

## ABSTRACT

Title of Dissertation: A CULTURAL BALANCING ACT: THE  
LEARNING, BELIEFS, AND PRACTICES OF  
NOVICE INDONESIAN TEACHERS OF ENGLISH

Tabitha Kidwell, Doctor of Philosophy, 2019

Dissertation Directed By: Megan Madigan Percy  
Associate Professor  
Department of Teaching and Learning, Policy and  
Leadership

English teachers must be prepared to attend to the intercultural aspects of language learning. In Indonesia, this challenge is compounded by education policies that also require teachers to sustain Indonesian cultural values. Without explicit preparation or guidance, these two expectations could be quite challenging to novice teachers. The objective of this study was to better understand how novice Indonesian teachers of English balance those demands, by examining their learning, beliefs, practices regarding teaching about culture. This study was a qualitative ethnographic case study of English teacher preparation practices at a Muslim university in Central Java, complemented by embedded case studies (Yin, 2009) of 14 recent graduates during their early years of teaching. Data sources included: course syllabi; 97 class observations; interviews with 20

university faculty members, 21 current students and 20 recently graduated novice teachers: six professional learning community sessions with novice teachers; and journal entries by novice teacher participants. Data were analyzed using the constant comparison method (Corbin & Strauss, 2014) and a cross-case analysis.

Findings showed that Indonesian English teachers had many opportunities to learn about culture, both within and outside of coursework, but they rarely learned methods to teach their future students about culture. Consequently, many did not include unfamiliar cultural content in their lessons. Concerning novice teachers' beliefs and practices, this study identifies participants as primarily *locally-oriented* or *globally-oriented*, differentiated by their access to and investment in cultural learning opportunities. *Globally-oriented* teachers, who had had intercultural experiences themselves, were more likely to teach about unfamiliar cultures, despite contextual factors and limited preparation.

This work highlights the need for language teacher education programs to help novice teachers learn to teach about culture, as well as the importance of offering intercultural experiences to novice teachers before and during their early careers. The distinction between *locally-oriented* teachers and *globally-oriented* teachers may allow language teacher educators to more purposefully prepare language teachers to address cultural content and develop their future students' intercultural competence. In the future, more focused preparation efforts regarding teaching about culture would allow novice teachers to more effectively prepare their students to meaningfully engage across cultural differences.

A CULTURAL BALANCING ACT: THE LEARNING, BELIEFS, AND PRACTICES OF  
NOVICE INDONESIAN TEACHERS OF ENGLISH

By

Tabitha Kidwell

Dissertation submitted to the Faculty of the Graduate School of the  
University of Maryland, College Park in partial fulfillment  
of the requirements for the degree of  
Doctor of Philosophy  
2019

Advisory Committee:

Associate Professor Megan Madigan Peercy, Advisor and Chair  
Associate Professor Manel Lacorte, Dean's Representative  
Associate Professor Melinda Martin-Beltran  
Associate Professor Kellie Rolstad  
Associate Professor Jennifer D. Turner

© Copyright by

Tabitha Kidwell

2019

## Acknowledgements

This project was supported by the following funding sources: a Doctoral Dissertation Grant from the International Research Foundation for English Language Education (TIRF); a Research Mini-Grant from the TESOL International Association; and an AIFIS-LUCE Fellowship from the American Institute for Indonesian Studies. I am grateful to these organizations for their support of my work.

I thank my dissertation committee for offering careful feedback that improved this document and project. I am especially grateful to Megan Madigan Percy, my advisor and mentor, for the encouragement, enthusiasm, and intellectual support that made this dissertation possible.

I am deeply indebted to my community in Central Java, who have always been caring, welcoming, and open with me. Living and working in their community has helped me understand more about the world and my place within it. I am particularly grateful to my participants, who graciously gave of their time and candidly shared their experiences and perspectives. I especially thank Hanung Triyoko, who acted as my sponsor and counterpart, and his family, with whom I will always share a deep bond.

I also thank my parents: Vickie Murphy, who taught me to read, write, and be curious about the world; Kirk Kidwell, who sacrificed deeply for his children during the writing of his own dissertation; and Dan Davis, who has encouraged and supported me without fail. I am especially grateful to Jim Baird, who came into my life as I was beginning this project, sustained me through its completion, and continues to inspire me to seek adventure.

This dissertation would not have been possible without the support of the organizations and individuals listed above. *Terima Kasih.*

## Table of Contents

<b>Acknowledgements .....</b>	<b>ii</b>
<b>List of Tables.....</b>	<b>viii</b>
<b>List of Figures .....</b>	<b>viii</b>
<b>Chapter 1: Introduction.....</b>	<b>1</b>
<b>1.1 Background to the Study .....</b>	<b>1</b>
<b>1.2 Statement of the Problem .....</b>	<b>3</b>
<b>1.3 My Experience in Indonesia .....</b>	<b>6</b>
<b>1.4 Purpose of the study .....</b>	<b>8</b>
<b>1.5 Definition of Key Terms.....</b>	<b>10</b>
1.5.1 Teacher learning .....	10
1.5.2 Teacher's beliefs.....	11
1.5.3 Teacher's practices .....	12
<b>1.6 Significance of the study .....</b>	<b>13</b>
<b>1.7 Overview.....</b>	<b>15</b>
<b>Chapter 2: Theoretical Framework and Literature Review .....</b>	<b>15</b>
<b>2.1 Theoretical Perspective: English as an International Language and Interculturality .....</b>	<b>15</b>
2.1.1 English as an international language .....	16
2.1.2 Interculturality .....	19
2.1.3 Conclusion.....	22
<b>2.2 Understandings of Culture .....</b>	<b>22</b>
2.2.1 My understanding of culture .....	24
2.2.2 Popular understandings of culture .....	26
2.2.3 Conclusion.....	28
<b>2.3 Conceptual Framework for Teaching about Culture .....</b>	<b>29</b>
2.3.1 The role of culture in general education: Culturally sustaining pedagogy.....	31
2.3.2 The role of culture in L2 education .....	33
2.3.2.1 Pedagogy of information .....	36
2.3.2.1.1 <i>Critiques of pedagogy of information.....</i>	<i>37</i>
2.3.2.1 Pedagogy of preparation.....	39
2.3.2.1.1 <i>Critiques of pedagogy of preparation .....</i>	<i>40</i>
2.3.2.1 Pedagogy of encounter .....	41
2.3.2.1.1 <i>Critiques of pedagogy of encounter .....</i>	<i>43</i>
2.3.3 Conclusion.....	44
<b>2.4 Review of Empirical Literature .....</b>	<b>44</b>
2.4.1 L2 teacher learning about culture .....	48
2.4.1.1 The inadequacy of L2 teacher education.....	48
2.4.1.2 Suggestions and promising practices for L2 teacher learning.....	51
2.4.1.3 L2 teacher learning about culture: Summary and discussion.....	53
2.4.2 L2 teacher beliefs about culture .....	54
2.4.2.1 Can (and should) culture be taught? .....	54
2.4.2.2 Goals of teaching about culture .....	57
2.4.2.3 What culture(s) to teach.....	58

2.4.2.4	How to teach about culture.....	61
2.4.2.5	L2 teacher beliefs about culture: Summary and discussion .....	64
2.4.3	L2 teacher practices for teaching about culture.....	66
2.4.3.1	Influences on teaching practices.....	66
2.4.3.2	Self-reported practices.....	69
2.4.3.3	Observed practices.....	72
2.4.3.4	L2 teacher practices for teaching about culture: Summary and discussion .....	75
2.4.4	Conclusion.....	77
<b>Chapter 3:</b>	<b>Methodology .....</b>	<b>79</b>
<b>3.1</b>	<b>Research Design.....</b>	<b>79</b>
<b>3.2</b>	<b>Setting .....</b>	<b>80</b>
3.2.1	Language policy in Indonesia.....	80
3.2.2	Education policy in Indonesia .....	82
3.2.2.1	The 2013 National English curriculum .....	83
3.2.3	Kota Tengah: The local context .....	84
3.2.4	CJIU: The institutional context .....	86
<b>3.4</b>	<b>Participants .....</b>	<b>87</b>
3.4.1	Faculty participants .....	87
3.4.2	Novice teacher participants .....	90
3.4.3	Focal novice teacher participants .....	93
3.4.4	Current CJIU student participants .....	95
<b>3.5</b>	<b>Data Collection Plan and Instruments .....</b>	<b>96</b>
3.5.1	Segment 1: The teacher education context.....	98
3.5.1.1	CJIU syllabi review .....	99
3.5.1.2	CJIU course observations .....	101
3.5.1.3	CJIU faculty interviews.....	103
3.5.1.4	CJIU course document collection.....	104
3.5.1.5	Current student interviews.....	104
3.5.1.6	Novice teacher initial interviews .....	105
3.5.2	Segment 2: The teaching context .....	106
3.5.2.1	Focal novice teacher observation .....	106
3.5.2.2	Focal novice teacher interviews .....	109
3.5.2.3	Focal novice teacher document collection.....	110
3.5.2.3	Professional learning community sessions .....	110
3.5.2.5	Novice teacher journals .....	112
<b>3.6</b>	<b>Data Analysis .....</b>	<b>115</b>
<b>3.7</b>	<b>Translation and language use.....</b>	<b>123</b>
<b>3.8</b>	<b>Role of the Researcher .....</b>	<b>126</b>
<b>3.9</b>	<b>Trustworthiness .....</b>	<b>128</b>
3.9.1	Triangulation .....	128
3.9.2	Prolonged engagement in the field .....	129
3.9.3	Peer debriefing.....	130
3.9.4	Member checks.....	130
3.9.5	Thick description .....	132
3.9.6	Reflexivity .....	133



4.2.2.1.5 <i>Globally-oriented teacher belief: A goal of culture instruction is to develop respect for others</i> .....	210
4.2.2.2 Globally-oriented teachers' practices .....	213
4.2.2.2.1 <i>Globally-oriented teacher practice: Linguistically-focused lessons</i> .....	214
4.2.2.2.2 <i>Globally-oriented teacher practice: Connections to students' lives</i> .....	215
4.2.2.2.3 <i>Globally-oriented teacher practice: Integrate unfamiliar cultural content through texts</i> .....	216
4.2.2.2.4 <i>Globally-oriented teacher practice: Integrate unfamiliar cultural content through direct instruction</i> .....	218
4.2.2.2.5 <i>Globally-oriented teacher practice: Contextualize language in an unfamiliar cultural context</i> .....	220
4.2.2.2.6 <i>Missed Opportunities in Globally-oriented teachers' classrooms</i> .....	222
<b>4.3 Conclusion</b> .....	<b>225</b>
<b>Chapter 5: Discussion, Implications, and Further Research</b> .....	<b>227</b>
<b>5.1 Introduction</b> .....	<b>227</b>
<b>5.2 Discussion</b> .....	<b>228</b>
5.2.1 Novice Indonesian teachers' beliefs in comparison with their global peers ....	229
5.2.2 Novice Indonesian teachers' practices in comparison with their global peers.	233
5.2.3 Missed opportunities in teacher education programs .....	239
5.2.4 Global or local orientation: The impact of intercultural experience on novice teachers' beliefs and practices .....	241
5.2.5 Influences on novice teacher practice and the possibility of intercultural language teaching in Indonesia .....	244
5.2.6 Revisiting the conceptual framework .....	249
<b>5.3 Practical implications</b> .....	<b>252</b>
5.3.1 Address how to teach about culture within L2 Teacher Education Programs ....	253
5.3.2 Offer novice L2 teachers opportunities for intercultural experiences.....	255
5.3.3 Offer support to in-service L2 teachers.....	257
5.3.4 Address culture within curricula and standardized assessments .....	260
<b>5.4 Empirical contributions</b> .....	<b>263</b>
<b>5.5 Theoretical contributions</b> .....	<b>265</b>
<b>5.6 Limitations and Suggestions for Future Research</b> .....	<b>267</b>
5.6.1 Examine the learning, beliefs, and practices of graduates from other L2 teacher education programs .....	267
5.6.2 Examine a wider variety of novice teachers.....	268
5.6.3 Continue observing novice teachers following PLC .....	269
5.6.4 Examine the practice of more experienced teachers .....	270
5.6.5 Explicitly focus on intercultural language teaching .....	270
<b>5.7 Conclusion</b> .....	<b>272</b>
<b>Appendix A: 2013 Indonesian eighth grade English curriculum</b> .....	<b>275</b>
<b>Appendix B: CJIU Faculty Participant Consent Form</b> .....	<b>278</b>
<b>Appendix C: Novice Teacher Participant Consent Form</b> .....	<b>282</b>

<b>Appendix D: Current CJIU Student Consent Form .....</b>	<b>287</b>
<b>Appendix E: CJIU Course Observation Field Notes Template .....</b>	<b>291</b>
<b>Appendix F: CJIU Faculty Interview Protocol.....</b>	<b>292</b>
<b>Appendix G: Current CJIU Student Interview Protocol .....</b>	<b>294</b>
<b>Appendix H: Novice Teacher Initial Interview Protocol .....</b>	<b>295</b>
<b>Appendix I: Focal Novice Teacher Observation Field Notes Template .....</b>	<b>297</b>
<b>Appendix J: Focal Novice Teacher Interview Protocols.....</b>	<b>298</b>
<b>References .....</b>	<b>300</b>

## List of Tables

Table 1.1: “Values that Form Character” as Defined by the Indonesian Ministry of Education .....	2
Table 2.1: Studies included in empirical review .....	46
Table 3.1: Faculty participants .....	88
Table 3.2: Novice teacher participants .....	91
Table 3.3: Focal novice teacher participants .....	94
Table 3.4: Current CJIU student participants .....	96
Table 3.5: Data sources .....	97
Table 3.6: CJIU Department of English Education and Teacher Training Course Requirements .....	100
Table 3.7: Novice teacher lesson observations and interviews .....	107
Table 3.8: PLC sessions and participant attendance .....	112
Table 3.9: Journal prompts and participant completion .....	113
Table 3.10: Data analysis procedures .....	115
Table 3.11: Coding scheme .....	121
Table 4.1: CJIU courses focused on culture .....	147
Table 4.2: Lesson content for <i>locally-oriented</i> and <i>globally-oriented</i> teachers .....	169
Table 4.3: <i>Locally-oriented</i> teachers .....	170
Table 4.4: <i>Globally-oriented</i> teachers .....	197

## List of Figures

Figure 1.1: Graphic representation of study approach .....	9
Figure 2.1: Byram’s (1997) model of intercultural communicative competence.....	21
Figure 2.2: Conceptual framework.....	30
Figure 2.3: <i>Pedagogies</i> for teaching about culture.....	34
Figure 4.1: Picture of Papuan man, used in Eka’s lesson, 2-26-2018 .....	223
Figure 4.2: Description of Papuan man, by a student in Eka’s lesson, 2-26-2018....	223
Figure 4.3: “Indian” group from Nita’s lesson, 10-4-2017 .....	224
Figure 5.1: Revised conceptual framework: Influences on <i>locally-oriented</i> novice teachers .....	251
Figure 5.2: Revised conceptual framework: Influences on <i>globally-oriented</i> novice teachers .....	252

## Chapter 1: Introduction

### 1.1 Background to the Study

The emergence of English as a global lingua franca means that English is increasingly the medium of interaction for intercultural exchanges. By teaching English, teachers are preparing students for encounters with people from different cultures – both monolingual speakers of English and multilingual speakers from various backgrounds (Canagarajah, 2007; Jenkins, 2006). Successful communication will require cultural proficiency in addition to language proficiency. To support students' participation in the 21<sup>st</sup> century knowledge economy, English teachers must therefore be prepared to develop students' intercultural communicative competence – the ability to communicate not only with native speakers, but also (and potentially more frequently) with speakers from diverse cultural backgrounds.

I define culture as a socially constructed, dynamic system that includes ideas, behavior, and symbols. Culture acts as a marker of group membership and regulates access to power. This definition draws from understandings of culture as a structure, as a process, as a contributor to group membership, and as power (Faulkner, Baldwin, Lindsley & Hecht, 2006), and will be discussed in more detail below, in section 2.2. Culture is a central part of language study because culture and language are inextricably linked – language is both an integral part of the construction of culture and the way culture is expressed (Agar, 1994, Kramsch, 1993). Cultural competency is essential to language learning because of culture's impact on everyday interactions, communicative norms, and behavior (Hymes, 1972). Language classrooms, therefore, are almost always sites of cultural contact. Language teachers act as “cultural workers” (Giroux, 2005, p.

71), or “go-betweeners” (Kramersch, 2004, p. 37) because they are asked to socialize students into new cultural and linguistic practices and help them develop “intercultural, cognitive, social and affective connections” (Duff & Uchida, 1997, p. 476). Language teachers must not only teach language – they must also help students understand the nature of culture and culture’s impact on language, communication, and interaction.

In some contexts worldwide, this challenge is compounded by expectations that teachers uphold local cultural values. This is the case in Indonesia, where education policy requires teachers to transmit Indonesian cultural values, particularly those enshrined in the *Pancasila*, Indonesia’s official philosophical foundation (Bjork, 2005). A recent example was the 2013 National Curriculum, which strongly emphasized religious instruction and character education in all subjects; these aspects were especially highlighted in the English curriculum (OECD/ADB, 2015). In each lesson, teachers are expected to focus on one of the 18 “values that form character,” listed in table 1.1 (Kementerian Pendidikan Nasional, 2011; translations following Mambu, 2015). Section 3.2.2.1 offers a more in-depth discussion of the Indonesian curriculum and its inclusion of cultural content.

Table 1.1  
*“Values that Form Character” as Defined by Indonesian Ministry of Education*

Values that form Character		
• Religiosity	• Independence	• Friendliness /
• Honesty	• Democracy	Communicativeness
• Tolerance	• Curiosity	• Peace
• Discipline	• Patriotism	• Love to read
• Hard Work	• Nationalism	• Environment awareness
• Creativity	• Appreciation towards	• Social awareness
• Responsibility	others’ achievements	

While many education systems implicitly expect teachers to transmit cultural values (Bourdieu & Passeron, 1990), Indonesian education policy explicitly directs them to do so. Without explicit preparation or guidance, these expectations could be quite challenging to new teachers. Li (2016) notes “the academic world does not provide teachers with an operational paradigm of how to carry out culture teaching in the classroom. Thus, culture teaching has become an idiosyncratic practice characterized by the teacher’s own style” (p. 771). Offering little guidance about the teaching of culture increases the likelihood that teachers will rely upon their apprenticeship of observation (Lortie, 1975) and teach as they were taught themselves, using outdated modes of curriculum and pedagogy. Teacher educators in Indonesia and elsewhere could more effectively address the gap between the cultural expectations placed on novice teachers and the abilities novice teachers possess, if they had a better understanding of how novice Indonesian teachers of English learn to teach about culture and begin to do so during their initial years of service. This study aims to investigate these issues.

## **1.2 Statement of the Problem**

The Indonesian policy context presents an interesting setting for research about the teaching of culture in second language (L2<sup>1</sup>) classrooms because of particularly

---

<sup>1</sup> I define second language (L2) teachers as teachers whose primary purpose is teaching and supporting student’s acquisition of an additional language. I acknowledge that students may already know two or more languages, particularly in multilingual contexts, and that the term “additional language” is more appropriate in these contexts. Nevertheless, I will use the term “second language” (L2) throughout this paper, following the convention in the field of Second Language Acquisition (Saville-Troike, 2012). L2 teachers include both teachers of foreign languages (FL), who are teaching in contexts where the target language is not spoken in the wider community, and teachers of second languages (XSL, e.g., FSL, French as a second language, or JSL, Japanese as a second language) who are teaching immigrants or minority group members who reside within a community that speaks the target language. In the context of TESOL (teaching English

heightened tensions regarding the role of local and foreign languages and cultures in Indonesian society. For instance, parents and students value the opportunity to learn English, and many Indonesian people see strong English skills as a gateway to opportunities in commerce, diplomacy, and academia (Chodidjah, 2008; Faisal, 2015). Despite this interest in learning English, many Indonesian people have long viewed English, and the western cultural values that might come with English instruction, as a potential threat to national unity (Kartono, 1976). Many Indonesian people appear to want to gain English skills while minimizing exposure to other cultures, particularly the cultures embodied by “native” English speakers, because of the possibility of loss or degradation of the home culture.

These concerns are not unique to Indonesia; rather, this context is emblematic of places where teachers are expected to uphold local values while also fostering intercultural awareness. Indonesia is a periphery country (Canagarajah, 1999), and scholars there (e.g., Gandana, 2014; Siregar, 2015) have joined scholars from other periphery countries (e.g., Biswalo, 2015, in Tanzania; Mawoda, 2011, in Bahrain; Otwinowska-Kasztelanic, 2011, in Poland) in questioning the appropriateness of intercultural teaching methods within their contexts. Additionally, Indonesia is the world’s most populous Muslim-majority country, and scholars in Muslim countries have also raised concerns about the global dominance of not only the English language but the potential dominance of the cultures associated with the English language (e.g., Elgar, 2011, in Brunei; Zabetipour & Baghi, 2015, in Iran). The limited research on teaching about culture in the Indonesian

---

to speakers of other languages), these concepts are abbreviated as EFL (English as a foreign language) and ESL (English as a second language).

context has shown that EFL instructors are challenged by conflicting feelings of desire and resentment toward “the west,” ingrained adherence to social hierarchies, and persistent essentialist beliefs about culture (Gandana, 2014; Siregar, 2015). Given these concerns, research in Indonesia could provide a better understanding of the constraints and affordances encountered by English teachers in periphery and Muslim-majority countries. This knowledge would allow education policy makers to set achievable expectations for language teachers in parallel contexts, and would allow teacher educators to better support language teachers as they learn to teach about culture in those contexts.

The need for research on the teaching of culture in language classrooms in periphery- or Muslim-majority settings is further compounded when one considers the overall dearth of empirical research on this topic, regardless of context. Literature reviews by both Byram and Feng (2004) and Young, Sachdev & Seedhouse (2009) point to a need for increased research on the teaching of culture within L2 classrooms in diverse settings worldwide. Based on my review of the empirical literature regarding the teaching of culture in L2 classrooms (see section 2.4), I echo the calls by these scholars for more empirical research about how L2 teachers address culture. Byram and Feng (2004), referring to the large body of prescriptive scholarship about how language teachers should teach about culture, call for more descriptive research – research focused not only on “what ought to be” done regarding the teaching of culture in L2 classrooms, but also on “*what is*” actually taking place currently (p. 150). Based on the findings of the empirical literature review in section 2.4, I add to their call by arguing that there is a need not only for descriptive studies, but also for small-scale qualitative case studies.

Large-scale, quantitative studies offer the valuable possibility of identifying typical and widespread patterns of learning, beliefs, and practices, but there is great value in smaller-scale qualitative studies that can trace L2 teachers' successes and failures as they grapple with new understandings of culture, challenge previously held beliefs, and attempt to implement new teaching practices. Though the bulk of empirical research has shown that teachers often adhere to knowledge-based views of culture (see section 2.4), studies like this one allow for the possibility of exploration of the potential teaching of culture as an aspect of communicative competence and as a contributor to students' intercultural awareness.

### **1.3 My Experience in Indonesia**

My interest in the topic of English teachers' learning, beliefs, and practices related to teaching about culture stems from my experience teaching in Indonesia from 2011-2013. During that time, I was the recipient of a grant from the US Department of State, and the Central Java Islamic University (CJIU, a pseudonym), served as my host institution. I taught five classes in the Department of English Education and Teacher Training each semester, delivered professional development workshops to pre-and in-service English teachers, and spoke at special events. I observed a high level of interest in learning English among my students and young people within the community – I was often even stopped at shopping malls or tourist attractions by students requesting impromptu English lessons. It seemed to me that students saw English skills as a pathway to employment opportunities and economic success. At the same time, I was surprised by a widespread sense of resistance to the influence of Western culture, which was primarily, but not exclusively, displayed by older members of the community. For

instance, I was asked to advise honors English students on the preparation of an English Drama. I helped the group brainstorm a long list of possible stories to portray, including Fairy Tales, Shakespearean dramas, or adaptations of recent Hollywood blockbusters, and offered to help obtain a script for the story they chose. After our planning session, the students met again without me, and selected the story of *Teuku Umar* and his wife *Cut Nyak Dhien*, Indonesian guerrilla leaders who fought against the Dutch colonial forces in the late 19<sup>th</sup> century. The group leader explained to me very kindly that the idea of the English drama project was to practice English skills, but that they had selected an Indonesian story to avoid the possible negative influences of “Western culture.”

This story is emblematic of a tension I experienced as an American teacher teaching English in Central Java, particularly given my placement as a “citizen diplomat” under the auspices of the US Department of State. The US government sponsored my program in an effort to develop mutual understanding and encourage positive perceptions of the United States and the American people abroad. They encouraged me to discuss American culture, and even supplied me with a box of books including *The Adventures of Tom Sawyer*, CDs of traditional American songs, and posters of schoolchildren in Kansas. This focus on the national culture of the US seemed natural to me at the time. I had completed my undergraduate degree in French and Spanish education, had worked for 4 years as a French and Spanish teacher in Ohio, and had pleasant memories of reading *Le Petit Prince* and acting out *Don Quixote* in my own language classes. I took it as a given that language and culture were inherently connected, and that learning about the cultures of the speakers of the language of study would be inherently interesting. But I came to wonder why I would expect English students in Central Java to choose to

perform *Romeo and Juliet* or *Snow White and the Seven Dwarfs* rather than a story from their own cultural tradition. I also wondered why students needed to know about American culture when so many Americans were entirely ignorant about Indonesian culture. I questioned my own assumption that English students around the world needed to learn about British, American, or Australian culture, but wasn't sure what the alternative would be. Could language be taught without cultural references? Should English be taught in reference to the local culture? Should English instruction focus on the development of intercultural awareness? This project is an effort to further explore questions like those by investigating the issue of the role of culture in language teaching.

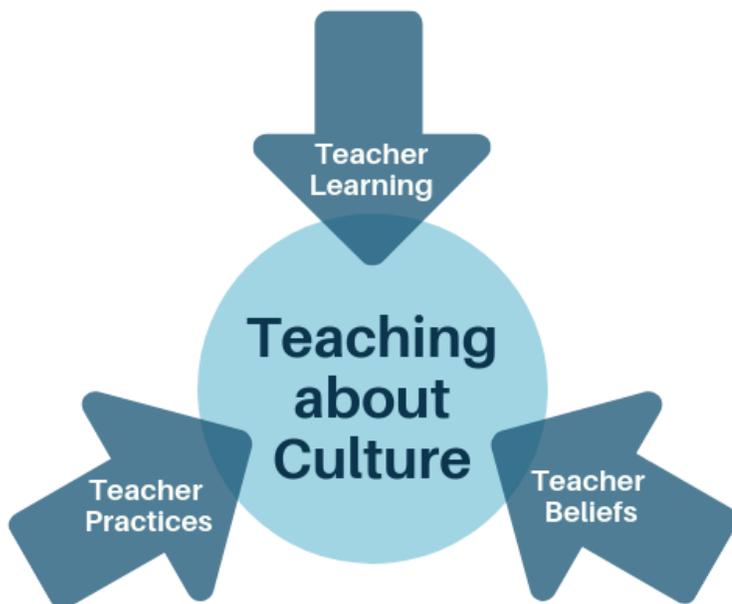
#### **1.4 Purpose of the study**

The purpose of this ethnographic case study is to understand how novice Indonesian teachers of English learn to teach about culture, what they believe about the teaching of culture, and how they teach about culture during their first year of teaching. A research study focused on these concepts within the Indonesian context may offer implications that would support Indonesian teachers of English as they address the tensions they encounter in their situation, as well as implications that would be of interest to educators and scholars investigating the teaching of culture in diverse settings worldwide. The case is bounded by focusing on the experiences of recent graduates from the teacher education program at CJIU, a Muslim university in Central Java. The study is guided by the following research questions:

1. How do Indonesian teachers of English learn to teach about culture?
2. What beliefs do novice Indonesian teachers of English hold regarding teaching about culture?

3. What practices do novice Indonesian teachers of English use to teach about culture?

These research questions focus on three concepts: teacher learning, beliefs, and practices. These three concepts represent entry points that will allow me to better understand how participants understand and teach about culture. Because culture itself is such a complex and multifaceted construct, the teaching of culture in second language classrooms is a somewhat amorphous concept (but a construct that will be framed more clearly in section 2.3). Figure 1.1 shows a graphic representation of my approach to the study, with teacher learning, beliefs and practices acting as entry points to learn more about the teaching of culture. I will introduce and define each of these three concepts in the section below, and will explain why each is a helpful construct to focus my investigation into the teaching of culture in L2 classrooms.



*Figure 1.1* Graphic representation of study approach

## 1.5 Definition of Key Terms

In this section, I discuss the concepts of teacher learning, teacher beliefs, and teacher practices. Focusing my investigation on these three more concrete sub-concepts, allowed me to better understand the role of culture in L2 education.

**1.5.1. Teacher learning.** Preservice teacher education programs are the traditional site for teachers' early career learning, and empirical research has shown that teacher education makes a difference in novice teacher practice (e.g., Akyeampong, Lussier, Pryor & Westbrook, 2013; Brouwer & Korthagen, 2005; Darling-Hammond, Holtzman, Gatlin & Hellig, 2005; Kennedy, 1999). Kennedy (1999) argues that preservice teacher education is particularly important given its potential to change novice teachers' initial frames of reference for teaching. Fully prepared and certified teachers are generally higher rated, consistently produce stronger student achievement gains, and tend to continue teaching for longer than uncertified teachers (Darling-Hammond, 2000; Darling-Hammond et al., 2005).

Teacher education programs are not the only place where teacher learning occurs, however. Teachers draw many of their beliefs and practices from the "apprenticeship of observation" during their time in classrooms as students (Lortie, 1975), and the socialization process once teachers enter schools is a significant contributor to their early-career learning and practice (Zeichner & Gore, 1990). Workshops, mentoring, working groups, and professional development (PD) programs are additional sources of learning for in-service teachers (Borko & Putnam, 1995; Cohen & Hill, 1998). Promising forms of PD include teacher study groups (Duckworth, 1987), communities of inquiry (Zellermayer & Tabak, 2006), communities of practice (Little, 2002), lesson study groups

(Takemura and Shimizu 1993), critical friends groups (Bambino 2002), and professional learning communities (Cochran-Smith & Lytle, 1999). Across settings, teacher learning has been shown to be more significant if teachers are involved in a community of learners, and provided with opportunities for active learning (Garet, Porter, Desimone, Birman & Yoon, 2001, Webster-Wright, 2009; Wilson & Berne, 1999). In this study, I examined multiple contexts for teacher learning, including the preservice teacher education context, teachers' own experiences with language learning, the professional socialization process, and a professional learning community program.

**1.5.2 Teachers' Beliefs.** Teachers' beliefs came to be researched more frequently beginning in the 1980s, but were referred to by a number of terms, including attitudes, conceptions, perceptions, and dispositions. Pajares (1992) defined teachers' beliefs as the affective understandings about schooling, teaching, learning, and students that underlie teachers' professional decision-making; he contrasted this with knowledge, which the field portrays as cognitive and based on objective fact. Similarly, Richardson (1996) distinguished knowledge as cognition that has been externally validated by a "truth condition" (p. 103), some sort of generally accepted evidence, while beliefs require only that the individual holding the belief accept them as true. In the same vein, Feiman-Nemser and Floden (1986), argued for a distinction between "belief" and "knowledge", arguing that "everything a teacher believes or is willing to act on" does not necessarily "[merit] the label 'knowledge'" (p. 515). I follow Pajares (1992) by focusing on teachers' affective understandings about culture that underlie their professional decision-making. Drawing from Richardson (1996) and Feiman-Nemser and Floden (1986), I distinguish between teacher knowledge about culture, which has an empirical basis, and

teacher beliefs about culture, which need not necessarily be based on evidence.

Teachers' beliefs develop from their personal experiences (Bullough & Knowles, 1991), their own experiences with schooling (Feiman-Nemser, 1983; Lortie, 1975), and their exposure to formal knowledge, including subject-matter knowledge and pedagogical knowledge (Grossman, 1990; Munby & Russell, 1992; Shulman, 1986; 1987). Beliefs often develop early and are fairly resistant to change (Pajares, 1992; Richardson, 1996). Beliefs underlie teachers' pedagogical decisions; for instance, Grossman, Wilson, and Shulman (1989) state that "teachers' beliefs about the subject matter, including orientation toward the subject matter, contribute to the ways in which teachers think about their subject matter and the choices they make in their teaching" (p. 27). Regarding novice teachers, Richardson (1996) identifies two ways that beliefs are particularly important at the beginning of their teaching careers: beliefs "affect the way they process new information, react to the possibilities of change, and teach" and they are "the focus of change in teacher education programs" (p. 102). It is therefore essential to understand the beliefs that novice teachers hold as they begin to teach, so that teacher education programs can appropriately support their early-career growth and learning.

**1.5.3 Teachers' practices.** Teachers' practices have been a central focus of recent efforts to reframe teacher education in North America (e.g., Ball & Forzani, 2009; Grossman, Hammerness & McDonald, 2009). Kennedy (2016) explains, "we are now in a moment when we are returning again to the things teachers actually do, the visible practices of teaching" (p. 6). Zeichner (2012) argues that this turn to practice-based teacher education is merely the most recent set of efforts to establish a practice-based approach, which is a strategy that has been used repeatedly within educational research

(as in the Commonwealth Teacher Training Study [Charters & Waples, 1929], and the development of the competency-based teacher education approach [e.g., Baral, Snow & Allen, 1968; Bush, 1968]). Forzani (2014), however, argues that the current focus on teacher practice is distinct from these previous research efforts because of the increased focus on novice teachers' enactment of practice in a given context. Ball and Forzani (2007) and Grossman and McDonald (2008) argue that focusing on teaching as a practice, and on the practices of teaching, can help educational researchers better understand teachers' work. A better understanding of teachers' work, in turn, could allow teacher educators to better prepare novice teachers as they enter the classroom. This is certainly relevant regarding the practices teachers use to teach about culture: A better understanding of L2 teacher practices related to teaching culture (as well as the learning and the beliefs that underlie them) would allow teacher educators and policy makers to better support novice L2 teachers as they begin their careers.

### **1.6 Significance of the study**

This study informs research in the area of language teacher education by investigating novice English teachers' learning, beliefs and practices regarding the teaching of culture. The study's findings show that novice English teachers in this program had many opportunities to learn about culture, but not about how to teach their future students about culture. Consequently, novice teachers' beliefs and practices related to the teaching of culture are influenced more by each teacher's personal experiences with culture rather than their preservice preparation. Based on their varied participation in intercultural encounters, novice teachers fell into two groups: *locally-oriented* teachers and *globally-oriented* teachers. *Locally-oriented* teachers, who had had

limited intercultural encounters, defined culture as an “inheritance” or a “tradition,” and perceived a possible negative influence from foreign cultures. In their instruction, they prioritized the development of appropriate behavior and focused their lessons on linguistic objectives contextualized within students’ lived experiences. *Globally-oriented* teachers, who had themselves been exposed to more unfamiliar cultures, defined culture as the actions and beliefs of a given community, saw culture as interesting to their students, and felt a duty to teach about unfamiliar cultures. In their instruction, they integrated unfamiliar cultural content through texts, direct instruction, and contextualizing language practice in both familiar and unfamiliar cultural contexts.

These findings hold implications for language teacher education. The first major finding reveals a distinction between preservice teachers’ opportunities to learn about culture and their opportunities to learn *to teach* about culture. This is the first time this distinction appears in the literature, and this contributes to a better understanding of the pedagogical content knowledge (Shulman, 1986, 1987) needed for novice language teachers to be able to integrate cultural content within their lessons. In the same way that language proficiency does not automatically confer the ability to teach a language, teachers can have strong cultural awareness and competence themselves, but may be unable to convey that information to students effectively without appropriate preparation to do so. This finding is significant because it reveals a need for language teacher education programs to provide novice language teachers more concrete guidance about how to teach about culture.

The second major finding is the distinction between *locally-oriented* teachers and *globally-oriented* teachers, based on their access to and investment in opportunities to

participate in intercultural encounters. This distinction is also new to the literature, and this contribution sheds light on the importance of intercultural experiences during novice teachers' preservice preparation and early careers. Teachers who have themselves had intercultural experiences appear more likely to make efforts to include cultural content in their classes. This finding is significant because it suggests a need to encourage novice language teachers to engage in intercultural encounters and for teacher education programs to support those experiences.

## **1.7 Overview**

This dissertation is divided into five chapters. In this first chapter, I have discussed background information, defined the problem and my purpose for conducting this study, and briefly discussed its significance. In the second chapter, I discuss the theoretical perspectives surrounding the study, the concept of culture, I share a conceptual framework to describe the teaching of culture in L2 classrooms, and I review the empirical literature about L2 teachers' cultural learning, beliefs, and practices. The third chapter explains the design and methodology of my study, including the setting, participants, data collection procedures, data analysis procedures, and efforts to increase trustworthiness. The fourth chapter presents the findings of the study, and the fifth discusses these findings, their implications for the field, and suggestions for future research.

## **Chapter 2: Theoretical Framework and Literature Review**

### **2.1 Theoretical Perspective: English as an International Language and Interculturality**

I approach this study with a theoretical perspective that values diversity and views

contact between individuals of different cultures as a source of learning and growth. My perspective is influenced by the work of scholars in two areas: work on the role of English as an international language and scholarship on the development of students' intercultural communicative competence, or what has begun to be referred to as interculturality. Recent work in these fields has guided me to an understanding that effective communication across differences of language and culture depends on linguistic and cultural knowledge that is adaptive and flexible rather than grounded in any one linguistic or cultural perspective. Therefore, cultural instruction will be most effective when it focuses on the knowledge, skills, and dispositions necessary for students to engage with people different from themselves. Acknowledging English's status as an international language means that language teaching should include a focus on intercultural communicative competence. I discuss this perspective in more detail below.

**2.1.1 English as an International Language.** In recognition of the fact that English is used as a means of communication between multilingual speakers worldwide, the terms English as a lingua franca (ELF) and English as an international language (EIL) have been put forth as a way to conceptualize English's global role and status. I will primarily use the term EIL, because it shares parallel construction with and offers a distinction from the common terms "English as a foreign language" (EFL) and "English as a second language" (ESL). The genesis of both terms is connected to the understanding that English's global dimensions and widespread study and use mean that the language is increasingly shaped by nonnative speakers as much as it is by native speakers (Seidlhofer, 2004, McKay, 2003). Global users of English cannot be expected to converge on a single normative variety of English; rather, they must be able to adapt

their language use, make accommodations for others, and access forms that are widely used and intelligible across groups of diverse speakers (Jenkins, 2006). Canagarajah (2007) emphasizes the variability of global language use and the need for language users to monitor each others' language and draw on all of their linguistic resources to communicate successfully. Jenkins (2009) explains that "ELF is thus a question, not of orientation to the norms of a particular group of English speakers, but of mutual negotiation involving efforts and adjustments from all parties" (p. 201), and highlights ELF's focus on intercultural communication among speakers from different language backgrounds. Similarly, Sharifian (2009) writes that EIL "emphasizes that English, with its many varieties, is a language of international, and therefore intercultural, communication" (p.2). In discussions of both EIL and ELF, scholars emphasize the use of English within multilingual settings worldwide.

Galloway and Rose (2015) acknowledge that scholars in the field have not clearly defined the distinction between EFL and EIL. A central focus of research in EIL has been the widespread learning and use of English by non-native speakers (Crystal, 1997) and the increasingly decentralized "ownership" of English (Widdowson, 1994), while a central focus of ELF research has been the linguistic features used in English-language interactions between speakers from different linguistic backgrounds (Seidlhofer, 2004). It has been argued that EIL encompasses EFL (Low, 2015), but scholars adhering to the use of each term use strikingly similar rhetoric to emphasize the same central thesis: as the most commonly studied and spoken language worldwide, English acts as a medium of communication in intercultural exchanges between speakers of diverse language backgrounds.

An important idea that complements this central thesis is the inadequacy and inappropriateness of the native speaker as a model for language learning. The term “native speaker” has long been derided as an intuitive notion that is not only so vague that it is difficult to define, but one that also masks a fundamentally discriminatory attitude. Noam Chomsky and other linguists made it clear that “the native speaker is dead” in a series of dialogues published by T.M. Paikeday (Paikeday & Chomsky, 1985). Cook (1999) argued that second language speakers are not merely failed native speakers, and that the ultimate attainment of second language learning should be defined in terms of learners’ competence rather than their ability to adhere to the norms of a mythical “native speaker”. Though the native speaker construct holds an intuitive, common-sense meaning, Davies (2003) identifies the construct as theoretically unsound and unsupported.

A number of scholars have put forward models to resist the hegemony of native speaker standards. Kachru (1986) proposed acceptance of various “world Englishes” as a counterbalance to an idealized native speaker norm. His framework identifies typical “native speaker” countries (i.e., the US, Canada, the UK, Ireland, Australia, and New Zealand) as the “inner circle” of English language use, countries where English is in frequent use as a second or official language (e.g., India, Nigeria, Malaysia) as the “outer circle,” and countries where English is typically taught as a foreign language (e.g., Peru, China, Greece) as the “expanding circle.” This framework offers the possibility of replacing the idealized (and ultimately unattainable) “native speaker” model with that of a local proficient speaker of a world English variety. Canagarajah (1999) characterizes this divide as “center” (consisting of Kachru’s inner circle communities of “native

speakers) and “periphery” (consisting of Kachru’s outer & expanding circle communities of “non-native speakers”), and argues that students and teachers of English in “periphery” countries should question “native speaker models” by rejecting, embracing, or appropriating, the language in accordance with their own needs and priorities.

Proficient EIL users, therefore, need the ability to communicate with speakers from varied backgrounds, rather than near-native proficiency in one dialect (McKay, 2003). Building on the EIL orientation, the dismissal of the “native speaker” construct can extend beyond English to apply to discussions of second language learning and use worldwide. Many other languages that are widely studied as second languages can be used as lingua franca or international languages, and the most competent speaker would be one with a wide range of multilingual competencies rather than “native speaker-like” mastery of several language varieties. Speakers who are able to draw from their full linguistic repertoire and who can respond adaptively to the linguistic abilities of their interlocutors are most likely to be able to communicate effectively.

**2.1.2 Interculturality.** Challenges to the native speaker as a model for language acquisition have developed in parallel with the definition of a new model for cultural acquisition, the “intercultural speaker” (Byram & Wagner, 2018, p. 144). Intercultural speakers do not need deep knowledge of a specific culture; rather, they need to develop open-mindedness, respect, and the ability to respond adaptively during interaction with speakers from varied cultural backgrounds (Kramersch, 1993, McKay, 2000).

Interculturality was first explored in the field of intercultural competence, has entered into discussions within the language teaching field in Europe since the late 1990s, and has gained attention in North American in the last several years.

Intercultural competence has long been established as a field in its own right, independent of language education, and scholars in that field have examined the process of developing the ability to interact with people from different cultures. Milton Bennett (1984, cited in Bennett, 1993) identified six stages in the development of intercultural sensitivity, a progression from ethnocentrism to ethnorelativism: denial, defense, minimalization, acceptance, adaptation, and integration. In order to progress through those stages, Darla Deardorff (2006) identified a need for curiosity, openness, and respect, in order to be able to tolerate ambiguity, withhold judgment, and value other cultures. Janet Bennett (2014) added a need for empathy and cognitive flexibility in order to be able to see the world through other people's perspectives.

Within the field of language teaching, the focus on intercultural competence aligns with perspectives that view culture as an essential part of language competence (Hymes, 1972). Language users' cultural proficiency contributes to their sociolinguistic competence (Bachman & Palmer, 1996; Canale & Swain, 1980) and their sociocultural competence (Celce-Murcia, Dornyei & Thurrell, 1995). To support students' development of these competencies, language teachers must attend to culture in addition to language. The nexus of these competencies can be referred to as intercultural communicative competence, a term that emerged within the European context. In that setting, Byram's (1997) framework for teaching and assessing intercultural communicative competence has been particularly influential, thanks to the support of the Council of Europe (Corbett, 2003). This framework consists of a number of *savoirs*, or "knowledges": knowledge of the products and practices of various social groups (*savoirs*), relational and interpretive competence, (*savoir-comprendre*), interactional

competence (*savoir-apprendre/faire*) a critical cultural stance (*savoir s'engager*), and intercultural attitudes and beliefs (*savoir-être*). Figure 2.1 shows the relationships between these five factors in intercultural communication.

	<b>Skills</b> interpret and relate ( <i>savoir comprendre</i> )	
<b>Knowledge</b> of self and other; of interaction: individual and societal ( <i>savoirs</i> )	<b>Education</b> political education critical cultural awareness ( <i>savoir s'engager</i> )	<b>Attitudes</b> relativizing self valuing other ( <i>savoir être</i> )
	<b>Skills</b> discover and/or interact ( <i>savoir apprendre/faire</i> )	

Figure 2.1 Byram's (1997) model of intercultural communicative competence

In the North American setting, Kramsch (2004) notes that the predominant terminology has been “multicultural” rather than “intercultural.” For teachers working with English language learners, this focus on multiculturalism has led teachers to make efforts to understand the connection between language, culture, and identity (de Jong & Harper, 2004; López, 2016; Lucas & Grinberg, 2008) and to draw on students' cultural difference as a strength and resource (Moll, Amanti, Neff, & Gonzalez, 1992; Zentella, 2005). Less attention has been paid, however, to the development of students' own cultural or intercultural competence. For North American teachers of foreign languages, only in recent years has a focus on “interculturality” begun to change the field's view of culture. Van Houten, Couet and Fulkerson (2014) define interculturality as “the ability to actively participate in communication guided by an awareness and understanding of cultures” (p. 42) and identify a shift in the field from students understanding the relationships between the perspectives, products and practices of a given culture to students being able to interact with cultural competence and understanding.

**2.1.3 Conclusion.** Drawing from the fields discussed above, I approach this study with an understanding of English as an international language used for communication across diverse linguistic and cultural groups. Just as linguistic instruction should not prioritize any one native speaker model, cultural instruction should not prioritize any one cultural model. Rather, as globalization brings diverse individuals in contact with each other, meaningful exchanges will be supported by adaptive linguistic and cultural abilities. The theoretical perspective I have discussed above impacts what I see as effective cultural instruction. I believe that teaching about culture will be most effective and impactful when it focuses on the development of intercultural communicative competence, or interculturality, rather than exclusively on knowledge or skills connected to one cultural context. I identify my own theoretical perspective not in order to prioritize my perspective over others, but in order to understand my place in the spectrum of how language learners, teachers, and researchers think and teach about culture. In section 2.3 below, I will discuss the conceptual framework I draw from to understand how diverse individuals view the role of culture in language education. Before that, I discuss the central concept of this study: culture. In the following section, I offer a definition of culture and discuss the ways in which this complex construct is popularly understood.

## **2.2 Understandings of Culture**

Culture is considered a central concept in numerous disciplines, including anthropology, sociology, organizational psychology, literary theory, and education. Faulkner, Baldwin, Lindsley and Hecht (2006) identify seven themes within the more than 300 definitions of culture they found across various disciplines. First, culture is often described as *structural*, in that it consists of a system or framework of elements

including ideas, behavior, and symbols. Culture is also defined as *functional*, in that it can be used as a tool for achieving some end. Because it is continually socially constructed and emergent, some definitions present culture as a *process*. Other definitions portray culture as a *product*, in that it can be defined and analyzed in terms of artifacts that may or may not have symbolic intent. The idea of culture as *refinement*, a contributing element to higher intellect or morality, remains central in some definitions, most notably in the humanities. Postcolonial and postmodern definitions view culture as *power* that allows one group to exert dominance over another. Lastly, many definitions portray culture as central to *group membership*, acting as a marker of belonging to a certain place or group of people. Bringing together these multifaceted framings of culture allows for the possibility of a more nuanced examination of this complex concept.

I would like to note that throughout this project, I have used the word “culture” primarily as a noun, in keeping with its traditional linguistic use. I acknowledge that this framing could be seen as aligning with an understanding of culture as an object or a commodity, and that my participants and readers may at times be taking that approach. I do not intend, however, to limit my discussion of “culture” to knowledge, facts, or cognitive aspects. Faulkner et al.’s (2006) analysis of definitions of “culture” make it clear that this word can also connect to cultural practices and cultural awareness in addition to culture as content. Culture is dynamic, and the English language is limited by the lack of a verb to convey the actions involved when people engage in cultural practices, creation, and transmission (see Street, 1993, for a discussion of the possible use of “culture” as a verb). Bahasa Indonesia does have a verb (*budayakan*) that is semantically and structurally similar to the noun “culture” (*budaya*), and participants’

linguistic understandings may impact their conceptual understandings about culture (see section 4.2.1.1.2 for more information about the term *budaya* in Bahasa Indonesia). As I discuss the concept of culture in the sections that follow, I will discuss multiple understandings that I hope will complement each other, thereby offering as full a picture of this complex construct as possible.

**2.2.1 My understanding of culture.** Culture is at the core of this project; as I conducted observations and interviews, it was important for me to listen and watch carefully to better understand how participants define and understand culture themselves. In this section, I explain my own perspective on culture, which has guided my thinking about this important concept throughout the project. Among the seven themes identified by Faulkner et al. (2006), I particularly draw from understandings of culture as *structure*, *process*, a source of *group orientation*, and as *power*. I will expand on each of those perspectives below.

As a linguist and language teacher, I especially draw on scholars who understand culture as *structure*, and who prioritize the connection between the structural nature of culture and the symbolic system of language, such as E.T. Hall (1959), who stated: “Culture is communication and communication is culture” (p. 191). The work of the anthropologist Clifford Geertz has provided great impetus to the idea of culture as a system of symbols embodied in language. Geertz defines culture as “an ensemble of texts, themselves ensembles, which the anthropologist strains to read over the shoulders of those to whom they properly belong” (1979, p. 222). Therefore, culture, like language, is something to be examined and understood. Early work in sociology and sociolinguistics also emphasized the structural connections between culture, language,

and discourse, for instance Dell Hymes's (1974) definition of culture as "a 'speech community': a group 'sharing knowledge of rules for the conduct and interpretation of speech'" (p. 51). Drawing on the work of these scholars, I view culture as a structural symbol system developed through, and inextricably linked with, language.

In addition to structural understandings of culture, I draw from scholars who frame culture as a *process* – not simply as patterns of behavior, thought, or customs, but also the medium through which those patterns are created and transmitted. Culture is not a static, reified entity; rather, it is emergent and dynamic. I align myself with Street (1993) who suggests that culture could even take on the notion of a verb. Spindler and Spindler (1990) define culture as "what happens as people make sense of their own lives and sense of the behavior of other people" (p. 2). Culture, therefore, consists of ongoing sensemaking.

Spindler and Spindler's (1990) definition also points to the role of *group orientation*, or "other people," in determinations of group membership. According to Lévi-Strauss (1953), culture is the factor that distinguishes one group from another. This element of culture is central in Richards and Schmidt's (2002) definition of culture from *Longman's Dictionary of Language Teaching and Applied Linguistics*: "the set of practices, codes and values that mark a particular nation or group" (p. 138). Drawing from Holliday's (1999) definition of "small culture" as "the composite of cohesive behaviour within any social grouping" (p. 247), and from Hymes' (1974) understanding of culture as shared understandings within a given "speech community", in my understanding of culture, I emphasize the "group" or "speech community" level over that of "the nation."

The final significant element of my understanding of culture is the deep connection between culture and *power*. Dominance is passed on through the structural nature of culture just as other norms, values, and behaviors are. Just as culture contributes to group membership, it also excludes non-members. Particularly in a study focused on the teaching of English as a foreign language, it is essential to remain aware of the way that English teaching has contributed to globalization and how it has impacted cultures worldwide (Kumaravadivelu, 2009). As a White, native speaker of mainstream American English (Baugh, 1999; Lippi-Green, 2011), I acknowledge that I enter this study with a certain amount of privilege and power. I discuss this issue, as well as ways I will seek to balance the power differential between myself and my participants, in more detail in chapter 3.

Drawing from understandings about culture as *structure*, *process*, a source of *group orientation*, and as *power*, I offer this definition of culture: Culture is a socially constructed, dynamic system that includes ideas, behavior, and symbols, which acts as a marker of group membership and regulates access to power. As I discuss culture throughout this project, it is this definition that underlies my thinking.

**2.2.2 Popular understandings of culture.** The definition offered above adheres to an understanding of culture as *structural*, focused on *process*, a definer of *group membership*, and a source of *power*. Though the definitions of culture as *functional*, *product*, or *refinement* do not resonate particularly strongly with me, I acknowledge that they are present in many people's working definitions of culture, potentially including those held by participants in this study. For that reason, I will review some of the common models used to discuss and think about culture.

Some popular understandings of culture center on the distinction between visible culture (as associated with *refined* culture and cultural *products*), and deep culture (as associated with the *structural* aspects of daily life, and cultural *processes*) (e.g., Hall & Hall, 1990; Hofstede, Hofstede & Minkov, 2010; Trompenaars & Hampden-Turner, 1998). Both aspects are portrayed as contributing to *group membership*, and understanding the culture of a given group is portrayed as a way to access the *power* associated with that group. The distinction between surface culture and deep culture has been portrayed as an iceberg (an explanation put forth by Hall and Hall, 1990). The visible part of the iceberg represents the most visible aspects of culture – the aspects of culture that are most easily identified when discussing cultural difference, such as dress, art, and music – while the submerged part of the iceberg represents the less visible aspects of culture – aspects like humor, communication patterns, and respect for authority, which, though they are invisible, hold greater explanatory power when examining cultural difference. Other scholars have portrayed this distinction as an onion, in which outer layers represent observable aspects of culture and inner layers represent non-observable elements named ‘values’ by Hofstede, Hofstede and Minkov (2010) and ‘basic assumptions’ by Trompenaars and Hampden-Turner (1998).

Another common distinction is made between *Big C* Culture and *little c* culture. Kramsch (1995) traces this distinction to disciplinary divides between the humanities (i.e., literary studies, history, the arts), which takes a historical approach to the study of culture, and social sciences (i.e., anthropology, sociology, psychology), which takes an ethnographic approach.

*Big C* Culture is the view of culture that has emerged from the humanities – it views culture as the *products* of a given group. *Big C* Culture comprises music, art, literature, architecture, cuisine, and artifacts. Within *big C* Culture, a further distinction can be made between “high culture” and “low culture.” High culture refers to a group’s conventionally praised cultural achievements, knowledge of which contributes to a person’s status as a “cultured” individual. This understanding of culture underlies definitions that portray culture as a *refinement*. Low culture comprises pop culture and subcultures, and is an essential element of definitions of culture as *group membership*.

*Little c* culture, on the other hand, has emerged from the social sciences, and it defines culture in terms of its *structure, function*, and provision of *group membership*. *Little c* culture focuses on a given group’s practices and perspectives – their rituals, communication styles, beliefs, values, attitudes, and perceptions. This understanding of culture focuses on culture’s influence on people’s everyday lives, and its pervasive nature in all human communities.

Because it is so difficult to define culture, anyone who encounters this construct in their professional or personal life creates their own definition based on the ways of understanding culture they have been exposed to in the past. For this reason, it is important to be aware of the influence of models that divide culture in different ways, whether deep or surface, *Big C* Culture or *little c* culture, “high” or “low” culture. As I collected and analyzed data, I considered these popular models for understanding culture as I worked to more deeply understand the participants’ own definitions of culture.

**2.2.3 Conclusion.** In this section, I have discussed understandings of the concept of culture that have emerged from the fields of anthropology, sociology, and

sociolinguistics. Because my goal in this project is to understand how my participants understand culture and share those understandings through their teaching, it is important to understand the various ways culture has been and can be defined, rather than attempting to arrive at one clear and definitive definition. The discussion above has focused on culture as a concept, independent from discussions about the role culture plays in language classrooms. In the following section, I discuss the various ways culture has been conceptualized and addressed within the field of second language education.

### **2.3 Conceptual Framework for Teaching about Culture**

Just as it is important to be aware of both my own understanding of culture and popular understandings of the concept, it is also important to clearly identify ways that the field of second language education has discussed approaches to teaching about culture. In this section, I discuss ways that culture impacts and enters into second language teaching and learning. Various understandings of the role of culture in second language education combine to form a conceptual framework that guides my understanding of how culture can be conceptualized within the field, and how participants understand the role of culture in their own classrooms. I present this conceptual framework visually in figure 2.2. This visual shows how culture enters into language education in two ways: through the use of *culturally sustaining pedagogies* to connect to students' own cultures, and through efforts to expose students to new cultures and help them develop the knowledge, skills, and dispositions necessary to connect across cultural difference. As language teachers teach about culture, they must balance a focus on student's cultures and unfamiliar cultures in order to connect to students' experiences while also exposing them to new perspectives. I will use the phrase

“teaching about culture” throughout this study. I intend for that phrase to signify any actions taken by teachers to connect to, include, or address culture within their classes. As shown in figure 2.2, “teaching about culture” is meant to include teachers’ efforts to connect to students’ own cultures, including through culturally sustaining practices, as well as teaching practices that address knowledge about other cultures, the development of adaptive cultural skills, and the fostering of intercultural dispositions.

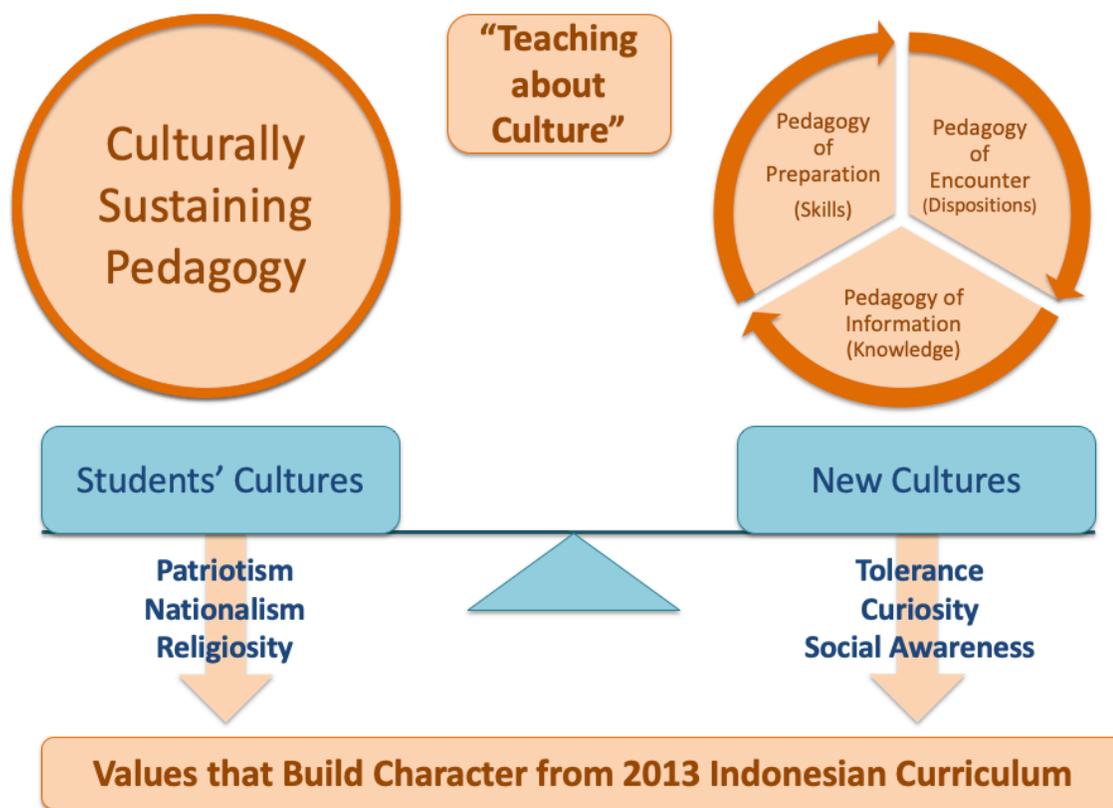


Figure 2.2 Conceptual framework

The need for balance between a focus on students’ cultures and on new cultures has the potential to be particularly pronounced in the Indonesian context, because of the 2013 national curriculum. This curriculum includes a focus on values that could support both aspects of the inclusion of culture in language education: a focus on patriotism,

nationalism, and religiosity could contribute to efforts to connect to students' own cultures, while a focus on tolerance, curiosity, and social awareness could contribute to efforts to build students' intercultural competence. This conceptual framework in figure 2.2 reflects the context of this study by including several "values that form character" from the character education component of the 2013 Indonesian curriculum. The curriculum requires Indonesian teachers of English to find a balance between values that connect to students' own cultures and values that lead students to be open to new and unfamiliar cultures. In the sections that follow, I discuss the scholarship that has contributed to my development of this framework in more detail.

**2.3.1 The role of culture in general education: Culturally sustaining pedagogy.** Culture impacts education in many ways. Regarding the field as a whole, teachers of all subjects are able to teach more effectively if they use methods and approaches that are appropriate for their students' cultural backgrounds. Kramsch (2004) notes that multiculturalism has received more attention in North American than in Europe, where "interculturalism" has been the more predominant focus. In the United States, scholars working across differences of race and ethnicity have called for pedagogies that validate and build on learners' lived experiences. Gay (2000) called for *culturally responsive pedagogy* as a means of empowering ethnically diverse students, and emphasized the importance of making content "accessible to students and connected to their lives and experiences outside of school" and the need to "validat[e] their personal experiences and cultural heritages" (p. 111-112). Similarly, Ladson-Billings, whose seminal (1992) study examined the practices of successful teachers of African-American students, called for *culturally relevant teaching* that aims to "use students' culture as the

basis for helping students understand themselves and others, structure social interactions, and conceptualize knowledge” (Ladson-Billings, 1992, p. 314). In recent years, Paris (2012) has built on these scholars’ work to argue for the value and importance of *culturally sustaining pedagogy*, which “seeks to perpetuate and foster—to sustain—linguistic, literate, and cultural pluralism” (p. 93). Ladson-Billings (2014) welcomed the shift from *relevant* to *sustaining* as a timely and needed “re-mix” of her original theory.

