passing the central examinations (Wahyudi, 2012).

Whilst the participants clearly expressed an understanding and belief that culture was an essential aspect of EFL learning, the observations demonstrated that there were significant challenges to them actually implementing this into their learning programs. A key issue they identified as a hindrance related to the focus of the examinations. As stated in an earlier chapter, staff performance is reviewed directly against the results
the students achieve in the examination and this examination does not actually require students to demonstrate their skills in relation to speech and as a communicative tool. I believe this is a significant issue that needs to be addressed. It is essential that students not only get the opportunity to apply their language skills as part of their formal assessment but more importantly, that students are actually communicating using contextually significant language. In addition to this, the fact that the learner is not given the opportunity to explicitly demonstrate the key elements of ICLL, for example active construction, making connection, social interaction, reflection and responsibility (Liddicoat et al. 2003), means the learning process is compromised within this context. Therefore it is essential the examination process is reviewed and that an oral component is included.

Indonesian EFL teacher education programs, however, do not provide sufficient attention to the teaching of culture (Wahyudi, 2012; Wangsalegawa, 2009). In this study, for example, the participants complained that only one unit of teaching they took in formal teacher education focused on culture. This unit was only an introduction to British and American history in cross cultural understanding and did not focus on the learning and teaching of culture. Wangsalegewa (2009) asserts that in the tertiary level in Indonesia (in the English department), this cross-cultural understanding is offered as an elective unit.

To meet EFL teachers’ needs, it seems necessary that EFL teacher education programs in Manado and in a broader context throughout Indonesia should revise and expand curriculum design in this area. For instance, courses in culture in EFL teaching and learning approaches need to define the target language and which cultures, and English as lingua franca. Pre-service teachers should also learn intercultural language education as a compulsory unit (Wahyudi, 2012, p. 1787). This may provide student teachers with the knowledge of teaching and learning culture including practical suggestions on what, which, and how to teach culture. The findings in this study suggest that the teachers in this study had less knowledge on these matters because they were not prepared by their formal studies and insufficient on-going professional development and training was provided. As such, they need to be prepared with the knowledge and the practical application skills about teaching and learning culture.
As reported in the findings, teachers knew about culture and were also familiar with the idea that language and culture are interrelated. They also mentioned the goals of teaching culture that reflect the basic understanding of IC, though they did not mention the term IC during their discussion. Even when they were asked after the interview and discussion, they all said that they have never heard about it and it was not in the curriculum. This suggests that while they did not know the theories, they had experiential/personal knowledge that culture was essential in language teaching. Based on these findings, a focus on IC understandings, including the goals of IC, should be explicitly set in the curriculum.

Secondly, EFL teacher educators need to assist and guide teacher candidates in developing teaching in the area of cultural instruction. For example, teacher educators need to assist in the development of EFL teachers’ knowledge regarding the pragmatic use of language, as this impacts on learners’ language and cultural understanding acquisition and use.

As the data indicates, the EFL teacher participants believed that speech acts (part of pragmatics), as cultural content were the most important area of teaching and learning culture. However, they also admitted that they were not highly proficient in this knowledge. The major reason identified in this study is that learning and teaching EFL from non-native speakers of English differs significantly from that of native speakers of English in terms of the meaning, language expression, context and the culture itself. Such differences tend to fail them in understanding the meaning and information of a word, sentence or an expression. In other words it relates to pragmatic failures.

To help Manadonese EFL teachers develop knowledge of speech acts, developments in pragmatic studies should be integrated into EFL teacher education. This should be accompanied with IC. A preliminary step may be to educate EFL teachers, by helping them realize the goals of IC and the use of pragmatics. This step would provide them with tools to develop cultural knowledge and communicate it to their students.
As this study showed, teachers perceived some small “c” cultures as important cultural contents that needed to be taught and learned. The small “c” culture in language use has an important role in teaching and learning culture as this is the basis from which norms are established with regards to what is polite and appropriate language from the perspective of the TC (Lee, 2009, p. 78). If EFL learners know about small “c” culture in the target culture, they will better comprehend how those in that culture communicate with each other” (Liu & Laohawiriyanon, 2013, p. 85). However, some participants reported that they lacked confidence in this knowledge. As a result, teacher educators need to integrate more knowledge of ‘small c cultures’ and how to include and teach these in the classroom. Various cultural-teaching techniques (comparison, role-play, dialogue) as described by the participants and identified in this study, may also be introduced in this course.

Ongoing in-service professional development needs to be developed so that EFL teachers continue to refine and implement culturally inclusive elements in EFL teaching (Sercu, Garcia, & Prieto, 2004). This is particularly relevant when considering the findings of this study because teachers reported they struggled to maintain elements of teaching culture while meeting the system expectations associated with teaching English in Indonesia. Furthermore, they indicated that there was limited opportunity and time to gain exposure to the target language within the EFL setting. As such, it is essential that in-service professional development be developed so that teachers are given the opportunity to continue to develop cultural knowledge throughout their careers, for example by attending workshops and developing net-working opportunity.

A common theme presented by EFL teachers in this study focused on the need for opportunities to be made available for EFL teachers to visit English-speaking countries. The teachers indicated that such experiences would provide significant insights for teachers and highlight the need for them to focus on the cultural aspects within EFL programs. This is one aspect that would develop teacher’s competency levels in delivering the IC and IcLL, and as such result in improved student outcomes. From a system’s perspective, the financial realities might limit the extent to which teachers may be supported to visit English-speaking countries. However, it would seem more viable to establish mentor and networking groups that have facilitators
who have travelled overseas. Resources could be developed through these forums and professional knowledge expanded. Based on what was found in this study, all teachers identified the lack of professional development as one of their constraints in understanding culture. By applying ongoing teacher development opportunities through a network and mentoring approach many of the teacher concerns could potentially be addressed. However, this will require a system wide approach where resources are allocated and mentors trained. This would ensure that consistency and quality is provided to all teachers of EFL in Manado.

There are two major areas that EFL teaching programs need to focus on as part of the training and development of EFL teachers. First and foremost, the programs need to develop a focus on providing continuous learning for EFL teachers. This needs to include in-service programs for teachers to engage in peer learning and collaboration as detailed above. This strategy would be of particular benefit when applied to the context of including culture in EFL learning. Teachers would be able to draw on the experiences of their peers and be able to engage in collaborative planning based on the collective skills and knowledge of their peers. In addition to this, it would also enable a more effective network framework for teachers once they graduate.

Advocates of teachers’ collaboration and peer learning (e.g., Crandall, 1998; Nunan, 1992) maintain that interactions among teachers can make positive contributions to teacher learning and that collaborative or peer learning can foster the development of critical thinking. Application of this strategy would address the lack of direction and support that teachers in the study identified. The process of collaboration would provide further opportunity within local area EFL networks for shared resources to be developed and professional opportunities for EFL teachers to critically reflect on their programs. EFL teachers would have the opportunity to draw on the experiences of their peers and work towards developing a strategy that ensures cultural competency is embedded in learning programs. When EFL teachers engage in peer observation and collaboration they are provided with an excellent source of insight and discovery as a tool for developing new teaching strategies (Crandall, 1998).