Paris and Alim (2014) frame *culturally sustaining pedagogy* as an “asset pedagogy” which repositions the practices of diverse communities as “resources to honor, explore, and extend” (p. 87). This perspective provides a link to scholars working with linguistically diverse students in the US, who have focused on the importance of portraying cultural difference as a strength rather than a deficit (Zentella, 2005), and who have advocated for pedagogies that build on the “funds of knowledge” within students’ communities (Moll et al., 1992). Scholars focused on the instruction of English language learners cite a need for teachers to possess cross-cultural communication skills, to understand the connections between language, culture, and identity, and to understand how students’ backgrounds impact their learning (de Jong & Harper, 2005; López, 2016). Paris (2015) makes it clear that *culturally sustaining pedagogy* is appropriate for both *multicultural* and *multilingual* communities by calling for education that “perpetuates and fosters multilingualism and multiculturalism, with the maintenance of dynamic heritage languages and cultures as a core principle” (p. 222). *Culturally sustaining pedagogy* supports and builds on both the cultural and linguistic resources students bring to their schools.

Though the scholars discussed above do not discuss the application of *culturally sustaining pedagogy* in EFL settings, their work aligns with that of scholars who argue that

teachers of EFL should connect to students' own lives to make learning relevant (e.g., Adaskou, Britten & Fahsi, 1990; Cem, 1984; Corbett, 2003). In the EFL context, discussions about students' own cultures have been framed as efforts to resist the linguistic imperialism that is perceived as accompanying the study of English (e.g., Canagarajah, 1999; Kumaravadivelu, 2008; Pennycook, 1994), to affirm the use of local varieties of English (e.g., Kachru, 1986), or to affirm the use of language as a local practice (e.g., Pennycook, 2010). While the scholars whose work was discussed in the previous paragraphs do not focus exclusively on language teaching practices, their research contributes to the case for embracing pedagogies for language education that recognize, build upon, and sustain students' cultural backgrounds. The application of the concept of a *culturally sustaining pedagogy* aligns with these bodies of work, and I include it in the conceptual framework for this project because of its implications about the role of culture in language education settings.

**2.3.2 The role of culture in L2 education.** Though culture is central to the field of education as a whole, it plays a special and important role within the field of language teaching. Regarding English teaching, Atkinson (1999) notes, "except for *language*, *learning*, and *teaching*, there is no more important concept in the field of TESOL than *culture*" (p. 625). Because of the deep connection between language and culture, language teachers need not only employ pedagogy that sustains their students' cultural backgrounds; they must also develop students' cultural awareness, in order to prepare them with encounters with people from different cultural backgrounds.

Based on a review of conceptual literature regarding the teaching of culture, I identify three ways that cultural content can be presented or discussed: as facts or

information, as skills to be acquired and practiced, or as dispositions to be adopted. These three ways of viewing and thinking about culture correspond to three approaches to teaching about culture. In my identification of those three approaches, I have built upon the findings from Larzén's (2005) phenomenological study of Finnish-Swedish language teachers. She found that L2 teachers' understandings, objectives, and practices conformed to one of three approaches: a *Pedagogy of Information* (with a cognitive orientation and a focus on cultural information), a *Pedagogy of Preparation* (with a skills-based or psychomotor orientation and a focus on cultural skills), and a *Pedagogy of Encounter* (with an affective orientation and a focus on cultural dispositions). I use these three constructs to present a typology of various scholars' understandings of the teaching of culture in L2 classrooms, and examine the development and critiques of each approach in the sections that follow. An overview can be found in figure 2.3, which is a figure I developed to show Larzén's (2005) findings and their relationship to other related concepts in the field of language teaching.



Figure 2.3 Pedagogies for teaching about culture (drawing from Larzén, 2005)

Though scholarly discussion of these three *Pedagogies* emerged chronologically, as I discuss below, it should not be assumed that the *Pedagogy of Encounter* is the predominant model in use currently. Because the *Pedagogy of Information* was long the prevalent method, many language teachers were exposed to it through their own language learning experiences, and continue to adhere to that approach. Additionally, because the *Pedagogy of Preparation* was the predominant approach advocated by teacher educators and language education scholars since the 1980s, many current practicing teachers were be exposed to the idea of communicative competence during their teacher preparation programs. Though the *Pedagogy of Encounter* fits well with current understanding of scholars working within the EIL and interculturality paradigms, it should not be assumed that it should be used exclusively. Rather, these three *Pedagogies* support and sustain each other, and each is a potential source of teaching objectives, practices, and methods.

In figure 2.2 these *Pedagogies* are depicted as three parts of rotating circle; this visual is meant to represent the importance of each of these *Pedagogies*. Students' ability to engage in encounters with others depends not only on their dispositions, but also on their intercultural skills and their knowledge about other cultures. Similarly, their disposition to engage with others exposes them to new knowledge about culture groups, and allows them to practice relational skills. In most contexts, it would be inadvisable to operate exclusively within the *Pedagogy of Information* or *Pedagogy of Preparation* approaches (for reasons discussed in the critique of each *Pedagogy*, below), but it would also be impossible to teach using only the *Pedagogy of Encounter*, with no attention to the knowledge and skills that allow students to enact the dispositions teachers seek to foster. Just as many scholars promote the use of an eclectic approach in the "post-

methods” era (e.g., Bartolomé, 1994), it is appropriate to draw from each (and all) of these three approaches according to the learning needs and backgrounds of language learners. Below, I discuss each approach in more detail.

**2.3.2.1 Pedagogy of information.** The *Pedagogy of Information* takes a cognitive orientation and is typically paired with a focus on linguistic competence. In this approach, culture is presented as information or factual knowledge. This type of teaching was prevalent during the grammar translation era, when language was primarily seen as a code. Throughout much of the history of language teaching, culture has been seen as background knowledge to be provided by the teacher and acquired by students. From the 1800s to mid 1900s, the grammar translation approach was the primary language teaching approach, and the development of students’ cultural knowledge was thought to occur through their exposure to literature in the target language. Indeed, students’ ability to understand texts in the target language was considered the central goal of language instruction (Byrd, Hlas, Watzke & Valencia, 2011). Culture instruction focused on a group’s high culture, their conventionally praised cultural achievements, knowledge of which contributes to a person’s status as a “cultured” individual. As language teaching evolved, the increased popularity of behaviorist psychology, influenced by the work of B.F. Skinner (e.g., Skinner, 1953), led to the implementation of the audiolingual method in the 1950s and 60s. Within this model of language teaching, cultural knowledge was seen as necessary to avoid social blunders; because of the audio-lingual method’s behaviorist underpinnings, culture was presented as factual knowledge that students could master through patterned drill activities, as with linguistic knowledge (Byrd et al, 2011).

The predominant focus within the *Pedagogy of Information* is knowledge transmission and students' acquisition of declarative knowledge about culture. In many contexts, cultural content continues to be primarily or exclusively presented cognitively – as knowledge to be acquired. Byram and Wagner (2018) note that many teachers operate with an “unspoken assumption that learners should know what native speakers know” about native-speaker countries and the high culture of those countries (p. 144). This view of culture continues to be the traditional approach taken by language teachers, and it is an approach that has been supported by standards documents that focus on the products, practices, and perspectives (the three Ps) of target language cultures (e.g., National Standards in Foreign Language Education Project, 1996) and by published teaching materials that include a focus on declarative knowledge about countries where the target language is spoken (Byram & Wagner, 2018).

*2.3.2.1.1 Critiques of Pedagogy of Information.* Though this pedagogical view of culture and appropriate cultural teaching practices continues to be implemented in many contexts worldwide, it has been widely critiqued for several reasons. First, the focus on the transmission of knowledge places teachers in the central, active role, with students positioned as passive recipients of knowledge. Freire (1970) and Illich (1971), among others, have criticized this style of education as a dehumanizing pedagogy that perpetuates systems of power and oppression. Freire (1970) describes this pedagogical system as the “banking concept” of education, where students are seen as empty bank accounts, devoid of prior knowledge, in which teachers can make deposits through knowledge transmission. A knowledge-based view of cultural learning is consistent with a behaviorist view of teaching that has been challenged by constructivist

models (e.g., Smith, 1971), which view learning as the integration of new knowledge with existing knowledge through learners' active involvement in the learning process, and by social constructivist models (e.g., Vygotsky, 1978), which emphasize the active co-construction of knowledge through social interaction.

Additionally, though teachers operating under a knowledge-based view of culture may intend to focus on the products, practices and perspectives (the “three Ps”) of the target culture, there is a tendency to reduce instructional content to “the four Fs”: food, fashion, festivals and folklore (Banks, 2002). This trivialized and essentialized definition of culture does not take into account the complex nature of culture and tends to focus on exoticism, stereotypes, and an exaggerated view of difference (Baker, 2011). By focusing on the differences across and among cultures, language teachers tend to avoid examination of difference within cultures and miss the opportunity to engage in critical dialogue about issues of racism and power. Often, the culture of study is “otherized” in comparison with the home culture, and at times even stands in as a proxy for race (Holliday, 2009; Lee, 2014). In this approach, students are often implicitly encouraged to develop binary views of culture or even a deficit view of other cultures because they are not encouraged to examine and become aware of their own cultural assumptions and stereotypes (Banks, 1994).

Lastly, by focusing on the specific culture of a target country, this view adopts a nation-state view of culture and portrays culture as homogenous, static, and (often) monolingual. Because the essentializing nation-state view of culture also applies to skill-based understandings of culture, I will discuss this critique more in detail following the next section.

**2.3.2.2 Pedagogy of preparation.** The *Pedagogy of Preparation* takes a skills-based orientation and is typically paired with a focus on communicative competence. Culture was cast as an aspect of communicative competence during the advent of the communicative language teaching method. As the field of educational psychology moved away from transmission-based and behavioral models of learning, the field of language pedagogy came to favor communicative language teaching over grammar-translation and audiolingual methods. Influenced by these shifts, culture came to be seen not only as knowledge to be transmitted or acquired, but also as an essential aspect of language competence. Within this view, whether speakers possess cultural knowledge is less important than their ability to act upon (and enact) that cultural knowledge to support successful communication. Neither cultural nor linguistic knowledge are as important as a language user's ability to use that knowledge to engage in communication.

In this view, culture – like language – is a skill to be drawn on to support effective communication. According to Hymes (1972), language learning does not simply require morphological and syntactical knowledge – it also requires the ability to use the language appropriately in the cultural context. Language users need sociocultural knowledge – knowing when to speak, when not to speak, whom to speak with, and how to speak – in addition to linguistic competence. The importance of culture as a key feature of language proficiency became increasingly clear through the work of Canale and Swain (1980), who built on Hymes' model by identifying three components of communicative competence: grammatical (the syntactic, lexical, morphological, and phonological features of the language); sociolinguistic (the social rules of language use); and strategic (communication strategies to handle breakdowns in communication). Canale (1983)

added a fourth component: discourse, the extended use of language in context. Because social rules, appropriate communication strategies, and organizational patterns are impacted by culturally bound norms, values, beliefs, and behavior patterns, culture is an essential element of the sociolinguistic, strategic, and discourse competencies. By extension, the teaching of culture is an essential element of language instruction that takes communicative competence as its goal.

*2.3.2.2.1 Critiques of pedagogy of preparation.* A critique of the *Pedagogy of Preparation* (as well as of the *Pedagogy of Information*, discussed above) is that the culture that is focused on is often that of a particular nation-state – for instance, British culture, French culture, or Argentinean culture. The major critique of this view is that by focusing on the specific culture of a target country, this view adopts a nation-state view of culture and portrays culture as homogenous, static, and (often) monolingual. Though national and ethnic identities are important, scholars such as Kumaravadivelu (2008) and Risager (2007) argue that language educators' adherence to nation-based understandings of culture is overly simplistic. Nation-based approaches have been critiqued as essentializing differences between nations while denying differences within nations (Harklau, 1999; Kubota, 1999). Scholars argue that language teachers should adopt a more nuanced understanding that is not dictated by geographic borders to better serve students' needs in the era of globalization. Risager (2007), for instance, calls for “a transnational paradigm,” which would reduce the field's dependence on membership in a certain nation-state as the defining feature of an individual's culture.

An additional important critique of the nation-state model is its adherence to a native-speaker norm. Alptekin (2002) questions the validity of a pedagogic model based

on a native speaker-based notion of communicative competence, because the model is based on a utopian, unrealistic understanding of “the native speaker,” and on a monolithic perception of “the native speaker’s” language and culture. Many scholars join in these critiques of “native speakerism” and adherence to an idealized native speaker model (i.e., Cook, 1999; Davies, 2003; Jenkins, 2006; Pennycook, 1999). These critiques have led scholars to advocate for the inclusion of culture in language teaching in order to help students develop the ability to build and sustain relationships across and within a variety of cultures, not merely in accordance with native speaker norms. This approach can be considered a *Pedagogy of Encounter*, and is discussed in the following section.

**2.3.2.3 Pedagogy of encounter.** The *Pedagogy of Encounter* takes an affective orientation and is typically paired with a focus on intercultural competence. In this approach, teachers do not simply supply students with the information and skills necessary for successful communication with native speakers; rather, teachers also must support students’ development of dispositions that allow successful encounters to take place with people unlike them. Van Houten, Couet and Fulkerson (2014) describe this shift in the field as moving “from fact to function,” and define “encounters” as interactions with others that cause emotional reactions such as frustration, wonder, or confusion (p. 42-3). As learners encounter difference, those who have been supported in their development of the necessary attitudes, self-awareness, and dispositions will be better able to process and learn from those interactions.

In this model, the pedagogical model is not native speakers, but multilingual individuals with intercultural knowledge and skills that allow them to connect effectively with others across cultural and linguistic differences (Alptekin, 2002; Hyde, 1998,

Kramersch, 1995). Students need to develop skills as “multilingual communicators,” which extend beyond mastery of a single linguistic or cultural code (Baker, 2011 p. 63). In developing the competencies necessary for students to navigate the borders between cultures, it is important that teachers validate learners’ emergent, variant cultural understandings. Kramersch (1996) refers to the site of cultural learning as a “third place” and suggests that “language teachers [should] focus less on seemingly fixed, stable cultural entities and identities on both sides of national borders, and more on the shifting and emerging third place of the language learners themselves” (p. 9). Similarly, Byram and Wagner (2018) emphasize the importance of attending to students’ identities and how those identities are shaped by their linguistic and cultural background, and by the interplays between those backgrounds and their language learning experiences and cultural encounters. In the *Pedagogy of Encounter* approach, students are active participants, drawing on their own identities, experiences, and competencies to continue to grow as they encounter unfamiliar situations and diverse individuals.

Though this approach may still be unfamiliar to many teachers, recent standards documents align with the *Pedagogy of Encounter*. The 2017 NCSSFL-ACTFL Can-Do Statements for Intercultural Communication place the development of students’ ability to investigate and interact within cultures at the same level of importance as their ability to engage in communication, thereby equating the importance of the development of interculturality with the long-accepted goal of developing communicative ability. The Council of Europe has recently issued new descriptors for its Common European Framework of Reference for Languages; this new volume includes descriptors for

pluricultural competence (Council of Europe, 2017). These recent publications indicate that the field is moving towards a *Pedagogy of Encounter* approach.

*2.3.2.3.1 Critiques of pedagogy of encounter.* Though many scholars view the *Pedagogy of Encounter*, with its focus on development of intercultural communicative competence, as the preferred approach to the teaching of culture in language classrooms, this approach is not universally accepted. In recent years, scholars in various periphery countries such as Tanzania (Biswalo, 2015), Bahrain (Mawoda, 2011), and Indonesia (Gandana, 2014; Siregar, 2015) have questioned the appropriacy of intercultural teaching methods within their contexts. Additionally, scholars in several Muslim majority countries have found challenges related to a cultural divide between the local culture and the “west.” In Indonesia, Gandana (2014) found that EFL teachers saw “the west” as both the object of desire and resentment, and that teachers’ ability to teach interculturally was hampered by the rigid hierarchy inherent in their own culture. In other words, individual teachers did not feel that they could question a curriculum that adhered to a knowledge-based view of culture that portrayed “western culture” somewhat monolithically. Similarly, Siregar (2015) found that university EFL teachers in Indonesia encounter deeply ingrained essentialist beliefs about both Indonesian culture and foreign cultures among their students, which implies an “us-them” view of culture and cultural difference that has little room for variance or nuance. In Brunei, Elgar (2011) found that, while English skills are highly sought after, the global dominance of English is also a source of resentment, and there were worries that increasingly widespread English skills would threaten the nation’s cultural values. In Iran, Zabetipour and Baghi (2015) reported a fear that EFL learners would be “at risk of an emerging new identity that tries

to replace Iranian sociocultural and religious identity with a new Western one” (p. 330), thus illustrating concerns that English teaching would go hand-in-hand with cultural imperialism. Given these concerns, there is a need for research in periphery settings, particularly Muslim and non-Western contexts, that examines the potential implementation of language teaching with the aim of intercultural communicative competence.

**2.3.3 Conclusion.** This study aims to respond to the need for research on the cultural aspects of language teaching in periphery settings. Indonesia is an interesting setting for research on the teaching of culture because of the 2013 national curriculum’s inclusion of a focus on cultural values. A focus on values like patriotism, nationalism, and religiosity could serve to support *culturally sustaining pedagogy* by encouraging teachers to connect to their students’ cultures. Focusing on values like tolerance, curiosity, and social awareness, however, could support teachers’ endeavors to expose students to new cultures and develop their interculturality. The interplay between these concepts – the “values that build character” from the 2013 curriculum, the use of *culturally sustaining pedagogy*, and the three *Pedagogies* for teaching about culture – combine to form the conceptual framework that is pictured in figure 2.2. Throughout this project, this framework has guided my thinking about the teaching of culture, including during my empirical review of the literature on language teachers’ learning, beliefs, and practices regarding culture. I review that literature in the next section.

## **2.4 Review of Empirical Literature**

In the discussion of my conceptual framework in the previous section, the literature I draw on focuses on how language teachers *should* address culture. Byram and

Feng, in their 2004 review of work on the cultural dimension of language teaching, make a distinction between “research,” work that seeks explanation or understanding, and “scholarship,” work that attempts to establish “what ought to be” (p. 150). They note that there has been a large amount of conceptual work to develop theories of teaching about culture, but that this scholarship has not been accompanied by sufficient empirical research. Similarly, Young et al. (2009), in their review of the teaching and learning of culture within English language teaching and learning, note that within this growing body of literature, there is comparatively little empirical research literature exploring the actual ‘learning of and about culture’ within English language teaching worldwide.

My search of the literature confirms these scholars’ assessments; I was able to identify many more conceptual pieces than empirical studies regarding approaches to the teaching of culture through English language instruction. Nevertheless, I was able to identify 53 empirical studies (reported in 57 publications) that focus on L2 teachers’ learning, beliefs, and practices regarding the teaching of culture, many of which have been published in the years since Byram and Feng (2004) and Young et al. (2009) published their reviews. The questions that guided my review of the empirical literature were:

1. How do L2 teachers learn to teach about culture?
2. What beliefs do L2 teachers hold regarding teaching about culture?
3. What practices do L2 teachers use to teach about culture?

These questions parallel the research questions for this project, and therefore allowed me to seek out previously conducted empirical research related to this project’s themes. The criteria for inclusion in the empirical literature review below were as follows: the sources

reported on an empirical study; the study's participants were L2 teachers or teacher educators; the study's research questions dealt with issues related to culture; the study's research questions focused on teacher preparation, beliefs, and/or practices; and the study was reported in English. Table 2.1 shows the studies that met requirements for inclusion in relation to each research question. In the following section, I report the findings from this body of literature for each of my research questions.

Table 2.1

*Studies included in empirical literature review*

Area of Focus	Empirical Studies
L2 teacher learning about culture (14 studies)	Byram & Risager (1999) Byrd (2007) Bryd et al. (2011) Diaz-Greenberg & Nevin (2003) Ennsner-Kananen & Wang (2016) Flehtner & Chapman (2011) Jedynak (2011) Kohler (2015) Lessard-Clouston (1996) Lundgren (2018) Mawoda (2011) Menard-Warwick (2008) Peiser & Jones (2014) Wilbur (2007)
L2 teacher beliefs about culture (31 studies)	Atay et al. (2009) Bayyurt (2006) Biswalo (2015) Byram & Risager (1999) Byrd et al. (2011) Chen & Yang (2016; also reported in Yang & Chen, 2014 and Yang & Chen, 2016) Duff & Uchida (1997) Gandana (2014) Jedynak (2011) Keating Marshall & Bokhorst-Heng (2018) Kohler (2015) Larzén-Ösermark (2008) Lessard-Clouston (1996) Luk (2012) Mahbouba (2014) Mawoda (2011)

---

	Menard-Warwick (2008)
	Osman (2015)
	Otwinowska-Kasztelanic (2011)
	Peiser & Jones (2014)
	Ryan (1998)
	Sercu (2002)
	Sercu et al. (2005; also reported in Sercu, 2006 and Castro et al., 2004)
	Shahed (2013)
	Shipton (2010)
	Siregar (2016)
	Stapleton (2004)
	Sung & Chen (2009)
	Waterworth (2016)
	Young & Sachdev (2011)
	Zabetipour & Baghi (2015)
L2 teacher practices regarding culture (39 studies)	Atay et al. (2009)
	Bayyurt (2006)
	Biswalo (2015)
	Byram, Conlon Perugini & Wagner (2013)
	Byram & Risager (1999)
	Byrd et al. (2011)
	Chen & Yang (2016; also reported in Yang & Chen, 2014 and Yang & Chen, 2016)
	Diaz-Greenberg & Nevin (2003)
	Duff & Uchida (1997)
	Dytynyshyn & Collins (2012)
	Gandana (2014)
	Houghten & Huang (2018)
	Kearney (2016)
	Kentner (2005)
	Kohler (2015)
	Larzén-Östermark (2008)
	Lazaraton (2003)
	Lee (2014)
	Lessard-Clouston (1996)
	Luk (2012)
	Mahboub (2014)
	Mawoda (2011)
	Menard-Warwick (2008)
	Menard-Warwick (2009)
	Osman (2015)
	Peck & Wagner (2018)
	Porto (2015)
	Porto (2018)
	Porto et al. (2018)

---

Ryan (1998)  
 Sercu (2002)  
 Sercu et al. (2005; also reported in Sercu, 2006 and Castro et al., 2004)  
 Shipton (2010)  
 Siregar (2016)  
 Stapleton (2004)  
 Sung & Chen (2009)  
 Yamada & Hseih (2018)  
 Young & Sachdev (2011)  
 Yulita & Porto (2018)

**2.4.1 L2 teacher learning about culture.** Though an area of growing interest, L2 teacher learning has historically received less attention than the beliefs or practices of L2 teachers (Freeman & Johnson, 1998). In keeping with this trend, fewer studies addressed teacher learning about culture than teacher beliefs and practices related to culture. Within the available studies, two major themes were evident regarding teacher learning about culture: the inadequacy of L2 teacher education programs, and suggestions of promising practices for L2 teacher learning.

**2.4.1.1 The inadequacy of L2 teacher education.** Several studies did not explicitly focus on how L2 teachers learn, but included incidental findings regarding teacher education – or, more accurately, the inadequacy of teacher education. For instance, the majority of the respondents to Byram and Risager’s (1999) survey of foreign language teachers in Britain and Denmark agreed with the statement “my initial teacher training course did not give me *any* help with teaching the cultural dimension” (p. 78, emphasis added). Similarly, Jedynek (2011) found that EFL teachers in Poland felt prepared to teach culture in terms of knowledge and facts about customs, habits, and everyday life, but not for teaching intercultural communicative competence, and Mawoda (2011) found that EFL teachers in Bahrain attributed their uncertainty about how to teach

culture in an appropriate and up-to-date manner to inadequate pre and in-service training. Flechtner and Chapman (2011) found that graduate foreign language teaching assistants at a US university were uncomfortable standing in for or speaking on behalf of a “cultural other,” and pointed to their lack of preparation to suggest that novice L2 teachers need support to overcome or address this discomfort.

The inadequacy of teacher preparation to prepare teachers to teach about culture also surfaced in two studies that examined the syllabi of L2 methods coursework (Byrd, 2007; Wilbur, 2007). Wilbur (2007) surveyed 32 foreign language methods course instructors in the US and analyzed their course syllabi. She found that 22 of the courses included pedagogical content knowledge (e.g. Shulman, 1986, 1987) concerning teaching about culture, but that few syllabi explicitly evaluated preservice teachers on their ability to teach about culture, rendering culture something of a “sideline experience” (p. 90). Byrd’s (2007) analysis of 20 US L2 teacher educators’ methods syllabi, in contrast, showed that 80% of the instructors did include assignments or evaluations related to culture. Byrd noted that culture was, indeed, included in readings, writing assignments, lesson plan assignments, and presentations, even if it was not the primary object of evaluation. Nevertheless, Byrd (2007) confirmed that little time was devoted to the study of how to teach culture. He found that 80% of the instructors dedicated less than 20% of the total course time to teaching preservice teachers how to teach culture. Though instructors did explicitly refer to culture in the syllabus, it was often dealt with implicitly, for instance by requiring students to read ACTFL’s *Standards for Foreign Language Learning in the 21<sup>st</sup> Century*, which discuss the role of culture in L2 teaching.

Byrd's (2007) study was carried out in conjunction with a larger study (Byrd et al., 2011), which surveyed 415 world language teachers and 64 teacher educators in the US to determine to what extent the "products, practices, and perspectives" cultural framework within ACTFL's standards was a focus of world language teacher education. While teacher educators indicated that they had framed culture as consisting of products, practices, and perspectives, and had emphasized this typology within their discussion of the content standards, novice teachers reported that they did not see the standards as important to their initial preservice education. Novice teachers also reported a perception that their teacher educators had stressed products and practices more than perspectives. The study revealed that novice teachers and their teacher educators hold divergent perspectives about how culture was discussed within teacher education programs. This divergence may speak to why novice teachers feel unprepared by their coursework – they may not be gaining the knowledge and skills their teacher educators hope they will gain.

One contributor to this disconnect between novice teachers' and teacher educators' perceptions of the role culture in language instruction may be conflicting messages that novice teachers receive from teacher education programs and from the field. Diaz-Greenberg and Nevin (2003) found that although preservice Spanish teachers in the US knew they were supposed to teach the "five Cs" (communication, cultures, connections, comparisons, and communities) from the ACTFL standards, during their teaching internships, they encountered teaching materials that presented more superficial coverage of the "four Fs" (food, fashion, festivals, and folklore; see Banks, 2002), often specifically contextualized within the national culture of Spain. Diaz-Greenberg and Nevin (2003) concluded that if teacher education programs do not provide models of

successful ways to break out of the traditional teaching of the “four Fs,” novice teachers will fall back on “traditional practice” and the superficial cultural coverage in textbooks.

**2.4.1.2 *Suggestions and promising practices for L2 teacher learning.*** Given the apparent disconnect between teacher education and teachers’ needs, studies that report on successful culture-related teacher learning represent a promising strand of research. For instance, Byram and Risager (1999) found that teachers felt that time spent in countries where the target language was spoken helped them feel more prepared to teach about the associated cultures. In her study of Australian teachers of Indonesian, Kohler (2015) found that teachers with more life experiences abroad (though not necessarily or only in Indonesia) had more cultural self-awareness and integrated understandings of culture. In other words, these teachers’ life experiences contributed to a richer understanding of the nature of culture that they were able to share with their students. Similarly, Peiser and Jones (2014) found that teachers’ interests, personalities, and life experiences seemed to exert a greater impact on their thinking about culture than their teacher preparation programs; the authors recommended inviting teachers to reflect upon how their life experiences shaped their beliefs and influenced their practice.

The incorporation of reflective practices can help teacher education courses be more effective sites of cultural growth. For instance, preservice teachers were better able to reflect upon their own cultural assumptions, experiences, and affiliations if their teacher education courses introduced them to texts that conveyed the diverse experiences of members of different cultures (Flehtner & Chapman, 2011; Menard-Warwick, 2008). Diaz-Greenberg and Nevin (2003) suggested that teacher educators could use texts that reflect the lived experiences of individuals from diverse cultures to provide a contrast to

the more superficial texts about food, fashion, festivals and folklore that preservice teachers encounter in the classroom, and to provide a basis for critical analysis.

Lundgren (2018) suggests digitally connecting international preservice teachers of different backgrounds; she found that preservice teachers who engaged in an online exchange developed a heightened awareness of their own stereotypes and an increased sense of international identification.

L2 teacher learning about the teaching of culture can (and should) continue beyond preservice training. Two studies reported on in-service professional development (PD) programs that seemed to be successful models for L2 teachers' learning about how to teach culture. One of the studies, Lessard-Clouston (1996), reported on an intensive in-service professional development program for EFL teachers in China that integrated language, culture, and pedagogy. Lessard-Clouston found that the participants felt they had gained cultural knowledge that they would draw on in their teaching. In a similar summer professional development for K-12 teachers of Chinese in the US, Enns-Kananen & Wang (2016) found that there was a bidirectional and dynamic relationship between teachers' own cultural identity work and their pedagogical learning, suggesting that growth as a teacher of culture also requires personal cultural growth. The participants' growth in this study was not always in line with the goals of the PD, however: at times participants appeared to "perform" course concepts (e.g., inclusion of minoritized or hybrid cultural identities in their Chinese instruction) while maintaining ambivalence about their use. Indeed, a weakness of both of these studies was that they do not follow the teachers after the PD to determine how (or if) their teaching practices changed.

Professional development programs that include prolonged engagement with L2 teachers, therefore, may be a strong model to strengthen L2 teachers' cultural teaching. For instance, Kohler (2015) used a participatory action research model that involved a collaborative working group with three Australian teachers of Indonesian that continued over the course of three action research cycles. The most novice teacher in this study initially had viewed language as a code and culture as a contributor to that code; words were portrayed as the building blocks of language, and culture was portrayed as fixed knowledge that helped speakers determine which building blocks to use in a given situation. However, over the course of the study (which offered significant professional development opportunities to participants), that teacher came to place more emphasis on the interconnected nature of language and culture, and began to encourage students not only to act as "codebreakers" but also to think critically about the cultural differences they encountered as a means of examining their own culture and increasing their knowledge of the nature of culture

**2.4.1.3 L2 teacher learning about culture: Summary and discussion.** Though teacher education may not provide adequate preparation for L2 teachers to effectively address culture, the studies above present some promising practices and possibilities for the improvement of L2 teacher learning about the teaching of culture. In light of the conceptual framework, it seems that the *Pedagogy of Information* perspective on the teaching of culture may continue to be the prevalent model for the field. The findings of several studies revealed that teachers felt more prepared to teach culture as facts but less prepared to teach culture as a communicative process or as an aspect of intercultural communicative competence (i.e., Jedynak, 2011; Mawoda, 2011), and that they felt better

prepared to address cultural products and practices (which may be portrayed superficially as food, fashion, festivals, and folklore) than cultural perspectives (i.e., Byrd et al., 2011; Diaz-Greenberg and Nevin, 2003). The literature put forward several promising practices to support teachers' movement from a *Pedagogy of Information* to a *Pedagogy of Preparation* or a *Pedagogy of Encounter*: opportunities to interact with people of other cultures, through study abroad or cultural exchanges; incorporating cultural contact and reflection within teacher education coursework; and developing intensive and prolonged PD programs to help in-service L2 teachers continue to develop their cultural teaching practices.

**2.4.2 L2 teacher beliefs about culture.** L2 teachers' beliefs about teaching culture cannot be easily classified or categorized. A spectrum of beliefs was evident in the results of the studies with findings concerning teachers' beliefs about teaching culture. Given the wide variety in geographical location, teaching context, target language, and teacher background, this variety is to be expected. Indeed, even within studies, teacher beliefs differed among individuals in the same setting (e.g., Bayyurt, 2006; Gandana, 2014; Peiser & Jones, 2014; Shipton, 2010) and Kohler's (2015) longitudinal study showed that individual teachers' beliefs can even change over time. Though participants in the reviewed studies displayed a great variety of beliefs, findings can be classified into four themes: whether or not culture can or should be taught in L2 classrooms; the goals of culture teaching; what culture(s) should be taught; and how culture should be taught.

**2.4.2.1 Can (and should) culture be taught?** A limitation of many of the studies in this data set was that this question was taken as a given; the researchers undertook the

study with a preconception that the teaching of culture is an essential element of L2 teaching. When completing surveys or responding to interview questions that implicitly portrayed the teaching of culture as a best practice, it is possible that participants overstated their support for teaching culture.

Several studies did investigate teachers' views about the place of culture within L2 classes, in particular the strand of research based on Byram and Risager's (1999) survey of British and Danish foreign language teachers. The studies by Sercu (2002, 2006), Castro, Sercu and Méndez-García (2004), Sercu et al. (2005) and Atay, Kurt, Camlibel, Ersin and Kaslioglu (2009) used variations of Byram and Risager's (1999) survey design, which included asking participants to rank various teaching objectives. In each of these studies, the majority of participants ranked linguistic objectives higher than cultural objectives, suggesting that many L2 teachers viewed culture as less important than language skills. In interviews following the administration of their survey, Byram and Risager (1999) found that this ambivalence about cultural objectives may have stemmed from the fact that standardized exams focus on linguistic objectives, so teachers placed less priority on the unassessed cultural content. Luk (2012) found similar concerns among secondary EFL teachers in Hong Kong – participants were uncertain about the role of culture in the curriculum, and felt that it should only be integrated only to the extent that it helps students pass their high-stakes exams. Studies in Japanese universities found that EFL instructors were not necessarily averse to teaching culture, but that they placed it in a secondary role (Stapleton, 2004) or did not perceive the teaching of culture as part of their responsibilities (Duff & Uchida, 1997). Similarly, EFL teachers in various contexts in Korea (Shipton, 2010) and elementary school French

teachers in Canada (Keating Marshall & Bokhorst-Heng, 2018) did not prioritize culture or feel the need to explicitly address it in class. Biswalo (2015) found similar beliefs among secondary school teachers in Tanzania, who expressed the belief that they should focus on grammatical knowledge rather than cultural knowledge.

Though these studies found that teachers placed more importance on linguistic objectives, no study found that L2 teachers had negative views about the teaching of culture; to the contrary, teachers appeared quite favorably disposed toward the teaching of culture. The strand of large-scale surveys (Atay et al., 2009; Castro et al., 2004; Byram & Risager, 1999; Sercu, 2002, 2006; Sercu et al., 2005) found that teachers held positive views regarding the role of culture within their L2 teaching. Similar positive attitudes towards the incorporation of culture were found among university foreign language instructors in Taiwan (Sung & Chen, 2009), and in the US (Yang & Chen, 2014). Secondary EFL teachers in China stated that they felt culture was important (Lessard-Clouston, 1996), as did secondary teachers of Indonesian in Australia (Kohler, 2015). Similarly, university EFL instructors in both Japan (Stapleton, 2004) and Bangladesh (Shahed, 2013) expressed the belief that culture had an important role to play in their language classes. Sercu et al. (2005) and Atay et al. (2009) found that teachers believed they had sufficient cultural knowledge to include cultural topics in their instruction, and Byrd et al., (2011) found that teachers enjoyed teaching about culture because they found it interesting. Overall, it appears that L2 teachers are favorably disposed to teaching culture, though many see culture teaching as a secondary responsibility behind language instruction.

**2.4.2.2 Goals of teaching about culture.** Though L2 teachers seem to view teaching about culture positively, they differ in terms of the purpose or goal of teaching about culture. Participants in several studies displayed the belief that culture can act as a motivating factor, including university EFL instructors in Taiwan (Sung & Chen, 2009), secondary EFL teachers in Algeria (Mahbouba, 2014), and secondary EFL teachers in Spain (Castro et al., 2004). Some of the university FL instructors in Yang and Chen's (2014) study appeared to view culture as an "appetizer" to whet students' appetites for less appealing grammar lessons (p. 6); similarly, Luk (2012) found that some secondary EFL teachers in Hong Kong considered culture a "sweetener" or "special treat" (p. 256). It should be noted, however, that Bayyurt (2006) found that some EFL teachers in Turkey felt that sharing information about native English-speaking cultures could be demotivating to students, which suggests that culture may not hold potential as a motivating factor in all contexts.

Several studies found that teachers saw the teaching of culture as necessary to help students develop communicative competence. For instance, Yang and Chen (2016) found that some university FL instructors saw language and culture as interconnected, and therefore believed that cultural awareness was a necessary contributor to communicative ability. University EFL instructors in Indonesia considered it their responsibility to teach the pragmatic and functional aspects of culture that are necessary for interactions with native speakers, in order to help students access opportunities associated with the ability to speak English (Gandana, 2014). Secondary EFL teachers in Turkey prioritized the skills dimension of L2 teaching, and were most willing to teach

cultural objectives that supported linguistic skills (Atay et al., 2009), specifically cultural objectives focused on English speaking cultures (Bayyurt, 2006).

The findings of several studies indicated that some teachers taught culture as a means of reducing prejudice or engaging in social transformation. Byram and Risager (1999) found that both British and Danish FL teachers believed that culture teaching had the potential to counter students' prejudice help their students develop a "European identity." One of the participants in Menard-Warwick's (2008) study, a university EFL teacher in Chile, saw culture as an essential element of her larger goal of social transformation through education. Participants in Ryan's (1998) study of university EFL teachers in Mexico saw culture teaching as a way to overcome negative perceptions of the US and encourage students to develop a critical, questioning attitude. Kohler (2015) also found that Australian secondary teachers of Indonesian hoped to increase students' cultural awareness, and Larzén-Östermark (2008) found that Finnish EFL teachers in secondary schools stated that their main cultural objective was to foster tolerance and empathy. Across this body of literature, the most prevalent teacher beliefs regarding the goal of teaching culture were to motivate students, to prepare them for interactions with native speakers, and to engage in social transformation.

**2.4.2.3 *What culture(s) to teach.*** Major challenges that surfaced throughout these studies included teachers' difficulties defining culture (e.g., Lessard-Clouston, 1996), their tendency to offer overly broad definitions of culture (e.g., Bayyurt, 2006; Ryan, 1998) and their propensity to supply multiple, conflicting definitions of culture (e.g., Chen & Yang, 2016; Gandana, 2014). Perhaps because of these difficulties, L2 teachers tended to display fairly traditional understandings of culture. For instance, British and

Danish secondary FL teachers' definitions of culture were fairly uncontroversial and uncritical, making no mention of the role of power, cultural imperialism, or prejudice (despite the fact that they had cited "countering prejudice" as an aim, as discussed above) (Byram and Risager, 1999). The 424 secondary FL teachers from across Europe and Mexico surveyed by Sercu et al. (2005) saw culture teaching as passing on information, and were most comfortable sharing information about daily life, history, and literature. K-12 EFL teachers in Spain, in particular, most strongly supported cultural objectives that aimed to provide information about daily life and routines (Castro et al, 2004). Participants in several studies identified sociological aspects of culture, expressing the belief that they should focus on information about everyday life; this belief was expressed by secondary EFL teachers in China (Lessard-Clouston, 1996) and in Hong Kong (Luk, 2012). In Indonesia, Siregar (2016) reports that university EFL instructors tended to display an essentialist view of culture, seeing culture as national attributes and facts that are separate from the teaching of language as structure.

L2 teachers in many contexts equated teaching about culture with teaching about the culture of native speakers of the target language. For instance, Byram and Risager (1999) found that British and Dutch FL teachers believed they should teach about national cultures. Secondary EFL teachers in ASEAN countries felt it was their responsibility to represent the culture of "first language English speakers" for their students (Waterworth, 2016, p. 154); university EFL instructors in Taiwan (Sung & Chen, 2009) and Bangladesh (Shahed, 2013) shared this view, and expressed the belief that it was important for students to build familiarity with the culture of contexts where English is used as a first language. In Poland, secondary EFL teachers also preferred to

organize their lessons around the cultures of English-speaking countries (Otkinowska-Kasztelanic, 2011). In Turkey, secondary EFL teachers defined culture as the “lifestyle, gastronomy, traditions, etiquette, history, belief and value systems, and language of a group of people living in a city, country; in other words, *in a particular geographic region*” (Bayyurt, 2006, p. 238, italics added). Across these studies, participants conveyed a belief that culture is linked with geography, in particular with the nations where the language is spoken as a first language.

In several contexts, the tendency to focus on the cultures of target-language countries led L2 teachers to focus largely on the differences between cultures when discussing their own cultural beliefs. For instance, Gandana (2014) found that Indonesian university EFL teachers displayed a binary logic, seeing culture through the lens of a self-other dichotomy, and Menard-Warwick (2008) found that one of her participants, a Brazilian teacher of ESL in the US, defined culture by emphasizing comparisons between nation-state cultures.

In a number of studies, participants mentioned the importance of including a focus on the local culture in addition to (or rather than) the target language culture. Secondary EFL teachers in Turkey expressed strong support for helping students understand their own cultures better through English language instruction (Atay et al, 2009; Bayyurt, 2009). Byram and Risager (1999) found that Danish FL teachers prioritized the development of a Danish identity in addition to a European identity (though British FL teachers only placed emphasis on the development of a European identity). Teachers of adults in both Japan (Duff & Uchida, 1997) and South Korea (Shipton, 2010) believed it was important to make connections to local culture to build

relationships with their students. Similarly, university EFL teachers in Mexico felt it was important to provide students with opportunities to demonstrate knowledge of their own culture as a basis for acquiring knowledge of other cultures (Ryan, 1998). In Indonesia, a highly multicultural setting, university EFL teachers believed their responsibilities included the cultivation of respect for cultural diversity (Siregar, 2016), as well as transmission of Indonesian moral values and wisdom (Gandana, 2014). Lastly, EFL instructors at private language institutes in Iran also believed that their own increased cultural awareness as teachers of English served to strengthen their understanding of both home and foreign cultures (Zabetipour & Baghi, 2015). Across these varied contexts and settings, L2 teachers showed a commitment to making a connection to the local culture. Overall, within this set of studies, teachers tended to adopt fairly traditional beliefs about which culture should be taught. They emphasized factual knowledge about national cultures, whether the local national culture or the cultures of native speaker nations.

**2.4.2.4 How to teach about culture.** Despite the fact that teachers tend to hold traditional understandings of culture, and in some contexts display beliefs that they should teach about national or target language cultures, teachers' beliefs about teaching culture are not limited to traditional views. To be sure, some studies did find that teachers tended to see culture teaching as cognitive, with a focus on target culture customs and norms. But other studies showed that teachers felt comfortable framing culture teaching as an aspect of intercultural communicative competence.

First, the findings of several studies did show that teachers' traditional views about the type of culture to teach (discussed in the section above) corresponded to traditional beliefs about how culture should be taught. For instance, Jedynek (2011), in

her survey of secondary EFL teachers in Poland, found that the teachers saw the teaching of culture through a cognitive lens, believing that learners should be informed about the customs and norms of target language speakers. The majority of Belgian secondary school FL teachers (Sercu, 2002) and Finnish EFL teachers (Larzén-Östermark, 2008) also discussed the teaching of culture as transmitting facts and conveying information.

Other studies found that teachers were open to teaching culture as an aspect of intercultural communicative competence. Sercu's (2002) survey of FL teachers in Belgium and Sercu et al.'s (2005) subsequent large-scale survey of FL teachers across Europe and Mexico found that participants were open to teaching intercultural competence (these results are also reported in Castro et al., 2004, and Sercu, 2006). Young and Sachdev's (2011) survey of English teachers in the US, the UK, and France found similar results: most participants saw interculturality as relevant to their work, and stressed that "good learners and teachers tended to exhibit high intercultural competence" (p. 81). Among university EFL teachers in Saudi Arabia, Osman (2015) also found that participants perceived intercultural communicative objectives as important.

It should be noted, however, that all of the studies with findings regarding teachers' willingness to teach interculturally included research questions specifically focused on intercultural teaching or intercultural communicative competence. A limitation of this set of studies, therefore, was that the researchers entered the study looking for evidence of positive regard for intercultural teaching. Additionally, most of the researchers were operating in the European context, where the Council of Europe's *Common European Framework of Reference for Language Teaching and Learning* explicitly encourages the teaching of intercultural communicative competence (Rantz &

Horan, 2005). Had the researchers entered their studies with a less prescribed view of culture teaching, they may have revealed different teacher beliefs. Indeed, it is interesting to note that only the studies with a specific focus on intercultural communicative competence revealed teacher beliefs endorsing intercultural teaching, whereas other studies with a broader focus found little evidence of teachers' support for intercultural teaching. These results may have been a case of accommodation bias (Kennedy, 2008), in that participants provided answers they believed would be pleasing to the researchers.

Indeed, though these studies focused on the potential for intercultural communication, several also revealed participants' doubts about the feasibility or effectiveness of intercultural teaching techniques. L2 teachers tended to rank intercultural objectives lower than information-related objectives (Castro et al, 2004), they defined their goals in terms of communicative competence rather than intercultural competence (Sercu, 2002), and they expressed doubts about the practicality of teaching intercultural communicative competence, particularly with beginning language learners (Sercu et al., 2005). On the whole, participants did not appear to believe that students had intercultural communicative competence as a goal; in particular, teachers expressed doubts about Byram's (1997) concept of *savoir s'engager* (the willingness to adopt a critical cultural stance) (Young & Sachdev, 2011). Sercu (2006) stated that "teachers may lack the skills necessary to teach towards the attainment of intercultural competence" (p. 62). Indeed, Jedynek's (2011) participants, EFL teachers in Poland, confirmed that they did not feel sufficiently prepared to teach intercultural objectives.

Otwinowska-Kasztelanic (2011), who also worked with EFL teachers in Poland, found that teachers did not display any preference for teaching intercultural awareness.

Outside of the European context, without explicit education policy support for the teaching of intercultural communicative competence, this body of literature offered few examples of teachers who adopted an intercultural stance. Even in Canada, an avowedly multicultural country, elementary school teachers of French expressed hesitation about “impos[ing]” their Francophone culture on Anglophone students if they integrated it within their lessons (Keating Marshall & Bokhorsst-Heng, 2018, p. 290). Among secondary EFL teachers in Bahrain (Mawoda 2011) and university EFL instructors in Indonesia (Siregar, 2016), few L2 teachers endorsed intercultural approaches; Gandana (2014) found that university EFL instructors in Indonesia held widely varying understandings of interculturality. Biswalo (2015), who investigated the beliefs and practices of secondary EFL teachers in Tanzania, found that teachers were not even aware of the concept of intercultural communicative competence. It is also important to note that many of the studies conducted outside of Europe and the Americas did not address intercultural approaches within their research design, suggesting that researchers in other contexts may not themselves prioritize or be aware of an intercultural approach. Overall, teachers seem to be most comfortable with teaching culture as a process of factual transmission. If they are aware of intercultural communicative competence, many are open to the idea of teaching interculturality, though they also have doubts regarding this approach to culture teaching.

**2.4.2.5 L2 teacher beliefs about culture: Summary and discussion.** As with teacher preparation practices focused on the teaching of culture, L2 teachers’ beliefs

about teaching about culture appear to fall within the *Pedagogy of Information*. Though L2 teachers are positively inclined towards the teaching of culture, many continue to see cultural competence as secondary or subservient to language competence. In many cases, when they do address culture, it is intended as a motivator to encourage students in their study of grammar or structure. L2 teachers appear most comfortable discussing cultural pedagogy in cognitive terms, as the transmission of facts or the acquisition of knowledge. Additionally, they most often conceive of culture as geographically bound, often focusing on the cultures of native-speaker countries.

Though the majority of L2 teachers may continue to approach cultural teaching through the *Pedagogy of Information*, this set of studies also shows evidence of L2 teachers who feel more comfortable with the *Pedagogy of Preparation*. Several studies showed that teachers held an understanding of culture in sociological terms (e.g., Castro et al, 2004; Lessard-Clouston, 1996; Luk, 2012), which would support their teaching of culture as an element of communicative competence. L2 teachers in several studies also exhibited a willingness to engage in examination of local culture (e.g., Bayyurt, 2009; Duff & Uchida, 1997; Ryan, 1998; Shipton, 2010; Zabetipour & Baghi, 2015), which is an important step towards developing students' cultural competence.

Many of the studies in this body of literature explicitly focused on intercultural communicative competence, and they all found that teachers are at least open to the concept of the *Pedagogy of Encounter*. Several studies revealed examples of L2 teachers who see culture teaching as a means of reducing prejudice and engaging in social transformation (e.g., Kohler, 2015; Larzén-Östermark, 2008; Menard-Warwick, 2008; Ryan, 1998), which is an aim very much in line with the tenets of intercultural

communicative competence. Many L2 teachers, however, expressed doubts regarding the teaching of intercultural communicative competence. As this approach to language teaching comes to be practiced more widely, and as it gains the support of policy-makers and curriculum writers (as is already the case in Europe), more research will be needed to examine changes and evolutions in teachers' beliefs about the teaching of culture.

**2.4.3 L2 teacher practices for teaching about culture.** As with the variety of L2 teacher beliefs discussed above, my review of the literature revealed a great variety in the practices L2 teachers use to teach culture. This variety may stem from the fact that these studies were conducted in diverse locations worldwide, which all face differing contextual influences and educational policies regarding how to teach about culture. In the sections that follow, I first discuss influences on L2 teachers' cultural teaching practices; then, I report on self-reported teacher practices; finally, I discuss teacher practices as observed and documented by the researchers.

**2.4.3.1 Influences on teaching practices.** L2 teachers' cultural teaching practices are influenced by many factors, including their beliefs and their preparation, as discussed in the previous two sections. The set of studies that directly investigated teachers' practices revealed that teacher practices are also impacted by a host of external policy factors that teachers (and teacher educators) may have little control over. Education policy, whether on a national, local, or an institutional level, has a major impact on L2 teacher practices for teaching culture.

An absence of cultural objectives in national standards, local curriculum, or institutional syllabi can be a significant impediment to the teaching of culture in L2 courses. A grammar- and structure-focused curriculum was cited as a challenge by

secondary FL teachers from across Europe and Mexico (Sercu et al., 2005), EFL teachers of adults in the US, the UK, and France (Young & Sachdev, 2011), secondary EFL teachers in Tanzania (Biswalo, 2015), university EFL instructors in Indonesia (Siregar, 2016), and university FL instructors in the US (Chen & Yang, 2016). Some participants focused on the assessments aligned to standards, curriculum, or syllabi; secondary EFL teachers in Algeria (Mahbouba, 2014) and university EFL instructors in Hong Kong (Luk, 2012) mentioned that assessments that focused on grammar and writing led them to prioritize objectives related to those skills over objectives related to culture. Other participants framed this challenge as insufficient time – if standards, curriculum, or syllabi prioritize linguistic knowledge, L2 teachers felt pressured to focus on those objectives first if class time is limited. Struggles related to insufficient time for culture teaching were mentioned by secondary FL teachers in a variety of contexts, including in the US (Bryd et al., 2011), in Finland (Larzén-Östermark, 2008), in Bahrain (Mawoda, 2011), and in Europe and Mexico (Sercu et al., 2005).

Additionally, because the content of standards, curriculum, and syllabi also impact the teaching materials used in L2 classes, some teachers cited inappropriate teaching materials as the reason they were unable to incorporate the teaching of culture. A lack of suitable teaching materials was cited as an impediment to the teaching of culture by secondary EFL teachers in Spain (Castro et al, 2004) by university EFL instructors in Taiwan (Sung & Chen, 2009), and by teachers of EFL to adults in the US, the UK, and France (Young & Sachdev, 2011). Diaz-Greenberg & Nevin (2003) found that textbooks have a major impact on the teaching practice of secondary FL teachers in the US, particularly novice teachers. If textbooks display stereotypical cultures that do

not entirely conform to reality, L2 teachers can feel conflicted; this was the case among university FL instructors in the US (Chen & Yang, 2016) and university EFL instructors in Japan (Stapleton, 2004). Secondary EFL teachers in Finland expressed a wish for richer teaching materials (Larzén-Östermark, 2008), while secondary EFL teachers in Hong Kong saw a need to draw on resources from both global and local sources, but expressed ambivalence about their ability to do so (Luk, 2012).

Participants in other studies focused on the level of support they received at the institutional level, which could be a result of either official or de facto policies. Young and Sachdev (2011) found that adult EFL instructors from the UK, the US, and France perceived that they were not supported in their efforts to use effective and appropriate approaches to teach culture. University EFL instructors in Taiwan (Sung & Chen, 2009) also reported that they felt less inclined to teach about culture if their institution did not explicitly require them to do so, or if they were not at least supported and affirmed in their efforts. In several contexts, participants shared a hesitance to adopt intercultural teaching practices because of a pressure to conform to more traditional teaching practices; for instance, in Finland, secondary EFL teachers felt obliged to cover the same content as colleagues so that students would have a standard experience (Larzén-Östermark, 2008). Similarly, in Indonesia, Gandana (2014) found that university EFL instructors appeared constrained by sociocultural structures that reward compliance and conformity to social hierarchy, “ingrained cultural values [that] may not always... be in alignment with the principles espoused in the international literature about intercultural pedagogy” (p. 242). Siregar (2016), whose participants were also university EFL instructors in Indonesia, found that they were hesitant about teaching culture because

there was little institutional support and no in-house community of practice to support their efforts.

Overall, even if L2 teachers are adequately prepared and favorably disposed to teach culture, education policy factors may hamper their ability to do so. If culture is not emphasized in standards, curriculum, or syllabi, and in the aligning assessments and materials, teachers may be unlikely to address culture. They also may not have sufficient class time or institutional support to feel comfortable teaching culture. Despite these potential challenges, findings from this set of studies reveal that L2 teachers do teach culture using various practices, which I will discuss in the following two sections.

**2.4.3.2 Self-reported practices.** Many of the studies that examined L2 teachers' beliefs about teaching culture (discussed above) also asked them to report about the practices they use. The overall pattern of L2 teacher beliefs revealed that many teachers held rather traditional beliefs about teaching culture, though some had an understanding of culture as an aspect of communicative competence, and many were open to the idea of teaching interculturally. As is to be expected, the findings related to participants' self-reported practices were quite similar to the findings regarding participants' reported beliefs: L2 teachers appeared more comfortable with traditional culture teaching practices.

Participants in several contexts admitted they integrated culture quite infrequently, including secondary EFL teachers in China (Lessard-Clouston, 1996), secondary EFL teachers in Algeria (Mahboub, 2014), and K-12 FL teachers in Spain, who estimated the time spent teaching about culture to be less than 20% (Castro et al, 2004). Secondary FL teachers across Europe and Mexico (Sercu et al., 2005) and in

Turkey (Atay et al., 2009) said they did not integrate culture very often because their focus was on linguistic objectives and the development of linguistic skills. Other participants portrayed their culture teaching as somewhat random, in that they addressed culture if it came up in class; this practice was mentioned by EFL teachers in Korea (Shipton, 2010) and by university EFL teachers in Japan (Stapleton, 2004).

When culture was taught in L2 classes, participants mentioned that they focused on the transmission of facts about target language cultures; for instance, university EFL teachers in Saudi Arabia reported that their most common culture activities were “briefly presenting facts about the culture of English-speaking countries when students come across them” and “providing sufficient information about food and greetings” (Osman, 2015, p. 89). Similarly, secondary EFL teachers in Finland reported that they rarely applied teaching strategies beyond the transmission of facts (Larzén-Östermark, 2008). The target language culture, specifically the national culture of target language countries, was the reported focus of culture teaching among secondary EFL teachers in Turkey (Bayyurt, 2009), among secondary FL teachers in Britain and Denmark (Byram & Risager, 1999) and among EFL teachers of adults in the US, the UK, and France (Young & Sachdev, 2011).

I identified several examples of participants who reported attempts to include teaching practices that addressed culture as an element of communicative competence. For instance, secondary FL teachers in the US reported teaching not only about cultural products and practices, but also about perspectives, which are an important aspect of sociolinguistic competence; participants mentioned that making the connection to perspectives was more difficult, however, than teaching about cultural products and

practices (Byrd et al., 2011). University EFL teachers in Taiwan indicated that they attempted to include culture in their lessons in order to enhance learners' international understanding and reinforce their communicative competence (Sung & Chen, 2009).

Byram, Golubeva, Hui and Wagner's (2018) volume reports on or references a number of studies that examined the possibilities for integrating culture in language classes in efforts to develop intercultural citizenship. In these studies, teacher-researchers engaged their students in projects investigating various social issues. In a Japanese as a second language class in Japan, university EFL classes in Taiwan, Argentina, and Italy, and an elementary Spanish class in the US, teachers asked students to conduct original research on social issues and to discuss the findings in their target language (Byram, Conlon Perugini & Wagner, 2013; Porto, 2018; Yamada & Hseih, 2018). Teachers of university EFL classes in Japan and Taiwan and elementary EFL in Argentina and Denmark planned community service projects and discussed them together (Houghten & Huang, 2018; Porto, 2015; Porto, Daryai-Hansen, Arcuri & Schifler, 2018). Students studying English in a number of locations participated in conversation exchanges or collaborative online work, including students in the US and South Korea, and in the United Kingdom and Argentina (Peck & Wagner, 2018; Yulita & Porto, 2018). These studies show that teachers in diverse settings can integrate meaningful intercultural content within their classrooms, provided they have sufficient preparation, support, and motivation.

The exploratory case studies included in the Byram et al. (2018) volume offer evidence that teaching culture for intercultural competence is a possibility in many settings. Nevertheless, beyond these promising contexts fostered by highly motivated

educators and scholars, the bulk of participant-reported practices showed fairly traditional practice. There were only a handful of examples of teachers reporting practices that went beyond the teaching of facts about target language cultures. Though teachers may be aware of the view of culture as an aspect of communicative competence, and though they may be open to intercultural teaching, their self-reported practices reveal that they do not yet feel comfortable implementing more sophisticated techniques for teaching about culture, particularly if they are not supported in their efforts to do so.

**2.4.3.3 Observed practices.** A final group of studies examined L2 teachers' cultural practices as enacted in classrooms and observed by researchers. Many of these studies found evidence of observed teacher practices that correspond to teachers' reported practices. However, several studies specifically sought out contexts where teachers were able to use innovative practices to teach culture; these studies provided further evidence that more varied and sophisticated teaching about culture is possible, in appropriate situations.

The most frequently discussed teaching practice to address culture in L2 classrooms was teacher-led class discussions. This practice was observed in some university FL courses in the US (Chen & Yang, 2016) and some adult EFL courses in Japan (Duff & Uchida, 1997). Osman (2015) found that university EFL instructors in Saudi Arabia tended to address culture through discussion; interestingly, he noted that instructors were observed using display questions (i.e., asking students to supply factual information that the instructor already know) when discussing foreign cultures, and soliciting questions (i.e., genuine requests for factual information that the instructor does not yet know) when discussing local cultural knowledge. Osman did not observe

instructors asking inferential, evaluative, or creative questions that might draw on students' higher level thinking skills. Lazaraton (2003) observed that university ESL instructors in the US tended to stick to discussion topics that reflected their own knowledge, and that a promising (but often avoided) practice was for the instructor to acknowledge when she does not know something so that the instructor and students can co-construct cultural knowledge. Among university EFL teachers in Chile and ESL teachers in the US, Menard-Warwick (2009) found that L2 teachers provided space for students to discuss cultural issues, but that there was little real dialogue or challenging of their respective views because the primary goal of the lesson was typically language use and form. One particularly promising context for discussion practices was among university EFL teachers in Indonesia, some of whom were willing to take an intercultural stance; these teachers tended to use teacher questioning to de-center students and help them consider alternate perspectives (Siregar, 2016).

Several studies provided examples of L2 teachers who addressed culture as an aspect of a text that was read or viewed in the class. Kentner (2005), for instance, found that secondary FL teachers in the US tended to use literature and movies to introduce and teach about culture. Kearney (2016) offered the promising example of a university FL teacher in the US who drew on rich texts, asked students to take on the role of personae from within the texts, and provided students with opportunities for narrative writing, in order to engage students in intercultural meaning making. Ryan (1998) offered the examples of two university EFL instructors in Mexico, one of whom (a non-native English speaker) tended to insert culture in relation to textbook content, and another (a native English speaker) who tended to use her own life as a "text" by sharing personal

anecdotes; both made efforts to use these practices to connect to both US and Mexican culture.

When culture was addressed, participants in several studies displayed a tendency to address it as “difference,” most often as difference between nation-state cultures. For instance, Menard-Warwick (2008) observed a university ESL teacher in the US repeatedly ask students to contrast the national cultures of “your countries” with that of the US. Menard-Warwick’s subsequent study (2009) found that university ESL teachers in the US tended to focus on the national culture of the US, while EFL teachers in Chile focused on the national cultures of Chile *and* the US. While each national culture was portrayed as internally divided, the focus was typically on difference between cultures rather than within cultures. Lee (2014) found that university ESL instructors in Canada tended to focus on differences between nation-state cultures, and that culture at some times became a proxy for race, by equating the cultures of English-speaking countries with whiteness. Dytynyshyn and Collins (2012) shared the promising example of an ESL instructor of adults at a community center in Canada; though this teacher addressed cultural difference, she used this acknowledgement of difference as a means to highlight the similarities across cultural experiences, and she also helped students build relationships within the class with those normally seen as “other” by frequently mixing groups and establishing a safe atmosphere.

Kohler’s (2015) study was notable because its longitudinal and action research design allowed for findings that revealed nuance, change, and variation within individual teachers’ practice. She observed her participants (secondary teachers of Indonesian in Australia) displaying various approaches to teaching culture over the course of the study,

including dealing with culture as factual information, portraying culture as “difference,” and discussing culture as a social practice. She noted that when teachers dealt with culture as facts, they were likely to convey more stereotypical or generalized information and ask more display questions, but when they were adopting a view of culture as a social practice, they included more qualified statements and caveats, and allowed for more exploratory discussion, open-ended questions, and personal opportunities for interpretation, comparison, and reflection. She also found that when culture teaching was planned (rather than coming up incidentally), there was a greater focus on interpreting texts and placing emphasis on meaning rather than form.

Overall, researchers’ observations of teacher practices revealed that teachers most often use full-class, teacher-led discussion to address culture, though they also teach culture through the use of texts. When culture is discussed, it is often framed either as declarative knowledge or as an understanding of “difference,” though recent research has offered the possibility of examining nuances within individual teachers’ practices.

***2.4.3.4. L2 teacher practices for teaching about culture: Summary and discussion.*** Though teachers are constrained by policy factors, including the curriculum, assessments, instructional time, materials, and institutional support, they are able to enact practices to teach culture in many contexts. Self-reports from teachers in a variety of contexts indicate that many teachers address culture infrequently or incidentally. When they do address it, many tend to focus on factual knowledge about the cultures of target language nation states, but some also teach culture as an aspect of communicative competence. Researcher observations showed that teachers teach culture through teacher-led discussions, through engagement with texts, and through an understanding of

culture as “difference.” Limited research has revealed growth and variation within individual teachers’ culture teaching practices.

Across this body of literature, many documented teacher practices continued to conform to the *Pedagogy of Information*. Teachers portrayed culture as knowledge that can be transmitted to students through discussion or examination of texts. When teachers encountered cultural knowledge they are themselves unfamiliar with (e.g., Lazarton, 2003), they tended to shift the activity’s focus to avoid losing face. Many of the studies included in this literature review that inquired into typical teacher practice (especially the large-scale survey studies, such as: Byram & Risager, 1999; Sercu et al., 2005; and Young and Sachdev, 2011), and the accumulation of similar findings across levels and settings, made it clear that traditional teaching of culture as factual information to be acquired continues as the predominant practice worldwide.

Within this group of studies, however, there were some examples of L2 teachers’ divergent culture teaching practices. Smaller-scale case studies or qualitative ethnographies provide the possibility of examining and illuminating teacher practices that do not conform to the *Pedagogy of Information* norm, but rather provide examples of promising practices. For instance, some L2 teachers saw and attempted to convey cultural knowledge as an essential element of communicative competence, thereby representing a *Pedagogy of Preparation* approach (e.g., Gandana, 2014; Sung & Chen, 2009; Ryan, 1998). Other studies highlighted examples of L2 teachers who strived for a *Pedagogy of Encounter* approach by attempting to teach intercultural communicative competence despite limiting factors (e.g., the case studies collected in Byram et al., 2018; Dytynshyn & Collins, 2012; Kearney, 2016; Kohler, 2015; Lee, 2014; Siregar, 2016).

Though these studies were limited in scope, they revealed that L2 teachers' practices are not necessarily limited to a *Pedagogy of Information*; L2 teachers can use practices more aligned with the *Pedagogy of Preparation* or *Pedagogy of Encounter*, particularly if they are provided with appropriate support.

**2.4.4 Conclusion.** This body of literature shows that L2 teachers' learning, beliefs, and practices vary greatly across contexts. In some contexts, including teacher education, culture is addressed infrequently or incidentally. When it is addressed, the *Pedagogy of Information* continues to be the most prevalent model for L2 beliefs and practices: many studies revealed that L2 teachers view culture as factual information about national cultures of native-speaker countries, and that they feel most comfortable conveying that information to students through teacher-centered activities like discussions and examination of texts. These patterns may stem in part from L2 teacher education's support for this understanding of culture, but they are also likely due to the fact that L2 teacher education has given little explicit attention to the teaching of culture, allowing the influence of the apprenticeship of observation (Lortie, 1975) to result in L2 teachers' continuing to address culture in the same traditional manner than their own teachers used.

Though the *Pedagogy of Information* is widely represented within this set of studies, there are also a number of examples of L2 teachers' learning, beliefs, and practices conforming to the *Pedagogy of Preparation*. L2 teachers appear to widely accept the belief that culture is an essential component of communicative competence, and they aspire to use practices that support their students' ability to converse with native speakers or conform to native speaker norms. In some contexts, teachers shared beliefs

that endorsed a sociological understanding of culture (e.g., Castro et al, 2004; Lessard-Clouston, 1996; Luk, 2012) and in several contexts, they were observed using practices that supported students' development of communicative competence (e.g., Gandana, 2014; Sung & Chen, 2009; Ryan, 1998). These studies reveal that adoption of the *Pedagogy of Preparation* is possible in some contexts.

Regarding the *Pedagogy of Encounter*, L2 teachers quite comfortably endorse the belief that intercultural communicative competence is an appropriate goal of L2 instruction (e.g., Sercu et al., 2005), but many do not appear to enact intercultural teaching practices, and many have doubts about how to do so. There were several examples of L2 teachers who attempted to engage in social transformation through their L2 teaching (e.g., Kohler, 2015; Larzén-Östermark, 2008; Menard-Warwick, 2008) and several examples of L2 teachers who attempted to teach intercultural communicative competence despite limiting factors (e.g., Dytynshyn & Collins, 2012; Kearney, 2016; Lee, 2014; Siregar, 2016). The case studies collected by Byram et al. (2018) offer evidence of the potential of teaching for intercultural citizenship, in contexts with highly motivated teachers and the support of colleagues and experts in the field.

One weakness of this body of literature is that many of the studies focused on generalizations about typical teacher preparation, beliefs about teaching, and teaching practice based on large quantitative studies. When the focus is on the most frequent or prevalent forms of learning, beliefs, or practices, it is easy to overlook nuance and miss smaller-scaled trends. Qualitative case studies (e.g., the studies collected in Byram et al., 2018; Kearney, 2016; Menard-Warwick, 2008; Ryan, 1998) offer the possibility of

illuminating promising practices that are unlikely to emerge within large-scale quantitative or survey studies.

An additional weakness of the studies reviewed above is their geographic distribution. On one hand, it is notable that all six inhabited continents, and a wide variety of countries, were represented. Nevertheless, the global South was vastly underrepresented; few studies were conducted in Australia, Africa, and South America. Additionally, the studies in Asia were mostly conducted in East Asia and the Middle East, while the European studies were mostly carried out in western and northern Europe. Within this group of studies, countries with fewer resources were underrepresented. This geographical distribution points to a need for research conducted within under-resourced geographical areas, that is, outside of North America, Western Europe, the Middle East, and East Asia.

Though the overall pattern within this body of literature has shown that the *Pedagogy of Information* continues to be the dominant pattern of culture teaching within L2 classrooms, studies that adopt qualitative methods and seek out under-examined contexts hold great potential for the exploration of the enactment of the *Pedagogy of Preparation* and *Pedagogy of Encounter*. This study was designed with that great potential in mind. In the next chapter, I discuss this study's design and methodology.

## **Chapter 3: Methodology**

### **3.1 Research Design**

The purpose of this study is to understand how novice Indonesian teachers of English learn to teach about culture, what they believe about the teaching of culture, and what practices they use to address culture during their early years of teaching. I

employed ethnographic methods to conduct a qualitative case study of teacher preparation practices at one teacher education program at a Muslim university in Central Java, complemented by embedded case studies (Yin, 2009) of 14 recent graduates from that program during their first five years of teaching. The study is guided by the following research questions:

1. How do Indonesian teachers of English learn to teach about culture?
2. What beliefs do novice Indonesian teachers of English hold regarding teaching about culture?
3. What practices do novice Indonesian teachers of English use to teach about culture?

To investigate the first research question, I reviewed course syllabi, observed classes, interviewed faculty members, and conducted focus group interviews with current students and recently graduated novice teachers. To investigate the second and third research questions, I interviewed novice teachers, observed them teaching, met with them in a monthly Professional Learning Community program, and asked them to write journal entries.

Below, I describe the study in more detail. I first describe the setting, my role, and the participants for this study. I then explain my procedures for data collection, data analysis, and translation. Lastly, I discuss elements of the research design that enhance the study's trustworthiness.

### **3.2 Setting**

**3.2.1 Language policy in Indonesia.** Indonesia, the world's largest non-English speaking democracy, is an incredibly multi-ethnic, multi-cultural, and multi-lingual

society. Indonesia is home to over 700 indigenous languages. Bahasa Indonesia, a variety of the Malay language, was named the official national language at the first All-Indonesia Youth Congress in 1928, even before Indonesia declared independence from the Netherlands in 1945 (Dardjowidjojo, 1998). Bahasa Indonesia has had great success as a national language – the 2010 Indonesian census showed that almost all of Indonesia’s citizens can speak it, and about 20% use it in the home. It is the language used in offices, business dealings, and national media, as well as the language of instruction for all levels of schooling (Musthafa, 2002). Scholars often laud this success, in particular in comparison to countries like the Philippines, Singapore, Malaysia, and India, where linguistic unification was more complicated and less complete – perhaps because of the legacy of English as a colonial language and a rival lingua franca (Dardjowidjojo, 1998).

English enters the picture, therefore, in third place behind the national language and regional vernaculars. Indonesia’s Law 2 of 1989 designates English as the “first foreign language,” the only language taught compulsorily in all secondary schools. While many Indonesians view English as a tool for career advancement and access to information, it is also viewed as a potential threat to both Bahasa Indonesia’s status as the language of national unity and to the survival of local languages (Lauder, 2008). Kartono (1976) portrays this love-hate view of English as a kind of “language schizophrenia” or “exolinguaphobia”, arguing that the positioning of Bahasa Indonesia as the source of national unity situates English as a threat to that unity and builds on a long history of fear of other languages in Indonesian society. For this reason, the political stance of the government is quite firm: “English is not and will never be a social language nor the

second official language” (Sadtono, 1991, p. 7). Despite this stance, there is a widespread demand for English language skills.

**3.2.2. Education policy in Indonesia.** Indonesia’s national education system is governed by the Ministry of Education and Culture, with a parallel Islamic education system governed by the Ministry of Religious Affairs. Private schools are rare, and are most often attended by children of quite affluent families. Schools governed by the Ministry of Education and Culture are considered “state” schools, though they may be administered by private or religious organizations. Schools governed by the Ministry of Religious Affairs are considered “public,” though they are almost all administered by religious organizations. Both systems consist of compulsory basic education (six years of primary school and three years of lower secondary school), secondary education (three years of senior high school or vocational high school) and tertiary level (university) (Musthafa, 2002). Both systems also offer three levels of tertiary education: a four year *sarjana* (bachelors degree), *magister* (master’s level) and *doktor* (doctoral level) (Musthafa, 2002).

English is not a required subject of study in primary schools, but the fact that most parents want their children to learn English leads most primary school principals to decide to offer English instruction as part of the locally-selected curriculum (Zein, 2015). Following primary school, English is introduced as a compulsory subject at the junior secondary level, where it is taught for 3 hours each week, with the objective being to provide students with a “working knowledge of English” (Musthafa, 2002). In upper secondary, students in the science and social studies strand receive 5 hours of English a week, while students in the languages strand receive 11 hours per week. Because each

tertiary institution is autonomous, English instruction is highly varied, but most institutions and programs require some study of English (Musthafa, 2002). As in many countries (UNESCO Institute for Statistics, 2006), teachers must hold an upper secondary certificate and a university diploma to be considered fully qualified. Teachers are generally trained in government-subsidized training programs in state or religious teacher training colleges and universities that provide a teaching qualification and a bachelor's degree (Musthafa, 2002).

**3.2.2.1 The 2013 National English curriculum.** In Indonesia, English teachers' work is heavily influenced by the national curriculum, which is revised every 7-10 years at the direction of the national Ministry of Education. The national examinations (required at the end of each level of schooling), textbooks, instructional materials, lesson objectives, and teaching activities are required to be aligned to this curriculum. Since 2006, the curriculum has been genre-based, with a heavy focus on text types, such as greeting cards (i.e., thank you cards, invitations, and notes of congratulations, in 5<sup>th</sup> grade), recount texts (in 8<sup>th</sup> grade), and discussion texts (in 11<sup>th</sup> grade). The introduction to the junior secondary curriculum (Badan Standar Nasional Pendidikan, 2013) explains that the standards are organized by four "core competencies" that connect across grade levels and subject areas: religious attitudes (Core Competence 1), social attitudes (Core Competence 2), knowledge (Core Competence 3), and application of knowledge (Core Competence 4). The description of core competencies differs across grade levels, but shares the same overall structure. The curriculum is designed with three domains of education in mind: the affective domain (represented in core competencies 1 and 2), the cognitive domain (represented in core competence 3) and the psychomotor (or skills-

based) domain (represented in core competence 4). Core competencies 1 and 2 are intended to be taught indirectly through a more direct subject-area focus on competencies 3 and 4. Each core competence contains a number of “basic competencies,” which are indicators that detail the knowledge, skills, and attitudes that must be mastered by students for each grade level and subject. To provide a sample of the curriculum, a translation of the 8<sup>th</sup> grade curriculum is provided in Appendix A.

Culture is not specifically referenced within the curriculum, though cultural elements are included. The inclusion of the 18 “values that form character” (see table 1.1) within the affective domain competencies (core competencies 1 and 2) requires teachers to focus on behaviors with a connection to culture, like honesty, discipline, tolerance, and mutual cooperation. The focus on genres within the curriculum also offers English teachers the possibility of discussing how those genres are used in particular cultural settings. For example, as teachers address basic competence 4.1 in the 8<sup>th</sup> grade curriculum (which focuses on spoken greetings, farewells, thanks, and apologies), they might reference a given culture’s beliefs about when it is appropriate to apologize or say thank you, and how those spoken genres differ based on who you are speaking with.

**3.2.3 Kota Tengah: The local context.** Kota Tengah (a pseudonym) is a medium-sized town in Central Java, located on the main road between the two major cities in the region, Semarang and Surakarta. Both cities can be reached within one hour by bus, and each city’s airport has several daily flights to Jakarta, the nation’s capital, as well as to other destinations in the region, including Bali and Singapore. The special district of Yogyakarta, which is seen as the heart of Javanese culture, is approximately three hours by bus to the south. Kota Tengah is home to a large (12,000 student)

Christian university that draws Indonesian students from across the archipelago and which hosts dozens of international students and scholars for intensive Indonesian language courses throughout the year. There is also an Indonesian language school and an international K-12 school that serve the needs of several hundred expatriates living in Kota Tengah. Many of those expatriates are families of Christian missionaries from Korea, the US, Australia, and Europe. They tend to spend one to three years living in the area while learning Bahasa Indonesia before moving to other parts of the country. Because of the presence of the Christian university and the steady stream of foreign Christian missionaries, Kota Tengah has a larger population of Christians than other towns in the region, which tend to be almost exclusively Muslim.

Kota Tengah's demographic and geographical conditions make it a fitting setting for this research study. Though it is only a short journey from cosmopolitan crossroads like Jakarta, Singapore and Bali, and even a shorter trip to the region's major cities, many of Kota Tengah's residents rarely leave the city limits. The town retains a sense of place and community that is quintessentially Javanese; many residents' families have lived in the same neighborhoods for generations. At the same time, Kota Tengah is not an isolated locale. It is well-connected geographically thanks to strong local infrastructure, and it is well-connected intellectually thanks to the students and scholars, both Indonesian and foreign, who pass through the town to study at the Christian university or the language schools. Because of these factors, the residents of Kota Tengah are able to retain their Javanese cultural backgrounds while also having access and exposure to individuals from different religious backgrounds, different ethnicities, and different nationalities.

**3.2.4 CJIU: The institutional context.** Central Java Islamic University (CJIU, a pseudonym) acted as the host institution for the duration of my research period. CJIU is a medium-sized institute within the Ministry of Religious Affairs higher education system. It was originally established as a teacher training college to prepare teachers of English, Arabic and Islamic education, with one small campus just off the town's main parade grounds. In recent years, however, it has expanded rapidly, building two new campuses and expanding its programmatic offerings to include accounting, Islamic law, and international studies. In 2015, it was promoted from a third tier *sekolah tinggi* (higher school) to a second tier *institut* (institute), with development plans in place to continue progressing toward the first tier status, *universitas* (university). Despite its status as an "institute," I use the title "university" in the pseudonym CJIU because its structure is essentially that of a university, and in other national contexts, similar organizations would be referred to as "universities." One of the missions of CJIU is to "serve as a leader in the study of Islam in the Archipelago by promoting a peaceful and dignified multicultural community," and the institution prides itself on its efforts to "build mutual understanding between Moslems and Westerners" (personal communication, Dr. Rahmat Hariyadi, M. Pd., Rector of CJIU). Despite CJIU's rapid growth and recent institutional promotion within the Ministry of Religious Affairs, it remains a somewhat modest institution, mostly enrolling students living within an hour of Kota Tengah. Few CJIU students hail from outside Central Java, and the brightest high school students from the Kota Tengah area tend to choose to attend the Christian university or other universities in nearby towns over CJIU. Nevertheless, in 2016, CJIU enrolled approximately 2500 students, including over 200 students in the Department of English Education and Teacher Training

(personal communication, Dr. Rahmat Hariyadi, M. Pd., Rector of CJIU). All the students are Muslim, and the majority continue to live with their families and commute to school by bus or motorcycle. Students in the Department of English Education and Teacher Training are prepared to work as English teachers in local primary, secondary, and tertiary institutions. They follow a course of study that includes English language and literature courses as well as teaching methodology courses and a required teaching practicum in local schools. (See table 3.6 for a listing of the CJIU Department of English Education and Teacher Training course sequence).

### **3.4 Participants**

In the sections that follow, I discuss the profile of each of the groups of participants in this study. I also discuss how I recruited participants, explained the study, and obtained consent.

**3.4.1 Faculty Participants.** I interviewed and observed 20 CJIU faculty from the Department of English Education and Teacher Training who taught courses related to culture (such as *Civics*, *Sociolinguistics*, and *Cross Cultural Understanding*) and courses related to classroom practice (such as *Methods of Language Teaching* and *Materials of Language Teaching*). Most of these courses were taught by tenured, civil-servant faculty who have taught at CJIU for 5 or more years, and who have often taught the same course several years in a row. Several of these courses, however, were taught by junior faculty or by adjunct professors. One faculty participant, Ms. Nita, had taught only 2 years, and was therefore also eligible to participate in the study as a novice teacher participant. Throughout this report, I refer to faculty members by a pseudonym and the title Ms. or Mr. Details about faculty participants can be found in table 3.1.

Table 3.1  
*Faculty participants*

Pseudonym	Years of Teaching Experience	Subjects taught	Dates Observed	Dates Interviewed	Interview Length
Mr. Aldi	20	Cross Cultural Understanding	10-18-2017	10-18-2017	26 minutes
Mr. Angga	20+	Ethics of the Teaching Profession	3-2-2018	3-2-2018	18 minutes
Ms. Ayu	6	Medium of Language Teaching	9-18-2017	9-18-2017	23 minutes
		Methods of Language Teaching	11-10-2017	11-10-2017	19 minutes
		Microteaching	3-14 -2018	3-14 -2018	4 minutes
Mr. Bayu	15	Design of Language Teaching	10-05-2017	10-05-2017	26 minutes
Ms. Dian	15	Sociolinguistics	3-8-2018	Did not consent to interview	
Mr. Dimas	20+	Ethics of the Teaching Profession	2-27-2018	2-27-2018	6 minutes
Ms. Dina	3	Pancasila	9-04-2017 9-22-2017 9-29-2017 10-6-2017	9-29-2017	6 minutes
Mr. Faiz	19	Cross Cultural Understanding	9-27-2017	9-28-2017	51 minutes
			11-29-2017	11-29-2017	24 minutes
			12-06-2017	12-06-2017	14 minutes
			2-13-2018	2-15-2018	19 minutes
			2-15-2018		
Ms. Fani	14	Curriculum and Materials Development	10-06-2017	10-06-2017	32 minutes
Ms. Fitri	3	Citizenship	3-6-2018	3-6-2018	11 minutes
Ms. Halima	20+	Multicultural Education	2-27-2018	2-27-2018	24 minutes

Ms. Icha	20+	Design of Language Teaching	9-11-2017	9-11-2017	20 minutes
		Evaluation of Language Teaching	10-23-2017	10-23-2017	9 minutes
		Microteaching	3-12-2018	3-12-2018	15 minutes
Mr. Lutfi	2	Citizenship	2-19-2018	2-19-2018	5 minutes
Mr. Mohammed	16	Cross Cultural Understanding	12-07-2017	12-07-2017	17 minutes
		Semantics & Pragmatics	2-28-2018	2-28-2018	13 minutes
Ms. Nadya	12	Evaluation of Language Teaching	10-5-2017	10-5-2017	23 minutes
Mr. Niswan	2	Multicultural Education	3-5-2018	3-5-2018	15 minutes
Ms. Nita <sup>2</sup>	2	Medium of Language Teaching	9-25-2017	9-25-2017	12 minutes
Mr. Rifqi	4	Multicultural Education	2-22-2018	2-22-2018	15 minutes
Ms. Risa	8	Sociolinguistics	2-22-2018	2-22-2018	24 minutes
Mr. Yudianto	15	Semantics & Pragmatics	2-20-2018	2-20-2018	9 minutes
		Cross Cultural Understanding	2-28-2018	2-28-2018	11 minutes

I recruited CJIU faculty participants by meeting faculty in their office or classroom, explaining my study, exchanging contact information, and requesting to observe their class and interview them at a date in the future. I obtained informed consent from each participant (see Appendix B for faculty consent form). With one exception (Ms. Dian was willing to be observed but not interviewed), all the course instructors consented to be

<sup>2</sup> Ms. Nita also participated in the study as a novice teacher participant.

interviewed and observed. When possible, I was accompanied by the chair of the language services unit, who introduced me and explained the study on my behalf. I typically used WhatsApp, a messaging application popular in Indonesia, to confirm future meetings.

**3.4.2 Novice Teacher Participants.** Twenty recent graduates from CJIU who were currently teaching or seeking employment as a teacher participated in the study. (Two additional teachers participated in research activities with novice teacher participants despite being ineligible for the study; they will be discussed below). With one exception, participants had graduated from the department of English Education and Teacher Training (Aril had completed the “International Class Program,” a prestigious program at CJIU that integrated the content of the English Education, Arabic Education, and Islamic Education departments). Participants had graduated from CJIU during the previous four years, and had no more than four years of teaching experience. Participants’ teaching placements were at vocational, religious, or state schools, at levels ranging from primary to adult, in both rural and town settings. I had initially hoped to limit participant recruitment to novice teachers (NTs) in the first three years of teaching, based on research that has shown that these years are a pivotal period when teachers are developing expertise (Berliner, 1994; Huberman, 1989; Liston et al., 2006) and that the early years of teaching are critical to the long-term development of efficacy (Bandura, 1997; Hoy & Spero, 2005). I hoped to work with novice teachers in the first three years of service because they are still learning about how to teach, and are adjusting their beliefs and practices based on their early experiences in the field. Based on participant interest, however, I expanded the recruitment parameters slightly to allow for

participation by two teachers in their fifth year of teaching (Lily and Rizqy). The remaining 18 participants were in their first three years of teaching. Details about novice teacher participants can be found in table 3.2. The novice teacher participant consent form can be found in Appendix C.

Table 3.2  
*Novice teacher participants*

Pseudonym	Gender	Year of Graduation from CJIU	Years of Teaching Experience	Data Collection Event Participation		
				Initial Interview	PLC	Class observations & debriefing interviews
Eka*	F	2013	<1	√	√	√
Lily*	F	2013	4	√	√	√
Nita*	F	2013	2	√	√	√
Rizqy*	M	2013	4	√	√	√
Ina	F	2014	1	√	√	
Famy*	F	2014	2	√	√	√
Okta*	F	2014	2	√		√
Dewi	F	2015	0	√	√	
Halim	M	2015	1	√		
Harto*	M	2015	1	√	√	√
Irene	F	2015	1	√		
Ita	F	2015	2	√	√	√
Lala*	F	2015	1	√	√	√
Kandu*	M	2015	<1	√	√	√
Putri*	F	2015	1	√	√	√
Siti*	F	2015	1	√	√	√
Aril*	F	2016	1	√	√	√
Latifah*	F	2016	0	√	√	√
Muhay*	F	2016	2	√	√	√
Nurul	F	2016	2	√		
Tiara#	F	n/a	8	√	√	
Kia#	F	n/a	8	√	√	

\*An asterisk indicates selection as a focal participant.

#A hashtag indicates participation in some study activities despite ineligibility.

I recruited novice teacher participants by posting an announcement about the study on Facebook. In this announcement, I introduced myself, explained the purpose of the

study, and invited participation in the study. I obtained informed consent and asked participants to sign the consent form provided in Appendix C. I explained that the first step would be to participate in a 90-minute focus group interview, and that I would explain more about the study at that time. I also promised that participants would have the opportunity to receive 20 hours of professional development. I asked readers of the post to share it with friends who might be interested. I posted the announcement on my Facebook page (through which I was networked with a number of former students from my time teaching at the university from 2011 to 2013) and asked faculty members to post it on their pages (through which many of them were networked with former students). I also recruited participants by asking CJIU faculty to connect me with student leaders from previous graduating classes, and by encouraging novice teachers who agreed to participate to recruit their fellow classmates.

At the beginning of the initial interview, I explained the study's goals, data collection procedures, and benefits, and obtained informed consent from each participant. I presented three options for participation in the study: completing only the initial interview; completing the interview and also joining the PLC program, for which they would receive a certificate of completion of professional development; or, interviewing, joining the PLC program, and hosting me for observations and interviews at their schools, which would open up the possibility of my participation at special events at their school. As shown in table 3.2, three participants chose to complete the initial interview only, and two participants chose to participate in the initial interview and the PLC program. Fifteen opted for full participation in all the data collection and professional

development events, though one of these participants (Okta) was never able to attend a PLC meeting.

Two additional teachers participated in the study despite the fact that they were not eligible as novice teacher participants. Both had taught for eight years and had been prepared at other universities in the region. Tiara had learned about the study because she worked with one of the novice teacher participants, and Kia learned about the study through her husband, who was a faculty member at CJIU. After consenting to participate, both completed the individual interview and participated in the PLC program. Their statements will be included in a small number of data excerpts despite the fact that they were not technically considered novice teacher participants. I drew from the data I collected with Tiara and Kia to provide context and to complement my understanding of novice teachers' experiences.

**3.4.3 Focal Novice Teacher Participants.** From the 20 NT participants, I selected 14 focal NT participants to regularly observe and interview in their teaching contexts over a six-month period (see table 3.3 for a listing of focal novice teacher participants). I selected focal participants who varied in terms of background (e.g., gender, hometown, extracurricular involvement) and school setting (e.g., town or rural; primary, secondary, adult or university; vocational, state, public, or religious). This type of purposeful sampling, called maximum variation sampling, allows detailed and deep description of each embedded case, as well as the identification of significant patterns emerging from heterogeneity (Patton, 1990). Focusing my observational data collection on 14 focal NT participants allowed me to examine each participants' learning, beliefs, and practices in detail, and selecting focal participants from varied backgrounds and

school settings allowed me to explore patterns that might be related to their current and prior experiences. I did not intend to seek causal factors; rather, I hoped to explore and generate insight regarding connections and relationships between novice teachers' learning, beliefs, practices and their experiences. Observing and interviewing novice teachers with a wide variety of backgrounds and school settings helped me better understand these patterns.

Table 3.3  
*Focal novice teacher participants*

Pseudo-nym	Gender	Years of Teaching Experience	School level	School Characteristics	School setting
Famy	F	2	Primary	Public, Religious	Rural
Aril	F	1	Primary	Public, Religious	Town
Muhay	F	2	Primary	State, Non-Religious	Rural
Eka	F	<1	Junior High	State, Religious	Town
Latifah	F	0	Junior High	State, Non-Religious	Town
Harto	M	1	Junior High	State, Religious	Town
Lala	F	1	Senior High	State, Religious	Town
Kandu	M	<1	Senior High	Public, Vocational, Religious	Town
Rizqy	M	4	Senior High	Public, Religious	Rural
Okta	F	2	Senior High	State, Vocational, Non-Religious	Town
Putri	F	1	Adult Vocational	Vocational, Non-Religious	Town
Siti	F	1	Adult Vocational	Vocational, Non-Religious	Town
Lily	F	4	University	Public, Religious	Town
Nita	F	2	University	Public, Religious	Town

Before I observed focal NTs' classes, I met with administrators in each school to submit an observation request letter and to obtain permission to observe courses and interactions within the school. I explained that I hoped to observe the NTs' courses to help me understand more about the experience of novice teachers in Indonesia,

particularly how they learn to address cultural content within their classes. I emphasized that I would do my best not to interrupt or interfere, and that I would be willing to contribute to the school community however they might suggest. Over the course of the study, I was invited to speak or participate in a special event at seven of the twelve schools where I observed classes. I will discuss issues of reciprocity, my participation in community events, and my role as a researcher in sections 3.8 and 3.9 below.

**3.4.4 Current CJIU Student Participants.** Twenty-one current CJIU students also participated in the study. They were recruited through a number of pathways. Aik, a 4<sup>th</sup>-year student, accompanied two of his friends to an initial interview, and requested to participate in the interview and the PLC program despite the fact that he had not yet graduated. I requested to interview Gina and Tony, two 2<sup>nd</sup> year students, who had been vocal participants in a class session I had observed about culture. I asked their professor to put me in touch with them so I could learn more about their perspective. The remainder of the current student participants were recruited to participate in focus group interviews in March 2018. As I was nearing the completion of my time in Kota Tengah, and beginning to analyze data, I realized I had not had much opportunity to gain the perspective of current students. I asked the secretary of the Language Service Unit to recruit around ten 3<sup>rd</sup> year and ten 4<sup>th</sup> year students for focus group interviews. For all current student participants, the first time we met, I explained the goals and requirements of the study and obtained informed consent to participate (see appendix D for the current CJIU student consent form). A listing of current student participants can be found in table 3.4.

Table 3.4  
*Current CJIU student participants*

Pseudonym	Gender	Class	Data Collection Event	Participation Date
Gina	F	2 <sup>nd</sup> year	Interview	10-18-2017
Toni	M	2 <sup>nd</sup> year	Interview	10-18-2017
Leon	M	3 <sup>rd</sup> year	Semester 6 focus group A	3-5-3018
Pandu	M	3 <sup>rd</sup> year	Semester 6 focus group A	3-5-3018
Marisa	F	3 <sup>rd</sup> year	Semester 6 focus group B	3-5-3018
Ana	F	3 <sup>rd</sup> year	Semester 6 focus group B	3-5-3018
Nia	F	3 <sup>rd</sup> year	Semester 6 focus group B	3-5-3018
Febri	F	3 <sup>rd</sup> year	Semester 6 focus group B	3-5-3018
Riya	F	3 <sup>rd</sup> year	Semester 6 focus group B	3-5-3018
Hadil	M	4 <sup>th</sup> year	Semester 8 focus group A	3-2-3018
Arief	M	4 <sup>th</sup> year	Semester 8 focus group A	3-2-3018
Endang	F	4 <sup>th</sup> year	Semester 8 focus group A	3-2-3018
Intan	F	4 <sup>th</sup> year	Semester 8 focus group A	3-2-3018
Nini	F	4 <sup>th</sup> year	Semester 8 focus group A	3-2-3018
Rio	M	4 <sup>th</sup> year	Semester 8 focus group B	3-2-3018
Lina	F	4 <sup>th</sup> year	Semester 8 focus group B	3-2-3018
Hansel	M	4 <sup>th</sup> year	Semester 8 focus group B	3-2-3018
Niswan	M	4 <sup>th</sup> year	Semester 8 focus group B	3-2-3018
Annisa	F	4 <sup>th</sup> year	Semester 8 focus group B	3-2-3018
Satria	M	4 <sup>th</sup> year	Semester 8 focus group B	3-2-3018
Aik		4 <sup>th</sup> year	Novice Teacher Focus Group	8-31-2017
	M		2 PLC	September 2017- February 2018

### 3.5 Data Collection Plan and Instruments

In the section that follows, I discuss my data collection procedures, separated into two segments. Segment one corresponds to data collection for the first research question (*How do Indonesian teachers of English learn to teach about culture?*) and segment two corresponds to data collection for the second and third research questions (*What beliefs do novice Indonesian teachers of English hold regarding teaching about culture?*; and, *What practices do novice Indonesian teachers of English use to teach about culture?*).

Table 3.5 provides an overview of data sources, including the participants, quantity, and

time period. Data sources are discussed according to the research question of primary focus. At times, data collected with one research question in mind was also relevant to the other research questions, and the division of data sources into two segments should not be taken to mean that relevant data collected within one segment was considered only in relation to the research question associated with that segment. Rather, the division of data collection procedures into two segments is meant to reflect the organization of the case study: first, as a case study of the teacher preparation program (with findings relevant to the first research question), and second, as an examination of embedded cases of individual novice teachers who graduated from that program (with findings relevant to the second and third research questions).

Table 3.5  
*Data sources*

	Data Source	Participants	Number	Duration	Frequency	Method of Collection
	CJIU Syllabi Review	n/a	19 courses	n/a	Once	Document review
Segment 1 (RQ 1)	CJIU course observations	CJIU Faculty Participants (n=20)	33	100 minutes	Minimum of once per course per semester	Audio-record, field notes, transcribe selections
	CJIU faculty interviews	CJIU Faculty Participants (n=20)	28	4-51 minutes (17.5 minute average)	Once per course	Audio-record, transcribe
	Document collection from CJIU faculty	CJIU Faculty Participants (n=20)	As relevant	n/a	As relevant	Take photo or obtain digital/print copy
	Current CJIU student group interviews	Current student participants (n=21)	5 group interviews	16-45 minutes (37 minute average)	Once	Video-record, audio-record, transcribe

Segment 2 (RQ 2 & 3)	Novice Teacher Initial Interviews	All NT Participants (n=20)	3 group interviews	38-69 minutes (55 minute average)	Once	Video-record, audio-record, transcribe
			10 individual interviews	17-39 minutes (28.7 minute average)	Once	Audio-record, transcribe
	Focal NT observations	Focal NT Participants (n=14)	3-5 per participant (64 total)	1 class session (45-100 minutes)	Monthly	Video- and Audio-record, field notes, transcribe selections
	Focal NT interviews	Focal NT Participants (n=14)	4-5 per participant (62 total)	3-60 minutes (20 minute average)	Monthly	Audio-record, transcribe
	Document collection from focal NTs	Focal NT Participants (n=14)	As relevant	n/a	As relevant	Take photo or obtain copy
	Professional Learning Community sessions	All NT Participants (n=20)	6	3 hours	Monthly	Video-record, audio-record, transcribe
NT journals	Willing NT Participants (n=12)	156 total	n/a	3 per month suggested	Obtain copy	

**3.5.1. Segment 1: The teacher education context.** The first segment of the project focused on the teacher education context to investigate the first research question (*How do Indonesian teachers of English learn to teach about culture?*). Data collection procedures for this segment included: course syllabi review; course observations; faculty interviews; group and individual interviews with novice teachers; novice teacher journal entries; and group interviews with current students.

**3.5.1.1 CJIU Syllabi Review.** I began by reviewing the syllabi for courses required of students in CJIU's Department of English Education and Teacher Training. The course requirements for English department students are listed in table 3.6. In contrast to North American universities, where students have some flexibility in their course sequence and scheduling, students in Indonesia follow a cohort model, where all students in a particular semester take the same courses. With the exception of their teaching practicum, community service, and thesis credits, each course is worth two credit hours, and meets once weekly for a period of 100 minutes. I reviewed the course sequence and discussed it with the Chair of the English department and the Chair of the Language Service Unit. Based on their recommendations and my knowledge from when I had previously taught in the department, I requested copies of the syllabi for the 19 courses in shaded boxes in table 3.6. I requested the syllabi for those 19 courses because it seemed likely that their course content focused on some aspect of culture, such as Indonesian culture, foreign cultures, or methods for teaching about culture. Syllabi followed a standard format, and included the course objective, a description of the content of the course, a list of subjects to be covered, and a reference list.

I reviewed the syllabi for those 19 courses and determined that 6 of the courses did not appear to contain any required content related to culture. For instance, the *Psycholinguistics* course focused on the cognitive aspects of language use and language learning, and the *Literature Appreciation* course focused on the generic structure of various forms of literature, such as novels, short stories, drama, and poetry. I determined that the remaining 13 courses included required content that related to culture (these courses are shown in bold font in table 3.6). Some were quite clearly focused on culture

throughout the semester, such as the *Cross Cultural Understanding* and the *Multicultural Education* courses. Others appeared to include cultural content during several weeks; for instance, the *Sociolinguistics* course and the *Semantics and Pragmatics* courses included topics related to language use within certain communities and contexts. Courses like *Curriculum and Materials Development* and *Methods of Language Teaching* were included because they focused on teaching methods, and the department chairs I met with told me that instructors often addressed methods for teaching about culture within those courses. Based on my review of course syllabi, I met with faculty members to request permission to observe their courses and interview them. I discuss my observation and interview procedures below.

Table 3.6  
*CJIU Department of English Education and Teacher Training Course Requirements*

YEAR 1	
Semester 1	Semester 2
Arabic 1	Arabic 2
English 1	English 2
Indonesian language	The Qur'an
Islam in Indonesia	<i>Fiqh</i> (Islamic Jurisprudence)
<i>Tafsir</i> (Islamic Exegesis)	<b>Civic Education<sup>3</sup></b>
Islamic education in Indonesia	Translation (English to Indonesian)
Basics of Pedagogy	Sentence based writing
Literal reading	Inferential reading
Listening for general communication	Listening in professional contexts
Speaking for general communication	Speaking in professional contexts
Vocabulary 1	Vocabulary 2

YEAR 2	
Semester 3	Semester 4
Islamic Ethics and Mysticism	Islamic Theology
Statistics	Islamic Philosophy
Developmental psychology	Educational psychology

<sup>3</sup> Shaded cells indicates syllabus review; Bold indicates course observation and instructor interview.

Introduction to linguistics	Theories of learning
Phonetics	<b>Multicultural education</b>
Translation (Indonesian to English)	Morphology
Paragraph-based writing	<b>Sociolinguistics</b>
Critical thinking reading	Genre based writing
Listening for academic purposes	Text and context
Speaking for academic purposes	Literature appreciation
Structure 3	Structure 4

### YEAR 3

Semester 5	Semester 6
<b>Pancasila (Indonesian State Ideology)</b>	Hadis (Study of the words and life of the Prophet Mohammed)
Islamic educational philosophy	Guidance and counseling
Entrepreneurship	<b>Ethics of the teaching profession</b>
Classroom management	Business development OR Graphic design and animation OR TOEFL preparation 1
<b>Methods of language teaching</b>	<b>Microteaching</b>
<b>Medium of language teaching</b>	Research in English language teaching
<b>Curriculum and material development</b>	Methods of teaching young learners OR Computer assisted language learning
<b>Design of language teaching</b>	Medium of teaching young learners OR English for specific purposes
<b>Evaluation of language teaching</b>	Psycholinguistics
Syntax	<b>Semantics / pragmatics</b>
Academic writing	<b>Cross cultural understanding</b>

### YEAR 4

Semester 7	Semester 8
Classroom action research	Community service practicum (4 hours)
Teaching practicum (4 credit hours)	Thesis (6 hours)
Practicing teaching young learners OR Practicing TEFL using information and computer technology	
Entrepreneurship practicum OR Cinematography OR TOEFL Preparation 2	

**3.5.1.2 CJIU course observations.** After reviewing the syllabi and identifying courses with a potential focus on culture or teaching about culture, I requested and was provided with the master course schedule at the beginning of each semester. I identified

10 instructors who taught 7 courses of interest during the fall semester: *Pancasila* (Indonesian state ideology), *Method of Language Teaching*, *Medium of Language Teaching*, *Curriculum and Materials Development*, *Design of Language Teaching*, *Evaluation of Language Teaching* and *Cross-Cultural Understanding*. I identified 14 instructors who taught 7 courses of interest during the spring semester: *Civic Education*, *Multicultural Education*, *Sociolinguistics*, *Ethics of the Teaching Profession*, *Microteaching*, *Semantics & Pragmatics*, and *Cross Cultural Understanding*. *Cross Cultural Understanding* (CCU) had been taught during both semesters because the recent curriculum change for the university had been gradually adapted, meaning that 4<sup>th</sup> year students were operating under the old curriculum, and first through third semester students were operating under the new curriculum. Despite the fact that my analysis focused on the new university curriculum, I chose to observe CCU both semesters because the content of its syllabi had not changed in the curriculum revision, and because it was a course that was clearly focused on culture. Near the beginning of each semester, I met with each faculty member who taught one of the courses of interest, explained the study, and requested permission to observe their class. Some instructors said that they would discuss cultural issues later in the semester, and told me to contact them for a date to observe at a later date. I remained in contact with faculty members throughout the semester via WhatsApp, and was able to observe each instructor of each class on at least one occasion. Other instructors responded quite enthusiastically and encouraged me to observe their class that week or the next, or even to come to several sessions. I attended two courses more than once: CCU, taught by Mr. Faiz, because he was a supportive colleague who repeatedly invited me; and *Pancasila*, taught by Ms. Dina, because I found

the subject matter interesting and enjoyed the opportunity to learn more about the Indonesian state ideology myself. See table 3.1 for a listing of the dates I observed each instructor in each course. I observed a total of 33 CJIU courses.

Each class session was scheduled for 100 minutes. I audio recorded each observation and took pictures of materials and class activities. I took detailed field notes using a template (see appendix E). This template lists questions for me to keep in mind while observing (e.g., *When does the faculty member address culture?*; and *How do the students react when the teacher addresses culture?*). The observation recording portion of the template has columns to record time, running notes, and a column to record methodological, theoretical, or practical comments. During observations, I focused on moments when the faculty member addressed culture, making note of whether they referenced a certain national culture, if their teaching practices fit within the *Pedagogy of Information*, *Pedagogy of Preparation*, or *Pedagogy of Encounter* (see section 2.3), and how students reacted when the teacher addresses culture.

**3.5.1.3 CJIU faculty interviews.** After observing each course, I interviewed the instructor. This interview typically took place immediately following the course, but if the instructor had another course to teach, we met for the interview after the instructor was finished teaching for the day. Interviews took place in the classroom, in my or the faculty member's office, or in faculty lounges. For the two faculty members who I observed more than once (Ms. Dina and Mr. Faiz), I did not conduct an interview for each observation. I interviewed Ms. Dina once in connection to the four class sessions I observed her, and I interviewed Mr. Faiz only once in connection to the two observations of his CCU class in February, 2018. Otherwise, I conducted an interview in conjunction

with each observation (with the exception of Ms. Dian, who did not consent to be interviewed about her *Sociolinguistics* class). See table 3.1 for a listing of the dates I interviewed each instructor for each course, and for a listing of the length of each interview. I conducted 28 interviews with faculty, for a total of 491 audio minutes. Interviews ranged in length from 4 minutes to 51 minutes, with an average duration of 17.5 minutes. I followed a semi-structured interview protocol (see appendix F). Interview questions focused on faculty members' own understandings of culture, their beliefs about the role of culture within English language instruction, and whether and how they address culture and the teaching of culture in their courses with future teachers. In some interviews, we discussed the materials used to teach the courses, and I either took pictures or asked for the digital file of the materials. Participants had the option of using either English or Bahasa Indonesia throughout the interview. Interviews were audio-recorded, transcribed, and (if necessary) translated to English.

**3.5.1.4 CJIU course document collection.** During interviews and observations, I took photos or requested digital files of materials used during class. I also took photos of class activities, student work, and writing on the white board. During interviews, I requested to examine the textbooks used for each course, and I took pictures of interesting or relevant content. The documents and photos of texts I collected supplemented my field notes and allowed me to record the precise language used to discuss culture during class and in printed materials.

**3.5.1.5 Current student interviews.** I interviewed 21 current CJIU students regarding their learning about culture at CJIU. These interviews took a number of forms. See table 3.3 for a listing of current student participants and participation events. Aik, a

4<sup>th</sup> year student, joined in the initial focus group interview with two recently graduated friends who participated in the study as novice teacher participants. Two 2<sup>nd</sup> year students were invited to interview together after I observed them discussing culture in one of their classes. Seven 3<sup>rd</sup> year students and 11 4<sup>th</sup> year students were invited to participate in one of four focus group interviews. For all current student participants except Aik, each group interview was semi-structured and followed the protocol in appendix G. Interviews lasted between 16 and 45 minutes, for a total of 186 minutes and an average of 37 minutes each. Interview questions focused on students' understanding of culture, and how they had learned about culture during their time at CJIU. Participants had the option of using either English or Bahasa Indonesia throughout the interviews. Interviews were video- and audio-recorded, transcribed, and translated to English as necessary.

**3.5.1.6 Novice teacher initial interviews.** I also interviewed 20 novice teacher participants about their opportunities to learn about culture and how to teach about culture while at CJIU. I had originally hoped to interview all the novice teacher participants in focus group interviews, but because of scheduling difficulties, 10 novice teachers participated in one of three focus group interviews, and 10 were interviewed individually. Focus group interviews took place at the language center on CJIU's campus, as did 5 of the 10 individual interviews. Of the remaining 5 individual interviews, one took place at the participant's home, one took place at the cafeteria on campus, and three took place in the café of the city's library. The three focus group interviews lasted 59, 38, and 69 minutes each, for a total of 166 minutes and an average of 55 minutes each. Individual interviews lasted between 17 and 39 minutes, with an

average length of 28.7 minutes. Interview questions focused on NTs' preparation regarding the teaching of culture at CJIU, as well as their understanding of culture and its role in English language instruction (see Appendix H for the interview protocol).

Participants had the option of using either English or Bahasa Indonesia throughout the interview. Focus group interviews were video- and audio-recorded, and individual interviews were audio-recorded only. All interviews were transcribed and translated as necessary.

**3.5.2 Segment 2: The teaching context.** The second segment of the project focused on the embedded cases of focal novice teachers to answer research questions two (*What beliefs do novice Indonesian teachers of English hold regarding teaching about culture?*) and three (*What practices do novice Indonesian teachers of English use to teach about culture?*). Data collection procedures for this segment included: observations of, interviews with, and document collection from focal novice teachers, professional learning community sessions with novice teacher participants, and journal entries from NT participants.

**3.5.2.1. Focal novice teacher observations.** I originally hoped to observe each of the 14 focal NTs for one full class session, once per month from September, 2017 to February, 2018, for a total of six observations each. Because of scheduling difficulties connected to school vacations and exams, I was unable to carry out observations during much of the month of December, so I ended up observing 10 of the 14 NTs five times each. I observed two NTs (Putri and Siti) four times each and two NTs (Lala and Famy) three times each. I conducted a total of 64 observations of NTs' lessons. See table 3.7 for a listing of the dates I observed each novice teacher.

Table 3.7  
*Novice teacher lesson observation and interviews*

Pseudonym	School level	Number of observations	Observation Date	Interview Date	Interview length
Famy	Primary	3	10-23-2017	10-23-2017	12 minutes
			11-20-2017	11-20-2017	12 minutes
			1-8-2017	1-8-2017	5 minutes
				3-10-2018	27 minutes
Aril	Primary	5	11-30-2017	11-30-2017	15 minutes
			1-11-2018	1-11-2018	8 minutes
			1-25-2018	1-25-2018	7 minutes
			2-22-2018	2-22-2018	3 minutes
			3-15-2018	3-15-2018	21 minutes
Muhay	Primary	5	10-11-2017	10-11-2017	17 minutes
			11-3-2017	11-3-2017	40 minutes
			11-22-2017	11-22-2017	37 minutes
			1-30-2019	1-30-2017	18 minutes
			2-24-2018	2-24-2018	23 minutes
Eka	Junior High	5	9-27-2017	9-27-2017	17 minutes
			10-20-2017	10-20-2017	15 minutes
			11-21-2017	11-21-2017	14 minutes
			1-30-2018	1-30-2018	16 minutes
			2-26-2018	2-26-2018	25 minutes
Latifah	Junior High	5	9-23-2017	9-23-2017	17 minutes
			10-21-2017	10-21-2017	14 minutes
			11-28-2017	11-29-2017	18 minutes
			2-15-2018	2-15-2018	9 minutes
			3-3-2018	3-5-2018	17 minutes
Harto	Junior High	5	10-3-2017	10-3-2017	25 minutes
			10-31-2017	10-31-2017	11 minutes
			11-28-2017	11-28-2017	7 minutes
			1-29-2018	1-29-2018	17 minutes
			2-19-2018	2-19-2018	25 minutes
Lala	Senior High	3	10-24-2017	10-24-2017	13 minutes
			11-10-2017	11-10-2017	14 minutes
			11-22-2017	11-22-2017	7 minutes
				3-9-2018	18 minutes
Kandu	Senior High	5	9-14-2017	9-14-2017	17 minutes
			10-26-2017	10-26-2017	26 minutes
			1-10-2018	1-10-2018	15 minutes
			1-24-2018	1-24-2018	12 minutes
			2-14-2018	2-14-2018	49 minutes
Rizqy	Senior High	5	9-5-2017	9-5-2017	60 minutes
			10-10-2017	10-10-2017	18 minutes
			11-23-2017	11-23-2017	13 minutes

Okta	Senior High	5	1-24-2018	1-24-2018	13 minutes
			2-21-2018	2-21-2018	27 minutes
			9-7-2017	9-7-2017	25 minutes
			10-7-2017	10-7-2017	20 minutes
			12-2-2017	12-2-2017	12 minutes
			3-1-2018	3-1-2018	11 minutes
Putri	Adult Vocational	4	3-14-2018	3-14-2018	4 minutes
			10-9-2017	10-9-2017	7 minutes
			11-2-2017	11-2-2017	9 minutes
			11-21-2017	11-21-2017	10 minutes
			2-13-2018	2-13-2018	20 minutes
				3-12-2018 <sup>4</sup>	23 minutes
Siti	Adult Vocational	4	10-17-2017	10-17-2017	13 minutes
			11-2-2017	11-2-2017	17 minutes
			12-4-2017	12-4-2017	Audio lost; notes only
			2-1-2018	2-1-2018	9 minutes
				3-12-2018 <sup>4</sup>	23 minutes
Lily	University	5	10-9-2017	10-9-2017	14 minutes
			10-30-2018	10-30-2017	18 minutes
			11-13-2017	11-13-2017	9 minutes
			11-27-2017	11-27-2017	16 minutes
			2-27-2018	2-27-2018	14 minutes
Nita	University	5	9-25-2017	9-25-2017	11 minutes
			10-4-2017	10-5-2017	35 minutes
			11-22-2017	11-22-2017	12 minutes
			2-28-2019	2-29-2018	11 minutes
			3-7-2018	3-8-2018	26 minutes

Observations lasted one class session. Typically, this one class session was 45 minutes at the primary level, 90 minutes at junior and senior high schools and the adult vocational school, and 100 minutes at the university. Classes often started up to 15 minutes late, however, resulting in slightly shorter observation times. As I observed, I took detailed field notes, using a field notes template (see appendix I). This template lists questions for me to keep in mind while observing (e.g., *When does the NT address*

<sup>4</sup> Putri and Siti's final interview on 3-12-2018 was conducted together.

*culture? And How do the students react when the teacher addresses culture?*) and has columns to record time, running notes, and methodological, theoretical, or practical comments. Observations were audio-recorded to allow for selective transcription of significant episodes, and observations after January 1, 2018 were video-recorded.

**3.5.2.2. Focal novice teacher interviews.** I interviewed focal novice teachers after each observation. Typically, the interview took place immediately after the lesson, either in the classroom or in the teacher's lounge, but on several occasions the interview occurred one or two days after the observations, due to the participant being unavailable immediately following the observation. The interviews that were very short (such as the 3-minute interview with Aril on 2-22-2018, the 4-minute interview with Okta on 3-14-2018, and the 5-minute interview with Famy on 1-8-2018) were also a response to there being limited time following an observation. In these situations, the novice teacher needed to move on to teach another class, but was able to chat for a few minutes. If I was able to ask most of my questions, I did not request to schedule an interview for another day. Interviews lasted between 3 and 60 minutes, for a total of 1204 minutes (over 20 hours), and an average length of 20 minutes each. During interviews, I followed a semi-structured interview protocol (see Appendix J). In the first interview, I asked each focal participant about their current teaching context, their personal understanding of culture, and their beliefs regarding teaching about culture within English classes. Interviews following each lesson observation focused on participants' thoughts about the lesson, the ways they have used ideas from PLC sessions (if they had attended), and their evolving practices and beliefs regarding the teaching of culture. I typically asked clarification questions about the lesson, and about their thinking and decision-making processes

during the episodes when I observed them addressing culture or cultural issues, as well as any other salient episodes that I observed. The final interview focused on how their teaching and thinking about culture has changed as a result of the PLC sessions and participation in the study. Participants had the option of using either English or Bahasa Indonesia throughout the interviews. Interviews were audio-recorded, transcribed, and translated to English as necessary.

**3.5.2.3. *Focal novice teacher document collection.*** While conducting observations, I took photos of class activities and teaching materials. I collected documents, including lesson materials, NTs' lesson plans, and student work. I referred back to these documents as relevant during interviews, particularly when they related to NTs' practices for teaching culture, or as their beliefs and understandings about the nature of culture.

**3.5.2.4. *Professional learning community sessions.*** I invited all interested NT participants to join in a monthly professional learning community (PLC) program. The PLC sessions fulfill several purposes: to offer professional developments to novice teacher participants as a means of reciprocity (see section 3.9 for more information); to build relationships with participants; and to bring novice teachers together to discuss themes related to teaching about culture. Based on a survey of participants, I selected Saturday afternoon from 2:00 to 5:00 as the time when the most participants could attend. The PLC was held at the Language Center on CJIU's campus, and refreshments were served. The PLC met six times monthly between September and February. These sessions were video- and audio-recorded, and relevant portions of discussion were transcribed. Participants had the option of using English and Bahasa Indonesia

throughout the sessions. The group also met in March for a final session that was considered a data analysis procedure rather than as part of the data set. During that meeting, I shared my tentative findings and requested comments from participants in a member checking session, then participants were presented with certificates and we had a final celebration. I announced meetings, shared resources, and communicated regularly with PLC participants through a group chat on the messaging application WhatsApp.

The first six sessions followed this pattern: participants had time to respond to a journal prompt; I presented on a topic related to teaching; the group discussed the ideas I had presented; and at the end of the session participants had time to respond to a final journal prompt. I selected session topics based on participant requests, challenges I observed during lesson observations, and the research literature on teaching about culture. The first two PLC sessions focused on “Increasing our English use” and “Scaffolding.” I purposefully chose to focus on topics unrelated to the teaching of culture during these two initial sessions, because I wanted an opportunity to observe how teachers taught about culture during lesson observations without their being exposed to my understanding of how culture could or should be taught. The third session focused on “Ways to teach about culture.” In this session, I introduced participants to the *Pedagogy of Information*, *Pedagogy of Preparation*, and *Preparation of Encounter*, discussed the nature of culture using the metaphor of an iceberg, and shared several sample ideas teachers could use to integrate culture within their classes. Before the fourth session, I learned that very few participants could come because of school breaks. I did not want to continue the discussion about the teaching of culture when many participants could not attend, so I presented a session on “Objective-based teaching.” In the fifth and sixth

sessions, I returned to the culture theme, and presented on “Ideas for teaching about culture,” and “Ways to reduce stereotypes and prejudices.” A listing of PLC sessions and the participants in attendance at each session is shown in table 3.8.

Table 3.8  
*PLC sessions and participant attendance*

Date	Session Focus	Aik	Aril	Dewi	Eka	Famy	Harto	Ina	Ita	Kandu	Kia	Lala	Latifah	Lily	Muhay	Nita	Putri	Rizqy	Siti	Tiara
9-23-2017	Increasing our English use	√	√		√				√	√	√	√	√	√	√		√	√	√	√
10-14-2017	Scaffolding	√	√	√	√	√		√				√	√	√	√	√		√	√	
11-11-2017	Ways to teach about culture	√	√	√	√	√		√	√			√	√	√		√	√		√	√
12-16-2017	Objective-based teaching		√							√			√	√	√		√		√	
1-20-2018	Ideas for teaching about culture			√	√	√		√				√	√	√	√	√	√		√	√
2-10-2018	Ways to reduce stereotypes and prejudices	√			√	√	√	√				√	√	√		√			√	
3-10-2018	Member checking Final celebration	√	√		√	√	√			√		√	√	√	√					√

**3.5.2.5. Novice teacher journals.** I asked NTs participating in the PLC program to keep a journal for the duration of the six-month program. There were approximately 15 minutes of journaling time at the beginning and 15 minutes at the end of each three-hour PLC session. If participants were absent or tardy for a PLC session, they were not required to make up journal entries that had taken place during the time they missed. Midway through the 4-week interval between PLC sessions, I used the WhatsApp group chat to send participants a prompt to complete in their journal independently. The mid-month entry was intended to connect to ideas that had been shared during the previous





2-10-2018	15: What is the connection between culture, character education and critical thinking?	√	√	√	√	√	√	√	√
2-10-2018	16: What new idea did you learn from the February PLC? How will you apply this idea in the next month?	√	√	√	√	√	√	√	√

### 3.6 Data Analysis

In this section, I discuss my data analysis procedures, including data processing, memoing and journaling, initial open coding, iterative ongoing coding, writing of case descriptions, and identification of overarching themes. See table 3.10 for an overview of data analysis procedures.

Table 3.10  
*Data analysis procedures*

Activity Type	Timeframe	Data Analysis Activity	Goal
Initial Processing	Within 2 weeks of data collection event	Transcribed & translated interviews Loaded all data to Google Drive and save to external hard drive Loaded and organized field notes, transcripts & documents within Atlas.ti	Organize & secure data
Initial Reflection	Beginning September 2017	Read all data sources Weekly researcher journal entries Peer review with research assistant and colleague	Gain familiarity with data set Note emerging themes & patterns
Initial Analysis	Beginning October 2017	Open coding in Atlas.ti using both inductive and deductive codes Axial coding (comparing open codes across sources) Re-coded using axial codes Repeated process	Identify emerging themes & patterns Determine direction of data collection efforts

Initial Selective Coding	Beginning January 2018	Wrote case descriptions of focal NT participants Revised case descriptions as new data was collected	Synthesize patterns in the coding
Member Checking	March 2018	Member checks with NT participants and CJIU Faculty	Gain perspectives from participants and individuals familiar with the context
Intensive Selective Coding	Beginning April, 2018	Reviewed data set Re-coded as necessary Generated selective codes Began drafting findings	Ensure coding consistency across data set Evaluate patterns across full data set
Cross-case analysis	Beginning April 2018	Identified patterns among focal NT cases Sought general explanation	Generate explanatory theory
Writing	Beginning July 2018	Drew on selective coding and cross-case analysis Drafted Findings	Present clear and substantiated findings

Within two days of each data collection event, I organized and stored video, audio, and textual data in a password-protected external hard drive, which was stored in a secure location, and also in a password-protected Google Drive online. Within two weeks of data collection, my research assistants or I transcribed the audio from video and audio recordings, and translated the transcripts to English as necessary. The textual data (transcriptions, field notes, and collected documents) was loaded into Atlas.ti, a data management and analysis application. As I collected, processed, and organized data, I repeatedly read through data sources to gain a general sense of the information and note emerging themes or noteworthy patterns.

As I collected, processed, and organized data, I kept a researcher journal. I used this journal to keep track of data collection logistics, progress and challenges. I regularly reflected on the overall meaning of the data and wrote analytic memos that reflected my ongoing and evolving thoughts about the data I was collecting and its connection to my

research questions. I also wrote regular reflective memos regarding my role as a researcher. Prominent qualitative researchers refer to this type of writing using a number of labels, such as reflective field notes (Bogdan & Biklen, 2007), or reflective memos (Corbin & Strauss, 2014). This researcher journal served as a collection point for writing undertaken during the data collection process that was neither data itself, nor polished writing appropriate for public viewing. Having a designated location for this type of in-progress writing allows researchers to track the research process, see their evolving thinking, and prompt reflection and reflexivity (Watt, 2007).

I began initial data analysis in October, 2017. At that point, I had conducted all initial NT interviews, two PLC sessions, one or two observations and interviews with each focal NT participant, and the majority of the CJIU faculty observations and interviews for fall semester. Therefore, I had at least one data item from each data source type (with the exception of journal entries). I began analyzing the data collected thus far by using the Atlas.ti software to apply codes to portions of the interview transcripts and observational field notes. After analyzing each set of observation field notes from both NT and CJIU observations, I also wrote a one-paragraph lesson summary memo about the events that occurred during the observation. During this open coding phase, I used the three *Pedagogies* for teaching about culture (*Pedagogy of Information*, *Pedagogy of Preparation*, and *Pedagogy of Encounter*) as deductive, *a priori* codes to investigate how participants talked about the teaching of culture and their own teaching. Because these three approaches to teaching about culture are central concepts in this study, coding the data for each *Pedagogy* allowed me to see patterns related to how culture was being taught based on my own understandings. The majority of my codes, however, were

inductive codes based on participants' own actions and words – their understandings, rather than mine. Because the NT initial interviews were all complete by the time I began analyzing data, this was the first sub-set of data to be analyzed. As I analyzed these sources, I drew from participants' frequently used phrases or repeatedly referenced concepts to develop *in vivo* codes using their own language. Codes like “Belief: Foreign culture danger” and “Learning from: Exposure to Javanese context”, which were used across data sources in the final coding scheme, evolved from a number of similarly worded open codes applied to portions of the initial NT interviews. The development of codes based on the open coding of observational data proceeded in a slightly different manner. Rather than relying on participants' own words, I developed and applied codes that represented repetitive situations or habitual behaviors I had observed. Codes in the final coding scheme, like “Practice: Connections to students' lives” and “Practice: Sharing experience abroad”, evolved from a number of codes applied to portions of observational field notes.