7.2.3 Limitations and suggestion for future research
The study was carried out in five public junior high schools located in central Minahasa in Manado/Indonesia, involving five non-native EFL teachers. Compared with the number of EFL teachers in junior high schools in other parts of Minahasa/Manado, the participants may be regarded proportionally as small. Therefore further research with a larger number of participants that combine quantitative and qualitative data sets and involved teachers, educators and learners are necessary to gain further understanding and knowledge about teaching culture in the context of teaching and learning EFL in Manado/Indonesia.

All participants in this study suggested that speech acts, as part of pragmatics, could be one important part of the process for EFL students’ cultural development. In this case pragmatic relates to the norms of interaction, which are understood as cultural framework that guides the process of interaction and can be seen more immediately in intercultural communication (Liddicoat and Scarino (2013). Having pragmatic ability means the EFL learners and teachers are able to interpret the intended meaning which are more than literal meaning of what is said and written (Ishihara and Cohen, 2014). This also means that what is proper to say in someone’s own language does not mean it is right to other’s language and culture. In this case, it is clear that language and culture link closely. Therefore, it is suggests that when teaching pragmatic norms, these should be linked to ICC rather than focusing on the native speaker as the target language norm (Liddicoat and Scarino (2013). More research is also needed to explore EFL teacher knowledge of pragmatic instruction in contexts of teaching EFL, as this knowledge has a close link with ICC development.

This study did not include an analysis of cultural content based on the English textbooks the teachers used. However, based on the findings, the teachers recognized some culture content that they believed to be taught in teaching EFL was based on the textbook. This suggested that it is important to see further the integration of FC by analyzing the cultural content in the English textbooks.

In addition to this, because this study focuses heavily on experienced EFL teachers, a more comprehensive reflection of teacher knowledge and practice in respect to cultural knowledge may be required to include the strategies used by beginning or less experienced EFL teachers as well as from the perspective of learners.
In conclusion, this study has shown that culture and language learning and teaching in junior high schools has become an embedded and implicit element in developing teaching and learning EFL in junior high school in Manado/Indonesia. Explicit teaching of this was not observed. However, findings from the research provided insight into how Manadonese EFL teachers in junior high school have perceived various aspects of the cultural teaching and integration in the EFL curriculum, the strategies they have believed and utilized in developing cultural knowledge and competence, how their beliefs on this were shaped and what constraints they faced when teaching culture. It is essential to place more attention on the integration of culture in EFL teaching programs, curriculum and class instruction because it helps learners to attain successful intercultural communication.

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Appendices
Apendix A
Information Letter
Information Letter

Title of the study: An exploring of teachers beliefs on the integration of cultural aspects in teaching English as a foreign language in junior high school in Manado/Indonesia

Dear

We invite you to participate in a research study looking at the integration of teaching culture in teaching EFL (English as a Foreign Language). This study is part of my Doctorate Degree in Education supervised by Dr. Nedo Aveling at Murdoch University.

Nature and Purpose of the Study

It is common practice that language and culture are in separable aspects in learning a new language. However, the integration of foreign culture has become a debatable issue in teaching English as a foreign language (EFL). Therefore the aim of this study is to explore the issues regarding the integration of cultural aspects in the teaching and learning of English as a Foreign Language (EFL) in Indonesia. As a teacher of EFL who is convinced that teaching about the culture of the target language must go hand in hand with the teaching of grammar and vocabulary, I am interested in exploring how my colleagues go about teaching EFL and the extent to which they integrate cultural aspects of the target language such as their assumptions and beliefs about the concept of culture and their actual teaching practice. Given my interests, my research questions are as follows:

1. How do teachers describe their beliefs about integrating cultural aspects within the context of English as a foreign language teaching and learning?
2. What is the relationship between their beliefs and their actual classroom practice of teaching about culture?

If you consent to take part in this research study, it is important that you understand the purpose of the study and the procedures you will be asked to undergo/tasks you will be asked to complete. Please make sure that you ask any questions you may have, and that all your questions have been answered to your satisfaction before you agree to participate.

What the Study Will Involve

If you decide to participate in this study, you will be interviewed (semi-structured interview) about your teaching practice. This will take place during normal work hours and will require approximately one and a half hour be audio recorded about. The interview will be recorded using audio recorder. I will then visit some of your classes for class-observation. The class-observation will be video-recorded and will take about one hour thirty minutes. After observation, the participants will be involved in stimulated-recall session to discuss the incidental accident in class-observation by viewing the video. The discussion during stimulated-recall session will be recorded using audio recorder. This session will take about sixty minutes.

Voluntary Participation and Withdrawal from the Study

Your participation in this study is entirely voluntary. You may withdraw at any time without discrimination or prejudice. All information is treated as confidential and no names or other details that might identify you will be used in any publication arising from the research. If you withdraw, all information you have provided will be destroyed.

Privacy
Appendix C

Permission Letter from the Human Research Ethics
Committee at Murdoch University

Application for Human Research Ethics Approval
Human Research Ethics Committee

The National Statement on Ethical Conduct in Human Research (2007) (NS) provides the primary guidelines for this application. Information to assist with the completion of this form is available at www.research.murdoch.edu.au/ethics/hrec.

All responses to questions must be provided on this form. Applicants should not simply refer to an attachment without summarising relevant material on this form.

Applications should be printed, single sided, do not staple, to facilitate copying and distribution to committee members.

Submit completed application to:

The Secretary
Human Research Ethics Committee
Division of Research & Development
Murdoch University
South Street
Murdoch WA 6160

All applications must be typed

Please provide original plus 4 x copies of the application form

1. Project Title

An exploring of teachers beliefs on the integration of cultural aspects in teaching English as a foreign language in junior high school in Manado/Indonesia

2. Expected commencement date

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<td>August, 2012</td>
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3. Chief Investigator/ Supervisor: (A staff member with ultimate responsibility for the research)

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<tr>
<td>Ms</td>
<td>Nado</td>
<td>Aveling</td>
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Staff Position: Senior lecturer
Qualifications: PhD

Staff ID: S83 0086 I

School & Faculty: Education

Contact Address: School of Education Murdoch University Western Australia

Telephone: 0893606261 Email: N.Aveling@murdoch.edu.au

4. Co-Investigator(s) (include here paid research assistants who will be working with the participants):

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Apéndice D
Dear Sir/Madam

My name is Embly Mumu. I am a lecturer at Manado University in Indonesia currently conducting post-graduate studies sponsored by DIKTI scholarship. I am writing to request your permission to involve English as a Foreign language (EFL) teachers at your school to participate in my research. This research is part of Doctoral degree in Education (EdD) which I am undertaking at Murdoch University in Perth, Western Australia, under the supervision of Dr. Nado Aveling (as the principal investigator), Dr. Deborah Pino-Pasternak and Dr. Amanda Woods-McConney.

In attempting to understand the issues in teaching English in the Indonesian context, specifically in relation to the integration of the target culture in teaching, the aim of this study is to explore how EFL teachers in Manado/Minahasa go about teaching EFL and the extent to which they integrate cultural aspects of the target language into their teaching, such as their assumptions and beliefs about the concept of culture and their actual teaching practice. The research questions of this study are as follows:

1. How do teacher describe their beliefs about integrating cultural aspects within the context of English as a foreign language teaching and learning?
2. What is the relationship between their beliefs and their actual classroom practice of teaching about culture?

Your permission to involve teachers at your school to be participated in this research would and your cooperation will be appreciated. If you need further information about the study, please don’t hesitate to contact me through email: embly_leilani@yahoo.com or e.mumu@murdoch.edu.au and via mobile phone: +6281356854077. Alternatively, you may contact me at the following address: English Department, Kampus UNIMA Jln. Tonsaru Tondano/Manado.

I will telephone you within a week of receipt of this letter to confirm your willingness to be involvement in this research project. Alternatively, you may confirm your acceptance by sending me a letter of confirmation to the following address: English Department, Kampus UNIMA Jln. Tonsaru Tondano/Manado.

This research has been approved by Murdoch University Human Research Ethics Committee (xxxxxx). If you have any further inquiries, please contact Murdoch University’s research Ethics Office through telephone(0893606677), for international call (+61893606077) or email to ethics@murdoch.edu.au.

Yours sincerely,

Embly Leilani Mumu

Dr Nado Aveling, Dr Deborah Pino-Pasternak, Dr Amanda Woods-McConney
A. Semi-structured Interview Guidelines in English and Indonesian Version

**For English version: Bold font**
For Indonesian version: Normal font

**Phase 1. Background: reasons for being an English teacher, education and profession and development as a teacher**

Tahap 1. Topik yang meliputi latar-belakang profesi, pendidikan dan pelatihan serta alasan mengapa memilih profesi sebagai guru bahasa Inggris.

1a) I am interested to hear your journey that leads you to become an English teacher. Could you share with me that journey?

Saya tertarik untuk mendengar perjalanan anda sehingga anda akhirnya memilih untuk menjadi guru bahasa Inggris. Bisakah anda ceritakan perjalan tersebut?

1b) Have you completed any other higher education qualifications and if yes, what were they?

Apakah anda memiliki kwalifikasi atau sertifikasi pendidikan yang lain? Jika ada. Apa kwalifikasi tersebut?

1c) What lead you to choose English?

Apa yang membuat anda memilih bahasa Inggris?

1d) Can you share your opinion of being an English teacher at junior High school?

Bisakan anda ceritakan bagaimana menjadi seorang guru bahasa Inggris di SMP?

1e) Can you tell me about your experience in language education training?

Bisakah anda ceritakan pengalaman anda pada saat anda mengikuti pendidikan bahasa?

- **What did you learn about language education during your undergraduate training?**
  Apa yang anda pelajari selama masa pendidikan di perguruan tinggi anda?

- **Can you explain the models you were taught and the methods applied?**
  Bisakah anda jelaskan model dan metode pengajaran yang anda peroleh selama pendidikan tersebut?

- **What language theory did you learn?**
  Teori bahasa apa yang anda pelajari?
• How effective were the language models presented during your teacher training?
  Sejauh manakah keseffektifan model pengajaran bahasa yang anda dapat selama pelatihan pendidikan tersebut?

1f) To what extent has your own educational experiences influenced the way you teach?
  Sejauh manakah anda rasa pengalaman pendidikan dan pelatihan yang anda miliki mempengaruhi cara anda mengajar?

• Did your training encourage a particular style to teaching EFL?
  Apakah pelatihan yang anda ikuti mengajar anda untuk menfokuskan pada suatu cara yang khusus untuk mengajar EFL?

• Was the teaching of culture a significant aspect covered during this training?
  Apakah pengajaran tentang budaya di ajarakan pada saat anda dalam pendidikan tersebut?

• If yes, in what particular way?
  Jika ya, cara apa yang digunakan dan bagaimana diajarkan?

• Can you share the elements of the course that were of most value to you?
  Menurut anda, bidang bidang apa saja atau mata kuliah apa yang anda pikir paling bermanfaat bagi anda selama anda mengikuti pendidikan tersebut

• Did you find there were aspects that might have been covered in greater depth?
  Apakah anda temukan ada aspek aspek pengajaran bahasa yang diajari secara mendalam atau secara terfokus selama pendidikan tersebut?

1g) What influences have shaped you as a teacher?
  Pengaruh apa saja yang mempengaruhi anda menjadi seorang guru?

1h) Can you share the qualities that you believe a quality EFL teacher should possess?
  Bisakah anda berbagi pendapat tentang kualitas apa saja yang anda yakin seorang guru bahasa Inggris harus miliki?

Phase 2: Beliefs, attitudes, assumptions about language learning

Tahap 2: Kepercayaan, tingkah laku dan asumsi terhadap belajar bahasa

2a) Can you describe any language learning theories you are aware of?
  Bisakah anda jelaskan mengenai berbagai macam teori bahasa yang anda ketahui?

• What language learning theories that you believe is the most influent in learning a language?
Teori belajar bahasa yang mana yang and yakin paling berpengaruhi pada saat belajar sebuah bahasa?

- **What do you think about the challenges that make learning other languages difficult?**
  Apa pendapat anda tentang tantangan-tantangan yang membuat belajar bahasa menjadi sulit?

- **In your opinion, what factors affect the learning of a language?**
  Menurut anda, factor-faktor apa saja yang mempengaruhi belajar bahasa?

2b) **What atmosphere is most conducive for language learning?**
Atmosfir atau kondisi yang seperti apa yang paling kondusif atau yang bisa membantu ketika belajar bahasa?

- **Can you share how you accommodate the conducive situation in your current circumstance of teaching language, particularly English? If you don’t, can you explain why? If you do how do you achieve this?**
  Bisaka anda bagikan bagaimana cara anda mengfasilitasi kondisi tersebut? Jika tidak, mengapa? Dan jika ya, bagaimana anda melakukan?

- **What problems do you believe confront the language learner?**
  Masalah apa saja yang anda yakin yang dihadapi seseorang ketika belajar bahasa?

- **From a teaching perspective, do you believe you are able to reduce these issues so that your goals as a language teacher are achieved?**
  Apakah anda yakin masalah-masalah yang dihadapi tersebut bisa di minimalikan agar supaya tujuan dan taget pengajaran anda tercapai?

- **In your professional judgement, do you believe there is a conflict between what you think should be taught and what you are required to teach? If yes, can you elaborate? What are those differences?**
  Menurut pandangan anda, apakah anda yakin ada konflik antara apa yang anda yakin yang seharusnya diajarkan dengan apa yang disyaratkan anda untuk dicapai? Jika ya, bisakah anda jelaskan? Apa perbedaan-perbedaan tersebut?

- **Can you share your knowledge of diversity of student learning? What are your views on this with regard to language learning?**
  Bisakah anda bagikan pendapat anda tentang keragaman dari cara seorang pelajar itu belajar? Apa pendapat anda tentang hal ini dalam belajar bahasa?

- **What barriers have you had to deal with in relation to diversity of student learning?**
  Hambatan atau tanatangan apa saja yang anda hadapi berhubungan dengan keragaman tersebut?

- **How did you deal with this case?**
  Bagaimana anda menghadapinya?
2c) Do you have a philosophy with regard to teaching English? (for example, you believe that grammar has important role in teaching and learning English) If yes, please elaborate on your philosophy.