By the end of November, 2017, I had completed initial open coding on the data collected up to that point. At that time, I began engaging in axial coding by examining and comparing the uses of each open code applied thus far, consolidating similar codes, refining the coding scheme, and using an increasingly regular and systematic set of codes to re-code data. I used the Atlas.ti application to examine and explore the data, for instance, by locating all instances of a code and identifying similarities and differences in the data corresponding to that code idea (as recommended by Creswell, 2009). During the axial coding process, I refined and consolidated the open codes to identify axial codes that more accurately captured what I was seeing in the data, and I re-coded the data using

those axial codes. When new data were added to the data set, I began analysis at the open coding phase, using the axial codes in the emergent coding scheme as *a priori* codes while also using new open codes to represent new concepts or events.

Throughout the initial data analysis period (October, 2017 to March, 2018), I analyzed the data iteratively using both the *a priori* codes (*Pedagogy of Information*, *Pedagogy of Preparation*, and *Pedagogy of Encounter*) and, as appropriate, codes that had emerged during the data analysis process thus far. As I read and processed the data, I continually looked for new themes, developed new codes, and compared newly coded data to previously coded data (as recommended by Corbin & Strauss, 2014). I continued using Atlas.ti to manipulate and explore patterns within and across data sources. Based on my regular analysis and examination of the data, I was able to refine and redirect my data collection efforts. For instance, after I noticed that some participants had raised the idea that learning about other cultures might be dangerous, I asked about this idea in the next PLC sessions and in some NT interviews. I was also able to engage in analytical sampling, by tailoring interview questions and journal entry prompts to inquire about concepts I wondered about or did not have sufficient data about. For instance, journal prompt 11 (“In your life, how have you learned about culture? How have you learned to teach students about culture?”) was asked based on the realization that I needed more information about each NTs’ opportunities to learn about culture, and journal prompt 15 (“What is the connection between culture, character education critical thinking?”) was asked because I had seen these concepts be referenced repeatedly, and wanted more information about NTs perspectives on the connections between the concepts.

In February, 2018, after the completion of 5 of the 6 PLC sessions and the

majority of NT observations and interviews, I began initial selective coding by synthesizing patterns in the coding to identify important themes in the data regarding each focal participant (as recommended by Corbin & Strauss, 2014). I drew on these themes to write a case report profile of each focal NT participant, describing their background and teaching context, how they learned to teach about culture, how they explained and embodied their beliefs about teaching culture, and what practices I discussed with them and observed them use. The consideration and consolidation of data for each participant allowed me to conduct analytic sampling by identifying gaps in my data, and asking about those gaps during remaining interviews. As I collected new data involving each participant, I returned to his or her profile to revise it and add any new information.

I concluded data collection in Indonesia at the end of March, 2018. During my final week in Kota Tengah, I drew from my axial coding and the case report profiles to present my emergent findings to NT participants and to CJIU faculty. This provided me with an opportunity to receive feedback on my emergent findings. See section 3.9.4 for a discussion of the member checking process.

Upon returning to the United States, I conducted intensive data analysis from April to June 2018. I continued the iterative process of open and axial coding with the whole data set by re-examining the data that I had coded and analyzed so far, coding the most recently collected data, and evaluating the coding scheme in relation to the full data set. After having conducted open and axial coding with the entire data set, I engaged in selective coding. I used the Atlas.ti software to review and compare the use of each code across the full data set, and wrote analytic memos detailing the instances where each code

had been applied. I grouped codes thematically and refined the coding scheme based on relationships between various codes. For instance, I noticed that the codes grouped together as “learning” codes actually contained codes pertaining to “learning from” experiences and “learning about” concepts, so I revised the coding scheme to reflect that realization. Through the selective coding process, I generated a set of selective codes that reflected the overarching themes in the data, and those themes were the basis for the findings that I will share in the next chapter. The selective codes served as organizational signposts as I formally wrote up my findings and results. See table 3.11 for the coding scheme.

Table 3.11  
*Coding scheme*

Code Group	Code	Number of coded excerpts
Learning about	Learning about: Affective aspects	10
	Learning about: Character education	36
	Learning about: Concept of culture	14
	Learning about: Concept of culture: Influence on language	9
	Learning about: Concept of culture: Stereotypes/cultural variance	7
	Learning about: Curriculum	22
	Learning about: Indonesian culture	25
	Learning about: Influence of culture on students’ learning	10
	Learning about: Not how to teach culture	11
	Learning about: Other cultures	10
Learning about: To teach about culture	6	
Learning from	Learning from: Books	7
	Learning from: Exposure to Javanese context (Indonesian culture)	21
	Learning from: IAIN	20
	Learning from: Meeting people	30
	Learning from: Movies	12
	Learning from: Music	5
Beliefs	Belief: Culture & character	30
	Belief: Culture = Appropriate behavior	13
	Belief: Culture = Language	15
	Belief: Culture better for older students	4

	Belief: Culture interesting to Students	15
	Belief: Definition of culture	30
	Belief: Diverse Indonesia	20
	Belief: Foreign culture danger	22
	Belief: No opportunities to teach culture	10
	Belief: Nuanced view on culture	8
	Belief: Other	4
	Belief: Other classes teach culture	6
	Belief: Ss motivated by own culture	6
	Belief: Teachers should teach culture	17
	Belief: English is an international language	6
	Belief: Role of "guru" as model	8
	Belief: Insufficient knowledge about culture	11
Beliefs: Goals	Goal of culture instruction: To improve our own culture/Build Character	23
	Goal of culture instruction: Increase nationalism	6
	Goal of culture instruction: Respect other cultures	16
	Goal of culture instruction: To share your own culture	6
Practices	Practice: Character building	72
	Practice: Connections to students' lives	82
	Practice: Explicit discussion of culture	17
	Practice: Gestures/body language	3
	Practice: Lexical/semantic cultural differences	5
	Practice: Mnemonic device	8
	Practice: Other	7
	Practice: Regional language differences	4
	Practice: Teach about international cultures	5
	Practice: Texts	36
Pedagogies	Pedagogy of Encounter	31
	Pedagogy of Information	30
	Pedagogy of Preparation	46
Other	Muslim context	24
	Great quote <sup>5</sup>	26
	Interesting	16

<sup>5</sup> The "Great quote" code was used for notably well-phrased statements by participants. It was typically used in conjunction with another code, in order to act as a reminder that the data in the excerpt was a particularly good example to use when writing up findings.

### 3.7 Translation and language use

Conducting data collection in Indonesia, a multilingual environment, raised challenges related to language and translation. Because I was studying English teaching, and because all of my CJIU faculty and NT participants were English teachers, many of my interactions were carried out in English. Nevertheless, Bahasa Indonesia was the language of the community, and I drew on my Bahasa Indonesia skills to understand observations, communicate with administrators, and conduct interviews with individuals who did not speak English or who preferred to speak in Bahasa Indonesia. I studied Bahasa Indonesia while living in Central Java from 2011-2013, and have continued my language study since that time. On an independent language evaluation conducted in September, 2016, I received scores of superior/distinguished for listening, speaking, and reading, and advanced for writing. My strong Bahasa Indonesia skills, and the English skills of many of my participants, allowed me to collect data multilingually, using the language (English or Bahasa Indonesia) most natural for the given activity.

Nevertheless, translation was an essential activity throughout the research process. I accept that all people, including myself and my participants, have their own view of the truth, none of which is objectively true or privileged over another's view. I see the role of the researcher as an attempt to communicate versions of the truth that approximate their participants' understandings as closely as possible. Translation, therefore, represents an essential step in the production of knowledge the research process (Berman & Tyyska, 2011). I hired several research assistants to assist me with these translation procedures. Two local assistants were recent graduates from CJIU, who I found by asking faculty in the English department for recommendations. I also hired

three Indonesian transcriptionists/translators through the online freelancing website upwork.com. Their linguistic knowledge and status as cultural insiders helped me understand and convey the cultural information embedded in participants' words, thereby attempting to maintain "conceptual equivalence" (Phillips, 1960, cited in Temple & Young, 2004, p. 165).

Santos, Black & Sandelowski (2015) identify five moments when translation may be needed during the research process: prior to data collection (e.g. translation of interview protocol or surveys), at data collection (e.g., using an interpreter during an interview), during data preparation (e.g., translating transcripts or documents), during data analysis (e.g., identifying categories and concepts), and at dissemination of findings (e.g., translating data for publication or presentation). During this research project, translation occurred at each of these stages.

Prior to data collection, the local research assistants translated all my consent forms and interview protocols into Bahasa Indonesia. During data collection, data were collected in the original or most natural language. During observations, I recorded dialogue in my field notes verbatim, without translation, when possible. At times I also summarized the speaker's meaning in English. I began interviews by asking participants to speak in either language, and by explaining that they could switch between languages as they wished. I acknowledge that language choice is strongly connected with identity, and that it may be easier to express certain concepts in certain languages (Norton, 1997). When participants switched between languages, I followed their lead; for instance, if they requested to begin the interview in English, but then begin to answer questions in Bahasa Indonesia, I continued the interview using the Bahasa Indonesia protocol.

During data preparation, interviews and relevant portions of observations were transcribed verbatim in whatever language was used, and the local research assistants or the online transcriptionists/translators prepared an English translation of the portions in Bahasa Indonesia. I reviewed both versions for accuracy, and the final transcripts included both the original Bahasa Indonesia and the translation into English.

As I analyzed data, I reviewed both the English and the Bahasa Indonesia versions. Srivastava's (2006) comment that "the process of data collection sometimes involved simultaneous translation of words, concepts, and sometimes entire events," hints at the fact that translation involves understanding cultural concepts rather than generating word-to-word correspondences. In some respects, translation at this stage served as an analytic tool – accessing data in Bahasa Indonesia (participants' words) and translating into English (my own words) provided an opportunity to articulate and examine my own understandings of participants' experiences and viewpoints.

Dissemination of findings has been, and will continue to be, primarily conducted in English. When I presented findings to the CJIU faculty and to the PLC group during the final month of data collection, the presentations were conducted in English, but data sources were presented in the original language, since the audience and I had proficiency in both English and Bahasa Indonesia. When findings have been presented since, in both written and presentational form, when space and time allowed, data have been shared both in the original language and in translation, and I clearly stated when translation had occurred.

### **3.8 Role of the Researcher**

I worked at CJIU as a visiting lecturer from 2011-2013. During this time, I collaborated with faculty members and developed positive relationships with them and with the university administration. These professional relationships facilitated my re-entry into the CJIU community as a researcher. The Rector of the university agreed to host me for the academic year, and I had the continued support of the Chair of the Language Service Unit, who was my counterpart from 2011-2013. The support of the university and of senior faculty members was essential as I obtained my visa and residency paperwork, as I recruited participants, and as I conducted data collection activities on CJIU's campus. With great appreciation for this support from the university, it was my goal to participate in the university community in a reciprocal manner. I did this, in part, by presenting at conferences hosted by CJIU, offering English writing tutorials to faculty members, and assisting students and faculty with grant and scholarship applications. In retrospect, however, those visible activities seem less important than my sustained and routine participation in the faculty community. I was given a desk on campus, and I worked there whenever I was not out collecting data. I often chatted with faculty members and students in my office, the hallways, and the cafeteria. I believe faculty members were willing to participate in my study and support my research because of a feeling of professional collegiality and solidarity, based on the fact that they saw and interacted with me regularly.

I also made efforts to cultivate reciprocal relationships with the novice teacher participants, who made my research possible by giving of their time and by opening their classroom doors to me. I had taught many of the participants between 2011 and 2013,

and it was particularly rewarding to see my former students now at the head of a classroom. Many of the participants, especially those I had taught previously, saw our relationship as an opportunity for mentorship, and often asked for advice or suggestions during our interviews. I acquiesced to their requests for feedback, but also tried to make it clear that I was there because I wanted to learn from them. I reminded novice teachers that they were the experts on their teaching contexts, particularly in comparison to me, an outsider to the Indonesian education community. I tried to carry that spirit into the PLC program, in which I positioned myself as a facilitator and resource, but also offered opportunities for participants to share their perspectives and experiences. This spirit was embodied by the choice of the name “Professional learning community”, by which I hoped to emphasize the fact that we were learning together as a professional community. A number of novice teachers’ schools invited me to participate in special events, and I always accepted these invitations: I taught a session on traditional games and songs at two primary schools; I participated in English club activities at two secondary schools; I presented at three secondary schools on the topic, “Why English is Important”; and I conducted mock interviews at the adult vocational school.

Though I worked to develop positive relationships with CJIU faculty members and with study participants, I also find it important to acknowledge that my status as a foreigner also contributed to CJIU’s willingness to host me, and to participants’ willingness to participate in the study. Many people in Indonesia continue to see native speakers as “owners” of the English language (e.g., Widdowson, 1994), and native speakers are accorded many privileges based on their nationality and ethnicity. Though I may have been accorded access because of my status as a foreigner and native speaker, I

made efforts to contribute to my host communities as a professional in the field, for instance by presenting at special events and conferences. I tried to avoid taking advantage of any status differential as much as possible and made efforts to remain vigilant and aware of my own status throughout the research process. See section 3.9.6 for information about how I worked to cultivate reflexivity and increase my own awareness of my status and role.

### **3.9 Trustworthiness**

I approached my research from an interpretivist paradigm, with the acknowledgement that there is no one pure truth; rather, research findings are always the interpretation of the researcher (Creswell & Miller, 2000). Nevertheless, qualitative researchers must conduct their studies in a way that increases the trustworthiness of their findings, with the goal of developing an interpretation that reflects participants' own meanings and intentions within the "historical, cultural, institutional, and immediate situational contexts that shape them" (Moss, Phillips, Erickson, Floden, Lather & Schneider, 2009, p. 502). I use the term "trustworthiness" in this section, but scholars in the field speak to this idea using various terms, including *verisimilitude*, *authenticity*, *accuracy* and *credibility* (Creswell, 2009; Creswell & Miller, 2000). To enhance my ability to assess the trustworthiness of my findings and to convey that trustworthiness to readers, I used the following strategies: triangulation of data types and sources; prolonged engagement in the field; peer debriefing; member checking; rich, thick description; and attention to reflexivity (as recommended in Creswell, 2009).

**3.9.1 Triangulation.** To arrive at more trustworthy findings, I collected a wide array of evidence that allows for triangulation of data sources and data types (Yin, 2009).

I collected multiple types of data, including observations, individual and focus group interviews, and documents. I also collected data that reflects multiple perspectives by observing, interviewing, and collecting documents from various sources, primarily CJIU faculty and recent graduates, but also current CJIU students. The collection of multiple types of data from multiple sources provided me with a rich body of evidence that will provided multiple measures of the same phenomena, thereby strengthening the trustworthiness of my findings (Yin, 2009).

**3.9.2 Prolonged engagement in the field.** Prolonged engagement in the field also supports the trustworthiness of my findings, and is an important aspect of ethnographic methods because it allows the researcher to deeply understand the context and to see development and change over time (Watson-Gegeo, 1988). Indeed, Watson-Gegeo (1988) names “intensive, detailed observation of a setting over a long period of time” as one of the hallmarks of ethnographic methods (p. 583). I spent the seven months from August, 2017 to March 2018 engaged in data collection. This period included portions of both semesters at CJIU and represented much of the school year for NT participants. Because of this extended time in the field and my continued engagement with the community, I became a familiar feature on CJIU’s campus and in NT participants’ schools. By observing participants regularly and often, I felt able to “blend into the woodwork” (Bogdan and Biklen, 2006, p. 39) and therefore to observe more natural behavior. Though participants may behave differently in the presence of a researcher, I believe that my continued presence and efforts to build relationships increased the likelihood that they would behave naturally. Particularly for NT participants who were involved in the PLC program over the course of 6 months, I

worked to develop relationships of trust by listening to their perspectives, offering support, and protecting their privacy. I believe that these trusting relationships helped NT participants feel able to speak with me candidly and openly during interviews.

Additionally, extended time in the field allows researchers to “stop seeing the world only through his or her own eyes and begin to see it also through those of the participants” (Purcell-Gates, 2011, p. 141). As I spent more time with participants in their cultural contexts, I felt better able to understand their experiences and their perspectives on those experiences.

**3.9.3 Peer debriefing.** Peer debriefing also contributed to the trustworthiness of my findings. Given the cross-cultural nature of this research project, I considered it particularly important to work with a trusted peer who was an insider to the local culture. I regularly discussed my emerging findings with the Chair of the Language Service Unit, who acted as my counterpart and host at CJIU. This individual has worked as a lecturer within the Department of English Education and Teacher Training at CJIU for nearly 20 years, and he is familiar with the Indonesian school system and the local cultural context. His perspective was essential as I sought findings that reflected the perspectives of my participants. My research assistants also acted as cultural informants and advisors. As they transcribed and translated interviews, they often shared information about nuances of word choice or about cultural references. Given the assistants’ familiarity with the data and with the local context, their perspectives also helped increase the trustworthiness of my findings.

**3.9.4 Member checks.** In addition to discussing the emergent findings with peers, I discussed them with participants. During March 2018, when data collection had nearly

concluded, I delivered two presentations of my emergent research findings in order to gain the perspective of the local community. At this point, I had developed case descriptions of focal NTs and had conducted open coding on much of the data (particularly data collected before January, 2018). I first presented my emergent findings to the faculty at CJIU, and requested their feedback on my findings. The response was largely positive, and faculty comments indicated that they found the findings credible. Attendees pointed out that some aspects of the national character-building curriculum had changed in the past year, that novice teachers might have informal opportunities to learn about culture, and that the *Microteaching* could also include a focus on culture. In response to those comments, I obtained the newest version of the national curriculum and revised my description of it; I focused data analysis on possible informal opportunities for NT learning about culture; and I conducted two observations of the *Microteaching* course and interviewed the instructors.

I also shared my emergent findings in the final PLC meeting, and elicited NT participants' perspectives. Throughout the presentation, many attendees were nodding and appeared to agree with the findings I was sharing, but there were few comments at the end of the presentation. I thought it likely that novice teacher participants had felt uncomfortable asking questions or sharing critiques because of the perceived status differential between us and because of the adherence to and respect for hierarchy within Indonesian culture. For that reason, I used WhatsApp to send session attendees an anonymous survey (available in both English and Bahasa Indonesia) to elicit their responses to my findings. I received 7 responses from the 11 attendees, and all respondents chose either "I agree – she described most of my experiences as a novice

teacher correctly” or “I somewhat agree – she described many of my experiences as a novice teacher correctly” in response to the findings. Respondent comments confirmed the finding that novice teachers were unsure about how to teach culture – several pointed out challenges that prevented them from being able to integrate cultural content, and others asked for more suggestions about how they could teach about culture. Overall, the feedback from the survey showed that the findings resonated with and matched the experiences of novice teacher participants. The feedback I received after both member checking sessions allowed me to begin the intensive data analysis phase of the research with clearer focus and a better understanding of participants’ perspectives and intentions as revealed in my data.

**3.9.5 Thick description.** As I wrote my findings section, I attempted to further increase the trustworthiness of my findings by including rich, thick description. I began to lay the foundation for rich description during data collection by taking field notes that included lively details and sensory images (as recommended by Emerson, Fretz & Shaw, 1995). My field note templates supported my ability to do so by helping me focus my attention, organize my notes, and include a deeper level of detail. Because lesson observations were audio-recorded, I was able to return to the audio to refresh my memory about sequences of events or include dialogue verbatim. Additionally, because I was observing, interviewing, and working with participants over the course of seven months, and because I observed and interviewed many of the same participants multiple times, I was able to build familiarity with their context, which allowed me to include richer details. By including interesting details and constructing vivid scenes, I hope to “[convey] to the reader what experience itself would convey” (Stake, 1995, p. 39).

Including this level of description increases trustworthiness because it allows readers to reach their own conclusions about the phenomena of interest.

**3.9.6 Reflexivity.** Guba and Lincoln (2005) define reflexivity as “the process of reflecting critically on the self as researcher, the 'human instrument'” (p. 192). Given the researchers’ central role as “human instrument” for the collection of data in a qualitative study, reflexivity is central to rigorous qualitative research – perhaps even its defining feature (Finlay, 2002). Reflexivity is considered necessary to the qualitative research process (Corbin & Strauss, 2014). It is important that researchers examine their role in the co-construction of knowledge, and that they develop an awareness of their own “biases, values, and interests about their research topic and process” in an effort to understand how those subjectivities and biases impact their findings (Creswell, 2009). In qualitative research, the researcher is the primary instrument of data collection, so it is important to acknowledge the biases I bring to this research project (Creswell, 2009). As mentioned in the data analysis section above, I kept a researcher journal throughout the research process. I used this journal to keep track of logistics, progress and challenges, but also took time to reflect on my own role as a researcher, my ongoing thoughts, and possible biases that may have been coloring my emergent interpretations. Keeping a research journal can help researchers question their epistemological and ontological assumptions, as well as keep track of what they know at a given moment, and how they came to know it (Watt, 2007).

As I collected and analyzed data and continued to build relationships with participants, I made efforts to become increasingly attuned to their perspectives. My increased understanding was particularly important regarding complex concepts like

“culture,” which is at the heart of this study. I acknowledge that participants likely held quite different understandings of culture based on their prior knowledge and experiences, including semantic overlaps from Bahasa Indonesia, where the word for “culture,” *budaya* is used more widely than its typical English translation (see section 4.2.1.1.2 for a more in-depth discussion of the term *budaya*). I was careful to avoid assuming that my participants’ understandings of these concepts mirrored my own. In this effort, I drew on a number of the practices to increase the trustworthiness discussed above. My extended presence in the field and my collection of multiple data sources helped me identify a wide variety of evidence and avoid making conclusions based on isolated evidence. My research assistants offered insider perspectives on participant comments as they transcribed and translated interviews. The formal member check sessions, as well as my observations of discussions between participants during the PLC helped me deepen my understanding of participants’ meanings. I also frequently discussed my positionality and understanding of participants’ perspectives with a trusted colleague who acted as my university counterpart and visa sponsor. Our peer debriefing discussions helped me attend to how my words and actions were perceived by participants and their communities, and his perspective was invaluable during the time I spent in Kota Tengah. These measures helped me identify and share findings that align as closely as possible with participants’ own perspectives and understandings.

### **3.10 Conclusion**

Above, I have described the methodology for this qualitative case study. I provided an overview of relevant Indonesian language and education policy, as well as the local and institutional setting. I discussed recruitment procedures and the profiles of

each of the groups of participants: faculty participants, novice teacher participants, focal novice teachers, and current student participants. I then explained my procedures for data collection, including syllabi review, CJIU course observations and faculty interviews, interviews with current students and recently graduated novice teachers, observations and interviews with focal novice teachers, PLC sessions, and novice teachers' journal entries. I described my process of data analysis, progressing from open to axial to selective coding using the constant comparative method and a cross-case analysis. I explained procedures for translation and language use. Lastly, I discussed my role and elements of the research design that enhance the study's trustworthiness. In the next chapter, I share the findings generated through the methods described above.

#### **Chapter 4: Findings**

In this chapter, I first report findings about how novice Indonesian teachers of English learn to teach about culture from my case study of CJIU's English Education and Teacher Training Program. The findings from this segment of the project show that novice teachers have many opportunities to learn about culture, both within and outside of coursework, but they have few opportunities to learn about methods for teaching about culture. I then discuss the beliefs and practices of novice Indonesian teachers of English, based on embedded case studies of 14 novice teachers who graduated from the same program. One of the major themes that emerged from this segment of the project was novice teachers' orientation – toward local issues or global issues. Novice teachers who had participated in intercultural experiences were more likely to fall within the *globally-oriented* group, among teachers who believed it was important to teach their students about other cultures and who made efforts to do so despite their limited preparation to teach about

culture. Novice teachers who had had less access to or investment in intercultural experiences were more likely to fall within the *locally-oriented* group, among teachers who perceived a danger related to teaching about new cultures and who emphasized linguistic objectives and the development of respectful behavior. I discuss these findings in more detail below.

#### **4.1 Learning about Culture**

In this section, I discuss findings related to the research question, “How do Indonesian teachers of English learn to teach about culture?”. These findings stem from review of CJIU syllabi, interviews and observations with CJIU faculty, interviews with novice teachers and current CJIU students, and focal novice teachers’ journal entries. I first describe opportunities to learn about culture outside of CJIU coursework, based on interviews with current and former students. I then draw from my review of course syllabi, course observations, and interviews with faculty, and interviews with current and former students to identify courses that offer opportunities to learn about culture. I conclude by identifying missed opportunities related to learning to teach about culture within the CJIU English Education and Teacher Training Program.

**4.1.1 Opportunities outside of CJIU Coursework.** Participants mentioned a number of sources of learning about culture outside of their course experiences at CJIU. The cultural environment of Java supported participants’ learning about diverse cultures and about culture’s impact on actions and communication. Meeting people through university and community activities proved to be a fruitful experience that taught participants about culture. Reading books, listening to music, and watching movies also offered participants opportunities to learn more about culture.

**4.1.1.1 The Javanese context.** Life in Central Java helped participants develop a deeper level of cultural awareness than they would likely have developed had they lived in many other communities throughout the world. Much of this learning was unconscious until participants were asked to reflect upon their cultural learning. For instance, in response to a prompt asking about how she learned about culture, one novice teacher wrote, “actually, unconsciously I learned culture directly from the society, from the environment [where] I lived” (Putri, Journal 11). Participants mentioned two ways that living in the Javanese context contributed to their increased cultural awareness.

First, novice teachers saw Javanese and other regional languages as clear cultural markers that signaled a person’s group membership. They believed that language use provided Javanese people with a clear marker of when they have entered a non-Javanese cultural space, or when an outsider from another region is present. Rio, an 8<sup>th</sup> semester student, explained that someone was considered Javanese if they could speak the Javanese language: “the core value of Javanese culture is when we speak in Javanese. So if someone cannot speak in Javanese... you are not Javanese. You are not Javanese person”<sup>6</sup> (8<sup>th</sup> semester focus group B, 3-2-2018). In discussions about culture, I frequently observed people referencing the difference between Javanese speakers and non-Javanese. For instance, when asked to define culture during the first class section of Cross-cultural Understanding (CCU), a student from South Sumatra, another Indonesian Island, referenced her own progress in learning Javanese language, and Mr. Faiz, the instructor, later said that the way people speak is a signal of their culture (Faiz observation field notes,

---

<sup>6</sup> When participant quotes are in English, I at times add clarifications, but I do not correct language that does not interfere with comprehension.

2-15-2017). Similarly, Hansel, an 8<sup>th</sup> semester student, said, “I learn a lot [about culture] because there is...different culture in my city and in Kota Tengah. Because in my city there is the combination of *Jawa Barat* [West Java] and *Jawa Tengah* [Central Java]. There is some different language in my city” (8<sup>th</sup> Semester focus group B, 3-2-2018). In response to a journal prompt asking how she had learned about culture, a junior high school teacher wrote “I learned about culture since I was child. Because I was in Jakarta until I was 4, then I moved to Central Java. Of course [I learned] about language, the differences about language that used, Indonesian language and Javanese language” (Eka, Journal 11). Mr. Mohammad, an instructor of the CCU course, said it was important for students to learn about culture so they would understand the linguistic choices of those they spoke with: “if we talk to a person from different culture, from different country, we should understand... maybe in Indonesia for Javanese and non-Javanese, Javanese speak indirectly and non-Javanese will speak directly” (Mohammed Interview, 2-28-2018). These examples show the value placed on speaking Javanese as a defining characteristic of Javanese culture. The practice of defining cultural boundaries through language proficiency made people in Central Java particularly aware of cultural differences in their communities.

Second, participants explained that the nature of the Javanese language requires a high level of social awareness and adaptation of speech and behavior. Javanese has three levels of speech based on the speaker and the listener’s social levels, each with separate vocabulary and minor changes in grammar. Javanese speakers use one register to speak to people younger or of lower social standing than them, another to speak with social equals, and another to speak with someone older or of higher social standing (and there exists still

a fourth rarely used register for speaking to the Sultan) (Oakes, 2009; Robson, 2002).

Participants saw the use of the appropriate level as closely linked to politeness, an essential Javanese value. Ms. Icha, who taught several teaching methods courses at IAIN, said that politeness was an important part of Javanese character (Icha interview, 9-11-2017). In his CCU course, Mr. Yudianto referenced the levels within Javanese language as an example of a culturally-bound way of showing politeness (Yudianto observation field notes, 2-28-2018). In response to a journal prompt asking about how she learned about culture, a primary school teacher wrote, “In house [i.e., at home], we learned culture about respecting family member, guest and neighbor” (Famy, Journal 11). In Java, cultural values like politeness and awareness of one’s place in society were taught along with the Javanese language. Because of the emphasis placed on politeness, respect, and appropriate Javanese register, participants had a high baseline awareness of the influence of culture on daily interactions.

**4.1.1.2 Meeting people.** For many novice teachers, coming to Kota Tengah for university studies offered an opportunity to learn about culture because they were able to interact with people from varied backgrounds. Some students came from rural settings where they had met and interacted with few outsiders. Some participants said that merely meeting other Kota Tengah residents and CJIU students from different backgrounds had helped them develop tolerance and greater awareness of other cultures. A novice teacher who had come to Kota Tengah from a town several hours away described this experience:

“here I really learn[ed] about tolerance. In my village... there is only one stream of religion... But here, after coming here, I see... there are many kind of Islam itself, and we can accept one another without any clash, without any offense, even not only in Islam itself, but also other religion, too. In Kota Tengah, I learn about that. ... Students studying at CJIU, most of them are not originally from Kota Tengah itself. The rest of them coming from [other cities in Java], even from Thailand.

[laughs] And, yeah, we learn so much cultures at this university. And that's good for our profession, to socialize with others.” (Harto, NT Focus Group 2, 8-31-2017)

Another novice teacher shared a similar comment in her journal:

“I have experienced living in different settings of culture since my childhood. When I was 4 or 5, I lived in Kalimantan ‘til 8. Then, I moved to Delanggu (near Jogjakarta) and lived there for a year. Since then, my family got settled in Kota Tengah to date. When I was [an undergraduate] student, I extended my friendliness with people from different regions in Java even from different islands in Indonesia. I also have a nice friendship and acquainted with foreigners. Continuing my study in India, I got more opportunities to learn about culture. Then, how have I learned about culture? Simply, from my experiences living in a different places and having friends with different people.” (Nita, Journal 11).

Pandu, a sixth-semester student, shared similar thoughts:

*“Kalau masih dalam lingkup Indonesia sendiri kita kan di CJIU juga bukan cuma original di Kota Tengah. Ada orang dari Jawa Barat, Betawi kan, punya teman, di mana kita berkomunikasi dengan bahasa yang berbeda-beda. Itu kan juga cross-cultural understanding.”* [Within the scope of Indonesia, the people in CJIU are not only from Kota Tengah. We have people from West Java, Jakarta, we have friends from there and we communicate using different languages. That’s also cross-cultural understanding.] (6<sup>th</sup> semester focus group, 3-5-3018)

The increased diversity of students on CJIU’s campus and of people in Kota Tengah offered CJIU students opportunities to interact with and learn from people different from themselves, and thereby to learn about other cultures and to develop their intercultural communication skills.

More formal opportunities to learn about culture came through campus extra-curricular activities, which offered opportunities to meet new people. CJIU English Education department students had a number of opportunities to meet and interact with people that could expose them to new cultures. The Communicative English Club (CEC) brought CJIU students together to practice English, and when foreign visitors came to campus, CEC members were often invited to meet with them. A novice teacher who had

been a club officer during her time at CJIU said, “when I joined in CEC, dealing with any foreigners, to accompany them to go around Kota Tengah, so I learned [about]... their culture” (Lily, NT Focus Group 3, 9-8-2017). CEC members had been able to learn about culture by interacting with foreign visitors.

Another frequently cited opportunity to interact with others was the “Homestay Program.” A lecturer at the university from the United States invited select English department students to participate in month-long home-stays with her family, who lived in town. Three novice teachers who had participated in this program said that it gave them an opportunity to learn how American people lived:

Lala: We have learnt from Mrs. Kathy, Mrs. Kathy, also teach us about the culture, her culture.

Siti: We learned more about the culture from Mrs. Kathy, and then, it, we have stayed in her house, also.

Tabitha: Oh, you did a homestay.

Lala: Yeah, a homestay, about one month.

Putri: Yeah, homestay, one month, and it's very interesting for, yeah, for us to learn about American culture, and we make pizza, or we make American food, like that. (NT Focus Group 1, 8-24-2017).

Another student who had participated in the homestay said that living with an American Christian family provided him a model of tolerance and acceptance of others:

“When living in Kota Tengah when studying at CJIU, I know many people from different character, different culture even different religion... I learn[ed] a lot from [Mrs. Kathy’s homestay] experience. I mean even though she is Christian and we are Muslim... but they appreciate us so much... sometimes I think that, um, if Christian people are able to do that to the Muslim, I think Muslim is also able. Yeah I think like that, I learn tolerance about her, um, daily activity. So I develop about tolerance when living in Kota Tengah” (Harto interview, 10-3-2017).

The homestay experience had helped students learn about life in an American household, and showed them the possibility of relationships across differences of religion and culture.

Finally, though it was not officially affiliated with the university, many English department students also joined an organization called Indonesia International Work Camp (IIWC), which hosted foreign volunteers and matched them with Indonesian volunteers to complete service projects. A novice teacher who had been involved with the leadership of this group said “for me, I know the culture of America, Europe, and Asia, [because] I joined the international volunteer. And I know the experience facing the foreigner” (Kandu, NT Focus Group 3, 9-8-2017). Another novice teacher affirmed that she had learned about culture by meeting foreigners through IIWC and other groups:

“I join groups such as CEC, IIWC. *Ya dari sana kadang ada turis ya... kami belajar dari mereka...* [Yeah, from that, sometimes there were tourists and we learned from them] about the speaking, how to speak better and then we study how to interact how to interact [with] each other... *ya di sana kadang kita sharing dengan turis* foreign language, foreigner *dari situ saya belajar*. [there were opportunities to share with foreigners and foreign tourists, so I learned some from them]” (Latifah Interview 8-31-3017).

Participation in the IIWC program provided students with opportunities to learn about culture by bringing them in contact with people from other cultures.

Participants said that these extra-curricular programs gave them the chance to learn about culture and tolerance through meeting foreigners. For instance, one novice teacher said: “my involvement in community, organizations taught me many things about culture, that people are different and that we couldn't judge... one country just from [one] person” (Nita interview, 9-25-2017). Whether through joining community organizations or simply through living in the more diverse environment available in Kota Tengah, participants felt they had learned about culture through interactions with other people. One novice teacher participant put it quite simply when she wrote in her journal “In my life, I learned about culture by interacting with the people around me” (Ina, Journal 11). Participants were

able to learn about culture through informal interactions on CJIU's campus and through campus programming like CEC, the homestay program, and IIWC.

**4.1.1.3 Movies, music, and books.** When asked about learning about culture from sources like movies, music, or books, most participants acknowledged that cultural information could be gained from these sources. Participants reported enjoying watching movies, listening to music, and reading books from other cultures, but they did not often approach these texts with explicit learning goals. Rather, they simply enjoyed consuming these media, and learning about culture was seen as a benefit secondary to their enjoyment. For instance, a junior high teacher said:

*“ketika kita ingin mempelajari budaya Inggris dengan melalui lagu itu sendiri atau film itu sendiri bahkan bukupun juga sangat a ini ya ..seperti novel ..atau pun.. it's not a..how to say secara tidak sengaja ..secara tidak sengaja kita jadi tau, ‘oh ternyata budayanya seperti ini’”* [when we want to study English-speaking cultures through songs or films on our own, or even from books, like novels, or whatever...it's not, uh, how to say, it's not planned, we don't plan to figure out, 'oh, the culture is like this'] (Latifah interview, 8-31-2017).

Many participants were fans of foreign movies, music, and books. They read, watched, and listened for their own amusement, and were able to gain some cultural knowledge as a secondary benefit.

Participants were most enthusiastic about their experiences learning from movies, and many mentioned specific films that offered them new cultural knowledge. For instance, one participant wrote in her journal: “Movie is the best way to learn culture. I learn much from the movie I watch about other cultures, such as Korean cultures and Indian culture.” (Ina, Journal 11). A novice teacher who was a passionate fan of Sherlock Holmes, said that watching movies made her curious about and helped her imagine what life was like in different places and societies:

“I like movie so much. Yeah. And I learned so many culture... because when we saw movie, just imagine that we are there and sometimes after I watch the movie and the movie become my dream when I sleep... so I just want to go there and I want to see it myself.” (Eka Interview, 9-25-2017)

Febri, a current 6<sup>th</sup> semester student, offered a concrete example of learning about customs related to greeting and physical contact from watching movies:

“We can learn the culture from the movie. If the men and women meet, do they hug each other? It is very different from our culture... So we just know that, *oh ya*, if someday I am in maybe like American or English, if suddenly there is a man come to me and want to hug me so I can anticipate that and I’ll say I’m sorry, this is not polite, this is not appropriate. Like that.” (Semester 6 focus group, 3-9-2018)

By seeing other cultures portrayed in films, participants were able to imagine themselves in those cultures, and were able to deepen their cultural knowledge.

Music was seen as a potential source of learning. One participant said, “*saya belajarnya dari mendengarkan musik*” [I learn by listening to music] (Muhay Interview, 10-4-2017). A junior high school teacher acknowledged that music carried a lot of cultural information: “I when I hear... English music... there is different culture in the music, just in the music. *Jadi dari musik itu saja dari liriknya saja kita sudah bisa memahami ‘oh ternyata budayanya berbeda sekali dengan Indonesia.’*” [So, just from the music, from the lyrics, we also realize, “wow, it turns out, their culture is really different from Indonesian culture]” (Latifah Interview, 8-31-2017). Participants saw that music could be a source of cultural learning.

Several participants mentioned that books could be sources of cultural learning, but there was not strong evidence that they had gained cultural knowledge from reading. Two participants recalled learning about culture through reading during their coursework at IAIN:

Siti: *Literatur, kita belajar*, [Literature, we studied] from Pak Faisal, literature. We learn about culture.

Putri: Poem.

Siti: The poem, the drama, yeah, and... Shakespeare. (NT Focus Group 1, 8-24-2017)

After coursework concluded, however, it was difficult for students to find the motivation to continue reading. One participant explained that gaining information from reading was not a typical practice among her peers:

*“kita membaca buku-buku bahasa Inggris pun mungkin sudah terbentur oleh waktu selain itu juga apa ya um...sumbernya sendiri kalau apakah kita punya perpustakaan yang menyediakan seperti itu tetapi kadang a...kalau tidak benar-bener ingin passionnya besar itu kita tidak ada langkah ke sana”* [we might read English books if we come across them, but we have few sources on our own, and I don't have time to read. We have such a good library, but only those who have passion for reading will search for books] (Latifah Interview, 8-31-2017).

Though reading books was seen as a possible source of cultural knowledge, participants were not as enthusiastic about the possibility as they were about learning from music and movies.

**4.1.2 CJIU Coursework.** Though non-course experiences, including growing up in the Javanese context, meeting people, and encountering texts, offered opportunities to learn about culture, participants mentioned CJIU coursework as the primary source of their cultural learning. The most frequently mentioned course was *Cross-cultural Understanding* (CCU), though participants did not necessarily remember many details about the course. The response of one teacher, who had graduated four years prior, was fairly typical:

Tabitha: When you were a student at CJIU, do you remember experiences learning about culture then?

Nita: Yes. Formally, I did a course, um, in culture. Like, cross culture understanding... I got like... theoretical stuff about cross-cultural understanding. (Nita Interview, 9-25-2017)

All 11 of the NT participants who said that they had learned about culture during their time

at CJIU specifically identified CCU as a course that had taught them about culture. For instance, one participant wrote in her journal: “As [a] university [student] at CJIU, I also learned about CCU (*Cross-cultural Understanding*). It was an amazing class taught by Mr. Aldi (my favorite teacher). I become open-minded about foreign culture by studying it” (Lily, Journal 11). CCU seemed to be the course that remained most present in NT participants’ minds.

Current students at CJIU, whose memories of coursework were fresher, mentioned other courses in addition to CCU including *Sociolinguistics* (mentioned in all CJIU student focus groups), *Pragmatics & Semantics* (mentioned in 8<sup>th</sup> semester focus group B, 3-2-2018), *Literature Appreciation* (mentioned in 8<sup>th</sup> semester focus group A, 3-2-2018), and *Civics* (mentioned in 6<sup>th</sup> semester focus group B, 3-9-2018). A number of current students also mentioned *Multicultural Education*, a course that had been required for only two years, and therefore that had not been offered to NT Participants (mentioned in 6<sup>th</sup> semester focus group A, 3-5-2018 and 6<sup>th</sup> semester focus group B, 3-9-2018)

Course observations and a review of the syllabi of CJIU courses also showed that the current English Department curriculum provided many opportunities to learn about culture. The discussion of course content below is organized by the primary focus of each course: about other cultures, about Indonesian culture, about the concept of culture, and about concepts related to culture. I developed these categories based on my understanding of the content of each course following my review of the syllabi, class observations, and interviews with faculty. The final category is something of a “catch-all” to include courses that discussed cultural issues in a given context (such as how to teach students from varied cultural backgrounds) or that addressed concepts similar to culture (like character building

and the affective aspects of language teaching). Though some courses addressed more than one of these aspects, each course is discussed in relation to its primary focus. For instance, the CCU course is discussed in relation to its focus on the concept of culture, though instructors regularly used local and foreign cultures as examples, thereby also raising students' awareness and understanding of other cultures and Indonesian cultures. A summary of CJIU courses that included a focus on culture is listed in table 4.1.

Table 4.1  
*CJIU Courses Focused on Culture*

Course	Semester	Primary Cultural Focus
Language courses (reading, writing, listening, speaking, vocabulary, structure, translation; 22 courses total)	Semesters 1-4	Other cultures (according to instructor preference)
Civics Education	Semester 2	Indonesian culture
Sociolinguistics	Semester 4	Concept of culture
Multicultural Education	Semester 4	Teaching students from varied cultures
<i>Pancasila</i>	Semester 5	Indonesian culture
Curriculum and Materials Development	Semester 5	Affective aspects of language learning
Design of Language Teaching	Semester 5	Affective aspects of language learning
Evaluation of Language Teaching	Semester 5	Affective aspects of language learning
Microteaching	Semester 6	Affective aspects of language learning
Semantics & Pragmatics	Semester 6	Concept of culture
Cross-Cultural Understanding	Semester 6	Concept of culture
Ethics of the Teaching Profession	Semester 6	Indonesian culture (specifically, Indonesian teaching culture)

**4.1.2.1 Other cultures: Language courses.** CJIU Students took a large number of language courses (including four semesters each of reading and writing, three semesters each of listening and speaking, and two semesters each of general English, vocabulary, structure, and translation; See table 3.6 and table 4.1 for more details about the CJIU course sequence). Culture was not a required element of the syllabi for these courses, but it

could have been included according to instructor discretion. Students in the 8<sup>th</sup> semester confirmed that the inclusion of information about other cultures, whether foreign or from other regions of Indonesia, varied depending on the lecturers' backgrounds and experiences:

Hadil: I think it really depends on the lecturer.

Nini: [0:20:13] Ya. It depends on the lecturer...

Arief: *Emang bener sih, jadi pembelajaran kita tentang budaya memang terkadang sama dosennya. Kalau emang seorang dosen dia udah pengalaman di luar negeri, dia akan menceritakan banyak tentang budaya.* [It's indeed true, sometimes we learn about culture from the teacher. If the teacher has a lot of experiences abroad, he will tell a lot of stories about culture.]

Hadil: Mr. Faiz.

Arief: Yeah, like Mr. Faiz. *Tapi ketika emang dosen hanya lingkupnya cumanya di Indonesia, paling dia hanya menceritakan oh, temanku yang dari Batak seperti ini, temanku yang dari Jawa seperti ini.* [But if the teacher's experiences are limited to Indonesia, he will probably only say oh, my Batak {another ethnic group in Indonesia} friend is like this, my friend from Java is like this.] (8<sup>th</sup> Semester student focus group A, 3-2-2018)

I observed 10 general language courses at CJIU, and during these courses, I did observe lecturers include information about other cultures. For instance, I observed a lecturer playing and discussing American pop songs in a listening class (Lily observation field notes, 11-13-2017; Lily observation field notes, 2-27-2018), and another lecturer showing videos of intercultural encounters to stimulate discussion in speaking classes (Nita observation field notes, 10-4-2017). Based on instructor knowledge and interests, general language courses provided students at CJIU with opportunities to learn about other cultures.

**4.1.2.2 Indonesian culture: Civics, Pancasila, and Ethics of the Teaching Profession.** In addition to learning about other cultures, CJIU students had a number of opportunities to deepen their knowledge about Indonesian culture. There were two courses focused specifically on Indonesian civics; cultural topics were included in these two

courses. *Civics Education*, taught during the 2<sup>nd</sup> semester, had been required of all university students for some time. As part of a national push for increased civic pride and nationalism, as of the 2016-2017 school year, an additional course had begun to be required for all university students during the 5<sup>th</sup> semester: *Pancasila*, which discussed the historical development and influence of the *Pancasila*, Indonesia's national ideology (Syllabus, *Pancasila*). Both courses strongly emphasized the importance of the *Pancasila* and "Pancasila values" as the foundation of Indonesian society and national identity.

The *Civics* course focused on helping students understand Indonesia's national identity, the organization of the state, and their role in Indonesian society (Syllabus, *Civics Education*). In an early session of the course, I observed the lecturer play an inspirational video showing images of Indonesia's cultural, geographical, and biological diversity, then lecture on how Indonesia's great diversity provided a foundation for the nation's identity, as summarized within the *Pancasila* (Lutfi observation field notes, 2-19-2018). Another *Civics* lecturer, Ms. Fitri, during a lecture on the Indonesian constitution, also referred to the *Pancasila* as the foundation of the nation and the origin of the values and culture that constitute the Indonesian state (Fitri observation field notes, 3-6-2018).

In an early session of the *Pancasila* class, Ms. Dina explained that the Ministry of Education had begun to require the *Pancasila* course in response to a national crisis related to Indonesian morals, values and identity precipitated by increasing globalization. Her lecture focused on the content of the *Pancasila* (Dina observation field notes, 9-4-2017). In later sessions, students presented on evidence of *Pancasila* values within Indonesia's history (Dina observation field notes, 9-22-2017, Dina observation field notes, 9-29-2017).

Ms. Dina explained that one of the goals of this course was to increase students' nationalism:

Tabitha: *Dan kenapa harus belajar materi Pancasila?* [And why do you have to learn about *Pancasila*?]

Dina: *Karena kita orang Indonesia. Biar untuk meningkatkan rasa nasionalisme pada masyarakat Indonesia, salah satunya dengan adanya mata kuliah Pancasila ini. Jadi biar rasa cinta tanah air dari generasi penerus itu muncul kembali.*

[Because we're Indonesians. In order to increase nationalism in the Indonesian society, the course on *Pancasila* is offered. It aims to bring back future generations' love for their country.] (Dina interview, 9-29-2017)

By emphasizing the historical evolution of the values included in the *Pancasila*, the developers and instructors of this course hoped that future generations would have more nationalism. Students' increased knowledge about Indonesian culture was an important contributor to their increased nationalism.

Current students affirmed that they had learned about Indonesian culture within the

*Civics* and *Pancasila* courses:

Tabitha: Have you learned about Indonesian culture in any classes here?... About like the philosophy of Indonesia?

Riya: Philosophy? It should be like inside *Civics* or *Pancasila*.

Tabitha: So what did you learn about in *Civics* and *Pancasila*?

...

Riya: Actually talking about *Pancasila*, it's inseparable with the culture of Indonesia itself. In the past time when we are in colonialism era, we have so many heroes and heroines in Indonesia. It means that our ancestor is very tough people. So we cannot be weak in Indonesia, not now, after we have our independence. We have to be stronger, I think. (Semester 6 focus group B, 3-9-2018)

Riya, a 6<sup>th</sup> semester student, confirmed that the intense focus on the *Pancasila* in discussions of Indonesian history and identity had been premised on an understanding of the *Pancasila* as embodying Indonesian culture. Having learned more about Indonesian history and culture through these courses, this student displayed civic pride and nationalism.

Another class focused on civic responsibility, specifically for future teachers: *Ethics of the Teaching Profession*, which was required in the 6<sup>th</sup> semester. Mr. Angga, the instructor of this course, said that he intentionally focused on helping students better understand the cultural contexts and expectations that teachers would encounter in schools in the central Java area, particularly in Muslim settings:

I first introduce the student how about the concept of *etika profesi keguraun* [teacher etiquette] in- in Indonesian context... and then I introduce with- combine with uh Islamic- Islamic perspective about what Islamic scholars call uh about uh *etika [ethics]* first and then I combine. I compare and combine. And then before that, after that and next meeting, also I introduce how about the Javanese culture, how to teach the student in elementary and in uh Javanese uh point of view culture, Javanese point of view. (Angga interview, 3-2-2018)

The content of this course focused on what might be considered the “small culture” (Holliday, 1999) of the Indonesian teaching profession – an important culture to understand before beginning a teaching career. I observed Mr. Angga lecturing and leading a discussion with students about appropriate behavior for teachers, including what to wear, how to speak to colleagues, superiors, and students, and how to comport oneself as a role model. (Angga observation field notes, 3-2-2018). This course helped students better understand the culture they would be expected to conform to in school settings.

In summary, Indonesian culture was explicitly addressed within in the CJIU curriculum in a number of ways. In the *Civics* and the *Pancasila* courses, students learned about Indonesia’s history, civic organization, and national identity, particularly as symbolized by the *Pancasila*. The *Ethics of the Teaching Profession* course offered students the opportunity to learn about expectations and norms within the context of the Indonesian teaching profession.

**4.1.2.3 The concept of culture: Sociolinguistics, Pragmatics & Semantics, and CCU.** The concept of culture, and its connection to language was a central focus in several courses: *Sociolinguistics*, *Semantics & Pragmatics*, and CCU. Within these courses, the instructors especially emphasized culture's influence on language, variation within cultures, and the danger of stereotyping members of a given culture.

*Sociolinguistics*, a 4<sup>th</sup> semester course, included a focus on how culture and context influence language use (Syllabus, *Sociolinguistics*). I observed one instructor, Ms. Dian, address this concept by giving students three excerpts of speech and asking them to identify the appropriate context for each (Dian observation notes, 3-8-2018). Ms. Risa, another *Sociolinguistics* instructor, said that the many languages used in Indonesia made this concept rather intuitive for her students: “*Sociolinguistics* is relate[d] to the culture in Indonesia... we have many example in our area, *jadi itu uh tidak... tidak sulit bagi* [so it's not hard for]—it's not difficult for us *atau* [or] for the lecturer or for the student to know about- about the differences the language between different area in Central Java” (Risa interview, 2-22-2018). Instructors were able to build upon students' linguistic knowledge by also raising examples from other language contexts. For example, I observed Ms. Risa discussing the cultural meaning behind the statement “wait five minutes”; in the UK, the hearer might indeed expect to wait five minutes, but in India, the hearer had better prepare for a much longer wait (Risa observation field notes, 2-22-2018). The impact of culture and contextual factors on communication was a central theme of the *Sociolinguistics* course.

*Semantics & Pragmatics*, a 6<sup>th</sup> semester course, included a focus on how language use is influenced by the user's cultural and personal backgrounds (Syllabus, *Semantics &*

*Pragmatics*). Mr. Yudianto, in an early session of *Semantic & Pragmatics*, explained that the field of pragmatics was about understanding language in context, particularly cultural context; he provided examples of linguistic misunderstandings that had come up because of cultural misinterpretation from his time studying in the UK and during interactions with people from other parts of Indonesia (Yudianto observation field notes, 2-20-2017). Mr. Mohammad, another *Semantics & Pragmatics* instructor, explained why it was important to understand how culture influenced language:

Mr. Mohammad: I think there is a close relationship between language and culture.... It's very important, I think.

Tabitha: Yeah, why do you think so?

Mr. Mohammed: Because if we talk to a person from different culture, from different country, we should understand so that there is not hard feelings between people. Like in India, I [visited] India in 2013 for three months and in India people if say yes, they say like this [shaking head back and forth]... So different gesture, different culture, different interpretation, right? (Mohammad interview, 2-28-2018)

Mr. Mohammed, having experienced a communication breakdown himself during his time in India, wanted his students to have an understanding of the way culture could influence communication, especially non-verbal communication, and included this topic within his *Semantics & Pragmatics* course. For instance, he shared with students the example of an Indonesian professor entering a classroom and saying “the whiteboard is very dirty” as a means of requesting that students erase the board. He said that, if a foreign professor entered the classroom and said “someone please clean the whiteboard,” students should not think him rude; rather, they should understand that he comes from a culture where more direct communication is expected (Mohammed observation field notes, 2-28-2018).

Understanding the concept of pragmatics, and the unsaid (and often culturally-based)

meaning behind words, was central to students' ability to interact with people across cultures.

The concept of culture was most clearly addressed in CCU, taught during the 6<sup>th</sup> semester, which focused on the benefits and possible conflicts associated with cross-cultural contact, verbal and non-verbal communication across cultures, and culturally based understandings of interpersonal relationships, religion, education, and work (Syllabus, *Cross-cultural Understanding*). In CCU, instructors frequently drew on examples from foreign cultures and other cultures within Indonesia to raise students' awareness of cultural concepts. I observed this practice on several occasions: Mr. Faiz explained the concept of cultural values by referencing the importance of freedom to the Indonesian people, and the importance of equality and justice to the American people (Faiz observation field notes, 11-29-2017); Mr. Yudianto explained about culture's influence on body language by contrasting the Indonesian signal for "come here" (holding the palm down and closing all four fingers) with the signal used in Europe (pointing one finger up and curling it) (Yudianto observation field notes, 2-28-2018); Mr. Aldi referenced norms for household tasks and for women working outside the home as he discussed the influence of culture on family traditions (Aldi observation field notes, 10-18-2017). Mr. Aldi also told me that he required students to visit an ethnic restaurant to simulate the experience of culture shock (Aldi Interview 10-18-2017); a number of NT participants who had completed this assignment remembered vividly how challenging it had been, including one novice teacher whose friend had left a sushi restaurant to vomit after eating raw fish (Eka interview 9-25-2017).

The variation within cultures and the danger of stereotyping members of a given culture was a central theme of CCU classes. Mr. Faiz, who taught over half of the CCU sections, saw learning about cross-cultural understanding as a particularly important means of breaking down stereotypes and prejudices. In a session of CCU near the end of the semester, Mr. Faiz began a discussion about stereotypes and prejudices by raising the belief that Javanese people are often late. He pointed out that he is a proud Javanese man, but prefers to come to events on time, so this stereotype does not apply to him. This led to a discussion of other stereotypes that students felt did not describe them, such as women riding automatic motorbikes, and judgments about various denominations of Islam (Faiz observation field notes, 12-6-2017). Mr. Faiz said he had strongly emphasized this topic because:

“stereotyping is the hindrance to cross cultural understanding. If you always think other as part of a group, and then the, uh, have prejudice on them, then we stop seeing them as who they really are. So, we have to start looking them as who they are” (Faiz interview, 12-06-2017).

During another class section the next semester, Mr. Faiz again raised Indonesian people’s tendency to be prejudiced towards members of other religions or other denominations of Islam (Faiz observation field notes, 2-13-2017). He explained that he felt it was important to discuss this topic because some stereotypes continued to be perpetuated within some families and some communities:

“There's still many prejudice, many bad [feelings] among other, when they are from different group of people... there are still, uh, things that separate people, uh, parents tell the children not to get very close to people from a different religion... Hatred is also something cultural, hatred is something that inherited from an earlier generation” (Faiz interview 2-15-2017).

Mr. Faiz saw that learning about cross-cultural understanding as a means of breaking down stereotypes and prejudices, even within students’ own communities.

In summary, the *Sociolinguistics, Semantics & Pragmatics*, and CCU courses offered opportunities for CJIU students to learn about the nature of culture. Culture's influence on language and the nature of culture were themes that were emphasized across these three courses. CCU also included a focus on the importance of avoiding prejudices and stereotypes.

**4.1.2.4 Teaching about concepts related to culture: Multicultural Education, methods block courses, and microteaching.** A number of classes included a focus on concepts related to the teaching of culture, such as students' diverse cultural backgrounds, and how to teach the 2013 curriculum, with its emphasis on character building and the affective aspects of language learning. Courses that address these two concepts are discussed in the sections that follow.

*4.1.2.4.1 The influence of culture on students' learning: Multicultural Education.*

Because all English education students would be qualified to become teachers, CJIU faculty emphasized the diversity they would encounter in their future classrooms. This topic was especially addressed in *Multicultural Education*, which had begun to be required as of the last university curriculum revision, in the 2015-2016 school year (two years prior to the beginning of this study). The syllabus for this course focused on the nature of culture, culture's impact on society and education, and how to teach students from diverse backgrounds; references included Banks' (1993) *Multicultural Education* textbook and texts by H.A.R. Tilaar (2002, 2007), a prominent Indonesian Educator and cultural theorist (Syllabus, *Multicultural Education*). Pandu, a 6th semester student said that the idea of tolerance was his most important takeaway from the course: "for me, when I [took] multicultural [education], the point is on the tolerance" (Semester 6 Focus Group A, 3-5-

2018). Leon, another 6<sup>th</sup> semester student, said that his major takeaway had been an understanding of the diversity of Indonesia:

*Kalau di mata kuliah Pendidikan Multikultural itu kan yang ditekankan adalah Indonesia itu banyak budaya. Bagaimana cara kita untuk namanya menghargai antara budaya, menghargai antar satu sama lain dengan budaya lain.”* [In *Multicultural Education*, it was emphasized that Indonesia has a lot of cultures. How we appreciate different cultures, appreciate each other’s culture.] (Semester 6 Focus Group A, 3-5-2018)

Observations and interviews of professors who taught the course confirmed that these issues were indeed important parts of the course. During the second session of the course, Mr. Rifqi explained to his students that it was important to be able to interact with people from different backgrounds, especially because it was likely that their future students would be from different regions within Indonesia (Rifqi observation field notes, 2-22-2018). He explained that the goal of the course was to help future teachers understand the diversity they would encounter in their classes:

*“Yang pertama, tentunya yang pertama pendidikan multikultural untuk mahasiswa bahasa Inggris... harus paham tentang multikulturalisme sehingga nantinya dalam pelajarannya diharapkan bisa mengerti lah, perbedaan. Mengerti tentang interaksi dalam budaya, baik dari segi agama, dari misi budayanya, dari misi geografisnya.”* [First, regarding multiculturalism for English Education major, is that they... should understand multiculturalism so that in their classes they will have an understanding on diversity. [They will] have an understanding on cultural interactions, whether it be from the religious, cultural or geographical point of view.] (Rifqi Interview, 2-22-2018).

He hoped that English education students would be equipped to support students from these various backgrounds in their classes. During the third session of the semester, Ms. Halima, another instructor, encouraged students to see diversity as strength rather than a weakness (Halima observation field notes, 2-27-2018). She echoed Mr. Rifqi’s

comments, but emphasized the importance of adopting a strength-based approach to difference:

*“Nah, sekarang mengapa pendidikan multikultur itu penting bagi calon guru? Karena biar mereka mengenal, sementara di dalam kelas itu kan punya keanekaragaman budaya yang dibawa oleh masing-masing keluarga, masing-masing daerah... Semua keberbedaan itu harus bisa untuk dihargai. Sehingga seorang guru harus menghargai di setiap kemampuan, kompetensi yang dimiliki oleh siswa.”* [Now why is the multicultural education important for prospective teachers? It’s so that they know that in the classroom there exists cultural diversity brought by each family, each region... All differences should be appreciated. A teacher should appreciate every skill and competence hold by a student.] (Halima interview, 2-27-2018).

The *Multicultural Education* course offered students the opportunity to become more aware of the diversity their students would bring to the classroom, and helped them consider how they could build on that diversity as a strength.

*4.1.2.4.2 Affective aspects of language learning: Methods block courses and Microteaching.* The 2013 English curriculum required teachers to focus on three aspects of language learning: cognitive (knowledge-based), psychomotor (skills-based), and affective (attitude and character-based). It also included a strong focus on character education (Badan Standar National Pendidikan, 2013). Character education included efforts to develop students’ social awareness, curiosity, tolerance, and appreciation for others’ achievements, and therefore included some dispositions that could be considered part of learning about culture. English education majors had opportunities to learn about this curriculum, including about developing students’ affective aspects and their characters, during the 5<sup>th</sup>-semester methods block. Novice teacher participants, who had graduated from the university between 2013 and 2017, reported varying degrees of preparation to teach the new curriculum, which had been issued after some of them had completed their methods block. For instance, a former student who had graduated in 2015 said he had

learned about the previous national curricula (those issued in 1996 and 2006) at CJIU, and had learned about the 2013 curriculum through an in-service training at his school:

Tabitha: When you were at CJIU, do you remember learning specifically about the 2013 curriculum?

Harto: Um, not exactly... we have just learned about material and curriculum development, and we learn many developments of Indonesian curriculum starting from curriculum in 1996, I think KTSP [the 2006 curriculum],... and then... Just a glance [at the] 2013 curriculum.

Tabitha: Have you been able to learn about the curriculum since you have been teaching?

Harto: Yes, after I graduated from my university, here in this school, there was a program from our government Indonesia, it was the training for... the teachers who have not obtain the material about curriculum 2013. (Harto Interview 2-19-2018)

Other novice teacher participants echoed this statement. A student who graduated in 2014, said she had learned “just KTSP [the 2006 curriculum], and before” (Putri interview, 2-27-2018). Current students, however, reported learning about the current curriculum:

“*Sekarang kurikulum pendidikan Indonesia itu pendidikan karakter* [at the moment the curriculum in Indonesia includes character education]... and we learn about the *pendidikan karakter* [character education] in development, curriculum development. Yeah, we try to understand what the *Kurikulum 13* is and we learn about the *pendidikan karakter* [character education] there” (Nini, Semester 8 Focus Group A, 2018-03-02).

Though it may have taken a little while for the university faculty to gain familiarity with the new curriculum and begin to discuss it in their classes, it seemed that the 2013 curriculum had become a central focus of university coursework by the time this study took place, in 2017.