Apakah ada pandangan philosophi yang anda miliki yang berhubungan dengan pengajaran bahasa Inggris?(Misalanya, anda yakin bahwa yang paling utama belajra bahasa inggris adalah penguasaan grammar).Jika ada, bisakah anda gambarkan secara garis besar?

- In your opinion what are they key aspects of language teaching/learning?
  Menurut pendapat anda, aspek-aspek apa saja yang meliputi pengajaran dan pembelajaran bahasa?

- Can you explain why these are so important in your view?
  Bisakah anda jelaskan mengapa aspek-aspek tersebut sangat penting?

- Who influenced you in developing this philosophy?
  Apakah anda tahu siapa yang memiliki pandangan tersebut yang mempengaruhi anda dalam mengembangkan philosphi tersebut?

2d) In your current situation, does your philosophies reflect those within your teaching environment? If yes, How? If No, Why do you think they don’t?

Dalam situasi pengajaran bahasa Inggris anda sekarang, apakan philosphi tersebut diaplikasikan dalam pengajaran bahasa dilingkunagn anda?

- Can you share what are the most significant aspects of teaching English in your current environment?
  Bisakah anda jelaskan aspek-aspek yang paling penting dalam pengajaran bahasa dalam lingkungan pengajaran anda sekarang?

2e) You have shared your philosophies for teaching English language but what do you emphasise when you teach English language? (reading, writing , speaking and listening)

Anda telah memaparkan tentang philosophi pengajaran bahasa Inggris, jadi, apa yang menjadi penekanan atau focus pengajaran anda (membaca, meulis, berbicara atau mendengar)?

2f) Where does culture fit into the curriculum model you employ?

Bagaimana dengan pengajaran budaya dalam kurikulum?

Phase 3: Beliefs, attitudes and perceptions about culture and language teaching

Tahap 3: Keyakinan, pemahaman, tingkahlaku terhadap pengajaran budaya dan bahasa

3a) Do you believe culture should be in part of the English language curriculum? Why? And where does this belief from?

Apakah anda yakin budaya harus ada dalam kurikulm belajar bahasa?Mengapa?Dan darimana keyakinan ini berasal?
3b) **Can you share your thoughts on the relationship between culture and English language learning? How is culture important within the context of language learning?**

Bisakah anda berbagi ide tentang hubungan antara budaya dan belajar bahasa Inggris? Bagaimanakah budaya menjadi hal yang penting dalam konteks belajar bahasa?

3c) **To what degree do you believe the culture of the target language is important in the context of language learning? Why?**

Sejauh mana anda yakin budaya dari target bahasa sangat penting dalam pengajaran bahasa?

3d) **Bearing the previous question in mind, can you share your thoughts on what culture means to you?**

Berdasarkan pertanyaan sebelumnya, bisakah anda paparkan apa pengertian budaya menurut anda?

- **Do you teach western culture in your language classes? If yes why? If no why not?**
  Apakah anda mengajarkan udaya barat? Jika ya, mengapa? Jika tidak mengapa?

- **What western culture do you refer to? Or what English culture do you mean? (America, British or Australia?).**
  Budaya barat yang mana yang anda maksud? Atau budaya Inggris mana yang anda maksud? (apakah amerika, inggris atau Australia?)

- **Whose culture do you think the students should learn when they learn English?**
  Menurut pendapat anda budaya siapa yang pelajar harus belajar ketika mereka belajar bahasa Inggris?

3e) **What cultural aspects do you believe you need to teach?**

Menurut anda, aspek-aspek budaya yang mana yang anda yakin penting untuk diajarkan?

- **Where do these beliefs come from?**
  Darimana sumber keyakinan tersebut berasal?

3f) **To what extend do you believe that the integration of culture in teaching EFL enhances English learning for your student?**

Sejauh mana anda yakin bahwa dengan memasukan budaya dalam pengajaran Bahasa Inggris akan membantu para pelajar belajar bahasa?

- **What do you believe are the major impediments to integrating target culture?**
  Apa yang anda yakin yang menjadi hambatan utama dalam mengitegrasikan target budaya dalam pengajaran bahasa Inggris?

3g) **Is teaching culture part of the current curriculum?**

Apakah pengajaran budaya ada dalam kurikulum bahasa Inggris sekarang?
• What do you think about it?
  Apa pendapat anda tentang hal ini?

3h) How do you teach culture in your class?
Bagaiman anda mengajarkan budaya dalam kelas anda?

• What do you feel when you teach foreign culture to the learners?
  Apa yang anda rasakan pada saat anda mengajar budaya asing kepada pelajar?

• Can you please reflect on what you like most about you teach about foreign culture?
  Bisakah anda refleksikan apa yang paling anda suka tetang apa yang anda ajarkan pada saat mengajar budaya asing?

• Are there aspects you do not like? Why?
  Apakah ada aspek-aspek yang anda tidak suka? Mengapa?

3i) What strategies do you believe that is important in integrating culture?
Strategi-strategi apa saja yang anda yakin sangat penting dalam mengintegrasikan budaya?

• What strategies do you usually use when you integrate culture?
  Startegi-strategi apa saja yang biasanya anda gunakan?

• What sources do you draw on for teaching culture?
  Sumber-sumber apa saja yang anda gambarkan atau gunakan untuk mengajarkan budaya?

• Did you find it difficult in integrating cultural aspects in your teaching?
  What are they?
  Apakah anda mengalami kesulitan? Kesulitan-kesulitan apa saja itu?

3i) How would you describe your students response when they learn about the target culture?
Bagaimana anda bisa mendeskripsikan respon dari murid anda ketika mereka Belajar budaya asing?

• What are the cultural differences between Western culture and Asian culture?
  Could you tell me about that?
  Apa perbedaan-perbedaan antara budaya barat atau asing dengan budaya Asia?

• Where did you get these information?
  Darimana anda tahu informasi perbedaan-perbedaan tersebut?
3j) Do you think there are any Manadonese/Minahasa cultural values which may influence the way in which English is delivered in the classroom? If yes, please explain!
Apakah menujut anda ada nilai-nilai budaya Manado/Minahasa yang mungkin mempengaruhi cara anda mengajar bahasa Inggris?

- **What are the expectations of teachers and students with regard to how English is to be taught?**
  Apa harapan-harapan dari para guru dan murid tentang bagaimana bahasa Inggris seharusnya diajarkan?

3k) **How do you see your knowledge or belief of teaching and learning EFL, the relationship between language and culture, the integration of culture and its teaching may affect the way that you integrate culture?**
Bagaimankah anda melihat bahwa keyakinan atau pengetahuan tentang pengajaran dan pelajaran EFL, hubungan antara bahas dan budaya, integrasi budaya dan pengajarannya memiliki pengaruh terhadap cara anda mengintegrasikan budaya dalam pengajaran EFL?

**Phase 4: Other possible questions**
Tahap 4: Pertanyaan-pertanyaan lain yang kemungkinan bisa ditanyakan

4a) **What is the importance of English in Indonesia?**
Apa pentingnya bahasa Inggris di Indonesia?