My review of the current course syllabi and my observations of methods courses showed that current CJIU students learned about the new curriculum. Particularly in the 5<sup>th</sup> semester methods block courses *Curriculum and Materials Development* and *Design of*

*Language Teaching*, students learned about how to address character building and students' affective capabilities, important aspects of the 2013 national curriculum (Syllabus, *Curriculum and Materials Development*; Syllabus, *Design of Language Teaching*). Additionally, the *Evaluation of Language Teaching* course (5<sup>th</sup> semester) included attention to how to evaluate students' affective characteristics (Syllabus, *Evaluation of Language Teaching*), and the *Microteaching* course (6<sup>th</sup> semester) offered opportunities for practice and feedback about how to integrate a focus on character, culture, and the affective aspects of language learning into English lessons.

I observed faculty members and students making frequent reference to the inclusion of affective aspects and character building within these courses. For instance, in *Evaluation of Language Teaching*, the instructor, Ms. Nadya, asked students to discuss how they could evaluate students' attitudes (Nadya observation field notes, 10-05-2017); in another section, Ms. Icha suggested simultaneously assessing students' character and language abilities through assignments like written apology notes or presentations of dialogues where one speaker offers help (Icha observation field notes, 10-23-2017). In *Curriculum and Materials Development*, Ms. Fani reminded students that their objectives, lesson activities, and assessments should all align with the cognitive, psychomotor, and affective goals in the curriculum (Fani observation field notes, 10-06-2017). In *Design of Language Teaching*, taught by Mr. Bayu, students completed a jigsaw reading assignment about the curriculum, then one group reported about the curriculum's emphasis on developing students' positive attitudes and their knowledge about culture and critical thinking; another group explained about the curriculum's focus on cognitive, psychomotor, and affective aspects of language (Bayu observation field notes, 10-05-

2017). Mr. Bayu explained that culture was included in the curriculum within character building: “we moved to... 2013 curriculum... and then the cultural or local content here is accommodated in this curriculum.... Yeah, uh, we call it as character education... That's the national theme of our national education right now... character value. And character is something so cultural... So this is the connection.” (Bayu interview, 10-05-2018). Students learned about how to integrate character building and how to teach and assess affective aspects of language learning through the *Curriculum and Materials Development, Design of Language Teaching, and Evaluation of Language Teaching* courses.

In the *Microteaching* course, taught 6<sup>th</sup> semester, immediately following the methods block and preceding the practicum, English education students taught sample lessons, then received feedback from their instructor and peers. Feedback frequently focused on the affective aspects of language learning. Ms. Ayu explained that this was because character building was required in the lesson plan, but students’ implemented lessons often did not match what they had planned:

Tabitha: Do you almost always give students feedback on affective aspects during teaching?

Ayu: Yes, of course... actually in the lesson plan, there is the character building aspect,... and [that has] to appear in the teaching learning process... If they cannot do their realization of the lesson plan, I will comment, give some [feedback] about it. (Ayu Interview, 3-14-2018)

I observed Ms. Ayu in the situation she described. After a student presented a lesson on greeting cards, Ms. Ayu pointed out that the student had neglected to address the affective objective she included in her lesson plan, and that a great way to do so would have been to include a Christmas card. Ms. Ayu said that the student could have used that as an example

of how Muslim people can show tolerance to their Christian friends (Ayu observation field notes, 3-14-2018).

In summary, CJIU students' learned about how to integrate character building and a focus on the affective aspects of language learning through several courses in their 5<sup>th</sup> semester methods block and through the 6<sup>th</sup> semester *Microteaching* course. These concepts are related to teaching about culture, but culture was not directly discussed in these courses.

**4.1.2.5 How to teach students about culture: A missed opportunity.** Students at CJIU had chances to learn about foreign cultures (in their language-focused courses), Indonesian culture (in *Civics*, *Pancasila*, and *Ethics of the Teaching Profession*), about the nature of culture (in *CCU*, *Sociolinguistics* and *Pragmatics & Semantics*), about teaching students from various backgrounds (in *Multicultural Education*), and how to teach and evaluate affect and character (in their methods block and *Microteaching*). Taken together, these courses offer students the opportunity to gain sophisticated cultural awareness, and some students likely leave the program feeling able to share their own cultural awareness with their future students. Many students, however, may feel unable to do so, because they did not receive explicit instruction about the teaching of culture. I observed few opportunities to learn about *how to teach* about culture within language courses. The courses that came closest were *Multicultural Education* and *Cross-cultural Understanding*. These two courses, however, did not include a specific focus on teaching methods for teaching about culture in the future.

*Multicultural Education* could have been an opportunity to teach future teachers not only about the diverse backgrounds of their former students, but also about how to engage

those students in examinations of diversity and to help them learn more about culture.

Niswan, one of the instructors, did identify this as a goal of the course:

“Pendidikan multikultural itu di perguruan tinggi tapi ketika mbak-mbaknya ini besok menjadi seorang guru, itu bisa memasukkan nilai-nilai multikultural, nilai-nilai heterogen, nilai-nilai pluralisme, nilai-nilai toleransi. [Multicultural education is given in the university so that when these students become teachers, they may include multicultural values, heterogeneous values, pluralism values, tolerance values].” (Niswan Interview, 3-5-2018)

At the time of the study, *Multicultural Education* had only been required for two years, so it may be that the course will evolve to include a deeper focus on methods to teach about culture. In practice, however, this was not the case during my observations, during which the instructors focused on the concept of diversity, and the importance of viewing diversity as a strength rather than a weakness. This was in line with the intended outcome of the course, as listed on the syllabus: *Mahasiswa diharapkan dapat bersikap inklusif dan objektif tanpa membedakan keyakinan yang dianut dan tidak bersikap diskriminatif*. [Students are expected to develop an inclusive and objective attitude, avoiding stereotyped beliefs and discrimination.] (Syllabus, *Multicultural Education*).

My observations and interviews did not provide evidence that students in *Multicultural Education* were learning about how to address culture with their future students, however. An additional weakness was that the course was taught by education generalists, not language teaching specialists, so there was little chance to discuss the special relationship between culture and language. All these factors made *Multicultural Education* an important course to prepare future teachers to equitably teach students of diverse backgrounds, but the course missed an opportunity to also help them engage their future students in a deeper understanding of culture. Mr. Faiz highlighted one of the limitations of this course in a comment he made during a member checking session after

the presentation of my initial findings at CJIU: “Even if we talk about *pendidikan multicultural* [multicultural education], this is not *pendidikan kebudayaan* [culture education]. It's something really different” (Member checking session, 3-9-2018). Mr. Faiz’ colleagues murmured in agreement after hearing this statement. Multicultural educational practices acknowledge the diversity students bring to their schools, but they do not necessarily extend to practices that help students themselves develop a deeper understanding about culture.

*Cross-cultural Understanding* also came close to teaching future English teachers how to teach about culture, but the courses tended to focus more on cultural concepts and various regional and world cultures, as the following comment by a recently graduated novice teacher shows:

Tabitha: Do you remember learning about how to teach about culture when you were here as a student?

Latifah: Uh-huh. [indicating agreement]

Tabitha: Yeah, like in what classes?

Latifah: Oh, I got it, at CCU. *Cross-cultural Understanding*. I got it. So, we studied about the culture of each area, of each country...

Tabitha: Did you learn in that class about how to teach that, now that you're a teacher? Like, how you would address that with your SMP students?

Latifah: Mmm. It's a little bit different, I think. Because the material is, we are talking about the culture certain areas, such as, we talk about Aceh, we talk about Papua, or Madura. (Latifah Interview, 3-3-2018)

Though CCU gave Latifah the opportunity to learn about culture herself, it did not provide guidelines about to discuss culture in her future language classes. Mr. Faiz, who had taught CCU for many years, said that there was not time within the CCU course to teach students how to teach about culture in the future:

Tabitha: Is there space and time in CCU for them to also talk about how to teach about culture to their own students? Once they become teachers?

Faiz: Well, yeah, that is, uh, the one that I think I should have more space, uh, more time to do so, because, I focus more on the content of the cross-cultural

understanding. Not on ways to teach that. Because I think it's just too short for, for students to, uh, also study on how to teach cross-cultural understanding. Because it's just 14, uh, meeting and they need to know, first of all, uh, the, uh, substance or the content of cross-cultural understanding.

Tabitha: Well, it's, you know, the class is called *Cross-cultural Understanding*. Right? It's not called *Methods of Teaching Cross-cultural Understanding*...

Faiz: But, I think it's also very important.

Tabitha: ...In the course sequence, do you think there's a course where students learn how to teach about culture?

Faiz: No. That's, the, what's unfortunate, we do not have that. (Faiz Interview, 11-29-2017)

Mr. Faiz acknowledged that CCU did not sufficiently address students' preparation to teach about culture in the future. Indeed, there was nowhere in the course sequence to do so.

Participants also acknowledged that they had had limited opportunities to learn about culture. One novice teacher participant said that he hadn't yet realized how important it would be to know about culture: "*Tentang budaya... ketika saya belajar di sini... jarang saya memikirkan tentang budaya.... ya jadi saya belum begitu fokus pada budaya* [About culture... when I studied there... I rarely thought about culture... I hadn't yet focused on culture.] (Riqzy Interview, 8-28-2017). Current CJIU students also were able to identify this missing aspect of the CJIU curriculum, as the following dialogue from a focus group with 8<sup>th</sup> semester students shows:

Tabitha: For those of you who want to become teachers, *untuk orang yang mau menjadi guru, mata kuliah di CJIU sudah bicara tentang bagaimana mengajar budaya?* [for those of you who wants to become teachers, have the classes at CJIU taught you how to teach about culture?]

Annisa: We only teach about English.

Tabitha: Yeah, you have, like, *Methods of Language Teaching?*

Annisa: Yeah.

Tabitha: Do you have any information about methods, curriculum of teaching about culture?

Satria: No.

Niswan & Annisa: Not yet.

Tabitha: If you become a teacher, do you know how to teach about culture to your students?

Lina: Maybe...

Annisa: Maybe...

Satria: Just on...

Annisa: Just on, *apa* [what], demonstration?

Hansel: In the material. Performing action.

Tabitha: During PPL [internship]?

Niswan: Yes... But for example, I just give about, "this is language, culture," but in specific I do not actually, because I never see. I never see about the culture. So we just know the culture but we don't really understand the culture. I think that the other culture or foreign culture like that. So that's our task, I think to how we can teach another culture to our students. Because we don't have the theories.

Tabitha: Yeah.

Niswan: We don't have the methods, so yeah. We know it. We can't – I couldn't teach culture to my students.

Tabitha: So it's like you know about culture yourself but you don't know how to teach it?

Niswan: Yes. (Semester 8 Focus Group B, 3-2-2018)

Niswan is quite clear when he says "I couldn't teach culture to my students." The curriculum offered students the opportunity to develop a deeper understanding about the nature of culture, their own culture, the impact of students' cultures, and of how culture was included in the curriculum through character building. CJIU students had the opportunity to develop sophisticated cultural awareness. Students did not, however, at any time learn about how to draw on that cultural awareness to teach about culture in the future. There was no explicit attention to how to teach about culture in English language classrooms.

#### **4.2 Novice Teachers' Beliefs and Practices: Varied Implementations of Opportunities to Learn about Culture**

In this section, I discuss findings related to the research questions, "*What beliefs do novice Indonesian teachers of English hold regarding teaching about culture?*", and "*What practices do novice Indonesian teachers of English use to teach about culture?*". The following findings stem from interviews and observations with novice teachers, PLC meeting sessions, and novice teachers' journal entries. The novice teacher participants

who participated in this study had already completed their university studies by the time of my investigation into opportunities for cultural learning at CJIU. Therefore, they had not had access to some of the opportunities to learn about culture and concepts related to culture discussed in the previous section. Namely, the university curriculum they had followed had not included two courses: *Pancasila* (which focused on Indonesian culture) and *Multicultural Education* (which focused on the influence of culture on students' learning). Additionally, because novice teacher participants had graduated before or during the early years of implementation of the 2013 National Curriculum, their methods and microteaching courses had likely not included as strong a focus on character building and the affective aspects of language learning as I observed during the 2017-2018 academic year. A limitation of this study is its short-term nature; it would be strengthened if I could have continued collecting data for several years, following current CJIU students into their early years of teaching. Nevertheless, observations of the current English Department course offerings and interviews with current faculty members do offer some insight into how this program prepared teachers several years ago. The bulk of the courses' syllabi remained unchanged, and many of the current faculty had been teaching in the department for many years. Additionally, the opportunities outside of CJIU coursework (i.e., learning from the Javanese context, meeting people through campus activities and through living in Kota Tengah, and consuming movies, music, and books) remained constant. Participants in the novice teacher focus groups and the current student focus groups gave many similar responses, though novice teachers tended to have forgotten some of the details about the courses they had taken (up to five years ago). It is impossible to know for certain, but I believe it quite likely that the bulk of the

opportunities to learn about culture described in the first section of this chapter are a close approximation of novice teacher participants' opportunities to learn about culture. When I shared my results with novice teachers during a member checking session, they did not note any major inconsistencies with their own cultural learning experiences during their time at CJIU.

I will therefore operate under the assumption that the learning opportunities described above are an approximate representation of the opportunities to learn about culture that had been offered to novice teacher participants. It is to be expected that novice teachers' beliefs and practices would be impacted based on their access to and investment in these opportunities. It cannot be assumed that all novice teachers took equal advantage of these opportunities, nor that novice teachers were equally invested in the courses they took. Though the department included cultural topics within a number of courses, and though there were opportunities to learn about culture through extra-curricular activities and through personal exposure to texts and media, novice teachers seem to have come away with differing beliefs and practices. My initial analysis of novice teachers' stated beliefs and observable practices did not generate a cohesive picture; rather, it revealed a wide range of participant beliefs and practices. As I deepened my analysis and compared the case descriptions of each teacher, I was able to classify participants. Their access to and investment in the cultural learning opportunities offered by CJIU and by life in Kota Tengah appeared to be significant factors impacting their adherence to the patterns of belief and practices exhibited by members of each group.

The first group, *locally-oriented teachers*, retained strong ties to their local, rural communities throughout their time as students at CJIU, and returned to those communities to teach. They tended to express an understanding of culture as “an inheritance”, and as local traditions. They expressed concern about the influence of foreign culture on their students, and felt that their own knowledge of foreign cultures was limited. As a result, they emphasized the local culture, and prioritized linguistic objectives over cultural ones, as can be seen in the summary of observed lesson content shown in table 4.2.

The second group, *globally oriented teachers*, had been more deeply integrated into the CJIU community during their time as undergraduates, and had accepted teaching positions in new communities upon graduation. Several had continued their studies to the master’s level at regional or international universities, and others had taken advantage of sponsored opportunities to travel internationally. They tended to explain culture as “the practices of a given place” and expressed the belief that it was important for students to learn about the concept of culture in order to be prepared for interactions with foreigners and to develop respect for people difference from themselves. They were more likely than *locally-oriented teachers* to integrate culture into their lessons, both local and unfamiliar cultures, as shown in table 4.2.

Table 4.2

*Lesson content for locally-oriented and globally-oriented teachers*

Lesson included a focus on...	<i>Locally-oriented teachers</i>	<i>Globally-oriented teachers</i>
Linguistic content only	9 lessons (39%)	11 lessons (27%)
Local cultural content	13 lessons (57%)	14 lessons (34%)
Unfamiliar cultural content	1 lesson (4%)	16 lessons (39%)
Pedagogy of Information	1 lesson (4%)	7 lessons (17%)

Pedagogy of Preparation	n/a	3 lessons (7%)
Pedagogy of Encounter	n/a	6 lessons (15%)
Total	23 lessons	41 lessons

In the sections that follow, I will discuss the beliefs and practices of both of these groups of teachers. I have characterized each individual case based on the pattern of their stated beliefs and observed practices, but the groupings do not perfectly capture the nuances of each individual. As I discuss each grouping and each teacher's case within these groupings, I will attempt to reveal the individual difference within their experiences while also explaining general trends that seem to capture the similarities among cases.

**4.2.1 *Locally-oriented teachers.*** The five teachers in this group were all from rural areas in Central Java. They had retained strong ties to their hometowns while studying at CJIU, and had returned to those communities to teach upon graduation. The three teachers with the lowest language levels all fit within this group, though several members of the group did possess strong language skills. Additionally, all three primary school teachers are classified within this group, though they are joined by a junior high school teacher and a senior high school teacher. Table 4.3 provides an overview of the characteristics of the five *locally-oriented* teachers.

Table 4.3

*Locally-oriented teachers*

Pseudonym	Years of teaching experience	School level	School Characteristics	Sources of learning about culture
Muhay	2	Primary	Rural, Religious	CCU
Famy	2	Primary	Rural, State	CCU
Aril	1	Primary	Rural (near to town), Religious	Meeting foreigners Travel to Myanmar

Latifah	0	Junior High	Rural, State	CCU Extra-curriculars
Rizqy	4	Senior High	Rural, Religious	CCU

The first three teachers I will discuss share similar experiences, and also happen to be the three novice teacher participants with the lowest English language ability. Their low language ability likely placed some limitations upon their learning about culture during their time at CJIU, where some of the classes related to culture were taught in English. Famy taught 3<sup>rd</sup> grade (including one weekly English lesson) at a small Islamic primary school northeast of Kota Tengah. Muhay taught English from grades 1 to 6 at two state primary schools southeast of town. Both of these young women had lived at home and commuted to campus while enrolled at CJIU. This living situation (which required rides in minibuses of up to an hour) very likely limited the extent to which they could participate in campus activities. Another teacher in this group, Rizqy, lived in a student group house near campus during his first several years at CJIU. During his final year of studies at CJIU, however, was hired as a high school English teacher at the same private Islamic High School he had attended, in a village nearly two hours away. When necessary, he commuted to campus by motorbike for that final year (during this period, students are writing their thesis and have less coursework). When I visited the schools where these three teachers taught, I attracted a lot of attention from the student – stares, giggles, and calls of “*Was yo nem?*” [What’s your name?]. Rizqy told me this was probably because they rarely saw foreigners; I took this to mean foreigners who had light skin and appeared to be from English-speaking countries. The heightened attention I received at these teachers’ schools led me to believe that these communities likely

received fewer visits from outsiders than some of the other communities where I collected data.

When asked about their learning about culture while at CJIU, Muhay, Famy, and Rizqy all mentioned their *Cross-Cultural Understanding* class, but did not recall other opportunities. Muhay said that her CCU class had mostly focused on other cultures within Indonesia: “I was taught about cultural differences among Maduranese, West Javanese and Central Javanese, that they are different” (Muhay interview, 10-4-2017). Famy recalled assignments that required her to try other foods and watch movies from other cultures: “We have *Cross-cultural Understanding*, so my lecturers ask us to uh to try about, um, food of the other country... and then we have to watch the movie about the other country” (Famy interview 3-10-2018). Rizqy admitted that he had not thought much about culture when he was a student at CJIU: “When I studied there, what’s the word, I rarely thought about culture.” He did remember learning about the importance of connecting to students’ own cultures: “one thing that I learned is that when their own culture is addressed, it’s pleasing to students” (Rizqy interview, 8-28-2017). He admitted, however, that his own knowledge about foreign cultures was lacking. He said:

*“Kalau mengajar budaya kita harus mengetahui banyak tentang budaya... mungkin itu yang perlu saya tingkatkan lagi. Dan memang agak kesulitan ketika membahas itu karena memang teacher harus tau kultur di manapun apalagi bahasa inggris memang harusnya mengetahui kultur cuman saya sedikit mengetahui budaya”*

[To teach about culture, we need to know a lot about culture... This might be an area in which I still need a higher level. It’s rather difficult to discuss this because the teacher has to know about many cultures, especially the English-speaking cultures, but I have only a little knowledge about culture] (Rizqy interview, 8-28-2017).

*Locally-oriented* novice teachers like Rizqy worried that they did not know enough about foreign cultures to be able to teach about them to their students.

I consider Famy, Muhay, and Rizqy the prototypical members of the *locally-oriented* teacher group, based on their similar backgrounds and recollections about their learning experiences. Two other teachers also fit into this group based on their stated beliefs and observed practices, though their backgrounds and learning are somewhat different. Latifah and Aril also hailed from rural areas, and had returned to teach at schools in their own communities, but these communities were much closer to Kota Tengah; Aril taught at a small Islamic primary school just outside of Kota Tengah's ring road, and Latifah taught 7<sup>th</sup> grade English at a large state junior high school that was about 15 minutes away by motorbike.

Like the teachers discussed above, Latifah also cited her CCU class as a major source of her learning about culture. In contrast to those teachers, however, Latifah had been actively involved in campus activities like the communicative English club and the Indonesia International Work Camp, which gave her chances to learn about culture by interacting with foreigners. She explained, "from that sometimes I met tourists, there were tourists who came, and we learned from them" (Latifah interview, 8-31-2017). Latifah, however, shared Riqzy's concern that her knowledge about other cultures was insufficient:

*"Salah satunya [kesulitan] adalah tadi mungkin saya belum sepenuhnya mempelajari budaya Inggris... sulitnya adalah tadi kita belum mak..secara total mempelajari budaya bahasa Inggris kemudian kita sudah berani mengajarkan kepada anak-anak."* [One of the difficulties is that I haven't learned enough about English-speaking culture... we haven't totally learned about the English-speaking cultures that we're asked to teach about.] (Latifah interview, 8-31-2017).

Though she may have had opportunities to learn about culture during her time at CJIU, at the beginning of the study, Latifah felt that she did not yet have enough knowledge. As the study continued, Latifah seemed to deepen her understanding of culture through

participation in the PLC group; she was one of only three teachers to attend all six sessions. By the end of the study, she had begun to express beliefs that conformed more closely to the *globally-oriented* group. She will be discussed with this group, however, because most of her statements about her beliefs and most of the practices I observed were similar to these teachers.

Aril also presented a somewhat curious case. At CJIU, she had not completed the typical English education coursework; she had been selected for the prestigious International Class program, which aimed to bring together a select group of students and offer them “international standard” coursework of higher rigor than the typical Indonesian offerings. This program provided students with coursework covering English, Arabic, and Islamic education, gave them the chance to complete their teaching practicum internationally, and had allowed her to meet and interact with many foreign visitors who came to campus. She also went to Myanmar for over a month to complete a teaching practicum with a small group of CJIU students. It is surprising, given these opportunities for encounters with people from different cultures, that many of Aril’s beliefs and practices conformed most closely to the *locally-oriented* group. It may be that the breadth of the International Class’ offerings resulted in a lack of depth in any one area and did not result in the substantive cultural learning that might have been expected. Or, it may be that Aril and her fellow students from CJIU spent much of their time in Myanmar together and did not have significant opportunities to engage with locals. In any case, Aril’s expressed beliefs and observed practices were most similar to teachers in this group, and will be discussed in this section.

Taken as a whole, these five teachers are grouped together because they expressed similar beliefs and displayed similar practices. They also shared three important commonalities. All taught in rural settings. Three (Muhay, Famy, and Rizqy) had comparatively low English abilities. Three (Muhay, Famy, and Aril) taught in primary schools. It seems likely that these three factors are linked together and mutually sustaining. Low English ability may have disqualified some of these teachers from employment in urban centers or at higher levels of schooling. The desire to live near family in rural areas may have limited these teachers' employment options to nearby schools, and may have interfered with opportunities to practice and continue improving their language skills. Placement at primary schools, where they were the only English teacher, may have contributed to atrophy of the language skills they built while at CJIU. These three factors also likely contributed to these teachers' abilities to learn and teach about culture. Living in a rural setting meant that they and their students had fewer interactions with people from different backgrounds. Low English ability meant that they did not have access to texts or the ability to converse with people that might have presented divergent views from their own. Teaching at lower levels of schooling meant that teachers dealt more often with concrete concepts, rather than abstract ones like culture. It is likely that these commonalities contributed to the formation of these teachers' beliefs and practices, but it is difficult to identify precise contributing factors. Nevertheless, teachers sharing these commonalities tended to share the same beliefs and display the same practices. I discuss the patterns of beliefs and practices associated with members of this group below.

**4.2.1.1 Locally-oriented teachers' beliefs.** Regarding beliefs about culture, the *locally-oriented* teachers defined culture as inherited traditions, with a focus on the traditions of their own communities. That locally-focused definition provides a foundation for other beliefs about the teaching of culture: an understanding of cultural teaching as consisting of teaching “appropriate behavior,” the belief that local culture should be protected, and finally, a tendency to prioritize linguistic objectives over cultural ones.

**4.2.1.1.1 Locally-oriented teachers' definitions of culture.** When asked to define or explain the concept of culture, the *locally-oriented* novice teachers defined it in terms of an inheritance or a tradition that had been passed down from previous generations. When defining culture, these teachers prioritized the idea of culture as something that provides consistency across time, and that must be preserved and passed on to future generations. They often used the first person pronoun “we” to emphasize their own role in the cultural transmission process, and they often made references to cultural practices of their own communities. The response Aril gave in her journal to the prompt “how would you define culture?” references these themes and is a good example of the ways teachers in this group defined culture:

Culture is a heritage from group of people. It is influence the way of life in society. Culture defines something that people created and do unconsciously in their own perspective. It was became heritage from ancient to future until now. So, we as a new generation should keep this culture in our believe, so that the culture will not disappear. (Aril, journal 5)

According to Aril, culture is simultaneously something that people are unconscious of and also something they are constantly creating as they honor their ancestors by perpetuating, protecting, and passing on their cultural traditions. Aril saw her role as a

member of the “new generation” charged with sustaining the culture and preventing its disappearance.

Other novice teachers in this group echoed many of those ideas when they were asked to define the concept of culture. Latifah defined culture as something natural, constant, and inalienable that comes from previous generations. She said:

*“Budaya itu tidak bisa dilepaskan dari diri kita sudah secara alami karena memang terbawa sejak nenek moyang kita kemudian kepada kita kembali kepada apa namanya a..kita temui setelah itu nanti akan kita ajarkan lagi kepada generasi penerus kita mereka belajar dari yang kemarin seperti itu seperti itu jadi sesuatu yang kita temui atau kita lakukan yang secara berkelanjutan itu sama (Laughs) dengan yang sebelum-sebelumnya dan sesuatu tersebut melekat dalam diri kita dan kita akui itu sebagai ciri khas kita.”*

[We cannot lose our culture, because it comes from our ancestors and we will teach it to the next generation. So it’s something that we do that remains constant [laughs] with what came before, and it’s something that is inherent in us, something that we see as our defining characteristic.] (Latifah interview 8-31-2017).

Muhay emphasized each generation’s responsibility to pass on the cultural traditions of their forerunners, saying *“bagi saya budaya kalau budaya itu adalah sesuatu yang dilakukan secara turun-temurun”* [For me culture is something that is done from generation to generation] (Muhay interview, 10-4-2017). As she continued, she offered examples like circumcision and wedding practices, making it clear that she was referring to the culture practiced in her own community. Famy connected to the need to preserve and protect Indonesian cultural traditions:

*“Harus diajarkan dari yang besar, kecil, biar nanti dia lestari... Jadi mereka juga harus, sebenarnya harus mengajar kebudayaan Indonesia itu seperti apa. [You need to teach about everything, whether big or small, in order to preserve it... So they {the teachers} should also teach what Indonesian culture is like.] (Famy interview 9-28-2017)*

When these teachers discussed their understandings of culture, they tended to refer first to Indonesian or Javanese culture and to culture as something unique to their own

community that needed to be honored and sustained. This underlying understanding of culture provides the foundation for the beliefs to be discussed in the remainder of this section: the belief that cultural teaching consists of teaching “appropriate behavior,” the belief that local culture should be protected in the face of the influence of foreign cultures, and the belief that linguistic objectives should be prioritized over cultural ones.

*4.2.1.1.2 Locally-oriented teacher belief: The goal of culture instruction is to foster appropriate (Javanese) behavior.* Given that their understanding of culture focused primarily on local traditions and the need to sustain those traditions, the *locally-oriented* group of teachers built on this understanding of culture when considering whether and how culture should be taught. When asked about the teaching of culture, these teachers most often referenced the teaching about local Javanese culture, a practice towards which they were quite favorably disposed. Statements by *locally-oriented* teachers prioritized the teaching of certain cultural perspectives and practices that were seen as appropriate ways of behaving for Javanese people. These included some of the 18 “values that form character” from the 2013 national curriculum, namely honesty, discipline, hard work, and friendliness. As these teachers talked about Javanese culture and discussed the teaching of culture in schools, they most frequently referred to the concepts of respect and politeness.

Teachers within the *locally-oriented* group prioritized values like politeness and respect in their beliefs about culture. When asked to define culture in her journal, Famy made a direct link to politeness and respect, writing, “Culture is politeness in society. We have a lot of cultures. In order to be respectful. We have to be polite to reflect our culture. Greeting, behaviour, characters are culture. Culture is also social behavior and norms

found in human society” (Famy journal 5). In writing “we have a lot of cultures,” Famy seems to be linking to the idea of culture as “practices”, specifically practices that are expected of polite or “cultured” people. Aril echoed the view of respect and politeness as core Javanese values in a journal entry where she had been asked to define culture. She wrote, “Javanese culture, it much influence people to speak politely and to be respect with other people” (Aril Journal 5). Respect and politeness were seen as centrally important values within Javanese culture. When asked about unique features of teaching about culture in the Javanese context, Rizqy explained that politeness was one area where practices would be notably different. He said, “*budaya di sini, perbedaan di sana itu seperti apa... sopan santunnya mereka itu bagaimana di sini itu bagaimana kan ada banyak perbedaan*” [The culture here, what are the differences with other cultures... Politeness is one of the things that there will be many differences about {as compared with other cultures}] (Rizqy interview 8-28-2017). Rizqy saw politeness as one of the defining characteristics of his local culture. This seemed to be a common understanding about Javanese culture. In an interview with Kia, a teacher who had taught for about 10 years (and who had participated in some novice teacher data collection events despite not being eligible as a novice teacher participant; see section 3.4.2) explained to me that respect and politeness were central values for Javanese people:

“In Javanese [culture], we should respect to the old people,... *umur yang diatas kita, harus bener-bener dihormati* [for people older than we are, it’s really important to respect them], like that. *Saya kira di* [I think in] your country, more democratic, um *lebih terbuka* [more open], open minded but in here it is *rasa hormat* [respect], respect, someone must have it to be polite to others.” (Kia interview, 8-30-2017)

These teachers’ statements reveal an understanding of politeness and respect for authority as centrally important in the Javanese cultural context.

The teachers in this group accepted this view, and prioritized opportunities to help their students develop these values. For instance, when I asked Muhay whether she taught about culture as a primary school teacher, she responded that she did, by teaching students to speak appropriately with adults:

Tabitha: *Dan apakah Anda mengajarkan tentang budaya di dalam kelas Bahasa Inggris Anda? Di SD?* [And do you teach about culture in your English class? At the primary school?]

F: *Iya, di SD saya mengajarkan budaya ketika bicara dengan guru atau orang yang lebih tua itu harus menggunakan bahasa Kromo yang halus atau Bahasa Indonesia yang baik. Mendidik ya sedikit demi sedikit supaya anak itu perkataannya lebih sopan kepada orang yang lebih tua. Sementara, itu.* [Yes, at the elementary school I teach about culture, that when you speak with your teacher or to someone older, you need to use polite Javanese or proper Indonesia. I educate them little by little so that my students speak politely to someone who is older than them.]  
(Muhay interview 10-4-2017)

Later in the interview, I returned to this question, asking if there might be any other opportunity to teach about culture at the primary level, such as introducing students to cultures from other areas of Indonesia, or to foreign cultures. Muhay responded that she also included culture by expecting students to dress appropriately, and that this expectation, along with speaking politely to elders, were the only aspects of culture she was able to teach about in her context:

Tabitha: *Dan ada oportunitas lagi untuk mengajar tentang budaya? Apa yang tidak tentang bahasa sopan?* [Is there any other opportunity to teach about culture? Something that is not related to impolite use of language?]

F: *Di sekolah juga diterapkan budaya itu berpakaianya itu harus rapi. Jadi ketika ada anak yang secara tidak langsung itu bajunya keluar, pasti ketika ada salah guru yang melihat itu pasti ditegur. Diberikan peringatan.* [At school we also implement a culture of dressing neatly. So if there is a student who does not tuck in their shirt, one of the teachers will reprimand them when they see it. Give them a warning.]

Tabitha: *Dan ada oportunitas untuk mengajar tentang budaya Indonesia atau budaya kultur...budaya Amerika, budaya Australia? Seperti itu?* [Is there an opportunity to teach about Indonesian culture or the culture of...American culture, Australian culture? Something like that?]

F: *Kalau di sekolah saya sementara ini masih menerapkan penggunaan bahasa Indonesia dan bahasa Jawa ketika berbicara dengan tamu atau kepada Bapak/Ibu Guru* [At school for the time being, I'm only implementing the use of Indonesian or Javanese when you are speaking with a guest or to your teachers.] (Muhay interview 10-4-2017)

When considering what it could mean to teach about culture in her school, the first examples Muhay thought of were speaking and dressing appropriately and respectfully. She did not seem to consider how she might teach about other aspects of culture within her primary school setting.

Other members of the *locally-oriented* group of teachers echoed Muhay's perspective. When asked if she taught about culture at the junior high level, Latifah also said that she encouraged students to display appropriate behavior, namely, "how to be the honest person,... discipline person and then, um,... *sopan, orang yang sopan*" [polite, a polite person] (Latifah interview 8-31-2017). In a journal entry about how she taught about culture, Famy wrote, "We have to tell [the children] what is the culture. For example, giving knowledge about politeness. What we should do in society and how to interact" (Famy journal 6). Famy felt it was important for teachers to pass the local culture on to students, specifically by encouraging them to behave politely and appropriately in Javanese society. Aril also tried to encourage students to be good neighbors and to be kind to each other. She strived to encourage her primary school students to adopt these behaviors. She said:

"We have so many cultures... So like the first, do best to your neighbors. What I mean,... If your neighbors or if your friend need a help, help them. Not just 'I don't want to help them, I don't want to become her friend... don't say like that because you are a human, so you need each other.'" (Aril interview, 9-9-2017)

As a primary school teacher, Aril prioritized students' appropriate and kind behavior towards each other.

There are several potential sources of the *locally-oriented* groups' emphasis on respect and politeness. For one, these teachers had had limited exposure to foreign cultures. It may be the case that respect and politeness are such important values within Javanese culture that novice teachers who have not had extensive exposure to other cultures might conflate these values with the very idea of culture, never having experienced a culture where they were not of central importance.

It may also be the case that the emphasis on appropriate behavior is not unique to Javanese culture, but is an aspect of primary school teaching, the setting for three of the teachers in this group. Indeed, all three primary school teacher participants fell within this group. Socialization and development of appropriate behavior are major objectives of the early years of school that are not limited to the Javanese context. Though Javanese culture no doubt has an important influence on these teachers and their classrooms, their decision to focus on the development of students' characters may relate more to the primary school setting than influence from the surrounding culture.

Additionally, the focus on fostering appropriate behavior may be due in part to the semantic overlap of the meaning of the word "*budaya*" in Bahasa Indonesia. The most common translation of this word is "culture", and it can be used, as in English, to refer to "workplace cultures" or "school culture." It can also be translated as "practice," and a variant, "*budayakan*," is best translated as "cultivate." I saw the word "*budaya*" and "*budayakan*" used on posters hanging in classrooms, hallways, and teacher work rooms, encouraging students and teachers to behave appropriately in order to cultivate a good school climate. These posters would typically list the expected practices essential to a good school culture, including greeting each other, smiling, speaking politely to each

other, and beginning class on time. The use of words related to “*budaya*” reflect a meaning that relates more closely to the idea of “appropriate” or “polite behavior” than the term “culture” might in English. This meaning of “*budaya*” seemed to impact some novice teachers’ understanding of the concept of “culture” in English, and likely contributed to their tendency to see “culture” as polite or socially acceptable behavior. Because of the meaning of the word “*budaya*” and the fundamental importance of respect and politeness within Javanese culture, it is likely that some participants’ understanding of the concept of “culture” extended beyond what might be expected from novice teachers of a different linguistic background. This is particularly true for novice teachers with weaker command of English, as is the case for some within the *locally-oriented* group, because their understanding of the semantic concept of culture would not have been expanded as much through contact with the English-language understanding of the concept.

*4.2.1.1.3 Locally-oriented teacher belief: Possible negative influence from learning about foreign cultures.* One quite notable belief expressed by the *locally-oriented* teachers was a concern that exposure to other cultures could have a negative influence on students’ characters. This belief builds on discourse in Indonesia that portrays foreign cultures as potentially dangerous and associated with “vulgar” beliefs or behaviors. Mr. Faiz explained that this discourse originates in part with the teaching of some Islamic clerics:

Mr. Faiz: That’s the teaching here, English is the language of the crucifier, the language of the...unbelievers, the language of the hell, something like that.

Tabitha: English is?

Mr. Faiz: Yeah.

Tabitha: Who said that?

Mr. Faiz: Many clerics. Or, many traditional Islamic clerics. They say English is the language of hell... So when I start talking about teaching English with culture, they think teaching English with American culture. Teaching English with European culture. This is all the same with the bad thinking, negative thinking about that.

Tabitha: It will, like, erode Muslim people's *batas suci* [the boundaries of purity or holiness]?

Mr. Faiz: Yeah.

Tabitha: It will destroy their *batas suci* if they know American culture or foreign culture?

Mr. Faiz: Yeah.

Tabitha: That's a very powerful statement. You know, for students or from the villages, if they hear that, they don't, they're not going to want to learn English, and they won't have access to all the opportunities.

Mr. Faiz: Yeah, because there's a huge wall separating from knowing more about English. (Mr. Faiz interview, 9-28-2017)

The rural setting of the *locally-oriented* teachers' schools and communities may contribute to their exposure to and acceptance of this belief. With such emotionally-charged discourse providing a backdrop for some popular understandings of the influences of foreign cultures, it is understandable that novice teachers would be hesitant to integrate foreign cultural content into their English lessons. Rizqy raised the possibility that studying English could degrade students' cultures by exposing them to foreign cultures that could "merge" with their traditional cultures. Using the same word for "boundary" or "limit" (*batas*) as Mr. Faiz and I had in the conversation above, Rizqy said:

*"Terutama di daerah Jawa atau daerah-daerah yang mungkin pelosok mereka lebih berpikir mempelajari bahasa inggris itu juga nggak begitu penting bagi mereka dan mengenai budaya di Indonesia itu lebih mementingkan pada sisi kebaikan sesama di mana dia hidup, disitulah dia belajar. Dan ketika sudah menganut atau mungkin mempelajari bahasa inggris yang memang itu memang langsung menyatu dengan kultur... harus ada batasannya dengan orang luar ketika memang mengenai budaya"* [Culture, especially in the Jawa Tengah area or in other areas that might be remote, they think learning English is not so important for them and that Indonesian culture is more important for the community where they live, the place where they study. And if they embrace or

study English, the new culture could merge with their old culture... there must be a limit with foreigners about culture] (Rizqy interview, 8-28-2017).

The possibility of “merging” a foreign culture into a traditional culture was seen as negative and to be avoided. Novice teachers in traditional rural areas like Rizqy were likely to be hesitant to integrate cultural content into their language classes if they thought members of the local community were fearful and disapproving of the influence of foreign cultures.

The concern that learning about foreign cultures could negatively influence students was frequently expressed by teachers of younger students. In a discussion during a PLC about the role of culture in language instruction, for instance, Latifah and Famy brought up the popular belief that young children might be inappropriately influenced by exposure to foreign cultures:

Latifah: I think that, for the children, they didn't have many, much knowledge, maybe for the bad, or nice effect for their life...

Tabitha: If they don't have good influences in their life? You mean if they don't have good influences?

...

Tiara: They just say, "oh, I like it, and I build some knowledge." Yeah, so that they can be easier, the effect of the foreign.

Tabitha: Do you guys have anything to add?

Famy: The culture of the other foreigners,... they just want to, because a lot of people, um, doing the same thing, so they just follow. Not, "It's good or bad," something like that. Because they are still young and not, uh, [overlapping group discussion in Indonesian about the translation of a word]

Lily: Fil-

Tabitha: Oh, they don't filter? They don't make their own decisions?

Many people: Just follow it. Like a follower. (PLC 3, 11-11-2017)

These comments reveal a concern that students, particularly young students, would just follow along and accept aspects of foreign cultures uncritically. In a later interview, Famy expanded upon her comment above that students “just follow” foreign cultures they are exposed to. She said that she thought it was appropriate to teach young students

about other cultures in Indonesia, but not about foreign cultures, because they didn't yet have the ability to evaluate other cultures objectively:

Tabitha: Do you think in *SD* [primary school], is it possible to teach about foreign cultures, new cultures?

Famy: Uh in the- not the lowest, maybe for the fifth grade or sixth grade, maybe they will be okay to foreign culture. But for um one till four, it's still difficult I guess. They are still, uh, you know, they have their own world. So if I tell about the new world, they will not understand....

Tabitha: What about, for example, if you teach the students about the culture of Bali or Kalimantan or cultures of other places in Indonesia? Do you think that's possible for *SD* [primary school] students?

Famy: Yeah, I think it's possible because it's still, uh, actually, uh, that is their culture... if about the foreigner culture... some people say that other country is thing that's not good. Because we have different habits, different norms, different language... Some of people think that... the other country behaviors is not good for Indonesian behavior, something like that. So I think it's important, it will be better if we teach about our own culture first then if they can make the [judgment whether] it's good or bad. So I think if we want to teach about the other language- uh, other, uh, culture, they will accept it....

Tabitha: So it's like they need to have some critical thinking skills first?

Famy: Yeah.

Tabitha: To be able to evaluate different cultures?

Famy: Yeah... Because they are still children, we have to teach about the bad or good. (Famy interview, 3-10-2018).

Famy went on to offer the example of learning about birthday parties, which she said some Indonesian people saw as extravagant or wasteful. In Indonesia, the traditional custom is to have a small meal with family and to focus on gratitude. Famy worried that children who learned about foreign birthday parties might find the decorations and gifts appealing without thinking deeply about the meaning of the celebration. Because young children couldn't evaluate cultural practices on their own, Famy believed it was better not to introduce such cultural content at a young age.

The concern expressed by these teachers about the undue influence of foreign cultures links back to Aril's comment at the beginning of the previous section, that members of the young generation should protect cultural traditions "so that the culture

will not disappear” (Aril, journal 5). In the face of global cultural imperialism, and the cultural trends that often accompanied English language competence, these teachers were rightfully concerned about the continued viability of their traditional cultures. *Locally-oriented* novice teachers expressed concerns about students’ ability to think critically and to fully evaluate the meaning of cultural content from other cultures. In line with those concerns, these teachers appeared to be more comfortable teaching about Indonesian cultures and discussing local cultures.

*4.2.1.1.4 Locally-oriented teacher belief: Teachers should prioritize linguistic objectives.* Based on *locally-oriented* teachers’ belief that cultural instruction should focus on sustaining local cultures, and their concern that exposure to foreign culture might threaten the local culture, it is no surprise that they might be hesitant to teach about culture in language classes. This hesitance was compounded by high pressure to cover the linguistic content included in the curriculum and syllabus. These two factors combined to contribute to a belief that English teachers should prioritize linguistic objectives over cultural objectives.

When choosing what content to teach, *locally-oriented* novice teachers tended to prioritize language over culture. Latifah explained that culture was included in other courses, so English teachers felt that their primary focus should be the language. She said:

“*Kita memberi ..kita belajar..um..such as a peluasan bahasa aja jadi pengembangan bahasa di bidang itu. Di bidang mempelajari budaya dari daerah lain begitu saja tetapi kita tidak (laughs) mempelajari budaya Inggris yang saat.*”  
 [We teach, we study language with the aim of language growth only. So, we’re building language. In the culture field, we teach about cultures from various areas, but we don’t (laughs) study English at the same time.] (Latifah interview, 8-31-2017)

Latifah saw herself and other English teachers as primarily language teachers, and felt pressure to meet the linguistic demands of the curriculum.

In response to this great pressure, some novice teachers appeared to view instruction about culture and instruction about language as a zero sum game – if class time was devoted to culture, there would be less time to spend on language. This dichotomy extended even to extra-curricular teaching settings where teachers had full jurisdiction over what to teach. In describing his selection of material for English club at his high school, for instance, Rizqy said “*Saya... langsung ke bahasanya dan jarang membahas tentang kulturnya*” [I go straight to the language and I rarely discuss about culture] (Rizqy interview, 8-28-2017). This concern was particularly visible in settings where the curriculum focused on vocabulary and basic language functions. In these settings, novice teachers appeared to struggle to see how to connect to culture within their lessons. This was especially the case among primary school teachers, who tended to teach discrete vocabulary words or phrases and responses. On multiple occasions, Aril said that culture did not fit with the day’s language topic:

Tabitha: [00:03:30] Will you include any culture in the lesson today?

Aril: I think no. Because month, and also telling the age, doesn't connect with the culture.

Tabitha: Yeah, it’s very linguistic. (Aril interview, 1-11-2018; After a lesson on saying the date)

Tabitha: Yeah. Do you think there's any chance to include culture with a topic like this?

Aril: The name of days. I think no, not included the culture.

Tabitha: Yeah, it's a very linguistic topic.

Aril: Linguistic topic, that's true. (Aril interview, 1-25-2017; After a lesson on days of the week)

Tabitha: [00:02:12] And would you say there was any culture in the class today?

Aril: I think no. Because it is environment, school environment. (Aril interview, 2-22-2018; After a lesson on places in the school)

Tabitha: Um, was there any culture in the class today?

Aril: [00:02:12] No, I don't think so. (Aril interview, 3-15-2018; After a lesson on vocabulary for animals)

Aril's responses over these four occasions reveal a pattern of neglecting to integrate cultural content within the language content she taught. Latifah also struggled to integrate culture within vocabulary-focused lessons:

Tabitha: Was there any culture in the class today?

Latifah: No. Today, um, how do you say-

Tabitha: For animals?

Latifah: ... I'm so confused to decide, how [to connect] culture to this material.

[laughs] (Latifah interview, 2-15-2018; After a lesson on vocabulary for animals)

Because the curriculum prioritized grammar and vocabulary, many novice teachers were hesitant to take class time to address cultural topics, which they perceived as unrelated to the content required in the curriculum. Teachers hesitated to include cultural content, for fear that it would detract from time spent on linguistic objectives.

**4.2.1.2 Locally-oriented teachers' practices.** Given the patterns of belief discussed in the previous section, it comes as no surprise that *locally-oriented* teachers integrated cultural concepts relatively infrequently. It might be expected that *locally-oriented* teachers, based on their understanding of "culture" as "appropriate behavior," would devote significant class time to encouraging respectful behavior among students. I did not observe significant attention to the development of students' characters, however, or explicit references to the 18 "values that form character" from the 2013 national curriculum. *Locally-oriented* teachers frequently started and ended class with Islamic prayers, as was the local norm, and they encouraged students to tuck in their shirts and sit correctly. Nevertheless, I did not observe them devoting more attention to the cultivation of appropriate behavior than what would normally be expected of teachers, nor more

attention than their *globally-oriented* peers. Teachers manage behavior in their classrooms by encouraging good behavior and discouraging bad behavior. I did not observe the *locally-oriented* teachers doing so more than might be expected in other contexts. Though *locally-oriented* teachers expressed a belief that teaching about culture meant teaching students appropriate behavior, I did not observe practices related to this belief.

What I did observe during my 23 visits to *locally-oriented* teachers' classrooms were lessons focused primarily on vocabulary and grammar. Nine of those 23 lessons were entirely linguistically focused, with no connection to cultural content during the class. Thirteen lessons were linguistically focused, but the teacher made connections to students' lives and local cultures. Many of these lessons presented missed opportunities to integrate culture with only minor adaptations. In only one lesson did I observe a teacher integrating cultural content from a new culture, and even in this lesson, the cultural content was covered in a fairly superficial manner. Below, I discuss these observed practices in more detail.

*4.2.1.2.1 Locally-oriented teacher practice: Linguistic focused lessons.* All of the 23 lessons I observed by *locally-oriented* novice teachers were focused on linguistic objectives. Typically, they focused on the teaching of isolated vocabulary words. Though some of the lessons I will discuss below integrated aspects of students' lives, nine lessons were entirely focused on language form, with no discussion of the relationships between the vocabulary or grammar being taught and how they were used in foreign cultures, or how those words and structures connected to students' own lives and

experiences. I observed four of the five *locally-oriented* teachers teach in this manner on at least one occasion.

Aril, for instance, introduced basic household nouns like *cup*, *table*, *window* and *bag* to 3rd graders by showing an item, saying a word, having students repeat it, and writing it on the board. Students wrote the words in their notebooks, and then volunteers came forward to recite the words they remembered. Next, Aril pointed to words on board and students read them aloud; then, she pointed to items in the room and called on students say the words. Finally, the teacher introduced the phrases *What is this?* and *This is a...* and used them to ask about items in the class (Aril field notes, 11-30-2017). This was an appropriately sequenced and scaffolded class, but it was entirely focused on a dozen isolated vocabulary words. I observed Muhay and Latifah also teach similar vocabulary-focused lessons. Muhay taught 5<sup>th</sup> graders vocabulary for illnesses through gestures and pictures, quizzed students orally, and had students read aloud a dialogue between two people discussing an illness (Muhay field notes, 2-24-2018). Latifah taught 7<sup>th</sup> graders vocabulary for animals' features (e.g., *claws*, *feathers*, *beak*) by showing a video, reading a text together, then giving students a series of questions to answer about an animal shown in a picture (Latifah field notes, 2-15-2018). In none of these lessons was there any notable inclusion of cultural content, nor any strong connections to students' own cultures.

This lack of inclusion of cultural content was not limited to vocabulary lessons. I also observed *locally-oriented* teachers teach about grammar and structure in isolation. For example, Latifah taught about the use of demonstrative pronouns (*this*, *that*, *these*, and *those*) by modeling their use in sentences about items in the class and guiding

students in generating sentences, then showing a video and asking students to write sentences using demonstrative pronouns about objects in the video (Latifah field notes, 11-28-2017). Rizqy taught 10<sup>th</sup> graders about discussing plans for the future by reading a dialogue aloud, having students repeat the dialogue chorally and in pairs, and then translating the dialogue for the class (Rizqy field notes, 10-10-2017). In the nine lessons that were similar to the examples shared here, *locally-oriented* teachers focused on grammar or vocabulary objectives in near-total isolation from connections to students' lives and cultures, and to the cultures of other communities.

4.2.1.2.2 *Locally-oriented teacher practice: Connections to students' lives.* Other lessons I observed, though still focused on the acquisition of vocabulary and the mastery of grammar, included more opportunities for students to make connections between their own cultural experiences and the content of the lesson. Though the lessons focused on form, teachers were able to introduce some focus on students' personal meanings as they used the language. Over half (13 of 23) of the observed lessons by *locally-oriented* teachers matched this pattern, and I observed each *locally-oriented* teacher teach this type of lesson at least twice.

All three of the lessons I observed in Famy's 3<sup>rd</sup> grade classroom focused on vocabulary: lesson objectives focused on verbs for daily activities (Famy field notes, 10-23-2017), chores (Famy field notes 11-20-2017), and hobbies (Famy field notes, 1-08-2018). Famy began each lesson by asking students about their lives using the new vocabulary words, for instance by asking what activities they do after school, how they help their mothers at home, and what their hobbies are. The activities she used after her initial questions were similar to those discussed above: oral quizzing using gestures and

pictures, copying vocabulary into notebooks, and generating sentences using the vocabulary words. By beginning class with a discussion about students' lives, however, she made space for each student to consider their own culturally-bound life experiences and how they could use English to express themselves.

I observed the other *locally-oriented* teachers using similar techniques. Latifah began a lesson about describing animals by asking if students had ever visited a zoo (Latifah field notes, 3-3-2018). Muhay asked students about their family members' names and whom they live with during a lesson on family vocabulary (Muhay field notes, 11-3-2017), and about their hobbies during a lesson on hobbies (Muhay field notes, 1-30-2018). To teach about places in the school, Aril took students on a walk around their own school as she taught vocabulary words like *library* and *flagpole* (Aril field notes, 2-22-2018). To explain the format of a discussion text (a text discussing multiple points of view), Rizqy brought up students' recent deliberations to select a class representative (Rizqy field notes, 9-5-2017). Rizqy also encouraged students to choose topics of interest when writing texts individually or in groups; on one occasion, students wrote discussion texts about the advantages and disadvantages of topics that offered a representative sampling of near-universal worldwide teenage interests: motorcycles, smoking, short skirts, lipstick, and soccer (Rizqy field notes, 11-23-2017). Though the overall focus of these lessons was linguistic in nature, these teachers integrated topics of interest to students' lives, thereby inserting a focus on personally significant meaning within form-focused lessons. By offering opportunities for students to connect to their own experiences, these teachers opened the door for the inclusion of local cultural practices and familiar cultural contexts.

#### 4.2.1.2.3 Missed Opportunities in locally-oriented teachers' classrooms. I

observed *locally-oriented* teachers integrating content from an unfamiliar cultural context on only one occasion, a lesson where Rizqy opened the class by sharing the proverb “the early bird gets the worm.” He taught this proverb by having the class recite the sentence after him word by word, then three words at a time, then as a full sentence. He then asked if students understood the meaning. Students said no, and the teacher asked them to repeat the full sentence as a class, then called on individual students to read the sentence aloud. Rizqy then translated the sentence word by word and spent 15 seconds explaining its meaning in Bahasa Indonesia. The class continued on to an exercise requiring them to transform isolated simple present tense verbs into the simple past form (Rizqy field notes, 1-24-2018). The only connection between the opening activity and the grammar drills that followed was the inclusion of the verb forms “catch” and “caught” in the second activity. There was no attempt to encourage students to think critically about the proverb, for instance by asking if they agreed or if they felt that it aligned with Indonesian cultural beliefs. There was no discussion of the cultural implications of the proverb as an example of Anglo-Saxon work ethic, nor did Rizqy ask students to consider similarities or differences to their own culture, where most people rose before dawn for their morning prayers. The cultural significance of this proverb could have been addressed through a short discussion that would have left sufficient time to continue with the grammar activities planned for the lesson. Even better, this proverb could have preceded a lesson focused on telling time or explaining daily schedules, and cultural ways of thinking about time or dividing work and leisure time could have been integrated throughout.

Other lessons described above also could have been changed in minor ways to allow for the deeper integration of cultural content. In Aril's lesson about household nouns, she could have shown pictures of windows, doors, or tables from both student's own communities and from other places around the world. With a minor tweak, her oral quizzing questions could have changed to "What is this?" "It is a table *from Japan*", and the novelty of seeing images from other cultures would likely have piqued students' interest. Latifah's lesson about demonstrative pronouns could have been modified in a similar way, by showing pictures or video of classrooms from other cultures, and using those pictures to generate sentences using *this*, *that*, *these*, or *those*. Muhay's lesson about illnesses could have been improved by integrating a discussion about what various cultures believe makes you sick, such as drinking cold beverages or going outside without a hat. Famy and Muhay's lessons about hobbies could have included comparisons of typical hobbies from various places in the world. Rizqy's discussion text assignment could have asked students to consider how their peers in other countries might think about issues like smoking, motorcycles, and short skirts.

A number of factors contribute to *locally-oriented* novice teachers systematically missing opportunities to integrate cultural content within their English classes. As discussed in the *Learning* section above, many graduates of CJIU seem not to have been prepared to teach about culture. Without adequate preparation, it is unlikely that novice teachers will feel able to address cultural issues in their classrooms. Additionally, this group of teachers seemed to not have as many opportunities to expand their own cultural horizons during their time at CJIU as some of their peers. Some had not been able to participate in extracurricular activities because they lived in rural areas too far from

campus; others' low language level likely precluded their comprehension of all the course content they were exposed to. Some, like Latifah and Rizqy, expressed doubts about their own knowledge about other cultures. With limited knowledge about other cultures and few cross-cultural experiences to draw from, these teachers were likely hesitant to address concepts that they themselves were unfamiliar with. Based on their experiences, these teachers developed a pattern of beliefs that supported the inclusion of local cultural content but hindered the inclusion of content representing new or unfamiliar cultures, which were seen as potentially posing a threat to local cultural understandings. All of these factors contributed to *locally-oriented* teachers tending to focus on linguistic objectives and excluding cultural content from their classrooms.

In the next section, I will discuss the beliefs and practices of the *globally-oriented* teachers. This group drew on their learning opportunities to develop a qualitatively different pattern of beliefs that made them more willing to attempt to integrate cultural content within their classes.

**4.2.2 Globally-oriented teachers.** The nine teachers in this group had all been actively involved in campus activities during their time at CJIU, and could all identify at least one intercultural experience that had helped them learn about culture. Five (Eka, Nita, Lily, Siti, and Putri) had earned MA degrees or were in MA programs at the time of the study, including one (Nita) who had studied in India, and several of the others intended to continue their studies in the near future. Three (Harto, Kandu, and Nita) had participated in government- or foundation-funded opportunities to travel internationally. Four (Harto, Okta, Lala and Siti) had moved from other regions to Kota Tengah to attend CJIU.

The four teachers of adults are included in this group: two teaching language at CJIU, and two teaching at a private vocational school. They are joined by three high school teachers and one junior high school teacher. Most taught in Kota Tengah or in other towns, with the exception of Harto and Eka, whose schools were in rural areas just off the main provincial road and not far from Kota Tengah. All of the *globally-oriented* teachers recalled CJIU coursework, namely CCU, as a source of cultural learning. Table 4.4 provides an overview of the nine *globally-oriented* teachers.

Table 4.4  
*Globally-oriented teachers*

Pseudo-nym	Years of teaching experience	School level	School context	Sources of learning about culture (in addition to CCU)
Eka	<1	Junior High	Rural (near town), Religious	Sherlock Holmes media MA from regional university
Harto	1	Junior High	Rural, Religious	Moving from another region Homestay International travel
Lala	1	Senior High	Town, Religious	Moving from another region Homestay
Kandu	<1	Vocational Senior High	Town, Religious	Extra-curricular activities International travel
Okta	2	Vocational Senior High	Town, State	Moving from another region Homestay
Nita	2	University	Town, Religious	Homestay Extra-curricular activities MA from India
Lily	4	University	Town, Religious	Homestay MA from regional university

Siti	1	Adult	Town, Vocational	Moving from another region Homestay MA from regional university
Putri	1	Adult	Town, Vocational	Homestay MA from regional university

Eka, Lala, and Okta had the most limited intercultural experiences among the *globally-oriented* teachers, but their cultural exposure was not insubstantial. They all recalled learning about culture during their CCU classes, as well as from personal or extra-curricular activities. Eka was from Kota Tengah, and chose to study in the English department because she had been a passionate fan of Sherlock Holmes since middle school. She said the Sherlock Holmes films she had watched had helped her learn about culture: “I like movie so much, and I learned so many culture... because when we saw movie, just imagine that we are there” (Eka interview, 9-25-2017). After graduating from CJIU, she earned an MA degree in a nearby city; during her studies, she taught part-time. At the time of the study, she was in her first year of full-time teaching at a newly established Islamic junior high school on the outskirts of the city. Lala had grown up in West Java, and had moved to Kota Tengah to attend CJIU. At the time of the study, she was in her second year of teaching at a public high school run by a Muslim organization in Kota Tengah. In addition to CCU, she said she had learned about culture through participating in a two-week-long homestay program with the family of an American lecturer. About that experience, she said, “We have learnt from Mrs. Kathy, she also teach us about the culture, her culture” (Lala, Novice teacher focus group 1, 8-24-2017). Okta had been born in Kota Tengah, but her father’s job as an officer with the forest service police brought her family to a village in northeast Central Java for most of her

childhood. During her time at CJIU, she recalled learning about culture through her involvement with Indonesia International Work Camp, an international group that hosted foreign volunteers. She said she had joined this group to help her gain confidence to speak with native speakers: “when we faced with the English [speaking people], we afraid to speak... So, I just decide to join also international voluntary, to be confident to speak English” (Okta, Novice teacher focus group 3, 9-8-2017). Okta was in her third year of teaching at a public vocational high school in Kota Tengah.

Putri, Siti, and Lily shared a similar set of experiences with each other. Like Lala, all three had participated in the homestay program. Like Eka, they had all completed Master’s degrees in a nearby city since graduating from CJIU. Lily was from Kota Tengah, and had been teaching structure, listening, speaking, and general English part-time at CJIU for the past four years, including while she completed her MA. She said that she had learned about culture through her leadership in CJIU’s communicative English club: “when I joined in CEC, also dealing with any foreigners, to accompany them to go around Kota Tengah, so I learned [about]... their culture” (Lily, NT Focus Group 9-8-2017) Putri and Siti both were in their second year of teaching at a private vocational school for young adults interested in working on cruise ships. Putri was from Kota Tengah and Siti had come to Kota Tengah from South Sumatra for her studies. They had participated in the homestay program together, and had found it to be a significant source of cultural learning (their comments about the experience are shared above in the discussion about learning through meeting people in section 4.1.1.2). Putri, Siti, and Lily all mentioned being able to learn about culture through the homestay program, as well as through their continued studies at the MA level.