4b) **what are the suggestion about improving teaching culture in EFL classroom?**
Apa saran-saran untuk meningkatkan pengajaran bahasa Inggris dan khususnya untuk mengintegrasikan budaya?

B. **Stimulated-recall questions guidelines in English and Indonesian Version**

The following questions are the example questions that might be used during stimulated-recall.

**For English version: Boldfont**
For Indonesian version: Normal font

- **Could you tell me what did you do here? And why did you do this?**
  Bisakah anda jelaskan apa yang anda lakukan disini? Dan mengapa anda lakukan itu?

- **What was the aim of this lesson that you were trying to deliver?**
  Apa maksud dan tujuan anda terhadap pelajaran ini yang anda ajarkan?

- **Why did you use this? Why did you say this?**
  Mengapa anda menggunakan ini?Mengapa anda mengatakan ini?

- **Why did you explain this?**
  Mengapa anda menjelaskan hal ini?
- **What were you doing in this section?**
   Apa yang anda sedang kerjakan di bagian ini?

- **Is it important?**
   Apakah hal ini penting?

- **Why did you like to do this?**
   Mengapa anda suka melakukan ini?
Appendix F
Original transcript of the participants’ responses in Bahasa
(relates to issues in Chapter 5 and Chapter 6)

Daniel:
Saya pikir saat saya bicara soal budaya itu…Saya pertama tama mau memberikan perbandingan antara budaya Inggris dan budayanya kita. Nah setelah itu saya berikan penjelasan bahwa apa yang ada pada budaya local kita tersebut berbeda dengan yang ada pada budaya dari bahasa yang diajarkan…Saya percaya dengan teknik perbandingan yang disertai dengan explanation itu merupakan pendekatan pengajaran yang sangat effective saat mengajarkan budaya

Daniel:
Saya juga harus hati hati yah untuk memastikan para siswa kita mengerti bahwa saya sebagai guru tidak mengatakan aplikasi konteks bahsa Inggris itu lebih baik dibandingkan cara cara atau budayanya dorang.

Ardenta: Saya kira untuk yang di level pemula itu, metode comparative itu bisa dijadikan introduction. Sebagai contoh, saat anda mau mengajar Inggris, anda harus memberitahu mereka perbedaannya sebagai contoh, how to say hello, bagimana cara bertanya dengan sopan dan bagaimana memanggil people dengan nama yang dialamatkan. Kalau saya, saya mungkin sampaikan dahulu pada mereka semua sehingga mereka akan memahaminya.


Ardenta: Yah kadang kadang saya gunakan role-play sebagai variasi teaching saya. Ini merupakan salah satu contoh strategi atau metode yang bisa saya gunakan for help students practice bahasa inggris mereka dan mengaplikasikannya. Saya juga suka dengan metode ini karena dengan role-play para siswa ada kesempatan bericara dalam bahsa Inggris.

Saya pikir para siswa harus dibiarkan mempraktekkan bahasa Inggris mereka dengan membrikan kesempatan pada mereka membuat dialog mereka sendiri dengan expresi expres bahasa yang sudah disiapkan atauupn dengan sebuah aktivitas seperti role-play. Hal ini juga memberikan kesempatan kepada para siswa untuk lebeih memfokuskan pada komunikasi dan penggunaan bahasa Inggris dalam situasi-situasi yang nyata.
Louisa: Pada saat budaya dintegrasikan role-play ini membantu para siswa membandingkan buday mereka sendiri dengan English culture.

Di kelas, saya juga memberikan siswa saya latihan latihan atau activiti dialog sebagai salah satu elemen role-play karena activiti ini memberikan kesempatan pada siswa saya kesempatan tuk mengaplikasikan knwolodeg mereka pada situasi-situasi dan pada konteks yang spesifik. Saya mengaplikasikan activiti ini frequently karena ini sangatlah membantu siswa saya. Sering juga saya diberikan pertanyaan saat mereka role-play. Saya bisa menggunakan pertanyaan pertanyaan tersebut untuk klarifikasih lebih lanjut tentang aspek aspek budaya yang menjadi focus pertanyaan mereka. Kadang juga sebelum role-play, saya juga sering memberikan kontekstual informasi sehingga mereka akan mengerti dalam keadaan yang bagimana saat mereka mereka melakukan role-play.

Daniel: Dalam mengajarkan culture, komparasi sangat jelas karena para siswa secara langsung disuruh untuk melihat perbedaa yang ada dan ataupun kadang kadang melihat persamaanya.


Louisa: Saya biasanya ingin mendengarkan dulu pa dorang sebelum saya menyampaikan informasih yang lebih. Saya selalu menggunakan strategi ini. Sangatlah penting mengetahui prior knowledge dari siswa kita agar supaya kita bisa memutusakan apa yang harus kita ajarkan selanjutnya. Dalam kesempatan ini, para siswa juga memiliki kesempatan untuk berbicara dan menyampaikan dan sharing ide mereka kepada yang lain...Kita sebagai guru pula kadang kala tidak tahu sejauh mana pengetahuan mereka tentang budaya. Mereka mungkin kadangkala lebih tahu dari kita...Dalam kesempata ini saya juga bisa berkolaborasi dengan mereka sehingga teaching saya bisa secara langsung ditargetkan untuk kebutuhan mereka berdasarkan pengetahuan mereka sebelumnya.

Daniel: Saya mempresentasikan budaya dengan membuat sebuah list perbandingan sehingga para siswa bisa menyadari bagaimana suatu budaya itu berbeda dengan yang lain. Hal ini akan efektif saat kita melibatkan para siswa kita pada proses belajar di dalam kelas...Para siswa dapat membandingkan dan melihat perbedaan dan persamaan yang ada terhadap budaya. Saat mereka ke luar negeri mereka tahu bagaiman mereka berbicara dengan orang orang yang berasal dari culture yang berbeda.
Para siswa dalam hal ini tidak akan butuh too much time untuk berpikir tentang their own life atau tenatng budaya mereka dimana mereka tinggal, karena mereka sudah menegahui atau mengenalnya. Hal ini membantu mereka untuk bisa membandingkan dengan kehidupan yang ada di Amerika. Saya kadang juga membantu mereka dalam menngucapkan kata kata ata kalimat dalam bahasa Inggris…Ini membantu mereka juga tuk develop their vocabulary and speaking.

Louisa: Itulah sebabnya mengapa saya perlu memberikan activities lain kepada mereka agar mereka tidak bosan. Namun, saya masih tetap hubungkan activities tersebut dengan topic yang ada…dan berdasarkan pengalaman saya, para siswa dapat bekerja sama dan mempraktekkannya secara bebas. Jadi saya menyuruh mereka untuk perform dialog mereka yang mereka dapa kreaskan sendiri.

Saya pikir strategi ini bagus yah untuk membantu para siswa memiliki pengertian yang lebih dalam dan mereka dapat merefleksikan lebih dalam juga…Ini juga bisa membuat mereka mempraktekkan menggunakan bahasa.

Saya akan selalu menyuruh siswa saya untuk mempresentasikan hasil diskusi mereka atau dialog mereka karena presentasi adalah merupakan cara mengajar siswa tentang banyak hal. Mereka bisa belajar how to say the word, the sentence, mereka bisa membangun self-confidence mereka, dan para siswa yang lain bisa mendengar apa yang siswa lain sampaikan atau katakan.

Saat anda mengajarkan aspek ini, anda juga berarti mengajarakan aspek aspek yang lain pada saat bersamaan. Untuk itulah, tujuan dari my teaching disini adalah for pengembagan speaking, writing and listening skill termasuk aspek-aspek budaya…Saya pikir setiap saat saya ajar siswa saya, saya selalu think tentang empat skill ini meskipun saya kadang-kadang mengajarkannya secara explisit. Saya perlu mengimprov langauge skills mereka.

Ardenta: Ada saat saat tertentu dimana saya mengajar siswa saya tentang bagaimana mempronounce kata yang ada dalam dialog. Sehingga, saya suruh mereka mengulangi apa yang saya katakan sehingga mereka bisa belajar bagaimana mengucapkan kata-kata tersebut

Para siswa di biarkan untuk menggunakan dialog yang ada di buku, dan menyuruh mereka untuk berpura-pura menjadi orang yang ada dalm dialog tersebut bersama their friends. Namun, I saya sudah meberikan tugas kepada mereka terlebih dahulu untuk menghafalkan dialog saat mereka mempresentasikan di depan kelas. Ketika mereka mengerjakan ini mereka akan mengingatnya dengan baik dan dapat mereka gunakan expresi-expresi tersebut dalam berkomunikasi.
Tanpa menghafal kalimat-kalimat atau expresi yang ada dalam dialog berarti tidak aday yang mereka tahu. Ada beberapa siswa saya menyampaikan pada saya bahwa mereka kadangkala lupa cara menyampaikan kalimat-kalimat atau mereka lupa expresi yang mana yang mereka perlu gunakan. Ini berarti para siswa tidak bisa menggunakan bahasa tersebut jika mereka tidak menghafalnya.

Berdasarkan pengalaman saya, saat saya belajar bahasa Inggris, menghafal membantu saya menggunakan bahasa yang saya pelajari. Saya berusaha menghafal kata-kata yang ada, aturan dan kalimat-kalimat dalam bahasa Inggris. Dan ini jadi buat saya. Pengalaman saya mengajar, presentation seperti ini jadi effektif.

Chantal: Saya perlu membacanya terlebih dahulu dan kemudian ask siswa ikuti saya. Saya ingin siswa saya bisa denger bagaimana mengatakan atau menyebutkan kata kata dan kalimat yang ada di dialog. Ini merupakan teaching plan saya hari ini…dimana saya akan integrasikan pronounciation pada bagian dialog.

Kan pada saat kita mengajar bahasa, ini juga termasuk aspek-aspek budaya. Culture bisa merupakan informasi atau knowledge yang siswa perlu mengetahui. Tapi, beberapa siswa mungkin saja sudah memiliki informasi tentang budaya tertentu atau tentang English culture. Kita harus tahu bahwa knowledge siswa kita berbeda meskipun mereka berada dalam tingkat yang sama. Sebab itu, saya kira melibatkan para siswa dalam bentuk kooperatif work, seperti pairs worsk, akan memberikan kesempatan pada mereka untuk share knowledge mereka.

Daniel: Bagi saya, explanation penting bagi siswa memahami informasi yang ada di dialog, khususnya konteks dan culture. Sebelum mereka perform role-play mereka perlu memahami dan memiliki informasi. So, pada saat mereka perform atau praktek, mereka tidak akan confuse atau salah pengertian…tentu penting buat siswa memiliki knowledge awal tentang bahasa yang mereka gunakan sebelum mereka practice. Saya pikir, saya perlu menjelaskan cultural information disini karena mereka perlu ini for cultural knowledge mereka…dan sebagai pengajar bahasa Inggris, menberikan penjelasan tentang budaya yang kadang ada dalam reading text, dialogue dan juga dalam gambar sangat penting sat proses belajar dan mengajar dalam kelas.

Zefa: If we allow students to notice the cultural issues in a dialogue and let the students use them first in their practice, then we are using this as a way of encouraging active learning (translated from Indonesian). Kalau kita ijinkan para siswa kita notice cultural issues yang ada dalam dialog dan biarkan mereka menggunakanannya disaat mereka practice, ini berarti kita sedang menggunakan suatu cara untuk encourage learning yang aktif.
Ardenta: Itu secara kebetulan karena saya tahu tentang barbecues...Saya pikir hal ini merupakan bagian dari kontek budaya yang memerlukan penjelasan. Makanya, Saya menjelaskan pada mereka situasi tentang barbecue...

Chantal: Pada fase ini, saya menggunakan cards...Saya mau anak anak mengucapkan kata yang ada di card tanpa bantuan saya mengatakan pada mereka. Saya pikir, hal ini juga membantu mereka menjawab pertanyaan dan practice the word. Saya sering menggunakan strategi ini sehingga saya tidak spending my time menunggu jawaban mereka...Dengan demikian, dengan strategi ini, bisa mendorong dan memaksa mereka mengatakan kata yang ada...Disini saya menggunakan gambar agar bisa menunjukan informasi tentang weather karena topic ini adalah tentang weather. Sebelum mereka melihat dan menemukan informasi yang ada dalam teksbook, Saya ingin merekamelihat gambar-gambar ini dulu untuk mendapatkan informasi tentang bagaimana situai yang ada pada setiap season.

Ardenta: Boneka-boneka ini adalah produk yang nyata dan mencerminkan tentang budaya. Saya menggunakan ini sebagai informasi budaya yang otentik yang bisa saya tunjukan kepada siswa. Kita tidak tahu apakah mereka sudah tahu tentang Kangguru dan Koala ini...Hal ini bisa membantu mereka untuk dibawa ke situasi dimana topic yang saya bicarakan adalah Australia. Ini membuat mereka memperhatikan apa yang ada...Saya ingin untuk stimulate mereka.

Zefa: Saya mempresentasikan materi saya melalui slide-shows sehingga saya bisa menarik perhatian dari para siwa dan berusaha melibatkan mereka dalam proses belajar dan mengajar dalam kelas. Lebih dari itu, jika anda memiliki beberapa gambar, movies atau shows maka anda bisa menyuruh siswa menontonnya. Sehingga mereka bisa menggunakan informasi yang ada di slides sebagai learning activity mereka. Jadi saya bisa katakan bahwa hal ini lebih effektif bagi saya sebagai seorang guru intu mempresentasikan materi atau pelajaran dan juga untuk siswa berguna karena mereka menggunakan ini dalam situasi belajar mereka.

Zefa: Saya suka menggunakan gambar sebagai cara untuk menstimulasi respons dari siswa saya terhadap skenario yang berhubungan dengan konteks budaya. Gambar juga digunakan selanjutnya sebagai point discussion focus. Hal yang sama juga, saat terstimulasi dengan pictures yang ada, memberikan saya connecting point untuk diskusi selanjutnya...Sebagaiimana yang anda lihat bahawa saya bisa menggunakan gambar untuk create pertanyaan saya sendiri.