Harto, Kandu, and Nita had the widest variety of intercultural experiences. Based on their excellent achievements as students at CJIU, and their leadership in campus and religious organizations, all three had been selected as recipients of scholarships or grants to travel internationally. Harto was from a town in northern Central Java, and had come to Kota Tengah to attend CJIU. He said that even the move to Kota Tengah had helped him learn about other cultures. He said, “in my village, I mean, there is only one religion, and there is only one stream of religion, that is, Islam”, whereas he had come in contact with people from many backgrounds in Kota Tengah, allowing him to “allowed him to “really learn about tolerance” (Harto, Novice Teacher Focus Group 2, 8-31-2017). He also had participated in the homestay program. After graduation, had been selected to participate in a teacher training program sponsored by the US Embassy in Jakarta, then had been given a grant to visit the United States and attend the 2016 TESOL International Convention in Baltimore. He was in his second year of teaching at a public Islamic boarding school just off the main road, approximately 15 minutes south of Kota Tengah. Kandu had grown up in an orphanage in Kota Tengah, and during his time at CJIU, he had been a leader of the IWC group, which hosted international volunteers at the orphanage where he lived. He said his involvement in this group had helped him understand other cultural perspectives: “I know the culture of America, Europe, and Asia... I know the experience facing the foreigner” (Kandu, Novice teacher focus group 3, 9-8-2017). Because of his leadership with this organization, Kandu had received funding to volunteer in Japan and to attend a youth leadership conference in Spain. After teaching private lessons for several years, Kandu was in his first year of teaching at a Islamic public vocational high school in a town just North of Kota Tengah. Nita had

been born several hours south of Kota Tengah, and had lived in Kota Tengah since the age of 10. As an undergraduate, Nita had been an active participant in the Communicative English Club, and had also joined the homestay program. She said that these involvements had helped her to learn about culture: “my involvement in, like community, organizations, um, taught me many things about culture that, people are different and that we couldn't judge, um, one person or one person for one country just from that person because that person might be bad but it doesn't represent the country” (Nita Interview, 9-25-2017). After graduating, she had taught at a high school for one year, then had received a grant from the Indonesian government to complete an MA in teaching English in India. She was in her second year of teaching at CJIU and her third year of teaching overall.

Though these teachers' intercultural experiences varied widely, they all recalled learning about culture during their time at CJIU, and could all point to personal experiences with culture that had complemented those learning opportunities. It seems that these novice teachers' intercultural experiences had allowed them to reach a threshold of cultural exposure that contributed to a set of beliefs and practices that differed from the *locally-oriented* group. I discuss these findings in more detail below.

**4.2.2.1 Globally-oriented teachers' beliefs.** This group of *globally-oriented* teachers tended to see culture as something that influenced people's behavior and beliefs, and as something that varied from place to place. This perception underlied the beliefs that teachers should teach about culture, that culture is interesting and motivating to students, and that cultural instruction should help students be prepared to meet foreigners as well as to help students develop respect and tolerance for other cultures.

*4.2.2.1.1 Globally-oriented teachers' definitions of culture.* The *globally-oriented* teachers described culture as a force that shaped people's everyday behavior and interactions. Their definitions emphasized the fact that culture differed among groups of people from different places. They rarely referred to the inherited nature of culture or to the need to "preserve" or "protect" culture. Rather, they focused more on the need to learn about other cultures in order to respect them, and to receive respect in return.

This group of teachers tended to embrace a sociological definition of culture. Rather than focusing on the visible aspects of culture like art, music, dress, or celebrations, they portrayed culture as something that underlies a society's behavior, communication, and beliefs. Lily described culture as "the way of life," and Okta described it as "people's perspectives about something" (Novice teacher focus group 3, 9-8-2017). Lala wrote in her journal that she thought of culture as "something that related with the behaviour/norm. The way we think, how to act or interaction with others is culture... for example language, expression, art, behavior" (Lala journal 5). In her journal, Siti said culture included "knowledge, belief, art, moral, law, habit, etc." and that "culture is the ensemble of stories we tell ourselves about ourselves. It is related with how we communicate with the society and surely related with language" (Siti journal 5). The teachers who had continued their studies to the master's level referenced popular metaphors for culture, such as an iceberg or onion. For instance, Nita wrote in her journal, "To me, culture is just like an iceberg or an onion. What we see from other people is only the tip of something bigger and influencing far down below... It consists of multiple layers that uncover the reason of why a group of people differ from other group" (Nita journal 5). These teachers saw culture as a force that had an impact on all

peoples' lives, shaping their behavior, perceptions, and interactions with each other.

Cultural variation based on location was another recurring theme in the definitions of culture provided by this group of teachers; a number of these teachers emphasized the fact that it was natural for culture to differ from place to place. Eka said “culture is the... characteristics of the nation... as we call in Indonesian language, *ciri khusus* [specific characteristics]... A special thing that have in – from place, another place” (Eka interview, 9-25-2017). In her journal, Putri shared a similar comment: “Culture is something that deal with behaviors, beliefs, and tradition that grow together the society in certain region. So there will be a different culture from one area to the other.” (Putri, Journal 5). Lala also included the idea of culture being tied to a given community, saying, “culture is a habit or behavior that exists in a community” (Lala, Journal 5). The *globally-oriented* teachers displayed an understanding that culture did not only exist in their own communities; rather, it varied from place to place, and cultural variation was a normal phenomenon.

An additional theme within these teachers' definitions of culture was the importance of respecting cultural differences. Nita said, “for me, culture is what makes people becomes so unique and that uniqueness that has to be appreciated by others. It's different but doesn't make that you are apart from others” (9-25-2017 Nita interview). In her journal, she wrote, “considering such beautiful differences, I believe that respect is one of prominent keys to live in harmony” (Nita journal 5). Harto shared a similar understanding; he said, “culture is something that we often do continuously, then it becomes our character, so character is created because of culture... we have to appreciate other cultures, because they, it is also their character, too” (Harto, novice teacher focus

group 2, 8-31-2017). Understanding that each group of people had a unique cultural profile, these teachers realized that they must respect others' cultures if they hoped for their own culture to be respected.

*4.2.2.1.2 Globally-oriented teacher belief: English teachers should teach about culture.* These teachers were quite positively inclined toward the teaching of culture. *Globally-oriented* novice teachers believed culture had a place within English classes, and that they had a responsibility to teach about it. The January PLC began with time for novice teachers to respond to the question, "Should teachers teach about culture? Why or why not?" in their journals. Of the 10 participants present for this activity (including 6 of the focal novice teachers in the *globally-oriented* group), all 10 responded affirmatively. Novice teachers overwhelmingly endorsed the idea that teachers should teach about culture, and that there would be benefits to doing so. Eka's response is representative of those of her colleagues':

Language teacher should teach about culture because culture is important thing to know... Especially when teacher teach foreign language, a lot of new culture for them (students) to learn. Language cannot be separated with culture." (Eka, journal 12)

Other teachers echoed Eka's belief that it was important to teach about culture in the English classroom. Lala wrote, "in my mind, language teachers should teach about culture. Because culture is an important thing for life" (Lala, Journal 12), and Nita wrote, "yes, they should [teach about culture]. Language is not only a matter of communication device. It embraces the substance or the way of how people use the language itself" (Nita Journal 12). *Globally-oriented* novice teachers saw great potential benefits in teaching students about unfamiliar cultures.

An additional related idea referenced by a number of novice teachers in this response was the connection between language and culture. These novice teachers understood language and culture as two inherently connected phenomenon, and therefore felt that teaching language was also, to some extent, teaching the culture. Siti's response explained this belief quite comprehensively:

Based on my experiences, language teachers should teach about culture. It is because language is used for communication. Language is part of culture, and communication itself is a part of deep culture. That's why it is good for students to know about language especially English and its culture. (Siti, journal 12)

Siti identified a deep link between language and culture, and therefore believed that teachers had to teach both language and culture in order to help their students communicate effectively. Other teachers shared similar beliefs. Putri, for instance, wrote, "language is also part of culture. So, it's good for students to know about the language and its culture" (Putri, Journal 12), and Lily wrote, "learning English is also learning the culture" (Lily, Journal 12). After a breakout discussion about whether culture should be integrated within languages classes, Nita summed up her small group's discussion as follows: "when people are asked, 'what is language,' language is communication aspect, but far more than that, it embraces the sense of culture that is used by the social community who use that language, so basically we cannot separate language and culture" (Nita, PLC 5, 1-20-2018). Because of this deep connection between language and culture, these teachers believed that English teachers should teach about culture in their classes.

*4.2.2.1.3 Globally-oriented teacher belief: Culture is interesting to students.* A number of *globally-oriented* novice teachers said it would be important to integrate culture within their lessons because cultural topics were of interest to students. By

including culture, novice teachers could build on this interest to motivate students and encourage them to keep up that motivation when dealing with less interesting content. The inclusion of cultural content could offer a relief from tedious grammar instruction, for example. This perspective came up in a conversation between four teachers of high schoolers and young adults:

Tabitha: How do your students react if you discuss culture with them? Are they interested?

Putri: Uh, sometimes.

Lala: They are interested.

Siti: But sometimes they-

Lala: Enthusiast?

Siti: Enthusiast when they talk about their culture. And they describe it: "oh, in my village, sometimes, I, blah, blah."

Tiara: In my part, there are more, they are more appreciate, more interesting, uh, talking about culture than about grammar.

Lala: Of course! Because grammar is very complicated, yeah.

Putri: Boring.

Lala: Boring. (Novice teacher focus group 8-24-2017)

Lala, Tiara, Putri and Siti agreed that cultural content was interesting to students (or at least less boring than grammar), particularly when students could connect to their prior knowledge and personal experiences with culture. Several months later, Siti said that she had taken a break from teaching linguistic objectives and would acquiesce to students' demands to watch a movie. She explained her rationale for this decision:

"I teach culture right now just because, um, usually I teach them about the grammar, but they feel like, "Miss, can you give us a movie, so we can watch a movie together?" Yesterday, they asked like that, and I tried to give them a movie with, um, a good moral value... So maybe this time, just for to, to make them feel, um, what we call, feel not boring about study grammar." (Siti interview 2-1-2018)

Siti hoped that the relief offered to students through learning about culture, something inherently interesting, would sustain them as they studied grammar, something less interesting.

Other novice teachers also expressed the belief that student's interest in culture could make cultural instruction a respite from more tedious content, and could motivate students to continue their language study. In a different focus group interview, Kandu said that he often shared about his own cross-cultural experiences as a means of motivating students. Lily said she did the same thing, and that she considered it a way to break the ice and get students more involved in class activities:

Tabitha: When you teach about culture, how do your students react?

Kandu: Oh, interest.

Tabitha: They're interested?

Kandu: Sometimes, they don't want to learn, for example, giving complements, but they want to know about culture. Um, "Mr," how to say it, "telling story again, your experience," and sometimes, I have to coordinate with the material.

Lily: Yeah, it's just kind of ice breaking in the class, if I say that, like, tell the story, and they put their head about structure, vocabulary, and it's just kind of, uh, ice breaking. So, they really exciting, interested, and take moral lesson from the story.

(Novice Teacher Focus Group 9-8-2017)

These two novice teachers drew on their own cross-cultural experiences to encourage students to be actively involved in class. Because students found culture interesting, novice teachers included anecdotes about their own intercultural experiences in class. They seemed to believe that these anecdotes would lend an aura of excitement to other activities in the class.

Novice teachers identified several contributing factors to this aura of excitement.

Nita said that students were just naturally curious:

“I take benefit from their curiosity and that's the good thing about teaching culture. Because they're so curious about new culture, culture that they don't, um, they are not familiar with... I think, it will be more contextual to, um, teach them language while learning culture. Because it just make them sleepy, like this is simple present tense and blah, blah, blah.” (Nita interview, 9-25-2017)

Nita believed that integrating language and culture would allow her to draw on students' natural curiosity. Eka connected to a more concrete factor - the desire of many students to travel internationally: "they...excited [when we teach about culture]... they want to go abroad and they are excited to know about the culture... maybe it's more interesting than we teach about grammars" (Eka interview, 9-25-2017). By sharing their own international experiences, novice teachers hoped to remind students of their intentions to study internationally and thereby reinforce their motivation to continue building their language skills. Whether because culture offered a break, because it fulfilled students' inherent curiosity, or because it reminded students of their hopes to travel internationally, the *globally-oriented* novice teachers believed that teaching about culture could motivate their students.

*4.2.2.1.4 Globally-oriented teacher belief: A goal of culture instruction is to prepare students to meet foreigners.* Many of the *globally-oriented* teachers had built their own cultural capacities through interactions with foreigners. Perhaps based on their own experiences, they expressed the belief that cultural instruction should equip their students with the cultural knowledge and skills necessary for successful interactions with foreigners. This goal aligns with a *Pedagogy of Preparation* approach; teachers sought to prepare students to fit in or behave appropriately should they meet someone from a different culture in the future. Specifically, this meant teaching students about the cultures of countries where English is spoken as a first language, like the US or the UK. Kandu referred to knowledge about native English speaking cultures as "the original English self", and said that he intended to teach about this concept in addition to linguistic skills: "teaching English is not about grammar, vocab, but also giving the, how

to say, the knowledge about the original English self' (Kandu, novice teacher focus group 3, 9-8-2017). Even if they did not travel internationally, he envisaged a future where students might need to be able to interact in a different culture. He said:

“They never can predict where, where they will work. Maybe they will work with other country. They will work in [a city in the region] with more foreign. Or maybe they will work in Kota Tengah like in... Grogol [the area where foreigners live in Kota Tengah]. We never, we can, we can, we cannot predict it right? So, I just want to prepare them.” (Kandu interview, 2-14-2018)

Lily shared a similar belief. She said, “teaching English is not only the material, like structure, vocabulary, but also the experience, how to face the foreigners in their cultures” (Lily, novice teacher focus group 3, 9-8-2017). These teachers saw their role as preparing students to use English in culturally-appropriate interactions with foreigners in the future.

Siti and Putri, whose students were preparing to work on cruise ships or in hospitality, particularly emphasized their preparation to conform to foreign cultural norms. They explained that students needed to know about American foods and table manners:

Putri: In our school, it is hotel and cruise ships, so they should understand about American culture, America food, and then, yeah, everything about, they have to learn about that. *Jadi, uh, pas table manner ketika mereka benar-benar praktik,* [So, uh, when we teach table manners, it's really practical,] like, they service the guest from America, from Europe, from other countries.

Siti: They have to give a good service, a good service, services, to the guests. (Novice teacher focus group 1, 8-24-2017)

In this teaching context, there was a clear need for students to possess the knowledge and skills necessary to make clients and guests feel comfortable. The students needed to be able to accommodate the cultural expectations of their future clients. Other *globally-oriented* teachers expressed the same belief, even in contexts where their students' need

for cultural preparation was less tangible. Harto and Nita, who had both traveled internationally, imagined that their students might one day do the same; Harto said he taught about culture because, “most of them want to study in the overseas and it will be good for them to know the differences” (Harto interview, 10-3-2017), while Nita said “I want them to get prepared about new environment because they can be anywhere someday” (Nita interview 10-4-2018). Though she herself had not traveled internationally, Eka echoed Harto and Nita’s statement, saying, “they want to go abroad and they are excited to know about the culture” (Eka interview 9-25-2018). Lala pointed out that students might encounter foreigners at tourist locations (Lala, novice teacher focus group 1 8-24-2017), while Okta considered the needs of one of her students whose mother lived in Canada. She said she taught about Thanksgiving in her class because “I try to make them know that culture, because after they live in the Canada... If they know about the Thanksgiving day, they will be used to about that” (Okta interview, 12-2-2017). Every one of the nine *globally-oriented* teachers referenced the idea that a major goal of culture instruction would be to help students interact with foreigners in the future. They believed it was their responsibility as English teachers to give students the cultural preparation necessary for those interactions to be successful.

*4.2.2.1.5 Globally-oriented teacher belief: A goal of culture instruction is to develop respect for others.* Though the *globally-oriented* teachers considered preparation to speak with foreigners as an important goal of cultural instruction, nearly all of them also expressed the belief that another goal of learning about other cultures was to develop students’ tolerance and respect for people from different backgrounds. By referencing these goals, *globally-oriented* teachers were making connections to some of the 18

“values that form character” from the 2013 national curriculum, namely tolerance, curiosity, friendliness, peace, and social awareness. Whereas the goal discussed in the section above conformed to a *Pedagogy of Preparation* approach, this goal conforms more closely to a *Pedagogy of Encounter* approach, in that students’ learning about culture focuses on their own growth, development, and understanding of the world, rather than equipping them with the tools to conform to the cultural expectations of their interlocutors. In contrast to *locally-oriented* teachers, who worried that learning about other cultures could be dangerous for students’ own cultures, the *globally-oriented* teachers expressed the belief that it would be dangerous if students did *not* learn about other cultures. The *globally-oriented* teachers acknowledged that learning about other cultures was an essential step towards being open to new perspectives and ways of being in the world. Nita explained this belief during the first PLC meeting that focused on the teaching of culture:

“If students are not introduced to foreign cultures, I think that will be dangerous. Because, you know, they only know their own culture, and they're going to believe that "mine is the best." And, like, the others are wrong. And then it will be really hard for them, as they are growing, to accept differences... So, as a teacher, if I am [a] teacher, I would say that I will facilitate my students to know as many cultures as possible... and you will be back to an idea that, "okay, there are so many cultures in this world, and there are many groups of community in this world, and for that, I need to tolerate." And also, that I have my culture, I want other people to respect my culture, and for that I have to respect other cultures. ... So, to learn foreign culture, to make you more tolerant.” (Nita, PLC 3, 11-11-2017)

According to Nita, the more cultures students were exposed to, the better they would understand their own cultural perspectives, and the need to respect others just as they would like to be respected themselves. As Nita shared her perspective during the PLC, many of her colleagues showed agreement by saying “yes” or by nodding. Some echoed

these perspectives in a journal entry several months later. In response to the question “Should teachers teach about culture?”, Lala wrote, “By learning and teaching the culture, the students can... develop their knowledge of cultural value that broaden their horizons about themselves, others and the environment around them” (Lala journal 12), and Eka wrote, “If somebody have a lot of knowledge and understanding about culture, she/he will have a lot of idea to be an ideal person, to make their life more interesting, meaningful, and also useful to them and others” (Eka journal 12). Teachers who had participated in the PLC enthusiastically supported the idea that learning about other cultures could help students be more open to difference.

This belief was not limited to teachers who had participated in the PLC. Lily had brought up this idea before culture had been addressed in the PLC, after a lesson where she had asked students to discuss the cultural significance of animals. She said she had included this information, “Because they can be open minded... Muslim have a slaughtering day, and the Hindu say a cow is holy. So, we have to [have] tolerance, respect each other.” (Lily interview 10-30-2017). Okta, who did not attend PLC meetings, said that she included culture in her lessons to counteract the popular assumption in Indonesia that western culture was a negative influence. She said she tried to share positive aspects of western culture and to encourage students to develop their characters by learning from those examples. She taught about the Thanksgiving holiday, for example, “because not all western culture is negative, not all, but also good, to educate them to be better.” Harto, who attended only the final PLC meeting, also made a link between culture and character during his initial interview: “culture is something that we often do continuously, then it becomes our character... we have to appreciate other

cultures, because they, it is also their character, too” (Harto, Novice teacher focus group 2, 8-31-2017). Harto believed that culture impacted the development of individual’s characters, and that it was essential to respect other peoples’ cultures and culturally-bound characters.

Kandu shared a similar belief, which he said was based on his experience mediating between foreign volunteers and his ‘brothers’ at the orphanage where he lived. Based on this experience as a cultural mediator, he said, “we can understand other culture by learning English... I think English can make other people connect and, uh, make having peace” (Kandu, novice teacher focus group 3, 9-8-2017). Kandu had seen first-hand that peaceful interactions and successful connections with people from different backgrounds required an understanding of their cultural backgrounds. He saw English learning as a means of helping students understand other cultures. These viewpoints were similar to those expressed by many of the *globally-oriented* novice teachers, who appeared to share the belief that learning about culture could help students become more tolerant and appreciative of other cultures. Overall, this group of teachers expressed the belief that learning about other cultures was a key contributor to being able to respect people from different backgrounds. They saw this goal as an important outcome of teaching about culture.

**4.2.2.2 *Globally-oriented teachers’ practices.*** I observed 41 lessons taught by teachers that I characterized as being in the *globally-oriented* group. Of these lessons, 16 included a reference to foreign or unfamiliar cultures. I observed each of these nine teachers address cultural practices or beliefs that were unfamiliar to their students on at least one occasion. This is a marked difference compared to the *locally-oriented* group,

among whom I observed only one reference to an unfamiliar culture, and a fairly weak reference in that case (the lesson where Rizqy discussed the proverb, “the early bird gets the worm”). Though the *globally-oriented* teachers included references to unfamiliar cultures in some of their lessons, I do not mean to imply that their teaching practices were entirely different from their *locally-oriented* peers. Rather, the *globally-oriented* teachers, like the *locally-oriented* teachers, often taught lessons where they did not address any cultural content (11 of 41 lessons), or where they connected only to students’ own cultures (14 of 41 lessons). Unlike their *locally-oriented* peers, however, the *globally oriented* teachers were able to integrate unfamiliar cultural content into some of their lessons. Below, I will briefly describe the practices that *globally-oriented* teachers had in common with their *locally-oriented* peers (linguistically-focused lessons and making connections to student lives). The bulk of my discussion, however, will focus on the practices that *globally-oriented* teachers used when integrating cultural content from new or unfamiliar cultures: discussing texts, direct instruction about cultural topics, and contextualizing language practice in unfamiliar cultural contexts.

*4.2.2.2.1 Globally-oriented teacher practice: Linguistically-focused lessons.* Like their *locally-oriented* peers, the *globally-oriented* teachers frequently taught lessons focused on grammar, vocabulary, or structure, with little to no cultural context. Even in lessons where cultural content was included, the objective of the lesson typically was linguistic. Lily, for example, taught a lesson on the structure and vocabulary used in descriptive sentences about animals. The culminating activity was for student groups to write a description of an animal and its significance in a certain culture, such as the cow in India (Lily observation field notes 10-30-2017). Similarly, Kandu ended a lesson

spent learning and practicing phrases for giving compliments by explaining to students that westerners tended to compliment each other more frequently than Indonesian people (Kandu, observation field notes, 9-14-2017). Though these teachers were able to integrate some cultural content, the lessons' objectives were linguistically focused.

Eleven of the 41 lessons I observed were exclusively focused on linguistic objectives, with no identifiable inclusion of cultural content. For example, Harto taught a review lesson in which students practiced the use of prepositions to explain the placement of items in the classroom (Harto, observation field notes, 11-28-2017), and Eka spent a lesson practicing phrases for telling time (Eka, observation field notes, 10-20-2017). Nita taught a speaking class lesson about public speaking and elements of good presentations (Nita, observation field notes, 11-22-2017), and Siti explained direct and indirect speech, then asked students to transform decontextualized direct sentences to the indirect form (e.g., from *Lia said, "I went to Jakarta."* to *Lia said she went to Jakarta.*) (Siti, observation field notes, 12-4-2017). Though *globally-oriented* teachers at times were able to integrate cultural content into their linguistically-focused lesson, there were occasions when they, like their *locally-oriented* peers, taught lessons exclusively focused on grammar, vocabulary, or structure.

#### 4.2.2.2.2 *Globally-oriented teacher practice: Connections to students' lives.*

*Globally-oriented* and *locally-oriented* teachers also shared the practice of connecting to students' lives. I observed this practice in 34% (14 of 41) of the lessons I observed in *globally-oriented* teachers' classrooms (in contrast, I observed this practice in 57% [13 of 23] lessons taught by *locally-oriented* teachers). In many cases, this practice entailed contextualizing language lessons within students' lived experiences. For example, Kandu

used example sentences about eating fried snacks in the town square when providing an overview of the past, present, and future tenses (Kandu, observation field notes 2-14-2017). Putri asked students about their own lives to generate example sentences using the present simple tense (Putri, observation field notes, 11-02-2018). Eka asked students to write a short text telling about their daily activities after learning the present tense and how to tell time (Eka, observation field notes, 11-21-2017). All of these activities allowed students to connect to their own experiences and to their local cultures.

Teachers also often allowed students to select content of interest to them when completing an assignment. For example, after teaching students about the format of television and print advertisements, Lala asked them to prepare an advertisement about locally-available products; students chose herbal tonics, mobile phones, chocolate bars, and potato chips (Lala, observation field notes 10-24-2017). Similarly, after teaching the format of procedure texts, Okta asked students to prepare presentations explaining how to make something they were familiar with. Students selected instant noodles, iced tea, and fried rice, staples of Indonesian cuisine (Okta, observation field notes 3-14-2018). By allowing students to choose the topic of their assignments, teachers could be sure that students had the opportunity to discuss content that was relevant to their own lives and cultural experiences.

*4.2.2.2.3 Globally-oriented teacher practice: Integrate unfamiliar cultural content through texts.* Unlike their *locally-oriented* peers, I observed *globally-oriented* teachers integrating unfamiliar cultural content through reading or producing texts representative of other cultures. These texts ranged from quite short (e.g., proverbs and quotes) and simple (e.g., ID cards, job announcements, and greeting cards) to fairly long and complex

(e.g., song lyrics, films, and folktales). I observed cultural lessons based on texts that conformed to all three of the *Pedagogies* for teaching about culture.

Some lessons used cultural texts as a source of cultural information, with the objective of increasing students' declarative knowledge about other cultures. These objectives aligned with a *Pedagogy of Information* approach. For example, after analyzing the vocabulary and grammar features of the lyrics of Katy Perry's song *Firework*, Lily pointed out the references to the fourth of July within the song and made a connection to Indonesian people's use of fireworks not on their national holiday but at the end of Ramadan (Lily, observation notes 11-13-2017). Lily explained that she hoped students would gain awareness of the cultural practices associated with Independence Day in the USA. She said, "based on this song, so we can know that the fireworks is ignited before the 4th of July... I think some of students doesn't know about this, so I think it's a good idea" (Lily interview 11-13-2017). Lily hoped her students would know about American holidays and the similarities and differences with their own holidays.

Teachers also used cultural texts in class with the aim of preparing students for interactions with native speakers in the future, a *Pedagogy of Preparation* orientation. This approach was most often used in lower level classes, with simple authentic texts like American driver's licenses (Eka, observation field notes, 9-27-2017), job announcements (Lala, observation field notes 10-24-2017), and party invitations (Okta, observation field notes 10-7-2017). Teachers hoped that students would be able to interpret and respond appropriately to these texts should they encounter them while interacting with native speakers in the future. Okta explained that her objective for students was to be able to "find the information like who that write, the purpose of the greeting card, and when the

party be held” (Okta interview 10-7-2017). Teachers hoped to develop students’ familiarity with these short functional texts, so that students would be able to interpret them appropriately in the future.

Teachers also drew on texts to expose students to new perspectives and challenge them to re-think their own cultural outlooks, objectives aligned with the *Pedagogy of Encounter* approach. Siti and Putri both encouraged students to consider new perspectives by asking students to discuss the moral value of texts they read or watched in class. Siti asked students to watch the movie *English Vinglish*, about an Indian housewife who studies English in New York City. In the class discussion after the movie, students discussed the fact that a woman who had limited possibilities in her own culture was able to remake herself in a new cultural context; some students suggested the message of the movie was to avoid “judging a book by its cover,” when encountering someone whose appearance does not match your own cultural expectations (Siti, observation field notes 2-1-2017). Putri asked students to read and retell folk tales from Indonesia and from Europe. After discussing *Tankuban Perahu*, a Javanese story about a woman who lies to her son about his father’s identity, and *Pinocchio*, the story about the puppet whose nose grew when he lied, students compared the moral values of each story and saw that lying was discouraged across cultures (Putri, observation field notes 2-12-2018). *Globally-oriented* teachers often drew from texts to engage students in examinations of unfamiliar cultural content.

*4.2.2.2.4 Globally-oriented teacher practice: Integrate unfamiliar cultural content through direct instruction.* Another practice I observed among the *globally-oriented* teachers, but not their *locally-oriented* peers, was direct instruction about cultural topics.

This took the form of presentations or lectures discussing cultural practices or differences, typically by the teacher, but on occasion by students. This practice was also used in lessons conforming to each of the three *Pedagogies* for teaching about culture.

I observed teachers conveying cultural information through lecture or presentation, in lessons that fit with the *Pedagogy of Information*. Harto shared demographic information about the ethnic and cultural makeup of the United States of America to help students understand that America, much like Indonesia, was a very diverse country (Harto, observation field notes 2-19-2017). Okta assigned students to present about the similarities and differences between Thanksgiving and Eid al-Fitr (the celebration at the end of Ramadan). Kandu, after a lesson on phrases to give compliments, explained to students that American people are more likely to give compliments as social niceties. He offered me as an example, saying that when I had arrived that morning, I had complimented him on the appearance of the school, a statement he would not have expected from an Indonesian visitor (Kandu, observation field notes 9-14-2017). The objective of these portions of each lesson appeared to be the transmission of knowledge about cultural traditions, practices, and societal trends.

On occasion, teachers gave lectures about aspects of culture they thought students would need if they traveled internationally, in an approach that fit with the *Pedagogy of Preparation*. Siti, after the lesson described above about the movie *English Vinglish*, transitioned to a lecture about the stages of cultural adjustment, which she identified as the honeymoon period, culture shock, initial adjustment, mental isolation, and acceptance/integration. She told students they would benefit from this information if they were able to get a job in an international setting (Siti, observation field notes 2-1-2018).

Nita also taught a lesson focused on the challenges related to integrating within a new culture. She explained the concept of “culture bumps” and showed several HSBC bank commercials depicting culturally-based misunderstandings. She explained that she hoped to equip students should they encounter people from different cultures: “I want them to get prepared about new environment, because they can be anywhere someday” (Nita interview, 10-4-2017). By offering explanations and examples of cultural conflicts and the process of cultural adaptation, these teachers hoped students would be prepared to enter a new culture.

Some of the lessons discussed above also had aspects of a *Pedagogy of Encounter* approach. Kandu’s comments about the tendency of Americans to offer compliments more often than Indonesian people may have led students to reconsider their cultural assumptions about when compliments are appropriate. In Harto’s and Okta’s lessons, the teachers were sharing information that challenged stereotypes that Indonesian people had about American people: in Harto’s case, that all Americans are white, and in Okta’s case, that Americans have lower moral standards than Indonesian people. In these lessons, however, they approached these goals by sharing information about the foreign cultures. Students were not pushed to think deeply about how the cultural information connected to their own worldviews.

*4.2.2.2.5 Globally-oriented teacher practice: Contextualize language in an unfamiliar cultural context.* A final practice I observed among the *globally-oriented* group of teachers was the evocation of an unfamiliar cultural context when practicing a given language feature or structure. Though the primary objective of the lesson was linguistic practice, a secondary objective was exposure to cultural information. These

lessons tended to be limited to a *Pedagogy of Information* approach, in that teachers hoped students would gain some cultural knowledge while practicing language use. For instance, Harto, in a lesson on telling time, introduced the lesson with a video showing an American family doing activities at various times during the day, thereby providing students examples of the appropriate structures for telling time while also exposing them to information about typical American daily activities (Harto, lesson observation notes 10-3-2017). To practice writing texts describing people, Eka showed pictures of people from various cultures within Indonesia (such as dancers in Bali and indigenous people in Papua), in order to offer students an opportunity to practice the target structure while also seeing examples of cultural difference (Eka, observation field notes 2-26-2018). She explained that she used pictures of people from other cultural contexts to help students learn “about Indonesian culture,... the traditions, and maybe the physical appearance” (Eka interview 2-26-2018).

On one occasion, I observed a teacher using cultural content to offer context for language practice in a way that went beyond the knowledge or information level. In a lesson on uses of the verb “like”, Nita was able to integrate a discussion of cultures in a manner fitting with the *Pedagogy of Encounter* approach, by asking students to discuss what they liked and did not like about Indonesian culture, as well as what other places in the world they would like to travel or live. Students were pushed to look critically at their own culture and consider whether they might prefer to experience another cultural context (Nita, observation field notes 3-7-2018). Nita’s lesson was a good example of the possibility of using cultural content to contextualize language practice. Students were able to practice the linguistic objective while discussing cultural content and questioning

their own cultural assumptions.

#### *4.2.2.2.6 Missed Opportunities in Globally-oriented teachers' classrooms.*

*Globally-oriented* teachers believed language teachers should teach about culture, and were willing to try to do so. This is shown by the fact that only 11 of the 41 lessons I observed included no references to foreign or local cultures. The 30 lessons (73%) that included cultural content (16 lessons focused on unfamiliar cultures and 14 lessons that connected to students' own cultures) revealed a willingness to teach about culture in the English language classroom. This willingness to include culture does not mean, however, that *globally-oriented* teachers' lessons about culture were uniformly effective or impactful. Many of the 16 lessons that included unfamiliar cultures only touched briefly on isolated pieces of information about foreign cultures, and could have been improved upon with minor changes to the teachers' practices. Okta's lesson about party invitations, for instance, focused on students' ability to decode the texts and identify important information (Okta, observation field notes 10-7-2017). This lesson could have been improved by a short discussion about the purpose and structure of parties in various cultures; Okta could have encouraged students to think critically about the differences between Indonesian practices (where a birthday would be celebrated only within the nuclear family, while the entire neighborhood would be invited to a wedding) and American practices (where the opposite might be true).

Some lessons risked perpetuating cultural stereotypes and prejudices rather than challenging them. For example, in Eka's lesson on describing people, where she showed pictures of people from other regions of Indonesia, one students' description of the image in figure 4.1 was: "He is handsome, using plain leaves, skirt, white light colored dulux

painted body, grab a sharp pole fork, curly hair &... grrrr...” (see figure 4.2). Rather than helping students appreciate the diversity of people across Indonesia and the world, this lesson may have increased the students’ perception of Papuan people as ‘exotic’ or ‘primitive’ people who wear strange garments and make strange noises.

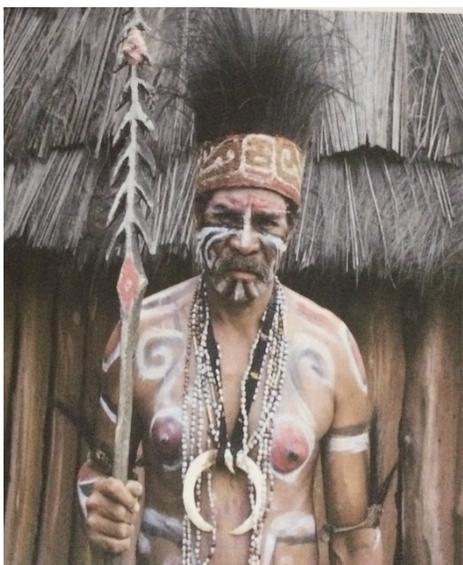


Figure 4.1 Picture of Papuan man, used in Eka’s lesson, 2-26-2018

1 He is Handsome  $\frac{7}{4}$ , Using Plain Leaves skirt, White  
 Light  colored PUIUX Painted Body, Grab a  
 Sharp Pole Fork, Curly hair &... GRRRR...

Figure 4.2 Description of Papuan man, by a student in Eka’s lesson, 2-26-2018

Similarly, Nita’s lesson about cultural bumps and possible misunderstandings between cultures may have been lost in the frenzy associated with the fact that she asked groups of students to come to class in the costume of a certain culture. As the class began, the room was abuzz with students giggling and chatting as they prepared their costumes as Javanese people, Papuans, Germans, Hawaiians, “Indians” (Native

Americans), and Arabs. As Nita settled her students down to begin the lesson she had planned, the Native American group, wearing feather headbands (see figure 4.3), kept interrupting by making the “whooping” sound characteristic of Native American people in classic American cowboy films. Nita’s lesson focused on the importance of realizing that people from different cultures may have different cultural assumptions. She encouraged students to “prepare themselves for uncertainty” and to approach cultural encounters with curiosity and tolerance. Students’ lasting impressions of this well-intentioned lesson, however, may be recollections of various groups’ stereotypical costumes and behavior.



*Figure 4.3* “Indian” group from Nita’s lesson, 10-4-2017

On occasion, these teachers also missed opportunities to address cultural content. For example, to teach about the format of a recount text, Putri used a text about a Holocaust survivor who went on to help capture and prosecute former Nazis after the war. She read and translated the text line-by-line, identified new vocabulary words, and

asked students to answer multiple choice comprehension questions (e.g., “Who was Simon Wiesenthal? A: an architect who became a war criminal; B: a Nazi officer; C: a Nazi hunter; D: a publisher”). She did not discuss the meaning of the text, nor its implications regarding the importance of respecting others’ cultures.

Therefore, though I was able to observe lessons where *globally-oriented* teachers included cultural content, there were also occasions when they did not address cultural content in a sophisticated manner, or when they missed opportunities to address cultural content. As discussed above in the section about novice teacher learning, these teachers had had only limited opportunities to learn about methods for teaching about culture during their time at CJIU. Though *globally-oriented* teachers were willing to teach about culture, and though they had some personal cultural knowledge to draw from, they appeared to lack teaching methods to address cultural content in a nuanced manner. Had their pre-service preparation included more explicit attention to how to teach about culture in their future language classes, they likely would have been better prepared to avoid the missed opportunities and poorly conceived cultural lessons discussed in this final section.

### **4.3 Conclusion**

In this chapter, I have discussed findings related to the cultural learning, beliefs, and practices of novice teachers who were prepared at CJIU. Novice teachers had opportunities to learn about culture outside of CJIU coursework, through living in the Javanese context, meeting people in Kota Tengah, and consuming movies, books, and music. Their CJIU coursework offered opportunities to learn about other cultures,

Indonesian culture, the concept of culture, and about culturally-bound learning practices. It did not, however, include a clear focus on methods to teach about culture.

Based on their investment in and access to these learning opportunities, novice teachers appeared to fit within two groups: *locally-oriented* and *globally-oriented*. The *locally-oriented* group defined culture as a “tradition” or “inheritance” within their own community, and believed that teachers should sustain the local culture, protect against the possible influence of foreign cultures, and address linguistic objectives in language classes. This group tended to teach linguistically-focused lessons and make connections to students’ lives and lived cultural experiences. The *globally-oriented* teachers defined culture as the perspectives and practices of people in a given place, and believed that teachers should teach about culture because it is interesting to students, because students need to be prepared to meet foreigners, and because students should be encouraged to respect others. Like the *locally-oriented* group, these teachers taught lessons that focused on linguistic content and on students’ own cultures, but the *globally-oriented* group also integrated cultural content through texts, direct instruction, and contextualizing language practice. Both groups of teachers at times missed opportunities to address cultural content within their classes, perhaps because their preparation had included little discussion of how to do so. In the next chapter, I will discuss these findings in relation to the literature and will identify implications for language teaching and language teacher education in this setting and beyond.

## Chapter 5: Discussion, Implications, and Further Research

### 5.1 Introduction

Teaching a language offers the opportunity to not only develop students' linguistic knowledge, but to also deepen and extend their cultural awareness, helping them engage more meaningfully with people who are different from themselves. An intercultural stance is critical for language educators because it allows them to integrate a focus on cultural knowledge, skills, and dispositions within their language lessons. When language lessons include a focus on both language and culture, students can develop the ability to connect across both linguistic and cultural divides. That ability will be increasingly important as international political and economic factors contribute to increased migration, and as advances in technology support more seamless global digital communication. Today's youth will enter societies that are more diverse and interconnected than ever before. Students who are able to establish meaningful connections across difference will be able to emerge as the leaders of societies where diversity is seen as strength rather than a source of conflict. Language educators who infuse cultural content within their classes have a great opportunity to meaningfully support those future leaders.

Working from the perspective that it is important for language teachers to address both language and culture, this study examined the learning, beliefs, and practices of a group of novice Indonesian teachers of English. By conducting a case study of one teacher education program, complemented by embedded case studies of individual graduates from that program, this study allowed for fine-grain analysis of individual difference and of the factors contributing to those differences. This study complements

other case studies investigating the role of culture within L2 teacher education (e.g., Menard-Warwick, 2008; Keating- Marshall & Bokhorst-Heng, 2018; Kohler, 2015; Larzén-Östermark, 2008; Ryan, 1998) and offers a counterbalance to the many large-scale surveys of L2 teacher beliefs and practices regarding culture (e.g., Atay et al., 2009; Castro, Sercu & Mendez-Garcia, 2004; Byram & Risager, 1999; Sercu, 2002, 2006; Sercu et al., 2005). Having developed a better understanding of the learning, beliefs, and practices of the novice L2 teachers graduating from this teacher education program, this study's findings hold the potential to inform investigations into the teaching of culture in diverse settings worldwide. This chapter discusses this study's implications and its place within the research literature.

This chapter begins with a discussion of the findings of this study in relation to previous research in the field. It then addresses the theoretical, empirical, and practical contributions of this research to the field's understanding of the role of culture in language teaching and language teacher education. It also identifies limitations of the study and recommends directions for future research into the role of culture in L2 teaching and teacher education.

## **5.2 Discussion**

This section discusses five main points regarding the findings of this study: the beliefs of each group in relation to their peers in other settings worldwide; the practices of each group in relation to their peers in other settings worldwide; missed opportunities to address the teaching of culture within teacher education programs; the distinction between *locally-oriented* and *globally-oriented* teachers (specifically, regarding each groups' participation in intercultural experiences); and the influences of institutional and

policy factors on novice teacher practice in Indonesia. This section ends by revisiting the conceptual framework shared in figure 2.2, and by discussing that framework in relation to the study's findings.

**5.2.1 Novice Indonesian teachers' beliefs in comparison with their global peers.** A review of the literature on L2 teacher beliefs about culture shows great variation across and even within settings (e.g., Bayyurt, 2006; Gandana, 2014; Peiser & Jones, 2014; Shipton, 2010). The participants in this study also shared a wide range of beliefs, but their beliefs were able to be classified based on their global or local orientation. The beliefs of teachers within both the *locally-oriented* and *globally-oriented* groups are similar to those of teachers in other settings.

To begin with, *locally-oriented* teachers doubted their own cultural knowledge and worried they did not know enough about foreign cultures to share that information with their students. This was also the case among L2 teachers in other ASEAN countries (Waterworth, 2016), as well as in locations as diverse as Bahrain (Mawoda, 2011), Poland (Jedynak, 2011), and the US (Flehtner & Chapman, 2011). It is understandable that L2 teachers who lack confidence about their own cultural awareness would be hesitant to draw on their uncertain knowledge and share it with their students.

*Locally-oriented* teachers also expressed concern about the possible negative influence of foreign cultures within their communities. Given the global spread of the English language, concerns about cultural imperialism and threats to local cultures are justifiable (i.e., Canagarajah, 1999; Kumaravadivelu, 2008; Pennycook, 1994). *Locally-oriented* teachers in this study were unsure of their ability to teach about foreign cultures in a way that would support students' abilities to critically evaluate those cultures. They

worried that students would be drawn in by the glamorous and exotic cultural practices associated with native speakers of English, and might adopt those practices without considering whether those practices would match, sustain, or conflict with their local cultures. Similar findings have been found in Francophone Canada, where French teachers hesitated to “impose” upon Anglophone students by sharing too much about their own cultures (Keating Marshall & Bokhorst-Heng, 2018, p. 290), and in Brunei (Elgar, 2011) and Iran (Zabetipour & Baghi, 2015), where English teachers expressed concern that exposure to English would also bring inappropriate exposure to new cultures.

Likely based on their low confidence about foreign cultures, and their hesitance to introduce “inappropriate” cultural content, *locally-oriented* teachers tended to overlook cultural objectives, prioritizing linguistic ones instead. They thought of themselves as language teachers, and believed that cultural content was better covered by other teachers and courses. This finding aligns with the findings of surveys of teachers in Europe and Mexico (i.e., Atay et al., 2009; Castro, Sercu & Mendez-Garcia, 2004; Byram & Risager, 1999; Sercu, 2002, 2006; Sercu et al., 2005), which found that L2 teachers consistently rank linguistic objectives higher than cultural ones. In many contexts, L2 teachers do not perceive the teaching of culture as part of their professional responsibilities (e.g., Biswalo, 2015; Duff & Uchida, 1997; Keating Marshall & Bokhorst-Heng, 2018; Luk, 2012; Shipton, 2010). *Locally-oriented* teachers in this study shared this belief: they felt it was more important to focus on linguistic objectives rather than cultural ones.

When *locally-oriented* teachers did address culture, they believed the focus should be on students’ own cultures. Similar beliefs have been identified among L2

teachers in Turkey, who hoped to help students better understand their own cultures through language study (Atay et al, 2009; Bayyurt, 2009). This belief is in accordance with scholars in North America who have argued for the importance of instruction that is culturally responsive (Gay, 2000), relevant (Ladson-Billings, 1992, 2009, 2014), and sustaining (Paris, 2012, 2015). This belief also echoes scholars who argue that teachers of EFL should make their lessons relevant by connecting them to students' own experiences (e.g., Adaskou, Britten & Fahsi, 1990; Cem, 1985; Corbett, 2003). In particular, *locally-oriented* teachers focused on the development of respect and politeness. This focus was similar to that found by Gandana (2014) among university EFL instructors in Indonesia, who believed that their responsibilities included the transmission of Indonesian moral values and wisdom.

*Globally-oriented* teachers referenced a set of beliefs that was qualitatively different from those held by *locally-oriented* teachers. Most notably, while *locally-oriented* teachers hesitated to teach about unfamiliar cultures, *globally-oriented* teachers saw doing so as one of their essential responsibilities. They considered language and culture to be inherently connected, and believed that they must teach about both concepts in order to help their students communicate effectively. This belief connects to foundational understandings in the field about the fundamental connection between culture, communication, and language (e.g., Agar, 1994; Hall, 1959; Hymes, 1972, 1974; Kramsch, 1993), and L2 teachers elsewhere shared the belief that culture and language are deeply linked (e.g., Atay et al., 2009; Sung & Chen, 2009; Yang & Chen, 2016).

*Globally-oriented* teachers also believed that culture could be interesting to students, and could therefore motivate them in their language study. This belief is similar

to the idea of culture as an appetizer, sweetener, or special treat, a belief displayed by L2 teachers in other contexts (e.g., Castro et al., 2004; Luk, 2012; Mahbouba, 2014; Sung & Chen, 2009; Yang & Chen, 2014). Many L2 teachers seem to believe that an exclusive focus on linguistic objectives can be tiring to students, and that the inclusion of cultural content can help them sustain their motivation.

*Globally-oriented* teachers put forward a number of goals for cultural instruction. Many adhered to a *Pedagogy of Preparation* approach, and believed that students would need cultural knowledge and skills to be able to interact with foreigners they might meet in the future. Their beliefs aligned with those found among university EFL instructors in Indonesia, who focused on the pragmatic and functional aspects of culture and language in order to support interactions with native speakers (Gandana, 2014), and who tended to focus on the national attributes of a given English-speaking nation (Siregar, 2016). L2 teachers in many contexts believed that teaching about culture meant teaching about the national cultures of native speakers of the target language, including L2 teachers in other ASEAN countries (Shahed, 2013; Sung & Chen, 2009; Waterworth, 2016), in Europe (Byram & Risager, 1999; Otkinowska-Kasztelanic, 2011), and in Turkey (Bayyurt, 2006). Many L2 teachers operate under the assumption that “learners should know what native speakers know” about life and high culture in their countries (Byram & Wagner, 2018, p. 144). By focusing on helping students attain native speaker-like knowledge and skills, L2 teachers prepare students for interactions with native speakers of the language.

*Globally-oriented* teachers also saw the development of respect for others as an important goal of culture instruction, a belief that aligns with a *Pedagogy of Encounter* approach. Unlike *locally-oriented* teachers, who were concerned that learning about

other cultures could be dangerous, *globally-oriented* teachers believed the opposite – that students *needed* to learn about other cultures in order to become open to new perspectives and understand other people’s points of view. Siregar (2016), who also worked with English teachers in Indonesia, had similar findings: her participants felt that their responsibilities included the cultivation of respect for cultural diversity. These beliefs align with those of individual L2 teachers in a number of other settings, who considered teaching about culture as a means of engaging in social transformation (Menard-Warwick, 2008), helping students develop critical, questioning attitudes (Ryan, 1998), increase students’ cultural awareness (Kohler, 2015) and foster tolerance and empathy (Larzén-Östermark, 2008). By seeking to develop students’ respect, tolerance, and appreciation of other cultures, L2 teachers equip students for encounters with people of cultural backgrounds different from their own. *Globally-oriented* teachers in this study identified goals that align with both the *Pedagogy of Preparation* and the *Pedagogy of Encounter* approaches.

### **5.2.2 Novice Indonesian teachers’ practices in comparison with their global peers.**

Both *locally-oriented* and *globally-oriented* teachers at times taught lessons that focused exclusively on linguistic content, with no attention to either students’ cultures or unfamiliar cultures. This trend was slightly more pronounced in lessons taught by *locally-oriented* teachers, 39% of which included only linguistic content; in contrast, 27% of lessons taught by *globally-oriented* teachers focused exclusively on linguistic content. These lessons most often focused on vocabulary, but grammar and structure were also frequently addressed with little or no attention to cultural integration. Both groups of

teachers, but especially *locally-oriented* teachers, seemed to view teaching about language and culture as a zero sum game, in that class time spent on culture would reduce the class time spent on language; this struggle to prioritize class time was also identified by L2 teachers within other contexts (Byrd et al., 2011; Larzén-Östermark, 2008; Mawoda, 2011, Sercu et al., 2005). L2 teachers in contexts as diverse as China, Algeria, Turkey, and Spain have reported a focus primarily on linguistic content (Atay et al., 2009; Castro et al., 2004; Lessard-Clouston, 1996; Mahbouba, 2014). As in those contexts, participants in the present study at times taught linguistically-focused lessons with no inclusion of cultural content.

*Locally-oriented* and *globally-oriented* teachers also frequently taught lessons that included a focus on students' own cultures or the cultures of their communities. *Locally-oriented* teachers integrated a focus on local cultures in over half (57%) of the observed lessons, and *globally-oriented* teachers did so in about a third (34%) of observed lessons. In these lessons, teachers connected to students' locally, culturally-bound experiences while teaching and practicing vocabulary, grammar, and structure. They did so by inquiring about students' experiences or by offering opportunities for choice, so that students could use language to discuss topics of interest to them. Similarly, Osman (2015) found that university EFL instructors in Saudi Arabia solicited students' input to discuss local cultures. Participants in the present study may have been worried that students would be intimidated, frustrated, or de-motivated by unfamiliar cultural content, as Bayyurt (2006) found in Turkey. The connection to students' own cultures and experiences aligns with scholars' recommendations that teachers build on students' cultural resources within instruction (Moll et al. 1992; Zentella, 2005) and that L2

teachers, specifically, contextualize language instruction within students' own experiences to make learning relevant (Adaskou, Britten & Fahsi, 1990; Cem, 1985; Corbett, 2003). Both *locally-oriented* and *globally-oriented* teachers made efforts to connect to students' lives and local cultures.

Unlike their *locally-oriented* peers, *globally-oriented* teachers also frequently taught lessons that included a focus on cultures that were unfamiliar to students; they were observed doing so in 39% of their lessons. Their observed practices focused on conveying knowledge about culture, in accordance with the *Pedagogy of Information* (in 17% of total lessons taught by *globally-oriented* teachers). Seven percent of *globally-oriented* teachers' lessons conformed to the *Pedagogy of Preparation*, by focusing on skills needed to engage with native speakers. The *Pedagogy of Encounter* was the approach in 15% of *globally-oriented* teachers' lessons; in these lessons, teachers focused on the development of attitudes and dispositions necessary to engage with people from diverse cultural backgrounds. *Globally-oriented* teachers were observed teaching lessons fitting with the *Pedagogy of Information* slightly more frequently than *Pedagogy of Encounter*; this tendency matches trends found in L2 teachers' reported practices in other contexts, where facts about target language cultures were the most frequent focus of cultural instruction (Bayyurt, 2009; Byram & Risager, 1999; Larzén-Östermark, 2000; Osman, 2015; Young & Sachdev, 2011). A handful of research studies reported the use of practices fitting the *Pedagogy of Preparation*, for instance by focusing on sociolinguistic and communicative competence (Byrd et al., 2011; Gandana, 2014; Ryan, 1998; Sung & Chen, 2009). A number of case studies of one to three individuals show that well-prepared and motivated individuals are able to successfully experiment with or

implement practices fitting with the *Pedagogy of Encounter* (e.g., Dyтынshyn & Collins, 2012; Kearney, 2016; Kohler, 2015; Menard-Warwick, 2008; Ryan, 1998). As in those studies, observation of individual teachers' practices in the present study allowed for the identification of some use of practices that align with the *Pedagogy of Encounter*.

Additionally, in contexts where L2 teachers are supported through a community of practice (such as those included in Byram et al.'s [2018] research program), L2 teachers have reported success with teaching for intercultural competence and citizenship, using practices embodying the *Pedagogy of Encounter* (Byram, Conlon Perugini & Wagner, 2013; Houghten & Huang, 2018; Peck & Wagner, 2018; Porto, 2015; Porto et al, 2018; Porto, 2018; Yamada & Hseih, 2018; Yulita & Porto, 2018). As in those studies, participants in the present study were supported in their attempts to address culture through participation in the PLC program; without that support, however, there may have been even fewer observed lessons that fit with the *Pedagogy of Encounter*. The influence of the PLC program will be discussed in more detail in section 5.2.5.

*Globally-oriented* teachers often integrated unfamiliar cultural content through texts. They used texts (such as song lyrics, invitations, movies, and folk tales) to support students' development of knowledge about culture, intercultural skills, and open-minded dispositions about other cultures. Some of these texts were selected from textbooks, as in the study by Ryan (1998), but sometimes participants sought out literature and movies to support instruction and allow them to integrate cultural content, as Kentner (2005) found. Participants did not display practices as rich as the narrative writing and role assumption practices described by Kearney (2016), but such practices might be within reach for some

*globally-oriented* teachers, if they were given opportunities to see how texts could be used to challenge assumptions and engage in intercultural meaning making.

Direct instruction was another practice *globally-oriented* teachers frequently used to include unfamiliar cultural content. Teachers or students delivered lectures or presentations that shared unfamiliar cultural information or discussed the necessary skills to navigate unfamiliar cultures. This practice matches those found in the literature, where the most frequently identified practice for teaching about culture was teacher-led class discussions (e.g., Chen & Yang, 2016; Duff & Uchida, 1997; Lazaraton, 2003; Osman, 2015). As in Menard-Warwick's (2009) study, participants in the present study took some class time to discuss cultural issues, but offered few opportunities for real dialogue, because lessons were primarily linguistically-focused. Additionally, participants rarely were observed asking questions requiring higher-level thinking skills, as in Osman's (2015) study of university EFL instructors in Saudi Arabia. Participants used direct instruction to convey cultural information or to discuss intercultural skills, but did not engage students in discussions that might help them develop intercultural dispositions or attitudes.

A final frequently observed practice by *globally-oriented* teachers was to contextualize language practice in unfamiliar cultural contexts. These lessons focused primarily on linguistic practice with some cultural information added in; teachers seemed to hope to offer students opportunities to gain some knowledge while practicing language use. Teachers also may have hoped to make linguistic content more appealing by practicing it within a new cultural context, thereby expecting culture to act as an "appetizer" or "sweetener", as L2 teachers did in studies by Yang and Chen (2014) and

Luk (2012). Integrating language practice within cultural content has been recognized as a best practice in the field; Lessons that integrate unfamiliar cultures align with the recommendations of the ACTFL World Readiness Standards, which put culture at the core of language learning (Lange, 1999) and which remind L2 educators that “culture is the most important context for language learning” (Curtain and Dahlberg, 2016, p. 205). *Globally-oriented* teachers’ integration of culture into some language lessons increased students’ exposure to new and unfamiliar cultures while still focusing on language use.

Though *globally-oriented* teachers were observed including a focus on unfamiliar cultures more frequently, both *locally-* and *globally-oriented* teachers missed opportunities to integrate cultural content within their lessons with only minor adaptations. Often, this was simply due to insufficient time spent focusing on cultural content. Teachers would introduce a concept related to culture, but would not take time for students to think critically about this concept, its relevance to their understanding of the nature of culture, or differences in formulations of the concept across cultures. At times, this resulted in a situation where teachers risked perpetuating cultural stereotypes and prejudices rather than interrogating them. In many instances, this risk stemmed from a focus on the differences between cultures, as was found by Menard-Warwick (2009) among university EFL educators in the US and Chile, and by university and adult ESL educators in Canada (Dytynshyn & Collins, 2012; Lee, 2014). When L2 teachers focus on the differences between cultures, they risk exaggerating differences and contributing to essentialized stereotypes (Baker, 2011). Though *globally-oriented* teachers were able to include a focus on unfamiliar cultures in many of their lessons, they did not necessarily use this focus to support student’s development of intercultural competence, nor their

openness to engage in encounters with people different from themselves. Both *globally-oriented* and *locally-oriented* teachers may avoid or hesitate to address cultural content in their lessons because they received little preparation to do so in their preservice teacher education program. The next section discusses that missed opportunity.

**5.2.3 Missed opportunities in teacher education programs.** The findings revealed that novice teachers graduating from CJIU had opportunities to build cultural awareness, including learning about foreign cultures, Indonesian culture, and the nature of culture. They also had the ability to learn about the teaching of language and to build teaching skills, most notably through their 5th semester methods block, 6th semester microteaching, and 7th semester teaching internship. However, there was little evidence that novice teachers had opportunities to learn about how to *teach about culture* in their future language classrooms. If they are not prepared to teach about culture, they risk missing valuable opportunities to help students be more open to intercultural contact and more tolerant of difference. The findings of other empirical studies on teacher learning about culture indicate that this missed opportunity is not limited to CJIU, or even to Indonesia. The situation at CJIU appears similar to those reported by the British and Danish L2 teachers in Byram and Risager's (1999) study, the majority of whom agreed with the statement, "my initial teacher training course did not give me *any* help with teaching the cultural dimension" (p. 78). Though CJIU coursework addressed topics related to culture, such as teaching and assessing the affective aspects of language learning included in the 2013 curriculum, the teaching of culture was rarely addressed directly during the teacher education courses I observed, nor was it explicitly referenced in the syllabi. This situation is similar to that observed by Byrd (2007), who found that

the majority of L2 methods courses in the US spent less than 20% of course time on methods for teaching about culture, and that when culture was addressed, it was often addressed implicitly, for instance by referencing standards documents. Additionally, as in Wilbur's (2007) study, novice teachers were not evaluated on their ability to teach about culture; this lack of focus within course assessments sends the message that culture is an add-on or optional aspect of instruction.

Moreover, if teachers have the chance to develop their own cultural awareness, but do not learn about how to share or transfer that awareness to their future students, it is unlikely that they will be able to do so effectively. Effective teachers not only possess content knowledge themselves; they also know how to share that content knowledge with students in a variety of ways (Grossman, 1990; Grossman & Stodolsky, 1995). Shulman (1986, 1987) identified this mismatch between teachers' own knowledge and the ability to enact and share that knowledge in the classroom as a distinction between "content knowledge" and "pedagogical content knowledge." Feiman-Nemser and Parker (1995) identified four aspects of pedagogical content knowledge: an in-depth understanding of the subject matter; the ability to identify and consider students' perspectives on the content; the ability to represent content in an engaging and appropriate manner, and the ability to manage and prepare for the teaching and learning of academic content. CJIU was effective in helping NTs to build the first of those four aspects of pedagogical content knowledge. Teacher educators helped students develop their own content knowledge about culture, but did not offer opportunities to build other important aspects of "pedagogical content knowledge," such as a consideration of students' emergent understandings about culture, the ability to convey cultural content to students, and the management and planning for that

process. If L2 preservice preparation programs could more thoroughly address the development of novice teachers' pedagogical content knowledge regarding the teaching of culture, they would better prepare NTs to address culture in their future language classrooms, which would in turn support their future students' ability to connect meaningfully with people from diverse backgrounds.

Though none of the novice teachers who participated in the study had received direct or substantive preparation to teach about culture prior to the study, some teaching about culture was observed nonetheless. This appears to be due to the fact that some novice teachers were willing to experiment with teaching about culture during their early years of teaching. Though many teachers learn to teach "on the job" by experimenting with new methods and techniques during early years of teaching, Ball and Forzani (2009) point out that this learning is often "minimal... misfocused, and underspecified" and that purposeful professional education can "improve significantly on what can be learned through experience alone" (p. 498). If L2 teacher preparation programs taught novice teachers about how to teach about culture, and evaluated their ability to do so, novice language teachers might enter the classroom better prepared to address cultural content with their students, thereby preparing students for interactions with others within diverse societies.

**5.2.4 Global or local orientation: The impact of intercultural experience on novice teachers' beliefs and practices.** Though no novice teacher participant had received preparation to teach about culture prior to the study, the group of teachers who fit the *globally-oriented* profile were more likely to experiment with integrating cultural content than were their *locally-oriented* peers. This was the case concerning both local

cultures and foreign cultures, as was shown in table 4.2. *Locally-oriented* teachers integrated cultural content in just over half of their lessons, and focused almost exclusively on local cultures. *Globally-oriented* teachers integrated cultural content in approximately three quarters of their lessons, with an even split between local cultures and unfamiliar cultures from other parts of Indonesia or the world. The distinction between *locally-oriented* and *globally-oriented* teachers seemed to align with their participation and investment in intercultural experiences. *Locally-oriented* teachers, who tended to define culture as an “inheritance” or “tradition,” had all maintained strong ties with their local communities and either had not had substantive contact with people from other backgrounds, or did not frequently discuss the impact of those relationships. *Globally-oriented* teachers, on the other hand, had participated in some form of intercultural exchange that they referenced when discussing their understanding of culture. Drawing on their experiences with other cultures, *globally-oriented* teachers tended to portray culture as the behaviors, beliefs, and values of people in a given place.

It seems possible, therefore, that participation in intercultural experiences could increase novice teachers’ awareness of culture enough to make them willing to experiment with integrating unfamiliar cultural content in their classrooms, even if they have not received targeted preparation to do so. As in Byram and Risager (1999), novice teachers who had spent time in countries where English was spoken (for instance, Nita in India, and Kandu and Harto in the US) felt more comfortable sharing about the associated cultures. Meaningful intercultural experiences were not limited to English-speaking environments, nor even foreign countries, however. Eka, Lala, Okta, Putri, Siti, and Lily shared similar beliefs and practices with Nita, Kandu, and Harto, despite the fact that

none had traveled internationally. As in Kohler's (2015) study, teachers' intercultural experiences did not need to involve immersion in environments where the target language was spoken. These *globally-oriented* teachers identified experiences within Indonesia as meaningful opportunities to learn about culture. Those experiences included moving to Kota Tengah, involvement with campus extracurricular activities, and earning master's degrees in regional towns. These findings align with Peiser and Jones' (2014) identification of life experiences as having a greater impact on teachers' thinking about culture than their teacher education programs. They also align with Enns-Kananen and Wang's (2016) finding that teachers' personal cultural growth and increased awareness of their own cultural identity supported their learning about the teaching of culture. The *globally-oriented* novice teacher participants in the current study had experiences that helped them become more aware of their own cultural identity, and those experiences seemed to contribute to an increased willingness to teach about culture.