Daniel: Saya tahu bahawa akan lebih baik jika guru bahasa Inggris lebih menggunakan bahasa Inggris pada saat dia mengajar. Hal ini membantu para siswa
belajar bahasa Inggris sebagaimana bahasa ini terbatas…Siswa saya tidak tinggal di lingkungan yang berbahasa Inggris. Namun demikian, penggunaan bahasa dari bahasa saya dan siswa saya dapat membantu juga saya dan siswa saya. Ada saat-saatnya kita perlu membuat pernyataan, arti dan konteks atau kalimat yang jelas kepada siswa kita yang masih ada di level bahasa Inggris yang rendah.

Ardenta: Saya kan sudah tahu kemampuan siswa saya. Yang saya maksud disini adalah tidak semua siswa saya memiliki tingkat level yang bagus terhadap listening dan understanding dalam bahasa Inggris. Mungkin, ada beberapa diantara mereka tidak mengerti kata yang saya gunaikan. Makanya, saya perlu menggunakan bahasa mereka untuk membantu mereka. Saya pikir, mengajar bahasa Inggris dan menggunakan bahasa kita, dapat juga membantu kita sebagai guru dan sebagai siswa untuk memahami bahasa yang lain.

Chantal: Meskipun saya mengajar mereka bahasa Inggris, saya juga perlu menggunakan dialek Manado untuk mengarahkan dan menginstruk mereka. Saya melakukan ini, karena jika saya menggunakan bahasa Inggris terus, makas para siswa saya tidak akan mengerti apa yang saya sampaikan. Makanya saya juga sering membiarkan siswa saya menggunakan bahasa mereka. Kalau mereka tidak mengerti mereka akan bosan.

Daniel: Saya pikir saat saya belajar di IKIP jurusan bahasa Inggris, saya juga diajari dengan beberapa cara yang berbeda misalnya membuat role-play, diskusi dan membuat comparisons. Tapi, tidak ada course yang terfokus pada pengajaran budaya

Daniel: Saya lulusan dari jurusan bahasa Inggris. Tapi tidak diberikan gambaran dan informasi secara detail tentang startegi pengajaran culture. Saya pikir, saya hanya belajar tentang sejarah dari British dan literature Amerika saat saya belajar di jurusan bahasa Inggris.

Louisa: Saya ingat tentang course yang saya ambil yang berhubungan dengan cross cultural understanding tetapi saya tidak ingat kalau dosen saya pernah mengajari bagaimana mengajar culture…Saya pikir, dosen saya tidak mengajari kami mengapa kami mengambil course ini


Chantal: Saya harus berterimaakasih kepada dosen bahasa Inggris saya waktu saya
belajar di IKIP. Dia merupakan salah satu dosen yang berkualitas saat itu. Dia suka memberikan kami role-play itu sebabnya saya adopsi beberapa cara mengajar dari dosen tersebut.

Daniel: Saya kadang kala menemukan strategi saya sendiri pada saat ada di kelas. Saya pikir saya belajar banyak dari pengalaman saya dibandingkan dengan teori…saya juga pikir semakin anda berpengalaman maka semakin banyak pulah anda akan menemukan cara anda sendiri dalam mengajar.

Louisa: Memang saya akui bahwa saat saya mengajar, ada saatnya saya mengganti atau merubah cara saya mengajar karena situasi yang ada dalam kelas…contohnya pada saat tidak banyak siswa yang hadir atau disaat ada topic yang agak sulit, saya kadang kala merubahnya dengan game atau song untuk merubah situasi. Sehubungan dengan teaching culture, saya kadang kala mengembangkan strategi saya sendiri berdasarkan pengalaman mengajar saya sendiri. Pengalaman mengajarkan saya begitu banyak dalam mengembangkan teaching strategies saya.

Chantal: Mengajar dengan lebih dari dua puluh tahun mengajarkan saya bagaimana saya mengatasi issues yang ada in teaching. ..Saya kadangkala perlu berpikir, apa yang harus saya teach dan strategi apa yang harus saya gunakan. Tapi, kadangpula di dalam kelas anda bisa mnedapatkan sesuatu secara otomatis saat anda mulai teaching atau pada pertengahan ataupun akhir pengajaran anda.

Chantal: Teachers memperoleh pengalaman yang lebih saat mereka praktek dan praktik di kelas mereka. Karena teaching di dalam actual kelas memberikan kesempatan untuk melihat ketenek teaching yang benar, apa yang harus kita ajar dan pendekatan pendekatan mana yang tepat untuk mengimplementasikan suatu skill atau knowledge kepada para siswa.

Louisa: Saya pikir pengalaman saya saat saya menjadi guru bahasa Inggris disalah satu kursus atau les private di manado teah membuat impak yang begitu besar terhadap teaching saya yang sekarang. Waktu itu saya biasanya mengajar komponen budaya…Sebagai contoh, saya mengajar beberapa usefull expressions…Expresi ini tentang ‘how people greet each other, ask help, make requests and make complement…’Semua expresi ini di sajikan dalam bentuk dialogue dan tujuannya untuk meningkatkan kemampuan speaking siswa. Kebanyakan dari siswa yang saya ajar hanya belajar bahasa Inggris jadi mereka bisa berfungsi secara efektif pada profesi yang mereka pilih.

Louisa: Kebanyakan juga dari mereka bermaksud bekerja keluar negeri di Amerika jadi saya harus pastikan American culture termasuk dalam language learning. Tantangan yang paling besar adalah mengimplementasikan learning resources yang otentik sebagai bagian dari course karena ini sangatlah penting jika mereka akan
berangkat sehingga mereka akan bisa berfungsi secara efektif di lingkungan kerja di Amerika.

Louisa: Saat workshop waktu itu saya amati strategi yang teman-teman saya aplikasikan. Mereka menggunakan metode comparative…Saya lihat mereka juga menggunakan bahasa Indonesia dan dan bagaimana itu terstruktur dan kemudian mengaplikasikan knowledge itersebut secara langsung untuk mendemonstrasikan bagaimana pesan yang sama di expresikan dalam bahasa Inggris. Saya pikir ini akan memampukan para siswa memahami lebih jelas perbedaan dari dua bahasa dari sudut pandut struktur dan bentuknya. Hal ini juga membuktikan suatu stratgi yang efektif yang bisa meningkatkan outcomes siswa.

Zefa: Merupakan suatu kesempatan yang besar jika guru bahasa Inggris di Minahasa dapat kesempatan lebih untuk mengikuti seminar atau training yang berfokus pada integrasi culture dalam pengajaran bahasa Inggris. Saya percaya training dan seminar tersebut akan berguna bagi kita guru untuk mengembangkan knowledge kita dalam pengajaran bahasa Inggris saat kita diperhadapkan dengan isu-isu budaya.

Ardenta: Perkunjungan saya di Australia merupakan pengalaman yang the best karena saya bisa memiliki kesempatan yang bayak untuk melihat dan mendengar cara mereka disana menggunakan bahasa dalam konteks budaya mereka…Saya kadangkala menceritakan stori saya dan sharing dengan siswa saya apa yang saya alami di Australia

Ardenta: Saat saya berbicara pada siswa saya tentang pengalaman saya di Australia, mereka namapak excited, bertnayya beberapa pertanyaan dan kemudian mereka itu engage lebih aktif di dalam kelas aktifiti seperti pada saat di berikan role-play. Ini merupakan cara yang baik bagi saya untuk menyertakan culture dalam pengajaran saya untuk menegembangkan pembelajaran EFL para siswa.

Louisa: Saya punya pengalaman ketemu dan berbicara dengan orang asing dari Amerika yang dating berkunjung. Saya sudah bilang sebelumnya kana ke anda bahawa saya pernah kerja di Michigan College…Saya kadang punya tamu dari amerika. Saya sering berdiskusi dengan mereka dan bertanya beberapa pertanyaan tentang kalimat klaimat dalam bahasa Inggris, arti kata kata atau bertukar informasi budaya dengan mereka…Saya dapat bahwa ini merupakan sourses yang berharga dalam membantu saya menegembangkan pengentahuan say dan pengertian saya tentang budaya mereka dan hubungannya dengan bahasa inggris mereka.

Chantal: Saat saya memeroleh cultural informasi dari dorang orang Amerika yang kita bakudapa akang, Kita sadar bahwa perbedaan buday mempengaruhi komunikasi kita. Sangat penting untuk belajar bahasa dan budaya yang baru. Saya pikir saya sangat beruntung memiliki pengalaman ini untuk dibagikan pada siswa saya karena
cultural informasi ini tidak di kover dalam teksbook kadang kadang.

Ardenta: Bagi saya tantangan yang paling besar dalam mengajar adalah caranya mengajar. Saya kadang kala struggle dengan strategi yang saya gunakan. Jika saya tergantung pada buku yang ada dan selalu bercerita tentang stori saya waktu di Australia maka ini tidaklah cukup. Siswa akan bosan mendengarkan informasi yang sama.

Ardenta: Saya sangat berharap kedepannya tecahers training akan tersedia dan kita diberikan kesempatan untuk bertemu sekabupated untuk membicarakna issu ini. Saya juga hara pemerintah memberikan kita tarinning kurikulum sehingga kita bisa lebih percaya diri dalam mengajar. Saya pikir intervie ini sangat berguna…karena mengingatkan saya pentingnya budaya dan bahasa dalam pengajaran EFL.

Daniel: Sangatlah susah menempatkan informasi dalam mengajarkan budaya saat anda tidak memiliki resources yang cukup dan informasi tenatng budaya yang anda akan presentasikan kepada siswa anda…Saya rasa, saya masih tidak memiliki informasi yang cukup tentang customs atau habit dari mereka yang menggunakan bahasa Inggris sebagai bahasa pertama mereka di negara mereka.

Daniel: Kadang tidak ditemukan dalam sebuah buku. Sehingga, kadang jika materi tentang budaya sulit maka saya hanya skip saja atau saya ajarkan struktur dan latihan…materi dalam buku juga tidak lengkap…Yang saya maksudkan juga tidak ada penjelasan.

Daniel: Saya coba menggunakan resources yang lain untuk membantu saya mengembangkan pelajaran. Koran, brosur dan kadangpun berbicara dengan teman atau kolega yang pernah ke luar negeri saya lakukan untuk mendapatkan perspektif mereka. Saya share kadangkala informasi yang saya ingat yang pernah di bagikan bekas dosen IKIP saya ketika dia ada di luar negeri.


Chantal: Saya pikir selain resorces, saya juga belum pernah ada kesempatan keluar negeri…Saya pikir sangat penting memiliki kesempatan ini. Disana, saya bisa secara langsung melihat budaya, saya bisa berbicara langsung dengan mereka dan mengalmai pengalaman hidup disana…Ini membuat guru memiliki more pengetahuan dan juga melihat dan mengalami secara langsung…saya pikir memiliki pengalamn ini penting karena bisa memiliki effek yang positif dalam mengajar. Saat saya kembali,
saya akan baikan pengalaman tersebut kepada siswa saya sebagai bagian dari mengajar saya.

Louisa: Kalau saya ada pengalaman keluar ke negera yang berbahasa Ingris, saya mungkin bisa memiliki sources yang lebih tentang budaya mereka…Saya pikir sangat penting. Ini bisa merupakan pengetahuan tambahan bagi saya sebagai guru bahasa Inggris

Louisa: Untuk guru yang non-native agak sulit untuk memperoleh pengetahuan tentang perbedaan meaning dan pragmatik karena mereka bukan native speakernya bahasa Inggris. Saya kadang juga mencari arti di kamus dan kadang tidak ada penjelasan.

Louisa: Makanya, saya juga ingin melihat adanya program tentang teaching development untuk guru untuk bisa ber kunjung ke luar negeri sehingga mereka bisa ada pengalaman tentang budaya dari bahasa yang menjadi target…dan program tersebut akan melibatkan guru-guru local untuk mendapatkan kesempatan ini dan bukan hanya untuk sekolah-sekolah private.

Daniel: Yang terakhir, saya pikir saja juga temui kesulitan tentang time persiapan lesson saya karena saya juga punya tugas yang lain yang harus saya kerjakan di sekolah…Saya juga harus mengajar kelas tingkat yang lain karena hanya saya guru bahasa Inggris disini dan sebagai wali kelas juga. Dan kadang dalam sehari saya harus bertanggung jawab terhadap management dan operasional sekolah.

Ardenta: Mengajar bahasa Inggris melibatkan banyak aspek. Jika saya gabungkan semua aspek maka saya akan tidak punya cukup waktu untuk mengajar dan mencapai target outcomes saya. Saya pikir kadangkal tidak ada waktu yang tersisa.

Daniel: Saya kan butuh juga waktu untuk spen banya waktu yang berfokus pada pengajaran grammar karena ini merupakan focus utama dalam language tes…Jika saya tidak focus pada language tes maka ini berarti para siswa gagal belajar bahasa Inggris dan pada saat bersamaan akan impek ke saya sebagai guru bahasa Ingris.

Louisa: Saya pikir para siswa kadangkal ingin guru mereka mengajarkan mereka cara menjawab tes daripada focus ke cultural content. Mereka mungkin pikir hal yang utama adalah utuk lulus tes sehingga sering tidak mempertimabangkan bagaimana bahasa itu digunakan dalam konteks budaya sebagai bagian dari belajar bahasa Inggris.

Louisa: Saya tidak punya banaya knowledge penggunaan teknologi seperti labtop dan internet. Saya lihat beberapa teman yang yang tahu menggunakan computer dan internet menemukan materi dan informasi dan sering mereka gunakan dalam kelas.
Saya pikir ini ide yang bagus khususnya untuk mengajar culture di era modern ini.

Zefa: Secara umum, saya pikir, saya mengalami kesulitan-kesulitan saat saya ingin menyiapkan dan mengembangkan materi pelajaran. Saya hanya beruntung waktu lalu saat saya search, internet bagus tapi kadang sangat slow dan memakan waktu…jadi saya pikir tidak cukupnya akses internet menjadikan kita sulit untuk mendapatkan informasi yang saya butuhkan untuk menyajikan program program yang baik dan berkualitas yang memiliki informasi terkini dan resources yang memotifasi…Di sekolah, tidak ada koneksi internet.