Scholars' work investigating the formation of teachers' beliefs indicate that personal experiences can exert a great influence on individuals' beliefs (Bullough & Knowles, 1991). Given that beliefs (unlike knowledge) are based on affective, rather than cognitive understandings (Pajares, 1992), and need not be validated by generally accepted evidence (Feiman-Nemser & Floden, 1986; Richardson, 1996), personal experiences are fundamental in the formation of beliefs. Just as teachers are more likely to enact reforms that align with their pattern of beliefs (Eisenhart, Cuthbert, Shrum & Harding, 1988), teachers that have developed their own intercultural awareness are more likely to teach in a way that portrays culture as a phenomenon that impacts all people and that varies naturally across societies. L2 teachers' beliefs impact the decisions they make

in the classroom (Borg, 2003; Freeman & Johnson, 1998), and personal intercultural experiences seem to be essential contributors to their beliefs about culture (Enns-Kananen & Wang, 2016; Kohler, 2015; Peiser & Jones, 2014). Building on that work, the findings of this study assert that intercultural experiences are likely to be a significant factor contributing to teachers' beliefs about culture, and therefore also to the practices they use to address culture. Those teachers' who have themselves participated in intercultural encounters appear more likely to adopt *globally-oriented* beliefs and practices, while those who have not had the opportunity to experience an intercultural exchange seem more likely to retain *locally-oriented* beliefs and practices. Based on this finding, novice teachers' participation in intercultural experiences is likely an important contributor to their ability to support their students' openness to and tolerance of people different from themselves. The next section discusses other factors contributing to novice teachers' inclusion (or exclusion) of cultural content in their classes.

**5.2.5 Influences on novice teacher practice and the possibility of intercultural language teaching in Indonesia.** Novice teachers in Indonesia and elsewhere are influenced by a number of factors, including their pre-service teacher preparation (Kennedy, 1999), their socialization in schools (Zeichner & Gore, 1990), the influence of curricula and standards (Smith & Kovacs, 2011), and professional development programs like the PLC program implemented in this study (Borko & Putnam, 1995; Cochran-Smith & Lytle, 1999). Within the context of this study, few of those factors supported and encouraged novice teachers to include cultural content, and yet they were observed doing so. This indicates that intercultural language teaching (culture teaching that conforms to the *Pedagogy of Encounter*) could be possible in Indonesia, and in parallel contexts, if

more influencing factors actively encouraged L2 teachers to teach about culture in a way that challenged stereotypes and supported the development of dispositions open to new and unfamiliar cultures.

The preservice preparation of CJIU students has been discussed above. CJIU was successful in helping students develop their own cultural awareness, but did not help them develop their pedagogical content knowledge about culture. This finding aligns with Li's (2016) assessment of the field's typical preparations of novice teachers to teach about culture: "the academic world does not provide teachers with an operational paradigm of how to carry out culture teaching in the classroom" (p. 771). Some courses focused on aspects related to teaching about culture, like the inclusion of "values that build character" in the 2013 curriculum, or the potential for diversity among their future student populations, but coursework at CJIU did not include any course focused on how to integrate cultural content or how to teach about culture in English language lessons.

The socialization process in schools also did not offer participants support regarding how to teach about culture. Neither *locally-oriented* nor *globally-oriented* teachers were encouraged to include cultural content by their colleagues or administrators. Other researchers in Indonesia have described similar situations; Gandana (2014) and Siregar (2016) both found that university EFL instructors in Indonesia received little support to teach about culture, and felt pressure to conform to the typical teaching practices of their colleagues. Researchers in other contexts – Young and Sachdev (2011) in the UK, US, and France, Sung and Chen (2009) in Taiwan, and Larzén-Östermark (2008) in Finland – also found that L2 teachers felt pressure to teach much as their colleagues did, and that they were unlikely to receive institutional support

to teach about culture. Participants in the present study encountered similar situations; this may explain why many of their lessons were exclusively or primarily linguistically-focused. If the socialization process in their schools does not offer a model of how to teach about culture, it is likely that teachers will fall back upon their apprenticeship of observation (Lortie, 1975) and teach using the same methods they encountered as students – namely, focusing on linguistic content with little inclusion of cultural content.

The curriculum is an additional factor that could contribute to novice teachers' abilities to teach about culture, but in this case did not. Though affective components are included in the Indonesian National Curriculum, national exams are aligned to the cognitive and psychomotor components of the curriculum – linguistic knowledge and skills. L2 teachers in many contexts worldwide identified grammar- and structure-focused curricula as impediments to their integration of cultural content in their lessons (Biswalo, 2015; Chen & Yang, 2016; Sercu et al., 2005; Siregar, 2016; Young & Sachdev, 2011). L2 teachers in Algeria (Mahbouba, 2014) and Hong Kong (2012) also mentioned the pressure to teach the linguistic content that would be evaluated on the standardized assessments. In Indonesia, novice teachers knew that their students would be assessed on their linguistic knowledge and skills, and that their affective learning and their learning about culture would not be addressed on high-stakes examinations. Perhaps because they knew the affective components of the curriculum would not be addressed, novice teachers did not make efforts to focus on the 18 “values that form character” – neither those that might support students' own cultures, nor those that could support a focus on unfamiliar cultures. Though novice teachers were aware of the presence of character building values within the curriculum, they were not encouraged or

required to include a purposeful focus on these concepts, and character building was therefore addressed insubstantially and infrequently. The possibility of addressing culture through the character building and affective components of the curriculum was largely overlooked.

One factor that did encourage novice teachers to teach about culture (or at least experiment with doing so) was participation in this study. The participants that attended the PLC participated in three workshops about how to integrate culture into their lessons (and three workshops on other topics related to teaching). Based on my review of the literature on effective professional development programs, I made efforts to develop a community of learners and to provide opportunities for active learning within the PLC (Garet et al., 2001; Webster-Wright, 2009; Wilson & Berne, 1999). Kohler's (2015) longitudinal action research study showed that individual teachers' practice and beliefs can change through participation in professional development programs. Though it is beyond the scope of this study to examine the effectiveness of the PLC, participants confirmed in interviews that they had learned from the program, and I saw some of them using strategies from the PLC sessions in their lessons. I do not mean to imply that these three workshops (which were not attended regularly by all the participants, as shown in table 3.8) changed teacher practice immediately. Indeed, if they did have an impact on teacher practices, observations would have needed to continue longer after the program ended to find evidence as such (this issue is discussed in section 5.6.3 below). PLC participants, however, clearly made efforts to try some of the ideas from the program when I came to observe. Harto, for example, who only could attend the sixth session, used an activity about ethnic diversity in the United States that I had modeled in that

session during his final observation the following week. Siti, Putri and Eka, who were among the most frequent PLC attendees, also clearly made special efforts to include cultural content during their final observations.

For those participants who did not attend the PLC (or all the PLC sessions), monthly observations and debriefing interviews also provided a gentle push to experiment with teaching about culture in their lessons. Though I emphasized that I wanted to see “typical instruction” when I visited, and though I did not explicitly encourage participants to teach about culture, the study participants all knew the purpose of my study. After being asked on several occasions “how did you include culture in this lesson?”, it should come as no surprise that some felt compelled to try to do so. Participation in the study was a quite mild intervention; participants may have been motivated to attempt to address culture in their lessons in order to please me or to save face, but there was no clear incentive to do so, nor was there any penalty if they failed to address culture. Nevertheless, some novice teacher participants made efforts to address culture within their lessons.

It is an encouraging finding that even as minimal an intervention as voluntary, non-consequential observations by a researcher could encourage novice teachers to integrate culture into their lessons more frequently. If other factors aligned to offer novice teachers further support regarding the integration of culture in their classes, they would likely teach about culture more often. For instance, if their preservice preparation program discussed methods for teaching about culture, if they saw colleagues integrating cultural content within their lessons, if the curriculum clearly required teaching about culture, and if students were assessed on their cultural knowledge, skills, and

dispositions, novice teachers would likely be far more inclined to teach about culture more frequently and substantially. That they did so even within the 17 lessons I observed may be due to their participation in the study and the PLC program. Without the PLC program as a component of the study, I may not have seen culture included even within those 17 lessons. Conversely, if other factors aligned to support novice teachers in their efforts to include culture in their teaching, they would likely do so more often and in a more sophisticated manner. Though novice teacher participants at times taught about culture on a surface level, and missed opportunities to integrate culture within the observed lessons, increased support for and attention to the teaching of culture might have resulted in a situation where novice teachers could take advantage of opportunities to address culture in their classes, and to address not only cultural information and skills, but also the dispositions necessary to support meaningful encounters with people from different backgrounds.

**5.2.6 Revisiting the conceptual framework.** The graphic representation of the conceptual framework shown in figure 2.2 included examples of the “values that form character” from the 2013 Indonesian curriculum as potential influences on novice teachers’ inclusion of cultural content in their courses. As I designed this study and began data collection, I thought it likely that novice teachers’ focus on culture would differ based on which of those values they chose to focus on. For instance, a focus on values like patriotism, nationalism, or religiosity could lead novice teachers to emphasize local cultures, while a focus on values like curiosity, tolerance, and social awareness could cause them to emphasize new cultures. As discussed in section 5.2.5, however, novice teachers rarely mentioned the character-building aspects of the national

curriculum, and they rarely addressed these values directly during observed lessons. The evidence collected in this study did not show that the character-building aspects of the 2013 curriculum impacted novice teachers' beliefs and practices in a notable way.

The discussion throughout section 5.2 has identified other factors that appear to impact novice teachers' beliefs and practices regarding the teaching of culture, however. Because they receive little preparation to teach about culture in their preservice teacher education program, novice teachers may be less likely to include cultural topics in their language lessons. Other institutional and policy factors, most notably the socialization process in novice teachers' schools, and the pressure to address the linguistic aspects of the curriculum in preparation for standardized assessments, offered disincentives to teach about unfamiliar cultures. These factors appear to be the primary influences on *locally-oriented* teachers, who more frequently taught linguistically-focused lessons and who focused on local cultures when they addressed cultural content. This situation is displayed visually in figure 5.1. These factors combine to pull *locally-oriented* teachers to focus primarily on students' own cultures, and miss opportunities to expose them to unfamiliar cultures and new perspectives.

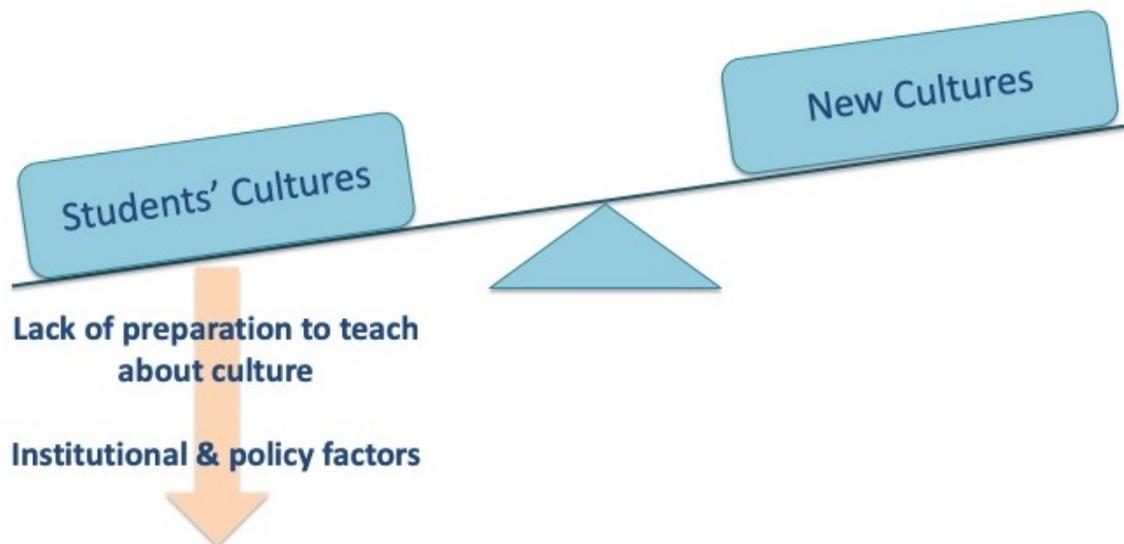


Figure 5.1 Revised conceptual framework: Influences on *locally-oriented* novice teachers

The nine *Globally-oriented* teachers identified through my analysis had all participated in intercultural experiences. That participation appeared to be an important factor contributing to their increased awareness of other cultures and their beliefs that teaching their students about unfamiliar culture was an essential duty. Their participation in intercultural experiences appeared to offer a counterweight to the factors that influenced *locally-oriented* teachers, allowing *globally-oriented* teachers to find a more balanced approach to teaching about culture. For some participants, participation in the PLC program associated with this study also seemed to have provided additional influence to teach about new and unfamiliar cultures. This situation is displayed visually in figure 5.2.

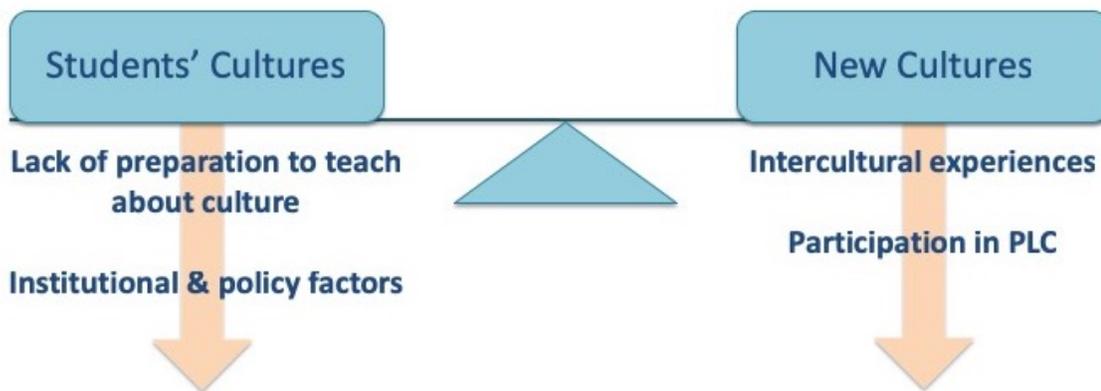


Figure 5.2 Revised conceptual framework: Influences on *globally-oriented* novice teachers

Both *locally-oriented* and *globally-oriented* teachers had received limited preparation to teach about culture, and they both encountered institutional and policy factors that did not support a focus on cultural content, particularly unfamiliar cultural content. *Globally-oriented* teachers, however, were able to find a balance between sustaining students' local cultures and teaching about new cultures. Their participation in intercultural experiences appeared to be a central factor supporting their ability to do so, and participation in the PLC and in this study added an additional incentive. In the following section, I build on this distinction as I discuss practical implications of this study and how the factors that influence novice teacher's learning, beliefs, and practices might be better aligned to support their teaching about culture.

### 5.3 Practical implications

This section presents a discussion of four areas of practical implications that follow from this study's findings: the need for L2 teacher education programs to address how to teach about culture; the importance of offering novice L2 teachers opportunities for intercultural experiences; the need for support for in-service L2 teachers regarding the

teaching of culture; and the importance of addressing culture within curricula, standards, and standardized assessments.

### **5.3.1 Address how to teach about culture within L2 Teacher Education**

**Programs.** In many respects, CJIU's Department of English Education and Teacher Training did an excellent job of raising novice teachers' own cultural awareness. Students had the opportunity to learn about the concept of culture, the impact of culture on education, Indonesian culture, and foreign cultures. CJIU is encouraged to continue to offer coursework that leads students to think about culture, see examples of different cultures, and be willing to interact with people across cultural differences. Other language teacher education programs would be advised to follow their example, by offering courses that focus on the concept of culture, such as multicultural education or intercultural communication. Novice teachers' own cultural awareness provides a foundation for their ability to teach about culture with their future students, which is an important foundation for building students' capacity to interact respectfully with people from other cultural backgrounds. If language teachers are to develop their students' interculturality, they must themselves possess knowledge about cultures, intercultural skills, and the disposition to engage in encounters with others.

An area of weakness at CJIU was the preparation of novice teachers to teach about culture in their future language classes. CJIU students learned about the nature of culture in their cross-cultural understanding class, about teaching students from diverse backgrounds in their multicultural education class, and about character building in several of their methods courses. Though these topics relate to teaching about culture, none of them squarely addresses ways that novice teachers can teach about culture in order to develop

their students' own interculturality. In other words, CJIU helped novice teachers develop content knowledge about culture, but not pedagogical content knowledge (i.e., Shulman, 1986, 1987). CJIU's Department of English Education and Teacher Training and other teacher L2 preparation programs should plan for the inclusion of methods for teaching about culture within their required courses.

This content could be included by integrating a focus on teaching about culture within courses that are already offered. At CJIU, a focus on teaching about culture could be infused more purposefully within *Cross-cultural Understanding, Multicultural Education*, or in methods block courses. Other preparation programs likely include similar courses (for instance, some language teacher education programs in the United States offer a course called *Intercultural Communication*) that could include a focus on teaching about culture with minor revisions or additions to the syllabi. An additional option for CJIU and other teacher preparation programs would be the addition of a course focused specifically on teaching about culture and methods for doing so. Though teacher education programs' course sequences are typically already quite full, the inclusion of a course specifically focused on teaching about culture would make it clear to novice teachers that the development of students' interculturality is an important practice.

Whether methods for teaching about culture are infused within a course or addressed in an additional course, care should be taken to ensure that the teaching of culture is meaningfully assessed, so as to avoid a situation where culture is seen as an "add-on" or "sideline" experience (e.g., Byrd, 2007; Wilbur, 2007). Course assignments should evaluate novice teachers' ability to integrate cultural content within language instruction, for instance by requiring them to prepare, teach, and reflect upon a lesson or unit that

includes culture. Cultural competence and the ability to teach about culture could also be included in program-wide assessments such as teaching portfolios or rubrics for assessing performance during the teaching internship, so as to ensure that novice teachers leave the preparation program prepared to address cultural content with their students.

Additionally, teacher education courses can foster the cultural growth of novice teachers more effectively if reflective practices are used. A promising practice is to reflect on their own cultural experiences in comparison with the experiences of members of different cultures (Diaz-Greenberg & Nevin, 2003; He, 2013), which might be encountered through texts representing those experiences (Flechner & Chapman, 2011; Menard-Warwick, 2008). Digital exchanges offer another opportunity for exposure to unfamiliar perspectives and experiences (Lundgren, 2018). After participating in encounters with individuals from diverse backgrounds, the opportunity to reflect is essential to support novice teachers' development of cultural awareness.

Novice teachers and their future students would benefit if teacher education programs included a clear focus on cultural awareness and methods for teaching about culture. The use of reflective practices and the inclusion of teaching about culture in program assessments increase those benefits. Use of these practices during teacher education programs increases the likelihood that novice teachers will teach about culture, and will be prepared to do so effectively, during their early years of teaching.

### **5.3.2 Offer novice L2 teachers opportunities for intercultural experiences.**

Participation in intercultural experiences was a notable distinction between the profiles of *locally-oriented* teachers, who placed more emphasis on local cultures, and *globally-oriented* teachers, who were observed not only building on students' own cultures, but also

experimenting with the inclusion of unfamiliar cultures. This finding lends support to the implication that novice L2 teachers should be encouraged to engage in intercultural experiences during their preservice teacher education programs and their early careers. At CJIU, no intercultural experience was required, but *globally-oriented* teachers appeared to have taken advantage of opportunities presented to them to engage with people from other cultural backgrounds. CJIU and other teacher preparation programs could require or encourage students to participate in some sort of intercultural exchange. If students' financial means allow, they could be required or encouraged to participate in study abroad, or participate in teaching internships abroad. This suggestion is particularly promising for future L2 teachers because of the opportunity for exposure to both different cultural and linguistic settings; future FL teachers would benefit from the opportunity to study in locations where the target language is spoken, while future ESL teachers (or teachers of second languages to immigrants or sojourners within the teachers' language community) would benefit from studying in the home communities of their students. If students' financial means are insufficient to pay for international travel, lodging, and tuition, teacher education programs would be well-advised to seek out grants or offer scholarships to support novice teachers who wish to study internationally. If international study is an option, it is essential to provide support prior to and following the experience, so as to make the experience meaningful and to help the student reintegrate successfully. Given appropriate support and preparation, study abroad can help novice teachers develop their intercultural competence (Fang & Baker, 2018; Marx & Moss, 2011; Rommel & Byram, 2018).

International travel and study is not the only option, however. Several *globally-oriented* teachers had participated in intercultural experiences locally in Kota Tengah, through campus involvements or through their own relocation from one part of Indonesia to another. This implies that exposure to people from different backgrounds can happen within or near the communities where teacher education programs are located. Students could be encouraged to visit or volunteer within local immigrant communities or communities of different ethnicities, or they could be matched with international students on campus as conversation partners. It should be noted that it is important that novice teachers not only enter into local communities as volunteers performing community service. The cultivation of reciprocal and mutually beneficial relationships is important for genuine engagement and learning on both sides (Nieto, 2017). If the local community is quite diverse, and novice teachers themselves hail from different locations or cultural backgrounds, novice teachers may encounter intercultural experiences through their daily interactions within the community surrounding the teacher education program. If the community is not particularly diverse, and if novice teachers themselves are from the local community, however, the purposeful cultivation of opportunities for intercultural exchange will be of even greater importance (see Ward & Ward, 2003, for an example of a program cultivating intercultural connections between novice teachers and local diverse communities). Participation in intercultural exchanges, whether international or local, could greatly impact novice L2 teachers' cultural awareness and their ability to teach about culture in their language classes.

**5.3.3 Offer support to in-service L2 teachers.** If novice teachers are prepared to teach about culture through intercultural experiences and preservice teacher education, but

enter schools where colleagues do not prioritize cultural content, the benefits of their preparation risk being washed out as they become socialized into the norms of their early career schools (Diaz-Greenberg & Nevin, 2003; Westbrook, Shah, Durrani, Tikly, Khan & Dunner, 2009; Zeichner & Gore, 1990; Zeichner & Tabachnik, 1981). If novice teachers' colleagues offer them models of effective teaching about culture, they are likely to follow their lead. If, however, they only see the traditional, linguistic focused teaching they themselves were exposed to throughout their apprenticeship of observation (Lortie, 1975), they are likely to adhere to those familiar models. Moreover, midcareer and highly experienced teachers need to learn about methods to help their students develop interculturality just as much as novice teachers. It is therefore imperative that in-service professional development programs address the concept of culture and how to teach students about culture, and that these programs be offered to practicing teachers of all experience levels. It is important that any professional development program focused on the teaching of culture be more extensive than a "one-shot" seminar or workshop, which has been shown to be ineffective in many contexts (e.g., Feiman-Nemser, 2001; Lieberman & Miller, 1991). Other options include teacher study groups (Duckworth, 1987), communities of inquiry (Zellermayer & Tabak, 2006), communities of practice (Little, 2002), lesson study groups (Takemura and Shimizu 1993), critical friends groups (Bambino 2002), and professional learning communities (Cochran-Smith & Lytle, 1999). Teacher learning is most effective if professional development programs are sustained, foster a community of learners, and offer opportunities for active learning (Garet et al., 2001, Webster-Wright, 2009; Wilson & Berne, 1999).

CJIU and other teacher education programs could draw on these principles of effective professional development programs as they offer in-service professional development to practicing teachers. Teacher education programs could develop partnerships with local school systems or with individual schools (for instance, through professional development school partnerships [i.e., Valli, Cooper & Frankes, 1997]) to support practicing teachers as they work to integrate culture within their lessons more frequently and more meaningfully. The responsibility to support in-service teachers goes beyond teacher education programs, however. School systems that hope to help their students develop intercultural awareness would benefit from offering sustained and well-designed in-service professional development programs for practicing teachers. Administrators and school officials should also be offered training to better understand the benefits and importance of teaching about culture within L2 classes, so that they can support L2 teachers' abilities to integrate cultural content. If teaching about culture is a priority only to individual L2 teachers, the benefits to students will be limited, particularly if those L2 teachers are novice teachers with little status or power in their schools. If, however, school leadership and senior teachers also make efforts to integrate culture within language instruction, students across the system would likely be better supported as they develop the cultural knowledge, skills, and open-minded dispositions that contribute to interculturality. This institutional support is particularly important in Indonesia, where Siregar (2016) and Gandana (2014) both found that institutional demands constrain individual L2 teachers' practice, and would also be a positive and important contributor to successful teaching about culture in other contexts.

**5.3.4 Address culture within curricula and standardized assessments.** Though professional development for individual teachers and administrators is important, it will not contribute to substantive change in teaching about culture unless curricula, standards, and standardized assessments align to provide a context where culture can be included within L2 classes in a meaningful way. The inclusion of culture within curricula, standards, and assessment is important on two levels: in terms of the instruction and assessment of L2 learners, and in terms of the preparation and evaluation of L2 teachers.

First, if schools and school systems hope to develop students' intercultural communicative competence and interculturality, the curricula, standards, and high-stakes assessments focused on student learning must align to include a focus on culture. In Indonesia, the 2013 national curriculum's inclusion of a focus on the affective aspects of language learning and the 18 "values that form character" offers opportunities for L2 teachers to infuse culture within their language classes. The national examination's focus on the cognitive and psychomotor aspects of language learning negates this opportunity, however, by incentivizing a focus on those aspects. Understandably, teachers teach about the concepts that their students will be assessed on. If schools systems hope to encourage students to develop intercultural awareness, then curricula, standards, and assessments must align in their focus on culture.

In some settings, language and education policy makers are increasingly making efforts to include culture in curricula, standards, and assessments. Recent standards documents for FL teaching in the US (i.e., The National Standards Collaborative Board, 2015; NCSSFL & ACTFL, 2017) have placed a greater focus on the cultural dimension of language learning as an important complement to the linguistic dimension. The

increased focus on interculturality in the US context builds on a longer tradition in Europe (i.e., Council of Europe, 2001), where Byram's (1997) framework for assessing intercultural communicative competence has offered support to L2 teachers' efforts to teach and assess students' knowledge, skills, and attitudes about other cultures. Though interculturality and the cultural dimension of language learning are complex and not easily assessed by standardized assessments, the use of portfolios has been put forth as a promising practice (Bryam, 1997). In Europe, the European languages portfolio (Council for Cultural Cooperation, 2000) offers a tool to support and track learners' engagement with other cultures; it has been used successfully even with very young learners in Ireland's primary schools (Rantz & Horan, 2005). In the US, the use of Linguafolio offers a similar tool to support learners' through intercultural encounters and track their affective progress (Van Houten, Couet, & Fulkerson, 2014). Portfolio assessments hold great potential for evaluating students' gains in relation to cultural knowledge, skills, and dispositions. Scholars should continue to refine these tools and evaluate their effectiveness so that language and education policy makers might be better informed as they begin to implement similar assessments in their contexts.

Additionally, if novice teachers are to enter L2 classrooms ready to teach about culture, it is imperative that the standards and assessments governing teacher preparation also reflect the cultural aspect of language teaching. In Indonesia, teacher education programs are required to teach a national curriculum that is designed in parallel to the primary and secondary standards described in section 3.2.2.1. The curriculum is divided into four sections: affective dispositions, professional knowledge, general skills, and specific skills (Endrotomo, 2016). Culture is included within the affective dispositions,

which include a continued focus on the 18 “values that build character” and also include this specific standard: “graduates will respect the diversity of cultures, views, religions, and beliefs, as well as the opinions or perspectives of others” (Universitas Negeri Yogyakarta, 2014). Culture also is included within the professional knowledge section, which requires that “graduates master the basic concepts of English culture and literature” (Universitas Negeri Yogyakarta, 2014). Within the national curriculum, however, there is no attention to the development of graduates’ ability to teach about culture with their future students. If this oversight could be addressed in a future revision, it would be beneficial to novice teachers’ ability to teach their students about culture.

Some standards documents from North America offer a model that the Indonesian Ministry of Education might follow in this revision. The ACTFL/CAEP standards for foreign language teachers in the US, for instance, include standards related to novice teachers’ content knowledge about culture, their ability to provide instruction aligned to the ACTFL standards (which include a heavy focus on culture), and their ability to assess both language and culture (ACTFL/CAEP, 2013). The 2018 revision of the TESOL/CAEP standards for teachers of English as a second language include a standard focused on ELLs in the sociocultural setting, and include a focus on using *culturally responsive pedagogy* to build upon students’ cultural backgrounds (TESOL/CAEP, 2019). Little attention focuses on preparing novice ESL teachers to develop their students’ cultural awareness; it may be assumed that, because many ELLs are ethnic or cultural minorities within American society, that they will automatically develop cultural competence. That may be true to some extent, but it is unfair to assume that ELLs do not

need the same support that all students need to develop their intercultural skills and cultural awareness. ELLs would benefit from the support of an ESL teacher who has been prepared to support students' cultural growth just as much as their "mainstream" peers would benefit from a well-prepared FL teacher. The ACTFL/CAEP standards more clearly address novice teachers' abilities to teach their students about culture; the designers of TESOL standards and national standards from other settings are encouraged to follow their example.

#### **5.4 Empirical contributions**

This study's first significant empirical contribution is the identification of a distinction between L2 teacher education programs' efforts to teach novice teachers about culture, and their efforts to prepare those novice teachers to teach their future students about culture. Previous research has pointed to L2 teacher education programs' failure to sufficiently prepare L2 teachers to teach about culture (e.g., Byram & Risager, 1999; Byrd, 2007; Jedynek, 2011; Mawoda, 2011; Wilbur, 2007). The findings of this study align with that prior research, but add the finding that L2 teacher education programs may actually devote significant course time to discussing culture, and may offer novice teachers opportunities to develop a deep cultural awareness themselves. The weakness of many programs may lie in the fact that there is no explicit attention to how novice teachers might act on their own cultural awareness to support their future students' development of knowledge, skills, and dispositions necessary to support encounters with people of different cultural backgrounds. In other words, many teacher education programs may quite effectively develop novice L2 teachers' content knowledge about culture, but they neglect to address the pedagogical content knowledge necessary to

support their efforts to teach about culture in the future (i.e., Feiman-Nemser & Parker, 1995; Grossman, 1990; Grossman & Stodolsky, 1995; Shulman, 1986, 1987). The development of novice teachers' own cultural knowledge, skills, and dispositions is important, but it is also important to help them develop the ability to draw on their own intercultural competence to develop similar knowledge, skills, and dispositions among their future students.

A second empirical contribution is the differentiation between novice teachers' beliefs and practices based on their local or global orientation. Prior research has identified a range of teacher beliefs and a variety of teacher practices. Concerning teacher beliefs, some teachers were hesitant to deviate from linguistic objectives and include culture (e.g., Biswalo, 2015; Byram & Risager, 1999; Keating Marshall & Bokhorst-Heng, 2018; Sercu et al., 2005) while others saw the development of students' intercultural competence as a central element of their work (e.g., Kohler, 2015; Larzén-Östermark, 2008; Menard-Warwick, 2008; Ryan, 1998). Similarly, the practices of L2 teachers range from quickly addressing culture when it came up in classes (e.g., Shipton, 2010; Stapleton, 2004) to purposefully planning culture-rich inquiry projects with the goal of developing students' intercultural competence and citizenship (e.g., Byram et al, 2018; Wagner, Conlon Perugini & Byram, 2018). With such ranges of beliefs and practices, it is impossible to consider the needs or experiences of a "typical" novice teacher. Novice teachers are not a monolithic group; there is significant variation among individuals and groups based on their backgrounds and experiences. This study adds to the empirical research by identifying two groupings that help explain the distribution of L2 teachers' beliefs and practices: *locally-oriented* and *globally-oriented* teachers.

Engagement in intercultural encounters was an important contributor to the distinction between these two groups. Those teachers who had participated in intercultural encounters were more open to teaching about culture and were more likely to attempt to do so, while teachers who had retained a focus on their own local communities placed more emphasis upon protecting their local cultures. The perspectives of both groups are important as the field considers ways to both sustain local cultures and help students be open to unfamiliar cultures.

### **5.5 Theoretical contributions**

An early challenge associated with this study, and a challenge that continued throughout its implementation, was achieving conceptual clarity regarding “culture”, its role within language teaching, and the ways that language teachers “teach about culture.” The field offers a number of models for understanding culture, among them Hofstede’s (2003) six cultural dimensions, the cultural iceberg (Hall & Hall, 1990), culture as an “onion” (Trompenaars and Hampden-Turner, 1998) and the distinction between *Big C* Culture and *little c* culture (Kramsch, 1995). Fewer models have been put forth to support an understanding of how culture is taught. One example is the ACTFL standards’ division of culture into “the three Ps”: *products, practices, and perspectives* (The National Standards Collaborative Board, 2015). This framework offers limited explanatory power, however, because it addresses culture as primarily factual information about a given national culture and does not explicitly encourage investigation into individual difference or local variation.

This study used Larzén’s (2005) identification of the *Pedagogy of Information*, *Pedagogy of Preparation*, and *Pedagogy of Encounter* as an organizing framework to

understand approaches to the teaching of culture. Use of this framework allowed for a deeper and more informed analysis of the ways novice teachers talked about and taught about culture. Each *Pedagogy's* alignment with one aspect of the teaching of culture (knowledge, skills, or dispositions) offered a tool to parse and better understand how culture is taught. This study makes a theoretical contribution to the literature by showing how Larzén's *Pedagogies* can support an investigation into L2 teachers' beliefs and practices regarding the teaching of culture. By portraying the teaching of culture as consisting of knowledge (taught through the *Pedagogy of Information*), skills (taught through the *Pedagogy of Preparation*), and dispositions (taught through the *Pedagogy of Encounter*), Larzén's *Pedagogies* could help scholars and educators more carefully consider the components of effective cultural instruction. By offering an exploration of cultural instruction as composed of instruction focused on knowledge, skills, and dispositions, this study offers an example of how a more careful parsing of cultural instruction can contribute to a deeper understanding of the role of culture in L2 instruction.

One weakness of Larzén's *Pedagogies*, however, is its lack of criticality. It is a descriptive model that explains how teachers can teach about culture within the cognitive, action-oriented, and affective domains. It is insufficient for scholars wishing to examine issues of power and culture within the context of language teaching. The other models for understanding culture mentioned above share this deficiency. Teaching about culture in language classes is intimately tied to issues of cultural imperialism (i.e., Kumaravadivelu, 2008; Pennycook, 1994). The field needs models that prompt scholars and educators to consider who is "teaching about culture," to whom, in what context, and

for what purpose. Recent work by Michael Byram and colleagues (Byram et al., 2018; Byram & Wagner, 2018) regarding education for intercultural citizenship has begun to address some of these issues, but there remains a need for critical theoretical models that raise issues of power, equity, and justice in relation to the teaching of culture in language classrooms around the world.

## **5.6 Limitations and Suggestions for Future Research**

This study investigated learning, beliefs, and practices related to teaching about culture among novice teachers from one language teacher education program in Central Java, Indonesia. Its data, findings, and implications are limited because the study focused on only one context. The research methods I adopted have allowed me to document learning opportunities at CJIU, the beliefs and practices of some novice teachers graduating from that program, and factors influencing the development of those beliefs and practices. More insights could be gained about the role of culture in L2 teaching and teacher education if future research could take the following issues into account.

**5.6.1 Examine the learning, beliefs, and practices of graduates from other L2 teacher education programs.** This study is limited by the exclusive focus on graduates of CJIU. Though this limitation served to bound the study and allowed for the in-depth exploration of the learning taking place within the Department of English Education and Teacher Training at CJIU, the trends identified among graduates from CJIU may not match the learning, beliefs, and practices among novice teachers graduating from other language teacher preparation programs. CJIU's willingness to request and host me as a visiting instructor sponsored by the US Department of State shows that they are an institution that values the free exchange of ideas among people of diverse backgrounds.

The faculty's continued support as I requested permission to return and conduct research on their practices, and their willingness to grant me access to their syllabi, courses, faculty, and students, show that they are open to critique and new perspectives. It may be that other institutions within Indonesia would not reflect the same open-minded spirit, nor would they even be willing to host foreign researchers and instructors. On the other hand, other institutions, among them Christian and state institutions, might offer more access and openness to divergent perspectives. Moreover, the situation might be quite different at institutions located in regions of Indonesia that do not have the resources and infrastructure available in Java, particularly the far-flung and under-resourced Islands in the east of the country. More research is needed to determine whether the situation found at CJIU is typical of Indonesian institutions, and what factors contribute to differences among institutions.

Building on this line of thinking, it would also be important to conduct research about the learning, beliefs, and practices regarding culture among graduates of teacher education programs outside of Indonesia. There is a continued need for research about the teaching of culture within L2 classrooms in diverse settings worldwide (e.g., Byram & Feng, 2004; Young, Sachdev & Seedhouse, 2009), particularly from periphery settings (e.g., Canagarajah, 1999). Further research could examine how the learning, beliefs, and practices of novice teachers elsewhere compare to those found among graduates of CJIU.

**5.6.2 Examine a wider variety of novice teachers.** The same limitation and critique applies on the individual novice teacher level, as well – because participants all graduated from the same teacher education program, their views may not be representative of peers who graduated from other institutions, particularly institutions in

other regions of Indonesia or other nations across the globe. Additionally, this study is limited because the participants consisted of a volunteer sample, almost all of whom were my former students when I was a visiting instructor at CJIU from 2011-2013. Their willingness to participate was based on their prior acquaintance with me, which in and of itself offered them an opportunity for intercultural exchange. Participants' willingness to join the study required an open outlook and the disposition to engage with and learn from people unlike themselves. It may be that my sample was skewed to include more *globally-oriented* teachers than would be representative of most novice English teachers in the Central Java area. It is possible that the *globally-oriented* teachers identified in this study are outliers, and the *locally-oriented* teacher is the more common model. Further research could examine the learning, beliefs, and practices of a larger and more diverse group of novice teachers, perhaps through additional case studies or larger-scale surveys.

**5.6.3 Continue observing novice teachers following PLC.** This study's examination of novice teachers' learning about culture focused primarily on their learning during their preservice teacher education. Though the PLC program also presented an opportunity to learn about the teaching of culture, the study did not continue for long enough after the PLC sessions to reflect change in teacher practice. I observed novice teachers experimenting with ideas from the PLC, but it is impossible to know whether they will continue to use those techniques as they continue teaching. Also, it may be that the PLC was too short in duration to have a lasting impact on teacher practice; though the full program was 21 hours, spread over 7 sessions, only three of those sessions focused on teaching about culture. More research is needed to investigate the possibilities for teacher learning about culture through professional development

programs. Future research designs could offer professional development that continues for a longer duration (e.g., Garet et al., 2001) and could continue to collect data for a longer period of time after the program, in order to be more sensitive to teacher learning and change in practice over time (e.g., Borko, 2004).

**5.6.4 Examine the practice of more experienced teachers.** This study was bounded by focusing on the learning, beliefs, and practices of novice teachers. This decision allowed for the investigation of the impact of CJIU's teacher education program on novice teachers' early career practice. Nevertheless, the study is limited by the fact that participants were all novice teachers. It may be that novice teachers are largely unable to integrate cultural content into their lessons because they are often so overwhelmed by the transition to full-time teaching. They may typically begin to teach in a manner that supports students' development of intercultural competence only later in their career, once they have developed mastery of the basic tasks of teaching after the first several years of service (e.g., Berliner, 1994; Liston, Whitcomb & Borko, 2006). Future research could expand upon the present study by replicating its methods with more experienced participants. Observations of and interviews with mid-career teachers could offer an understanding of the beliefs they hold regarding teaching about culture, and the practices they use to do so. Those beliefs and practices could be qualitatively different from those of novice teachers, both in Central Java, within Indonesia, and in other settings worldwide.

**5.6.5 Explicitly focus on intercultural language teaching.** This study's definition of the concept "teaching about culture" deliberately took a wide lens. "Teaching about culture" was taken to mean providing instruction that focused on

objectives related to foreign or unfamiliar cultures, students' own cultures, or the nature of culture. Because the research literature about the practices L2 teachers use to teach about culture is limited, this wide definition allowed for the exploration and identification of the way in which novice teachers within this community in Indonesia teach about culture, in many forms. The field of L2 teaching, however, seems to be moving towards increasing support for intercultural language teaching and the practice of teaching about culture in order to develop students' own interculturality. If that is the case, research studies should begin to take a finer grained focus, by specifically focusing on the concept of intercultural language teaching. Doing so would allow researchers to examine teachers' learning, beliefs, and practices regarding intercultural language teaching, and would offer insights about the effectiveness, benefits, and constraints associated with this type of teaching about culture.

Additionally, the field needs stronger models of successful intercultural language teaching. The recent volumes of self-reported case studies edited by Byram et al. (2018) and Wagner, Conlon Perugini and Byram (2018) offer descriptions of some promising practices to build students' interculturality. These case studies take place within the classrooms of highly motivated teachers in well-resourced settings. More research is needed to examine the use of practices that effectively build students tolerance, open-mindedness, and curiosity in lower-resourced settings in periphery contexts. If clearer models of effective teaching practice were available in the research literature, particularly models from settings similar to those encountered by many teachers globally, teachers could build on those models to enact intercultural language teaching with their students more effectively.

## 5.7 Conclusion

This chapter offered a discussion of this study's findings in relation to the relevant literature in the field, the practical implications of the study's findings, the empirical and theoretical contributions of the study, and limitations and further research directions.

This chapter began by discussing five main points concerning the learning, beliefs, and practices of novice L2 teachers. First, the beliefs and practices of novice L2 teachers in Indonesia, including both *locally-oriented* and *globally-oriented* teachers, fit with prior research about L2 teachers' beliefs and practices in other settings, suggesting that these cases fit within the normal variation of L2 teacher beliefs and practices. Next, teacher education programs risk missing opportunities to support novice teachers' ability to teach about culture, particularly if the focus is exclusively on the development of novice teachers' own cultural awareness. An important contributor to novice L2 teachers' willingness to teach about foreign or unfamiliar cultures is their own level of experience with intercultural encounters, which contributes to their orientation towards global or local cultural content. Lastly, there are numerous additional factors that impact novice L2 teachers' ability and willingness to teach about culture and to foster their students' intercultural competence. This discussion concluded by revisiting the conceptual framework and offering a revised framework that shows the factors impacting *locally-oriented* and *globally-oriented* teachers' ability to balance their focus on familiar and unfamiliar cultures.

This discussion led to the identification of four main areas of implication. First, L2 teacher education programs should more purposefully address the teaching of culture in the preservice coursework offered to novice L2 teachers. Second, it is important to

offer and support L2 teachers' participation in intercultural experiences, if they are to be expected to develop their own students' interculturality. Third, in-service teachers also need professional development and support to help them teach their students about culture and also offer a model of cultural teaching to their novice teacher colleagues. Lastly, teachers are more likely to teach about culture, and do so in a meaningful way, if culture is addressed within standards, curricula, and standardized assessments, both of student learning and novice teacher preparation.

The findings of this study contribute to the empirical and theoretical literature. Empirically, this study identified a distinction between novice teacher learning about culture and novice teacher learning about how to teach about culture. Additionally, this study identified a distinction within the beliefs and practices of two groups of novice L2 teachers: *locally-oriented* and *globally-oriented* teachers. A major contributing factor to novice teacher placement within each group was each teacher's participation in intercultural experiences. Concerning theoretical contributions, this study adopted a conceptual framework based on *Pedagogies* for teaching about culture (i.e., Larzén, 2005) that allows for a deeper understanding of the components of effective teaching about culture.

Based on the limitations of the present study, this chapter concluded with a number of recommendations for further research. This study is limited because it focuses on the experiences of novice teachers graduating from only one teacher education program, because it was limited in duration, and because it examined an intentionally wide range of teacher practices for teaching about culture. Future research could build upon this research and address those limitations by examining the learning, beliefs, and

practices of graduates from other L2 teacher education programs, novice L2 teachers from a wider variety of backgrounds, and mid-career and experienced teachers in addition to novices. Future research could also include a more longitudinal design, so as to see the impact of professional development and changes in L2 teachers' beliefs and practices over time. Lastly, future research could approach data collection with a clearer definition of best practices and effective teaching about culture, and could place an explicit focus on factors that contribute to L2 teachers' ability to enact that type of instruction.

The findings and implications discussed above point to a great opportunity within the field of language education. If L2 teacher education programs could more purposefully prepare novice teachers to integrate cultural content within their lessons, and if novice teachers were offered opportunities to engage in intercultural encounters, it is likely that they would be able to balance their inclusion of both local and new cultural content, and thereby teach about culture more effectively. By doing so, they could support their students' development of tolerance, respect for others, and curiosity about the world around them. Those skills will become increasingly important as societies continue to become increasingly diverse and interconnected. As these trends continue, tensions can arise; this is the case not only in Indonesia, but also in the United States and in many other contexts around the world. Across these contexts, L2 educators and L2 teacher education programs must strive to find the balance necessary to help their students sustain their own cultures while also making meaningful connections across difference.

**Appendix A: 2013 Indonesian eighth grade English curriculum**

Core competencies	Basic Competencies
1. Respect and appreciate the teachings of their own religion.	1.1 Being grateful for the opportunity to learn English as the language of international communication.
2. Appreciate and display honest behavior, discipline, responsibility, caring (tolerance, mutual cooperation), politeness, and self-confidence, through effectively interacting with the social and natural environments around them.	2.1. Display polite and caring behavior during interpersonal communication with teachers and friends. 2.2. Display honest, disciplined, confident, and responsible behavior during transactional communication with teachers and friends. 2.3. Display responsibility, caring, cooperation and peace-loving behavior during functional communication.
3. Develop factual, conceptual, and procedural knowledge, building on curiosity about science, technology, art, and culture related to visible phenomena and events.	3.1 Understand oral texts in the form of greetings, sayings, thanks, and apologies used to establish personal relationships with people in the school and home environment. 3.2 Understand the purpose, structure, and linguistic elements of short and simple oral and written texts introducing oneself. 3.3 Understand the purpose, structure, and linguistic elements of oral and written texts expressing names of days, months, time, dates, and years. 3.4 Understanding the purpose, structure, and linguistic elements of short and simple oral and written texts describing oneself. 3.5 Understand the purpose, structure, and linguistic elements of oral and written texts identifying animals, objects, and public buildings that are part of students' daily lives. 3.6 Understand the purpose, text structure, and linguistic elements of texts labeling and listing items. 3.7 Understand the purpose, text structure, and linguistic elements of oral and written texts describing people, animals and things. 3.8 Understand the purpose, text structure, and linguistic elements of oral and written texts describing the behavior, actions, and roles/functions of people, animals, and objects. 3.9 Understand the purpose, text structure, and linguistic elements of short and simple oral and

	<p>written texts giving instructions, making announcements, or warning.</p> <p>3.10 Understand the purpose, text structure, and linguistic elements of short and simple oral and written descriptive texts about people, animals, and objects.</p> <p>3.11 Understand messages in songs.</p>
<p>4. Practice, prepare, and present in both concrete ways (using, analyzing, organizing, modifying, and creating) and abstract ways (writing, reading, counting, drawing, and composing) in accordance with what is learned in school and other sources of learning.</p>	<p>4.1 Compose oral texts that state and respond to greetings, farewells, expressions of gratitude, and apologies, with correct and contextualized linguistic elements.</p> <p>4.2 Compose oral and written texts that state and respond to short and simple introductions, taking into account the purpose, text structure, and correct and contextualized linguistic elements.</p> <p>4.3 Compose oral and written texts to state days, months, time, dates, and years, with correct and contextualized linguistic elements.</p> <p>4.4 Compose short and simple oral and written texts to describe oneself, taking into account the purpose, text structure, and correct and contextualized linguistic elements.</p> <p>4.5 Compose oral and written texts that identify animals, objects, and public buildings that are that are part of students' daily lives, with correct and contextualized linguistic elements.</p> <p>4.6 Compose written texts that label and list items, with correct and contextualized linguistic elements.</p> <p>4.7 Compose oral and written texts that describe people, animals, and objects, with correct and contextualized linguistic elements.</p> <p>4.8 Compose oral and written texts that describe the behavior, actions, and roles/functions of people, animals, and objects, with correct and contextualized linguistic elements.</p> <p>4.9 Compose short and simple oral and written texts in the form of instructions, announcements, and warnings (caution), taking into account the purpose, text structure, and correct and contextualized linguistic elements.</p> <p>4.10 Interpret the meaning of oral and written texts giving instructions, making announcements, or warning.</p> <p>4.11 Compose short and simple oral and written texts to describe people, animals and objects, taking</p>

	<p>into account the purpose, text structure, and correct and contextualized linguistic elements.</p> <p>4.12 Interpret the meaning of short and simple oral and written texts.</p>
--	--

## Appendix B: CJIU Faculty Participant Consent Form

*[This form was translated into Bahasa Indonesia.]*

<b>Project Title</b>	<b>Navigating Cultural Divides: The Learning, Practices, and Beliefs of Novice Indonesian Teachers of English</b>
<b>Purpose of the Study</b>	<p>This research is being conducted by Tabitha Kidwell from the University of Maryland, College Park. I am inviting you to participate in this research project because you teach a course at [Name of institution removed for anonymity] related to culture or teaching methods. The purpose of this research project is to better understand how novice Indonesian teachers of English learn to teach about culture, what they believe about the teaching of culture, and what practices they use to teach about culture during their early years of teaching.</p>
<b>Procedures</b>	<p>The procedures involve:</p> <ol style="list-style-type: none"> <li>1. Interviewing you about the course you teach and about what you think about culture and how culture should be taught. This interview will last approximately 60 minutes and will be audiorecorded. Interviews will be conducted at a mutually agreeable time and location. Examples of interview questions include: Does culture play a role in some of the courses you teach here at [Name of institution removed for anonymity]? How do you explain the concept of culture to your students?</li> <li>2. Observations and audio recording of some of your classes at [Name of institution removed for anonymity].</li> <li>3. Showing me the syllabi, materials, and student work for some of your classes at [Name of institution removed for anonymity]. I will ask for copies, or will take photos of some of these documents.</li> </ol>
<b>Potential Risks and Discomforts</b>	<p>There may be some potential risks from participating in this research study. You may experience low levels of anxiety about being observed or participating in interviews. If you choose to</p>

	<p>allow me to share audio of you teaching or your interview(s) with others (for instance, in research presentations, with other researchers, or with other courses), you may lose anonymity if viewers of the audio recognize your voice, but I will only share your audio with others if you have given me permission. A possible risk could also occur through a breach of audio data, such as in an instance when someone without password permission manages to access data, or steal data. I will make every effort to minimize this risk by using pseudonyms and password-protecting data files. Participants may refuse to answer any of the questions or cease their participation at any time and will not be penalized in any way. If you decide to participate, you may choose to participate in the project and not allow me to share your audio, or you may choose to participate and allow me to share your audio. You may cease your participation in the project at any time and will not be penalized in any way.</p>
<p><b>Potential Benefits</b></p>	<p>There are no direct benefits to participants, but the results may help the investigator learn more about how to design coursework and experiences that are responsive to novice Indonesian teachers' needs for teaching effectively about culture.</p>
<p><b>Confidentiality</b></p>	<p>Any potential loss of confidentiality will be minimized by assigning each participant a pseudonym. The pseudonym will be used on all data collected in the study. All data will be stored in my locked office, and on my password-protected computer, and will be accessed only by me and research assistants. All data will be destroyed ten years after the completion of the study: digitally audio-taped and files will be erased and word processing files will be deleted. Manuscripts submitted for publication will not identify individuals by name or location.</p> <p>If I write a report or article about this research project, your identity will be protected to the maximum extent possible. Your information may be shared with representatives of the University of Maryland, College Park, [Name of institution removed for anonymity], or governmental authorities if you or someone else is in danger or if I am required to do so by law.</p>
<p><b>Right to Withdraw and Questions</b></p>	<p>Your participation in this research is completely voluntary. You may choose not to take part at all. If you decide to participate in this research, you may stop participating at any time. If you decide not to participate in this study or if you stop participating at any</p>

	<p>time, you will not be penalized or lose any benefits for which you otherwise qualify.</p> <p>If you decide to stop taking part in the study, if you have questions, concerns, or complaints, or if you need to report an injury related to the research, please contact the investigator:  <b>Tabitha Kidwell</b>          [Name of institution removed for anonymity]  <b>tabithakidwell@gmail.com</b></p>	
<p><b>Participant Rights</b></p>	<p>If you have questions about your rights as a research participant or wish to report a research-related injury, please contact:</p> <p style="text-align: center;"><b>University of Maryland College Park          Institutional Review Board Office          1204 Marie Mount Hall          College Park, Maryland, 20742          E-mail: <a href="mailto:irb@umd.edu">irb@umd.edu</a>          Telephone: 301-405-0678</b></p> <p>This research has been reviewed according to the University of Maryland, College Park IRB procedures for research involving human subjects.</p>	
<p><b>Statement of Consent</b></p>	<p>Your signature indicates that you are at least 18 years of age; you have read this consent form or have had it read to you; your questions have been answered to your satisfaction and you voluntarily agree to participate in this research study. You will receive, or may print, a copy of this consent form.</p> <p>If you agree to participate, please sign your name below.</p>	
<p><b>Signature and Date</b></p>	<p><b>NAME OF PARTICIPANT</b>  <b>[Please Print]</b></p>	
<p><b>Signature and Date</b></p>	<p><b>SIGNATURE OF PARTICIPANT</b></p>	
	<p><b>DATE</b></p>	
	<p><b>Do you give permission to audiotape you during interviews?</b></p>	<p>Please check one:          _____ YES    _____ NO</p>

	<b>Do you give permission to share your audiotaped interview with others (for instance, in research presentations, with other researchers, and with other classes)?</b>	Please check one: <input type="checkbox"/> YES <input type="checkbox"/> NO
	<b>Do you give permission for me to observe and audiotape you teaching?</b>	Please check one: <input type="checkbox"/> YES <input type="checkbox"/> NO
	<b>Do you give permission to share your audiotaped lessons with others (for instance, in research presentations, with other researchers, and with other classes)?</b>	Please check one: <input type="checkbox"/> YES <input type="checkbox"/> NO

### Appendix C: Novice Teacher Participant Consent Form

*[This form was translated into Bahasa Indonesia.]*

<b>Project Title</b>	<b>Navigating Cultural Divides: The Learning, Practices, and Beliefs of Novice Indonesian Teachers of English</b>
<b>Purpose of the Study</b>	This research is being conducted by Tabitha Kidwell from the University of Maryland, College Park. I am inviting you to participate in this research project because you have recently begun working as an English teacher. The purpose of this research project is to better understand how novice Indonesian teachers of English learn to teach about culture, what they believe about the teaching of culture, and what practices they use to teach about culture during their early years of teaching.
<b>Procedures</b>	<p>The procedures may involve:</p> <ol style="list-style-type: none"> <li>1. Interviewing you as part of a focus group, with other novice teachers. This interview will last approximately 90 minutes, and it will be videotaped and audiotaped. Interviews will be conducted at a mutually agreeable time and location. Examples of interview questions include: What does “culture” mean to you? What did you learn about culture at [Name of institution removed for anonymity]?</li> <li>2. Participating in a professional development group. Professional development sessions will be videotaped and audiotaped.</li> <li>3. Showing me journal entries you have written as part of your participation in the professional development sessions.</li> <li>4. Monthly visits from me to observe you teaching at your school. I will observe and audiorecord your English classes.</li> <li>5. Monthly interviews about your teaching and our professional development sessions. These interview will last approximately 60 minutes, and they will be audiotaped. Interviews will be conducted at a mutually agreeable time and location. . Examples of interview</li> </ol>

	<p>questions include: How do you explain the concept of culture to your students? Has your thinking changed at all after the last PD session? In what ways?</p> <p>6. Showing me the syllabi, materials, and student work for some of your English classes. I will ask for copies, or will take photos of some of these documents.</p>
<p><b>Potential Risks and Discomforts</b></p>	<p>There may be some potential risks from participating in this research study. You may experience low levels of anxiety about being observed or participating in interviews. If you choose to allow me to share audio of you teaching or your audio/video interview(s) with others (for instance, in research presentations, with other researchers, or with other courses), you may lose anonymity if viewers of the audio recognize you or your voice, but I will only share your audio/video with others if you have given me permission. A possible risk could also occur through a breach of audio/video data, such as in an instance when someone without password permission manages to access data, or steal data. I will make every effort to minimize this risk by using pseudonyms and password-protecting data files. Participants may refuse to answer any of the questions or cease their participation at any time and will not be penalized in any way. If you decide to participate, you may choose to participate in the project and not allow me to share your audio/video, or you may choose to participate and allow me to share your audio/video. You may cease your participation in the project at any time and will not be penalized in any way.</p>
<p><b>Potential Benefits</b></p>	<p>You will have the opportunity to participate in 20 hours of professional development. You will receive a certificate of completion at the end of the program. An indirect benefit is that the results of the study may help the investigator learn more about how to design coursework and experiences that are responsive to novice Indonesian teachers' needs for teaching effectively about culture.</p>

<p><b>Confidentiality</b></p>	<p>Any potential loss of confidentiality will be minimized by assigning each participant a pseudonym. The pseudonym will be used on all data collected in the study. All data will be stored in my locked office, and on my password-protected computer, and will be accessed only by me and research assistants. All data will be destroyed ten years after the completion of the study: digitally audio and video-taped and files will be erased and word processing files will be deleted. Manuscripts submitted for publication will not identify individuals by name or location.</p> <p>If I write a report or article about this research project, your identity will be protected to the maximum extent possible. Your information may be shared with representatives of the University of Maryland, College Park, [Name of institution removed for anonymity], or governmental authorities if you or someone else is in danger or if I am required to do so by law.</p>
<p><b>Right to Withdraw and Questions</b></p>	<p>Your participation in this research is completely voluntary. You may choose not to take part at all. If you decide to participate in this research, you may stop participating at any time. If you decide not to participate in this study or if you stop participating at any time, you will not be penalized or lose any benefits for which you otherwise qualify.</p> <p>If you decide to stop taking part in the study, if you have questions, concerns, or complaints, or if you need to report an injury related to the research, please contact the investigator:  <b>Tabitha Kidwell</b>  [Name of institution removed for anonymity]  <b>tabithakidwell@gmail.com</b></p>
<p><b>Participant Rights</b></p>	<p>If you have questions about your rights as a research participant or wish to report a research-related injury, please contact:</p> <p style="text-align: center;"><b>University of Maryland College Park  Institutional Review Board Office  1204 Marie Mount Hall  College Park, Maryland, 20742  E-mail: <a href="mailto:irb@umd.edu">irb@umd.edu</a>  Telephone: 301-405-0678</b></p>

	This research has been reviewed according to the University of Maryland, College Park IRB procedures for research involving human subjects.	
<b>Statement of Consent</b>	<p>Your signature indicates that you are at least 18 years of age; you have read this consent form or have had it read to you; your questions have been answered to your satisfaction and you voluntarily agree to participate in this research study. You will receive, or may print, a copy of this consent form.</p> <p>If you agree to participate, please sign your name below.</p>	
<b>Signature and Date</b> <b>Signature and Date</b>	<b>NAME OF PARTICIPANT</b> <b>[Please Print]</b>	
	<b>SIGNATURE OF PARTICIPANT</b>	
	<b>DATE</b>	
	<b>Do you give permission to audiotape you during interviews?</b>	Please check one: _____ YES    _____ NO
	<b>Do you give permission to share your audiotaped interview with others (for instance, in research presentations, with other researchers, and with other classes)?</b>	Please check one: _____ YES    _____ NO
	<b>Do you give permission for me to observe and audiotape you teaching?</b>	Please check one: _____ YES    _____ NO
	<b>Do you give permission to share your audiotaped lessons with others (for instance, in research presentations, with other researchers, and with other classes)?</b>	Please check one: _____ YES    _____ NO
<b>Do you give permission to videotape you during interviews, observations, and PD sessions?</b>	Please check one: _____ YES    _____ NO	

	<b>Do you give permission to share your videotaped interview, class session, or PD sessions with others (for instance, in research presentations, with other researchers, and with other classes)?</b>	Please check one: <input type="checkbox"/> YES <input type="checkbox"/> NO
	<b>Do you give permission to share documents (including journal entries, lesson materials, and syllabi)?</b>	Please check one: <input type="checkbox"/> YES <input type="checkbox"/> NO
	<b>Do you give permission to share documents (including journal entries, lesson materials, and syllabi) with others (for instance, in research presentations, with other researchers, and with other classes)?</b>	Please check one: <input type="checkbox"/> YES <input type="checkbox"/> NO

### Appendix D: Current CJIU Student Consent Form

*[This form was translated into Bahasa Indonesia.]*

<b>Project Title</b>	<b>Navigating Cultural Divides: The Learning, Practices, and Beliefs of Novice Indonesian Teachers of English</b>
<b>Purpose of the Study</b>	This research is being conducted by Tabitha Kidwell, a graduate student under the supervision of Dr. Megan Madigan Peercy at the University of Maryland, College Park, in the United States of America. I am inviting you to participate in this research project because you have a unique perspective to share about how culture is taught in English classes. The purpose of this research project is to better understand how novice Indonesian teachers of English learn to teach about culture, what they believe about the teaching of culture, and what practices they use to teach about culture during their early years of teaching.
<b>Procedures</b>	<p>The procedures involve:</p> <ol style="list-style-type: none"> <li>1. Interviewing you about what you think about culture and how culture should be taught in English class. This interview will be audiorecorded and will last approximately 60 minutes. Interviews will be conducted at a mutually agreeable time and location. Examples of interview questions include: How would you define culture yourself? How should culture be taught about in English classes? To protect your privacy, your name will be replaced by a pseudonym in any future publications or presentations. The audiorecording will be stored in a secure location in the researcher's home and in a password-protected file online.</li> </ol>
<b>Potential Risks and Discomforts</b>	There may be some potential risks from participating in this research study. You may experience low levels of anxiety about participating in interviews. If you choose to allow me to share audio of your interview(s) with others (for instance, in research presentations, with other researchers, or with other courses), you may lose anonymity if viewers of the audio recognize your voice, but I will only share your audio with others if you have given me permission. A possible risk could also occur through a breach of audio data, such as in an instance when someone

	<p>without password permission manages to access data, or steal data. I will make every effort to minimize this risk by using pseudonyms and password-protecting data files. Participants may refuse to answer any of the questions or cease their participation at any time and will not be penalized in any way. If you decide to participate, you may choose to participate in the project and not allow me to share your audio, or you may choose to participate and allow me to share your audio. You may cease your participation in the project at any time and will not be penalized in any way.</p>
<p><b>Potential Benefits</b></p>	<p>There are no direct benefits to participants. However, the results may help the investigator learn more about how to design coursework and experiences that are responsive to novice Indonesian teachers' needs for teaching effectively about culture.</p>
<p><b>Confidentiality</b></p>	<p>Any potential loss of confidentiality will be minimized by assigning each participant a pseudonym. The pseudonym will be used on all data collected in the study. All data will be stored in my locked office, and on my password-protected computer, and will be accessed only by me and research assistants. All data will be destroyed ten years after the completion of the study: digitally audio-taped and files will be erased and word processing files will be deleted. Manuscripts submitted for publication will not identify individuals by name or location.</p> <p>If I write a report or article about this research project, your identity will be protected to the maximum extent possible. Your information may be shared with representatives of the University of Maryland, College Park, [name of institution removed for anonymity], or governmental authorities if you or someone else is in danger or if I am required to do so by law.</p>
<p><b>Right to Withdraw and Questions</b></p>	<p>Your participation in this research is completely voluntary. You may choose not to take part at all. If you decide to participate in this research, you may stop participating at any time. If you decide not to participate in this study or if you stop participating at any time, you will not be penalized or lose any benefits for which you otherwise qualify.</p> <p>If you decide to stop taking part in the study, if you have questions, concerns, or complaints, or if you need to report an injury related to the research, please contact the investigator:</p>

	<p><b>Tabitha Kidwell</b>          [name of institution removed for anonymity]  <b>tabithakidwell@gmail.com</b></p> <p>You may also contact the investigator's advisor:  <b>Dr. Megan Madigan Peercy</b>  <b>2311 Benjamin Building</b>  <b>College Park, MD, 20742</b>  <b>United States of America</b>  <b>mpeercy@umd.edu</b></p>	
<p><b>Participant Rights</b></p>	<p>If you have questions about your rights as a research participant or wish to report a research-related injury, please contact:</p> <p style="text-align: center;"><b>University of Maryland College Park</b>  <b>Institutional Review Board Office</b>  <b>1204 Marie Mount Hall</b>  <b>College Park, Maryland, 20742</b>  <b>United States of America</b>  <b>E-mail: <a href="mailto:irb@umd.edu">irb@umd.edu</a></b>  <b>Telephone: 301-405-0678</b></p> <p>This research has been reviewed according to the University of Maryland, College Park IRB procedures for research involving human subjects.</p>	
<p><b>Statement of Consent</b></p>	<p>Your signature indicates that you are at least 18 years of age; you have read this consent form or have had it read to you; your questions have been answered to your satisfaction and you voluntarily agree to participate in this research study. You will receive, or may print, a copy of this consent form.</p> <p>If you agree to participate, please sign your name below.</p>	
<p><b>Signature and Date</b></p>	<p><b>NAME OF PARTICIPANT</b>  <b>[Please Print]</b></p>	
	<p><b>SIGNATURE OF PARTICIPANT</b></p>	
	<p><b>DATE</b></p>	

	<b>Do you give permission to audiotape and videotape you during interviews?</b>	Please check one: <input type="checkbox"/> YES <input type="checkbox"/> NO
	<b>Do you give permission to share your audiotaped and videotaped interview with others (for instance, in research presentations, with other researchers, and with other classes)?</b>	Please check one: <input type="checkbox"/> YES <input type="checkbox"/> NO

### Appendix E: CJIU Course Observation Field Notes Template

Date	Setting (name of teacher, name of class, location, time, physical setting, etc.)

*Questions to consider while observing:*

- What teaching practices does the faculty member use during the lesson?
- When does the faculty member address culture?
- Does the faculty member specifically reference a certain national culture (e.g., American, British, Indonesian)?
- Does the discussion of culture fit within the *Pedagogy of Information*, *Pedagogy of Preparation*, or *Pedagogy of Encounter*? (place a check in that column)
- How do the students react when the teacher addresses culture?

*Questions to consider for debriefing conversation:*

- What was your rationale for doing (significant teacher practice from lesson)?
- What were you thinking when (significant student action from lesson) happened?
- Were you pleased with how the lesson went?
- Would you change anything from that lesson?
- Other comments about the lesson?

*Insert field notes below:*

<b>Time</b> (note time every 2-3 minutes)	<b>Running notes</b> (running observation of what is occurring)	<b>Pedagogy of Information</b>	<b>Pedagogy of Preparation</b>	<b>Pedagogy of Encounter</b>	<b>Comments</b> (noteworthy occurrence, something to revisit/memo about, theoretical, methodological, practical notes, etc.)

### Appendix F: CJIU Faculty Interview Protocol

1. What is your professional background: How long have you been teaching at CJIU? Where else have you taught? Where did you earn your degree or degrees?
2. What courses do you teach here?
3. Is the course I observed a typical example of a class session?
4. The focus of my research is how future English teachers are prepared to teach about culture. Does culture play a role in some of the courses you teach here at CJIU?
5. Would you be able to show me the syllabi or materials for those courses? (discuss documents if they are available, or set a time to meet and discuss them in the future)
6. Is there any event or course topic during the semester that would be important for me to see to understand how you teach about culture in this class?
7. How would you define culture yourself?
8. How do you explain the concept of culture to your students?
9. How do you think the teaching of culture within language classes is different in Indonesia or in Central Java as compared to other contexts in the world?
10. How do you think the teaching of culture within language classes is different in an Islamic context as compared to other contexts in the world?
11. Is there anything else you think I should know about to help me better understand how teachers are prepared to teach about culture at CJIU?

#### Protokol Wawancara Dosen IAIN

1. Apakah latar belakang profesional Anda: Sudah berapa lama Anda mengajar di CJIU? Di mana lagi Anda pernah mengajar? Di manakah Anda memperoleh gelar Anda?
2. Mata kuliah apakah yang Anda ajarkan di sini?
3. Apakah mata kuliah yang saya amati merupakan contoh mata kuliah yang Anda ajarkan?
4. Maukah Anda menunjukkan silabus atau bahan ajar untuk mata kuliah tersebut kepada saya? (mendiskusikan dokumen-dokumen bahan ajar atau silabus jika tersedia atau mengatur jadwal untuk mendiskusikannya di lain waktu)
5. Salah satu fokus dari penelitian saya adalah bagaimana guru Bahasa Inggris dimasa depan dipersiapkan untuk mengajar tentang kebudayaan. Apakah kebudayaan berperan dalam beberapa mata kuliah yang Anda ajarkan di CJIU?
6. Apakah ada topik mata kuliah yang Anda ajarkan dalam satu semester yang penting bagi saya untuk lihat dan mengerti bagaimana Anda mengajar tentang kebudayaan di kelas ini?
7. Bagaimana Anda menjelaskan kebudayaan itu sendiri?
8. Bagaimana Anda menjelaskan konsep kebudayaan kepada siswa-siswa Anda?
9. Bagaimana menurut Anda mengenai pengajaran kebudayaan dalam kelas bahasa yang berbeda di Indonesia atau Jawa Tengah sebagaimana jika dibandingkan dengan konteks pengajaran lain yang ada di dunia?

10. Bagaimana menurut Anda mengenai pengajaran kebudayaan dalam kelas bahasa yang berbeda dalam konteks Islam sebagaimana jika dibandingkan dengan konteks pengajaran lain yang ada di dunia?
11. Apakah ada hal lain yang menurut Anda perlu saya ketahui untuk dapat membuat saya lebih mengerti bagaimana guru dipersiapkan untuk mengajar tentang kebudayaan di CJIU?

### Appendix G: Current CJIU Student Interview Protocol

1. Why did you choose to study English at IAIN Salatiga?
  2. Why is English important for Indonesian people?
  3. What do you hope to do as a career? Do you want to be a teacher? Why or why not?
  4. How would you define the concept "culture?"
  5. In what classes at IAIN have you learned about culture?
  6. In what classes have you learned about Indonesian culture?
  7. In what classes have you learned about foreign culture?
  8. In what classes have you learned about the concept of culture, or what culture is?
  9. Have you learned about how to teach your future students about culture?
  10. How have you learned about other cultures outside of IAIN Salatiga? For instance, have you learned about it through meeting people, reading, going online, listening to music, watching movies?
  11. How do you think the teaching of culture within language classes is different in Indonesia or in Central Java as compared to other contexts in the world?
  12. How do you think the teaching of culture within language classes is different in an Islamic context as compared to other contexts in the world?
- 
1. Mengapa Kalian memilih untuk belajar bahasa Inggris di IAIN Salatiga?
  2. Mengapa bahasa Inggris penting bagi masyarakat Indonesia?
  3. Apa yang ingin Kalian lakukan sebagai karier? Apakah kamu ingin menjadi guru? Mengapa atau mengapa tidak?
  4. Bagaimana Kalian mendefinisikan konsep "budaya?"
  5. Dalam mata kuliah apa di IAIN, Kalian belajar tentang budaya?
  6. Di kelas apa Kalian belajar tentang budaya Indonesia?
  7. Dalam kelas apa Kalian belajar tentang budaya asing?
  8. Di kelas apa Kalian belajar tentang konsep budaya, atau ide budaya?
  9. Sudahkah Kalian belajar bagaimana mengajari siswa masa depan Kalian tentang budaya?
  10. Bagaimana Kalian belajar tentang budaya lain di luar IAIN Salatiga? Misalnya, apakah Kalian sudah mempelajarinya melalui pertemuan dengan orang, membaca, online, mendengarkan musik, menonton film?
  11. Menurut Kalian bagaimana ajaran budaya dalam kelas bahasa berbeda di Indonesia atau di Jawa Tengah dibandingkan dengan konteks lain di dunia?
  12. Menurut Kalian, bagaimana pengajaran budaya dalam bahasa berbeda dalam konteks Islam dibandingkan dengan konteks lain di dunia?

## Appendix H: Novice Teacher Initial Interview Protocol

My study focuses on how novice English teachers in Indonesia learn to teach about culture. I'm also interested in exploring what is unique about teaching about culture in Indonesia, which is a very multicultural society. In this focus group, I hope to learn about your understandings about culture, how culture was addressed in your courses at IAIN Salatiga, and how you have been able to teach about culture in the classes you have taught since graduating from IAIN Salatiga.

First, I'd like to have everyone introduce yourself and tell us a little about what you have been doing since graduating from IAIN Salatiga.

1. What have you done since graduating from STAIN?
2. Why did you want to become an English teacher?
3. What do you like about teaching English?
4. What is challenging about teaching English?
5. What is a typical class like?
6. Do you teach about culture within your English classes. If so, how? If not, why not?
7. Do you find it easy or difficult to teach about culture?
8. How do your students react when you teach about culture?
9. Do you think the teaching of culture within language classes is different in Indonesia or in Central Java as compared to other places in the world?
10. Is there anything else I should know about to help me better understand how English teachers teach about culture in schools in Salatiga?
11. What does "culture" mean to you?
12. What did you learn about culture at IAIN Salatiga?
13. When did your professors at IAIN Salatiga teach about culture?
14. How have you learned about other cultures outside of IAIN Salatiga? For instance, have you learned about it through meeting people, reading, going online, listening to music, watching movies?
15. Is there anything else you think I should know about to help me better understand how teachers are prepared to teach about culture at IAIN Salatiga?
16. Any other comments?

Fokus penelitian saya adalah bagaimana guru bahasa Inggris pemula di Indonesia belajar untuk mengajar budaya. Selain itu, saya juga tertarik dengan masyarakat Indonesia dengan multikulturalnya sehingga saya ingin mengeksplorasi sesuatu yang berbeda atau sesuatu yang unik tentang budaya di Indonesia. Di dalam kelompok fokus ini, saya berharap saya dapat belajar tentang pemahaman budaya menurut pendapat Anda, bagaimana budaya dibahas dalam perkuliahan Anda di IAIN Salatiga, dan bagaimana Anda bisa mengajarkan budaya di kelas yang Anda ajar sejak lulus dari IAIN Salatiga.

Pertama-tama, saya ingin agar semua orang mengenalkan diri dan memberi tahu kami secara singkat tentang apa yang telah Anda lakukan sejak lulus dari IAIN Salatiga.

1. Apa yang telah Anda lakukan sejak lulus dari STAIN?
2. Mengapa Anda ingin menjadi guru bahasa Inggris?
3. Apa yang Anda sukai tentang mengajar bahasa Inggris?
4. Apa yang menantang pengajaran bahasa Inggris?
5. Seperti apa kelas biasa?
6. Apakah Anda mengajar tentang budaya di dalam kelas bahasa Inggris Anda? Jika ya, bagaimana? Jika tidak, berikan alasannya?
7. Apakah Anda merasa mudah atau sulit untuk mengajar tentang budaya?
8. Bagaimana reaksi siswa Anda saat Anda mengajar budaya?
9. Menurut Anda, apakah pengajaran tentang budaya di Indonesia atau di Jawa Tengah dibandingkan dengan tempat lain di dunia?
10. Apakah ada hal lain yang tentang bagaimana guru bahasa Inggris mengajar budaya di sekolah-sekolah di Salatiga?
11. Apa arti "budaya" bagi Anda?
12. Apa yang Anda pelajari tentang budaya di IAIN Salatiga?
13. Kapan dosen Anda di IAIN Salatiga mengajar tentang budaya?
14. Bagaimana Anda belajar tentang Budaya asing di luar IAIN Salatiga? Misalnya, menemukan dengan orang asing, membaca, mendengarkan musik, atau menonton film?
15. Apakah ada hal lain menurut Anda yang harus saya ketahui untuk membantu saya lebih memahami bagaimana persiapan guru untuk mengajar budaya di IAIN Salatiga?
16. Apakah ada komentar tambahan?

### Appendix I: Focal Novice Teacher Observation Field Notes Template

Date	Setting (name of teacher, name of class, location, time, physical setting, etc.)

*Questions to consider while observing:*

- What teaching practices does the NT use during the lesson?
- When does the NT address culture?
- Does the NT specifically reference a certain national culture (e.g., American, British, Indonesian)?
- Does the discussion of culture fit within the *Pedagogy of Information*, *Pedagogy of Preparation*, or *Pedagogy of Encounter*? (place a check in that column)
- How do the students react when the teacher addresses culture?

*Questions to consider for debriefing conversation:*

- What was your rationale for doing (significant teacher practice from lesson)?
- What were you thinking when (significant student action from lesson) happened?
- Were you pleased with how the lesson went?
- Would you change anything from that lesson?
- Other comments?

*Insert field notes below:*

<i>Time</i> (note time every 2-3 minutes)	<i>Running notes</i> (running observation of what is occurring)	<i>Pedagogy of Information</i>	<i>Pedagogy of Preparation</i>	<i>Pedagogy of Encounter</i>	<i>Comments</i> (noteworthy occurrence, something to revisit/memo about, theoretical, methodological, practical notes, etc.)

## **Appendix J: Focal Novice Teacher Interview Protocols**

### **First Interview:**

1. What classes are you teaching now?
2. What is the structure of a typical class session?
3. Do you ever teach about culture in those classes?
4. How do you explain the concept of culture to your students?
5. How would you define culture yourself?
6. How do you think the teaching of culture within language classes is different in Indonesia or in Central Java as compared to other contexts in the world?
7. How do you think the teaching of culture within language classes is different in an Islamic context as compared to other contexts in the world?
8. Is there anything else you think I should know about to help me better understand how teachers to teach about culture at schools in Salatiga?
9. Other comments?

### **Interviews during PD Research Cycles:**

1. How are your classes going?
2. What are your biggest challenges?
3. What is going well?
4. Has your thinking changed at all after the last PD session? In what ways?
5. Have you been able to try any of the ideas from our PD session? What did you do? How did it go? How did students react?
6. Do you have plans to try any of the ideas from our PD session in the future?
7. Do you have any suggestions for the next PD session?
8. Is there anything else you think I should know about?

### **Final Interview:**

1. What did you like about the PD sessions?
2. What would you have changed about the PD sessions?
3. How would you define culture now?
4. Has your thinking changed at all after the PD sessions?
5. Has your teaching changed after the PD sessions?
6. Is there anything else you think I should know about?

### **Wawancara Pertama:**

1. Kelas apa yang sedang Anda ajar sekarang?
2. Bagaimana struktur pertemuan di kelas?
3. Apakah Anda pernah mengajar tentang kebudayaan di kelas-kelas tersebut?
4. Bagaimana Anda menjelaskan konsep kebudayaan pada siswa-siswa Anda?
5. Bagaimana Anda menjelaskan kebudayaan itu sendiri?

6. Bagaimana menurut Anda mengenai pengajaran kebudayaan dalam kelas bahasa yang berbeda di Indonesia atau Jawa Tengah sebagaimana jika dibandingkan dengan konteks pengajaran lain yang ada di dunia?
7. Bagaimana menurut Anda mengenai pengajaran kebudayaan dalam kelas bahasa yang berbeda dalam konteks Islam sebagaimana jika dibandingkan dengan konteks pengajaran lain yang ada di dunia?
8. Apakah ada hal lain yang menurut Anda perlu saya ketahui untuk dapat membuat saya lebih mengerti bagaimana guru dipersiapkan untuk mengajar tentang kebudayaan di IAIN Salatiga?
9. Adakah yang ingin Anda sampaikan?

**Wawancara selama PD sesi:**

1. Bagaimana kelas Anda berjalan?
2. Apa tantangan terbesar Anda?
3. Apakah berjalan dengan lancar?
4. Apakah Anda berubah pikiran setelah sesi terakhir Professional Development? Dalam hal apa?
5. Pernahkah Anda mendapat kesempatan untuk mencoba ide-ide dari sesi Profesional Development kami? Apa yang Anda lakukan? Bagaimana hasilnya? Bagaimana reaksi siswa-siswa Anda?
6. Apakah Anda memiliki rencana untuk mencoba ide-ide dari sesi Professional Development kami di masa yang akan datang?
7. Apakah Anda memiliki saran untuk sesi Professional Development selanjutnya?
8. Apakah ada hal lain yang menurut Anda perlu saya ketahui?

**Interview Terakhir**

1. Apa yang Anda sukai dari sesi Professional Development?
2. Apa yang Anda ingin ubah dari sesi Professional Development?
3. Bagaimana Anda menjelaskan kebudayaan sekarang?
4. Apakah Anda berubah pikiran setelah sesi Professional Development berakhir?
5. Apakah cara mengajar Anda berubah setelah sesi Professional Development berakhir?
6. Apakah ada hal lain yang menurut Anda perlu saya ketahui?

### References

- ACTFL/CAEP. (2013). *ACTFL/CAEP program standards for the preparation of foreign language teachers*. Alexandria, VA: American Council on the Teaching of Foreign Languages.
- Adaskou, K., Britten, D., & Fahsi, B. (1990). Design decisions on the cultural content of a secondary English course for Morocco. *ELT Journal*, 44(1), 3-10.
- Agar, M. (1994). *Language shock: The culture in everyday conversations*. New York, NY: Morrow.
- Akyeampong, K., Lussier, K., Pryor, J., & Westbrook, J. (2013). Improving teaching and learning of basic maths and reading in Africa: Does teacher preparation count? *International Journal of Educational Development*, 33(3), 272–282.  
<http://doi.org/10.1016/j.ijedudev.2012.09.006>
- Alptekin, C. (2002). Towards intercultural communicative competence in ELT. *ELT Journal*, 56(1), 57–64.
- Atay, D., Kurt, G., Camlibel, Z., Ersin, P., & Kaslioglu, O. (2009). The role of intercultural competence in foreign language teaching. *Inonu University Journal of the Faculty of Education*, 10(3), 123–135.
- Atkinson, D. (1999). TESOL and culture. *TESOL Quarterly*, 33(4), 625–654.
- Bachman, L. F., & Palmer, A. S. (1996). *Language testing in practice: Designing and developing useful language tests*. Oxford, UK: Oxford University Press.
- Badan Standar Nasional Pendidikan (2013). *Standar Kompetensi dan Kompetensi Dasar*. Jakarta, Indonesia: Kemendikbud.

- Baker, W. (2011). From cultural awareness to intercultural awareness: culture in ELT. *ELT Journal*, 66(1), 62–70. <http://doi.org/10.1093/elt/ccr017>
- Ball, D. L., & Forzani, F. M. (2008). What makes education research "educational"? *Educational Researcher*, 36(9), 529–540.  
<http://doi.org/10.3102/0013189X01723896>
- Ball, D. L., & Forzani, F. M. (2009). The work of teaching and the challenge for teacher education. *Journal of Teacher Education*, 60(5), 497–511.  
<http://doi.org/10.1177/0022487109348479>
- Bambino, D. (2002). Critical friends. *Educational Leadership*, 59(6), 25-27.
- Bandura, A. (1997). *Self-efficacy: the exercise of control*. New York, NY: W.H. Freeman and Company.
- Banks, J. A. (1993). *Multicultural Education: Issues and Perspectives*. Needham Height, MA: Allyn and Bacon.
- Banks, J. A. (1994). *Multiethnic Education: Theory and Practice*. Needham Heights, MA: Allyn & Bacon.
- Banks, J. (2002) *Cultural diversity and education: Foundations, curriculum, and teaching* (4th ed). New York, NY: John Wiley and Sons.
- Baral, D. P., Snow, R. E., & Allen, E. W. (1968). *A taxonomy of teaching behaviors: progress report* (Research and Development Memorandum No. 36, ERIC Document Reproduction Service No. ED049157). Stanford, CA: Stanford University School of Education.
- Bartolome, L. I. (1994). Beyond the methods fetish: Toward a humanizing pedagogy. *Harvard Educational Review*, 64(2), 173–194.

- Baugh, J. (1999). *Out of the mouths of slaves: African American language and educational malpractice*. Austin, TX: University of Texas Press.
- Bayyurt, Y. (2006). Non-native English language teachers' perspective on culture in English as a foreign language classrooms. *Teacher Development*, 10(2), 233–247.  
<http://doi.org/10.1080/13664530600773366>
- Bennett, J. M. (2014). *Diversity at work: The practice of inclusion*. San Francisco, CA: Jossey-Bass.
- Bennett, M.J. (1993). Towards ethnorelativism: A developmental model of intercultural sensitivity. In R.M. Paige (Ed.), *Education for the intercultural experience* (2<sup>nd</sup> ed.), pp. 21-71. Yarmouth, ME: Intercultural Press.
- Berliner, D. (1994). Expertise: The wonder of exemplary performances. In J. Mangieri & C. C. Block (Eds.), *Creating powerful thinking in teachers and students: Diverse perspectives* (pp. 161-186). Fort Worth, TX: Harcourt Brace
- Berman, R. C., & Tyyska, V. (2011). A critical reflection on the use of translators/interpreters in a qualitative cross-language research project. *International Journal of Qualitative Methods*, 10(1), 178–190.
- Biswalo, U. P. (2015). *Exploring intercultural communicative competence among English language teachers in secondary schools in Tanzania: A postcolonial perspective*. (Unpublished doctoral dissertation). Victoria University of Wellington, Wellington, New Zealand.
- Bjork, C. (2005). *Indonesian education: Teachers, schools, and central bureaucracy*. New York, NY: Routledge

- Bogdan, R. C., & Biklen, S. K. (2006). *Qualitative research for education: An introduction to theory and methods*. 5<sup>th</sup> ed. Boston: Allyn and Bacon.
- Borg, S. (2003). Teacher cognition in language teaching: A review of research on what language teachers think, know, believe, and do. *Language Teaching*, 36(2), 81–109. <http://doi.org/10.1017/S0261444803001903>
- Borko, H. (2004). Professional development and teacher learning: Mapping the terrain. *Educational Researcher*, 33(3), 3–15.  
<http://doi.org/10.3102/0013189X033008003>
- Borko, H. & Putnam, R.T. (1995). “Expanding a teacher’s knowledge base: a cognitive psychological perspective on professional development”. In: Guskey, T.R.; Huberman, M. (Eds.), *Professional development in education: new paradigms and practices*. New York, NY: Teachers College Press.
- Bourdieu, P., & Passeron, J. C. (1990). *Reproduction in education, society and culture*. Thousand Oaks, CA: Sage.
- Brouwer, N., & Korthagen, F. (2005). Can Teacher Education Make a Difference? *American Educational Research Journal*, 42(1), 153–224.  
<http://doi.org/10.3102/00028312042001153>
- Bullough, R., & Knowles, J. (1991). Teaching and nurturing: Changing conceptions of self as teacher in a case study of becoming a teacher. *Qualitative Studies in Education*, 4, 121-140.
- Bush, R. N. (1968, April). *Second annual report* (Annual Report No. 2, ERIC Document Reproduction Service No. ED024642). Stanford, CA: Stanford Center for Research and Development in Teaching.

- Byram, M. 1997. *Teaching and assessing intercultural communicative competence*. Clevedon, UK: Multilingual Matters.
- Byram, M., Conlon Perugini, D., & Wagner, M. (2013). The development of intercultural citizenship in the elementary school Spanish classroom. *Learning Languages*, (spring/summer), 16–31.
- Byram, M., & Feng, A. (2004). Culture and language learning: Teaching, research and scholarship. *Language Teaching*, 37(3), 149–168.  
<http://doi.org/10.1017/S0261444804002289>
- Byram, M., Golubeva, I., Han, H. & Wagner, M. (Eds.). (2018). *From principles to practice in education for intercultural citizenship*. Bristol, UK: Multilingual Matters.
- Byram, M., & Risager, K. (1999). *Language teachers, politics and cultures*. Clevedon, UK: Multilingual Matters. <http://doi.org/10.1080/00313830802346405>
- Byram, M., & Wagner, M. (2018). Making a difference: Language teaching for intercultural and international dialogue. *Foreign Language Annals*, 51, 140–151.  
<http://doi.org/10.1111/flan.12319>
- Byrd, D. R. (2007). *Investigating how second language teachers are prepared to teach culture: An analysis of methods course syllabi* (Unpublished doctoral dissertation). University of Iowa, Iowa City.
- Byrd, D. R., Hlas, A. C., Watzke, J., & Valencia, M. F. M. (2011). An examination of culture knowledge: A study of L2 teachers“ and teacher educators” beliefs and practices. *Foreign Language Annals*, 44(1), 4–39.

- Canagarajah, A.S. (1999). *Resisting linguistic imperialism in English teaching*. Oxford, UK: Oxford University Press.
- Canagarajah, S. (2007). Lingua franca English, multilingual communities, and language acquisition. *The Modern Language Journal*, 91(Focus Issue), 923–939.
- Canale, M. (1983.) 'From communicative competence to communicative language pedagogy' in J. C. Richards and R. W. Schmidt (eds.). *Language and communication*. London, UK: Longman.
- Canale, M., & Swain, M. (1980). Theoretical bases of communicative approaches to second language teaching and testing. *Applied Linguistics*, 1(1), 1–47.
- Castro, P., Sercu, L., & Méndez García, M. D. C. (2004). Integrating language-and-culture teaching: An investigation of Spanish teachers' perceptions of the objectives of foreign language education. *Intercultural Education*, 15(1), 91–104. <http://doi.org/10.1080/1467598042000190013>
- Celce-Murcia, M., Dornyei, Z., & Thurrell, S. (1995). Communicative competence: A pedagogically motivated model with content specifications. *Issues in Applied Linguistics*, 6(2), 5-35.
- Cem, M.A. (1984). The question of culture: EFL teaching in non-English-speaking countries. *ELT Journal*, 38(1), 14–20.
- Charters, W. W., & Waples, D. (1929). *The Commonwealth teacher training study*. Chicago, IL: University of Chicago Press.
- Chen, D., & Yang, X. (2016). Culture as the core: Challenges and possible solutions in integrating culture into foreign language teaching. *Journal of Language Teaching and Research*, 7(1), 168–177. <http://doi.org/10.17507/jltr.0701.19>

- Chodidjah, I. (2008, January). *English in primary school: Gem in the mud in Indonesia*. Paper presented at the International Conference on Teaching English to Young Learners, Bangalore, India.
- Clifford, J. (1986). Introduction: Partial truths. In J. Clifford & G. Marcus (Eds.), *Writing culture: The poetics and politics of ethnography* (pp. 1–26). Berkeley, CA: University of California Press.
- Cochran-Smith, M., & Lytle, S. L. (1999). Relationships of knowledge and practice: Teacher learning in communities. In A. Iran-Nejar, & P. D. Pearson (Eds.), *Review of research in education* (pp. 249–305). Washington, DC: AERA.
- Cohen, D. K., & Hill, H. C. (1998). *Instructional policy and classroom performance: The mathematics reform in California* (RR-39). Philadelphia: Consortium for Policy Research in Education.
- Cook, V. (1999). Going beyond the native speaker in language teaching. *TESOL Quarterly*, 33(2), 185–209.
- Corbett, J. (2003). *An intercultural approach to English language teaching*. Clevedon, UK: Multilingual Matters.
- Corbin, J. & Strauss, A., (2014). *Basics of qualitative research: Techniques and procedures for developing grounded theory*, (4<sup>th</sup> ed.). Thousand Oaks, CA: Sage.
- Council for Cultural Cooperation (2000) *European Language Portfolio (ELP): Principles and Guidelines*. Strasbourg, France: Council of Europe. Retrieved November 6, 2018, from <http://culture.coe.int/portfolio>

Council of Europe (2001) *Common European Framework of Reference for Languages: Learning, Teaching and Assessment*. Cambridge, UK: Cambridge University Press.

Council of Europe. (2017). *Common European Framework of Reference for Languages: Learning, teaching, assessment. Companion volume with new descriptors*. Strasbourg, France: Author.

Creswell, J. W. (2009). *Research design: Qualitative, quantitative, and mixed methods approaches*, (3<sup>rd</sup> ed.). Thousand Oaks, CA: Sage.

Creswell, J. W., & Miller, D. L. (2000). Determining validity in qualitative inquiry. *Theory into practice*, 39(3), 124-130.

Crystal, D. (1997). *English as a global language*. Cambridge, UK: Cambridge University Press.

Curtain, H. & Dahlberg, C. A. (2016). *Languages and learning: Making the match: World language instruction in the K-8 classrooms and beyond*. Boston, MA: Pearson.

Dardjowidjojo, S. (1998). Strategies for a successful national language policy: The Indonesian case. *International Journal of the Sociology of Language*, 130, 35–47.

Darling-Hammond, L. (2000). How Teacher Education Matters. *Journal of Teacher Education*, 51(3), 166–173.

Darling-Hammond, L., Holtzman, D. J., Gatlin, S. J., & Heilig, J. V. (2005). Does teacher preparation matter? Evidence about teacher certification, Teach for America, and teacher effectiveness. *Education Policy Analysis Archives*, 13(42).

- Davies, A. (2003). *The native speaker: Myth and reality*. Clevedon, UK: Multilingual Matters
- Harper, C., & De Jong, E. (2004). Misconceptions about teaching English-language learners. *Journal of Adolescent & Adult Literacy*, 48(2), 152-162.
- de Jong, E. J., & Harper, C. A. (2005). Preparing mainstream teachers for English-language learners: Is being a good teacher good enough? *Teacher Education Quarterly*, 32(2), 101–124.
- Deardorff, D. K. (2006). Identification and assessment of intercultural competence as a student outcome of internationalization. *Journal of studies in international education*, 10(3), 241-266.
- Diaz-Greenberg, R., & Nevin, A. (2003). Listen to the voices of foreign language student teachers: Implications for foreign language educators. *Language and Intercultural Communication*, 3(3), 213–226. <http://doi.org/10.1080/14708470308668106>
- Duckworth, E. (1987). *"The having of wonderful ideas" and other essays on teaching and learning*. New York: Teachers College Press.
- Duff, P., & Uchida, Y. (1997). The negotiation of teachers' sociocultural identities and practices in postsecondary EFL classrooms. *TESOL Quarterly*, 31(3), 451–486.
- Dytynshyn, N., & Collins, L. (2012). Culture and interculturality in the adult ESL context in urban Quebec: A case study. *TESL Canada Journal/Revue TESL Du Canada*, 30(1), 45–68.
- Eisenhart, M. A., Cuthbert, A. M., Shrum, J. L., & Harding, J. R. (1988). Teacher beliefs about their work activities: Policy implications. *Theory Into Practice*, 27(2), 137–144.

- Elgar, A. G. (2011). Culture Through Literature in Foreign Language Teaching. In J. Arabski, (Ed.), *Aspects of culture in second language acquisition and foreign language learning* (pp. 139–147). Berlin, Germany: Springer.  
[http://doi.org/10.1007/978-3-642-20201-8\\_11](http://doi.org/10.1007/978-3-642-20201-8_11)
- Emerson, R. M., Fretz, R. I., & Shaw, L. L. (1995). Writing up fieldnotes II: Creating scenes on the page. In R. M. Emerson, R. I. Fretz, & L. L. Shaw (Eds.), *Writing Ethnographic Fieldnotes* (pp. 66–107). Chicago, IL: University of Chicago Press.
- Endrotomo. (2016). *Kisi-kisi mutu lulusan program study menurut konsep KKNI & SN DIKTI sebagai dasar penyusunan kurikulum*. Jakarta, Indonesia: Tim Belmawa RISTEKDIKTI.
- Ennsner-Kananen, J., & Wang, A. F. (2016). “I am combined”: Chinese teachers’ cultural identities and pedagogical learning. *Journal of Language Teaching and Research*, 7(4), 625–634. <http://doi.org/10.17507/jltr.0704.01>
- Faisal, G. (2015). Boosting multi-lingual proficiency for educators. *The Jakarta Post*. November 25, 2015
- Fang, F. G., & Baker, W. (2018). “A more inclusive mind towards the world”: English language teaching and study abroad in China from intercultural citizenship and English as a lingua franca perspectives. *Language Teaching Research*, 22(5), 608–624.
- Faulkner, S. L., Baldwin, J. R., Lindsley, S. L., & Hecht, M. L. (2006). Layers of meaning: An analysis of definitions of culture. In J. R. Baldwin, S. L. Faulkner, M. L. Hecht & S. L. Lindsley, (Eds.), *Redefining Culture* (pp. 27-52). Mahwah, NJ: Lawrence Erlbaum.

- Feiman-Nemser, S. (1983). Learning to teach. In L. Shulman & G. Sykes (Eds.), *Handbook of teaching and policy* (pp. 150-171). New York: Longman.
- Feiman-Nemser, S. (2001). From preparation to practice: Designing a continuum to strengthen and sustain teaching. *Teachers College Record*, 103(6), 1013-1055.
- Feiman-Nemser, S. & Floden, R. E. (1986). The cultures of teaching. In M. C. Wittrock (Ed.), *Handbook of Research on Teaching* (3rd ed., pp. 505–26). New York: Macmillan.
- Feiman-Nemser, S., & Parker, M. (1995). Making subject matter part of the conversation in learning to teach. *Journal of Teacher Education*, 41(3), 32-43.
- Finlay, L. (2002). Negotiating the swamp: the opportunity and challenge of reflexivity in research practice. *Qualitative Research*, 2(2), 209–230.
- Flehtner, F., & Chapman, K. (2011). The cultural identities of foreign language teachers. *L2 Journal*, 3(1), 116–140.
- Forzani, F. M. (2014). Understanding "core practices" and “practice-based” teacher education: Learning from the past. *Journal of Teacher Education*, 65(4), 357–368.  
<http://doi.org/10.1177/0022487114533800>
- Freeman, D., & Johnson, K. (1998). Reconceptualizing the knowledge-base of language teacher education. *TESOL Quarterly*, 32(3), 397–417.
- Freire, P. (1970). *Pedagogy of the oppressed*. New York, NY: Herder and Herder.
- Galloway, N., & Rose, H. (2015). *Introducing global Englishes*. New York, NY: Routledge.

- Gandana, I. (2014). *ELT, interculturality, and teacher identity: An inquiry into Indonesian university teachers' beliefs and practices*. (Unpublished doctoral dissertation). Monash University, Melbourne, Australia.
- Garet, M. S., Porter, A. C., Desimone, L., Birman, B. F., & Yoon, K. S. (2001). What Makes Professional Development Effective? Results From a National Sample of Teachers. *American Educational Research Journal*, 38(4), 915–945.  
<http://doi.org/10.3102/00028312038004915>
- Gay, G. (2000). *Culturally responsive teaching: Theory, research, and practice*. New York, NY: Teachers College Press.
- Geertz, C. (1979). Deep Play: Notes on the Balinese cockfight. In P. Rabinow & W. Sullivan (Eds.), *Interpretive Social Science* (pp. 181-223). Berkeley, CA: University of Berkeley
- Giroux, H. A. (2005). *Border crossings: Cultural workers and the politics of education* (2<sup>nd</sup> ed.). New York, NY: Routledge.
- Grossman, P. (1990). *The making of a teacher: Teacher knowledge and teacher education*. New York, NY: Teachers College Press.
- Grossman, P., Hammerness, K., & McDonald, M. (2009). Redefining teaching, re-imagining teacher education. *Teachers and teaching: Theory and practice*, 15(2) 273-289.
- Grossman, P., & McDonald, M. (2008). Back to the Future: Directions for Research in Teaching and Teacher Education. *American Educational Research Journal*, 45(1), 184–205. <http://doi.org/10.3102/0002831207312906>

- Grossman, P., & Stodolsky, S. (1995). Content as context: The role of school subjects in secondary school teaching. *Educational Researcher*, 24(8), 3-11.
- Grossman, P., Wilson, S. & Shulman, L.S. (1989). Teachers of substance: Subject matter knowledge for teaching. In M. Reynolds (Ed.), *Knowledge base for the beginning teacher* (pp. 23-36). New York: Pergamon Press.
- Guba, E., & Lincoln, Y. (2005). Paradigmatic controversies, contradictions, and emerging confluences. In N. Denzin, & Y. Lincoln (Eds.), *The SAGE handbook of qualitative research* (3<sup>rd</sup> ed., pp. 191-215). Thousand Oaks, CA: SAGE.
- Hall, E. T. (1959). *The silent language*. New York, NY: Doubleday.
- Hall, E. T., & Hall, M.R. (1990). *Understanding cultural differences*. Yarmouth, ME: Intercultural Press.
- Harklau, L. (1999). Representing culture in the ESL writing classroom. In E. Hinkel (Ed.), *Culture in second language teaching and learning* (pp. 109–130). Cambridge, UK: Cambridge University Press.
- Hofstede, G. (2003). *Culture's consequences: Comparing values, behaviors, institutions and organizations across nations*. Thousand Oaks, CA: Sage.
- Hofstede, G. H., Hofstede, G. J., & Minkov, M. (2010). *Cultures and organizations: Software of the mind* (3rd ed.). New York, NY: McGraw-Hill.
- Holliday, A. (1999). Small cultures. *Applied Linguistics*, 20(2), 237–264.
- Holliday, A. (2009). The role of culture in English language education: Key challenges. *Language and Intercultural Communication*, 9(3), 144–155.
- <http://doi.org/10.1080/14708470902748814>

- Houghten, S. A. & Huang, M. L. (2018). Incorporating environmental action into intercultural dialogue: Personal and environmental transformation and the development of intercultural communicative competence. In M. Byram, I. Golubeva, H. Han & M. Wagner (Eds.), *From principles to practice in education for intercultural citizenship*. Bristol, UK: Multilingual Matters.
- Hoy, A. W., & Spero, R. B. (2005). Changes in teacher efficacy during the early years of teaching: A comparison of four measures. *Teaching and Teacher Education*, 21(4), 343–356. <http://doi.org/10.1016/j.tate.2005.01.007>
- Huberman, M. (1989). The professional life cycle of teachers. *Teachers College Record*, 91, 31-57.
- Hyde, M. (1998) Intercultural competence in English language education. *Modern English Teacher* 7(2) 7–11.
- Hymes, D.H. (1972). ‘On communicative competence’ in J. Pride and J. Holmes (Eds.). *Sociolinguistics* (pp. 269-293). Harmondsworth, UK: Penguin.
- Hymes, D.H. (1974) *Foundations in Sociolinguistics: an ethnographic approach*. Philadelphia, PA: University of Pennsylvania Press.
- Illich, I. (1971). *Deschooling society*. New York, NY: Harper & Row.
- Jedynak, M. (2011). The attitudes of English teachers towards developing intercultural communicative competence. In J. Arabski, (Ed.), *Aspects of culture in second language acquisition and foreign language learning* (pp. 63–73). Berlin, Germany: Springer. [http://doi.org/10.1007/978-3-642-20201-8\\_6](http://doi.org/10.1007/978-3-642-20201-8_6)
- Jenkins, J. (2006). Current on perspectives teaching world Englishes and English as a lingua franca. *TESOL Quarterly*, 40(1), 157–181.

- Jenkins, J. (2009). English as a lingua franca: Interpretations and attitudes. *World Englishes*, 28(2), 200–207.
- Kachru, B. (1986). *The alchemy of English*. Oxford, UK: Pergamon Press.
- Kartono, G. (1976). Kedudukan dan fungsi Bahasa Asing di Indonesia (The Status and Function of Foreign Languages in Indonesia). In A. Halim (Ed.), *Politik bahasa nasional (National language politics)* (Vol. 2, pp. 117-126). Jakarta, Indonesia: Pusat Pembinaan dan Pengembangan Bahasa.
- Kearney, E. (2016). *Intercultural learning in modern language education*. Bristol, UK: Multilingual Matters.
- Keating Marshall, K., & Bokhorst-Heng, W. D. (2018). “I wouldn't want to impose!” Intercultural mediation in French immersion. *Foreign Language Annals*, 51(2), 290–312.
- Kementerian Pendidikan Nasional [National Education Ministry]. (2011). *Panduan Pelaksanaan Pendidikan Karakter [Guidelines for Implementing Character Education]*. Jakarta: author.
- Kennedy, M. M. (1999). The Role of Preservice Teacher Education. In L. Darling-Hammond & G. Sykes (Eds.), *Teaching as the learning profession: Handbook of policy and practice* (pp. 54–85). San Francisco.
- Kennedy, M. M. (2008). Contributions of qualitative research to research on teacher qualifications. *Educational Evaluation and Policy Analysis*, 30(4), 344–367.  
<http://doi.org/10.3102/0162373708326031>
- Kennedy, M. (2016). Parsing the Practice of Teaching. *Journal of Teacher Education*, 67(1), 6–17. <http://doi.org/10.1177/0022487115614617>

- Kentner, M. A. (2005). *Successful teachers of Spanish who commit to the teaching of cultures: Two qualitative case studies* (Unpublished doctoral dissertation). The Ohio State University, Columbus, OH.
- Kohler, M. (2015). *Teachers as mediators in the foreign language classroom*. Bristol, UK: Multilingual Matters.
- Kramsch, C. (1993). *Context and culture in language teaching*. Oxford, UK: Oxford University Press.
- Kramsch, C. (1995) The applied linguist and the foreign language teacher: Can they talk to each other? In G. Cook, (Ed.) *Principle & practice in applied linguistics: Studies in honour of H.G. Widdowson* (pp. 43-56). Oxford, UK: Oxford University Press.
- Kramsch, C. (1996). The cultural component of language teaching. *Language, Culture and Curriculum*, 8(2), 83–92. <http://doi.org/10.1080/07908319509525192>
- Kramsch, C. (2004). The language teacher as go-between. *Education and Democracy*, 13(3), 37–60.
- Kubota, R. (1999). Japanese culture constructed by discourses: Implications for applied linguistics research and ELT. *TESOL Quarterly*, 33(1), 9–35.
- Kumaravadevelu, B. (2008). *Cultural globalization and language education*. New Haven, CT: Yale University Press.
- Ladson-Billings, G. (1992). Reading between the lines and beyond the pages: A culturally relevant approach to literacy teaching. *Theory Into Practice*, 31(4), 312–320.

- Ladson-Billings, G. (2009). *The dreamkeepers: Successful teachers of African American children*. Hoboken, NJ: Wiley & Sons.
- Ladson-Billings, G. (2014). Culturally relevant pedagogy 2.0: A.k.a. the remix. *Harvard Educational Review*, 84(1), 74–84.
- Lange, D. (1999). Planning for and using the new national culture standards. In J. K. Phillips (Ed.), *Foreign language standards: Linking research, theories, and practices*. Lincolnwood, IL: National Textbook Company.
- Larzén, E. (2005). *In pursuit of an intercultural dimension in EFL teaching: Exploring cognitions among Finland-Swedish comprehensive school teachers*. Biskopsgatan, Finland: Abo Akedemi University Press.
- Larzén-Östermark, E. (2008). The intercultural dimension in EFL teaching: A study of conceptions among Finland-Swedish comprehensive school teachers. *Scandinavian Journal of Educational Research*, 52(5), 527–547.  
<http://doi.org/10.1080/00313830802346405>
- Lantolf, J. P., & Pavlenko, A. (2001). (S)econd (L)anguage (A)ctivity theory: Understanding second language learners as people. In Breen, M. (Ed.) *Learner contributions to language learning: New directions in research* (pp. 141-158). Mahwah, NJ: Routledge.
- Lauder, A. (2008). The status and function of English in Indonesia: A review of key factors. *Makara, Social Humaniora*, 12(1), 9–20.
- Lazaraton, A. (2003). Incidental displays of cultural knowledge in the nonnative-English-speaking teacher's classroom. *TESOL Quarterly*, 37(2), 213–245.

- Lee, E. (2014). Doing culture, doing race: Everyday discourses of 'culture' and 'cultural difference' in the English as a second language classroom. *Journal of Multilingual and Multicultural Development*, 36(1), 80–93.  
<http://doi.org/10.1080/01434632.2014.892503>
- Lessard-Clouston, M. (1996). Chinese teachers' views of culture in their EFL learning and teaching. *Language, Culture and Curriculum*, 9(3), 197–224.
- Lévi-Strauss, C. (1953). *Structural anthropology*. (Vol. 1; C Jacobson & B. Grundfest Schoepf, Trans.). New York, NY: Basic Books.
- Li, Y. (2016). Intercultural awareness in foreign language teaching: A Chinese perspective. *Journal of Language Teaching and Research*, 7(4), 768–772.  
<http://doi.org/10.17507/jltr.0704.18>
- Lieberman, A. & Miller, L. (Eds.). (1991). *Staff development for education in the 90s*. New York, NY: Teachers' College.
- Lippi-Green, R. (2011). *English with an Accent: Language, Ideology and Discrimination in the United States*. London, UK: Routledge.
- Liston, D., Whitcomb, J., & Borko, H. (2006). Too Little or Too Much. *Journal of Teacher Education*, 57(4), 351–358. <http://doi.org/10.1177/0022487106291976>
- Little, J. W. (2002). Locating learning in teachers' communities of practice: opening up problems of analysis in records of everyday work. *Teaching and Teacher Education*, 18(8), 917–946.
- López, F. A. (2016). Culturally responsive pedagogies in Arizona and Latino students' achievement. *Teachers College Record*, 118(5), 1–42.

- Lortie, D. (1975). *Schoolteacher: A sociological study*. Chicago: University of Chicago Press.
- Low, E. L. (2015). *Pronunciation for English as an international language*. New York, NY: Routledge.
- Lucas, T., & Grinberg, J. (2008). Responding to the linguistic reality of mainstream classrooms: Preparing all teachers to teach English language learners. In M. Cochran-Smith, S. Feiman-Nemser, D. J. McIntyre, & K. E. Demers (Eds.), *Handbook of Research on Teacher Education* (3rd ed.), pp. 606–636. New York, NY: .Routledge.
- Luk, J. (2012). Teachers' ambivalence in integrating culture with EFL teaching in Hong Kong. *Language, Culture and Curriculum*, 25(3), 249–264.
- Lundgren, U. (2018). Intercultural encounters in teacher education – collaboration towards intercultural citizenship. In M. Byram, I. Golubeva, H. Han & M. Wagner (Eds.), *From principles to practice in education for intercultural citizenship*. Bristol, UK: Multilingual Matters.
- Mahbouba, M. (2014). The teaching of English culture in Algerian secondary schools: The case of second year classes. *Arab World English Journal*, 5(1), 167–179.
- Mambu, J. E. (2015). Challenges in assessing character education in ELT: Implications from a case study in a Christian university. *TEFLIN Journal*, 26(2), 183–208.  
<http://doi.org/10.15639/teflinjournal.v26i2/183-208>
- Marx, H., & Moss, D. M. (2011). Please mind the culture gap: Intercultural development during a teacher education study abroad program. *Journal of Teacher Education*, 62(1), 35-47.

- Mawoda, K. R. A. (2011). *Exploring secondary teachers' perceptions towards teaching intercultural competence in Bahrain in English language classroom*. (Unpublished doctoral dissertation). University of Exeter, Exeter, UK.
- McKay, S. L. (2000). Teaching English as an international languages: Implications for cultural materials in the classroom. *TESOL Journal*, 9(4), 1–5.
- McKay, S. L. (2003). Toward an appropriate EIL pedagogy: Re-examining common ELT assumptions. *International Journal of Applied Linguistics*, 13(1), 1–22.
- Menard-Warwick, J. (2008). The cultural and intercultural Identities of transnational English teachers: Two case studies from the Americas. *TESOL Quarterly*, 42(4), 617–640.
- Menard-Warwick, J. (2009). Co-constructing representations of culture in ESL and EFL classrooms: Discursive faultlines in Chile and California. *The Modern Language Journal*, 93(i), 30–45.
- Moll, L. C., Amanti, C., Neff, D., & Gonzalez, N. (1992). Funds of knowledge for teaching: Using a qualitative approach to connect homes and classrooms. *Theory into practice*, 31(2), 132-141.
- Moss, P. A., Phillips, D. C., Erickson, F. D., Floden, R. E., Lather, P. A., & Schneider, B. L. (2009). Learning from our differences: A dialogue across perspectives on quality in education research. *Educational Researcher*, 38(7), 501-517.
- Munby, H., & Russell, T. (1992). Transforming chemistry research into chemistry teaching: The complexities of adopting new frames for experience. In T. Russell & H. Munby (Eds.), *Teachers and teaching: From classroom to reflection* (pp. 90-123). London: Falmer.

- Musthafa, B. (2002). English teaching in Indonesia: Status, issues and challenges. *ESL magazine*, 5(1), 26-28.
- National Council of State Supervisors for Languages (NCSSFL) & American Council on the Teaching of Foreign Languages (ACTFL) (2017). *Intercultural Can-Do Statements*. Retrieved October 16, 2018, from <https://www.actfl.org/publications/guidelines-and-manuals/ncssfl-actfl-can-do-statements>
- The National Standards Collaborative Board. (2015). *World-readiness standards for learning languages*. 4th ed. Alexandria, VA: Author.
- National Standards in Foreign Language Education Project. (1996). *National standards for foreign language learning: Preparing for the 21<sup>st</sup> century*. Lawrence, KS: Allen Press.
- Nieto, S. (2017). On becoming sociocultural mediators. *Teaching Works Working Papers*, 1–17.
- Norton, B. (1997). Language, Identity, and the Ownership of English. *TESOL Quarterly*, 31(3), 409–429.
- Oakes, M.P. (2009). Javanese. In B. Comrie (Ed.), *The world's major languages*. London, UK: Routledge.
- OECD/Asian Development Bank. (2015). *Education in Indonesia: Rising to the Challenge*. Paris: OECD.
- Osman, H. A. (2015). *Investigating English teachers' perceptions of intercultural communicative competence in the Kingdom of Saudi Arabia*. (Unpublished doctoral dissertation). University of San Francisco, San Francisco, CA.

- Otwinowska-Kasztelanic, A. (2011). Do we need to teach culture and how much culture do we need? In J. Arabski, (Ed.), *Aspects of culture in second language acquisition and foreign language learning* (pp. 35–48). Berlin, Germany: Springer. [http://doi.org/10.1007/978-3-642-20201-8\\_4](http://doi.org/10.1007/978-3-642-20201-8_4)
- Paikeday, T. M., & Chomsky, N. (1985). *The native speaker is dead! An informal discussion of a linguistic myth with Noam Chomsky and other linguists, philosophers, psychologists, and lexicographers*. Toronto, Canada: Paikeday Publishers.
- Pajares, M. F. (1992). Teachers' beliefs and educational research: Cleaning up a messy construct. *Review of Educational Research*, 62(3), 307–332.
- Paris, D. (2012). Culturally sustaining pedagogy: A needed change in stance, terminology, and practice. *Educational Researcher*, 41(3), 93–97.
- Paris, D. (2015). The Right to Culturally Sustaining Language Education for the New American Mainstream: An Introduction. *International Multilingual Research Journal*, 9(4), 221–226.
- Paris, D., & Alim, H. S. (2014). What Are we seeking to sustain through culturally sustaining pedagogy? A loving critique forward. *Harvard Educational Review*, 84(1), 85–100.
- Patton, M. (1990). *Qualitative Evaluation and Research Methods*. Newbury Park, CA: Sage Publications.
- Peiser, G. & Jones, M. (2014). The influence of teachers' interests, personalities and life experiences in intercultural languages teaching. *Teachers and Teaching: Theory and Practice* 20(3), 375-390.

- Pennycook, A. (1999). Introduction: Critical approaches to TESOL. *TESOL Quarterly*, 33(3), 1–20.
- Pennycook, A. (1994). *The cultural politics of English as an international language*. Harlow, UK: Longman.
- Pennycook, A. (2010). *Language as a local practice*. London, UK: Routledge.
- Purcell-Gates, V. (2011). Ethnographic Research. In N. K. Duke & M. H. Mallette (Eds.), *Literacy Research Methodologies* (2<sup>nd</sup> ed.). New York, NY: Guilford Press.
- Porto, M. (2015). Ecological and intercultural citizenship in the primary English as a foreign language (EFL) classroom: an online project in Argentina. *Cambridge Journal of Education*, 46(4), 395–415.
- Porto, M. (2018). Mural art and graffiti: Developing intercultural citizenship in higher education classes in English as a foreign language in Argentina and Italy. In M. Byram, I. Golubeva, H. Han & M. Wagner (Eds.), *From principles to practice in education for intercultural citizenship*. Bristol, UK: Multilingual Matters.
- Porto, M., Daryai-Hansen, P., Arcuri, M. E. & Schifler, K. (2018). Green kidz: Young learners engage in intercultural environmental citizenship in an English language classroom in Argentina and Denmark. In M. Byram, I. Golubeva, H. Han & M. Wagner (Eds.), *From principles to practice in education for intercultural citizenship*. Bristol, UK: Multilingual Matters.
- Peck, C. & Wagner, M. (2018). Understanding intercultural citizenship in Korea and the USA. In M. Byram, I. Golubeva, H. Han & M. Wagner (Eds.), *From principles to*

*practice in education for intercultural citizenship*. Bristol, UK: Multilingual Matters.

Rantz, F., & Horan, P. (2005). Exploring intercultural awareness in the primary modern language classroom: The potential of the new model of European language portfolio developed by the Irish modern languages in primary schools initiative (MLPSI). *Language and Intercultural Communication*, 5(3-4), 209–221.

<http://doi.org/10.1080/14708470508668896>

Richards, J. C., & Schmidt, R. (2002). *Longman dictionary of language teaching and applied linguistics* (3<sup>rd</sup> ed.). London, UK: Pearson.

Richardson, V. (1996). The role of attitudes and beliefs in learning to teach. In J. Sikula (Ed.), *Handbook of research on teacher education* (2nd ed., pp. 102–119). New York NY: Routledge.

Risager, K. (2007). *Language and culture pedagogy*. Clevedon, UK: Multilingual Matters.

Robson, S. (2002). *Javanese grammar for students*. Victoria, Australia: Monash University Press.

Rommel, L. & Byram, M. (2018). Becoming interculturally competent through study and experience abroad. In M. Wagner, D. Conlon Perugini, and M. Byram (Eds.), *Teaching intercultural competence across the age range*. Bristol, UK: Multilingual Matters.

Ryan, P. M. (1998). Cultural knowledge and foreign language teachers: A case study of a native speaker of English and a native speaker of Spanish. *Language, Culture and Curriculum*, 11(2), 135–153. <http://doi.org/10.1080/07908319808666546>

- Sadtono, E. (1997). *The Development of TEFL in Indonesia*. Malang: Penerbit IKIP Malang.
- Santos, H. P. O., Black, A. M., & Sandelowski, M. (2015). Timing of translation in cross-language qualitative research. *Qualitative Health Research*, 25(1), 134–144.  
<http://doi.org/10.1177/1049732314549603>
- Saville-Troike, M. (2012). *Introducing second language acquisition* (2<sup>nd</sup> ed.). Cambridge, UK: Cambridge University Press.
- Seidlhofer, B. (2004). Research perspectives on teaching English as a lingua franca. *Annual Review of Applied Linguistics*, 24, 209–239.
- Sercu, L. (2002). Implementing intercultural foreign language education. Belgian, Danish and British teachers' professional self-concepts and teaching practices compared. *Evaluation & Research in Education*, 16(3), 150–165.  
<http://doi.org/10.1080/09500790208667015>
- Sercu, L. (2006). The foreign language and intercultural competence teacher: The acquisition of a new professional identity. *Intercultural Education*, 17(1), 55–72.  
<http://doi.org/10.1080/14675980500502321>
- Sercu, L., Bandura, E., Castro, P., Davcheva, L., Laskaridou, C., Lundgren, U., Carmen, M., García, M., & Ryan, P. (2005). *Foreign language teachers and intercultural competence: An international investigation*. Clevedon, UK: Multilingual Matters.
- Shahed, F. H. (2013). “Culture” As a Skill in Undergraduate EFL Classroom. *TEFLIN Journal*, 24, 97–112.

- Sharifian, F. (2009). English as an international language: An overview. In F. Sharifian (Ed.), *English as an international language Perspectives and pedagogical issues* (pp. 1–18). Bristol, UK.
- Shipton, N. (2010). EFL instructors: What Kind of Cultural Tourism Image are they Promoting? *The International Journal of Learning*, 17(1), 509–523.
- Shulman, L. (1986). Those who understand: Knowledge growth in teaching. *Educational Researcher*, 15(2), 4–14.
- Shulman, L. (1987). Knowledge and teaching: Foundations of the new reform. *Harvard Educational Review*, 57(1), 1-22.
- Siregar, F. (2016). *In pursuit of intercultural communicative competence: An investigation into English language policy and practices at a private university in Indonesia*. (Unpublished doctoral dissertation). Victoria University of Wellington, Wellington, New Zealand.
- Skinner, B. F. (1953). *Science and human behavior*. New York, NY: Simon and Schuster.
- Smith, F. (1971). *Understanding reading: A psycholinguistic analysis of reading and learning to read*. New York, NY: Holt, Rinehart and Winston, Incorporated.
- Smith, J. M., & Kovacs, P. E. (2011). The impact of standards-based reform on teachers: The case of ‘No Child Left Behind’. *Teachers and Teaching: Theory and Practice*, 17(2), 201-225.
- Spindler, G. & Spindler, L. (1990). *The American cultural dialogue and its transmission*. London, UK: The Falmer Press.

- Srivastava, P. (2006). Reconciling multiple researcher positionalities and languages in international research. *Research in Comparative and International Education*, 1(3), 210–222.
- Stake, R. E. (1995). *The art of case study research*. Thousand Oaks, CA: Sage.
- Stapleton, P. (2004). Culture's role in TEFL: An attitude survey in Japan. *Language, Culture and Curriculum*, 13(3), 291–305.
- Street, B. V. (1993). Culture is a verb. In D. Graddol, L. Thompson & M. Byram (Eds.), *Language and culture* (pp. 23-43). Clevedon, UK: Multilingual Matters.
- Sung, D., & Chen, P.W. (2009). Incorporating English-language cultures into English learning: Viewpoints from university English faculty in Taiwan. *International Journal of Learning*, 16(3), 301–313.
- Takemura, S., & Shimizu, K. (1993). Goals and strategies for science teaching as perceived by elementary teachers in Japan and the United States. *Peabody Journal of Education*, 68(4), 23-33.
- Temple, B., & Young, A. (2004). Qualitative Research and Translation Dilemmas. *Qualitative Research*, 4(2), 161–178. <http://doi.org/10.1177/1468794104044430>
- TESOL International Association (TESOL). (2019). *Standards for Initial TESOL Pre-K-12 Teacher Preparation Programs*. Alexandria, VA: Author.
- Tilaar, H.A.R. (2002). *Pendidikan, Kebudayaan, dan Masyarakat Madani Indonesia. Strategi Reformasi Pendidikan Nasional*. Bandung, Indonesia: Remaja Rosdakarya.
- Tilaar, H.A.R. (2007). *Multikulturalisme*. Bandung, Indonesia: Remaja Rosdakarya.

- Trompenaars, F., & Hampden-Turner, C. (1998). *Riding the waves of culture: Understanding diversity in global business*. New York, NY: McGraw-Hill.
- UNESCO Institute for statistics. (2006). *Teachers and educational quality: Monitoring global needs for 2015* (pp. 1–215). Montreal: UNESCO Institute for Statistics.
- Universitas Negeri Yogyakarta. (2014). *Program studi pendidikan Bahasa Inggris*. Yogyakarta, Indonesia: Author.
- Valli, L., Cooper, D., & Franks, L. (1997). Professional development schools and equity: A critical analysis of rhetoric and research. *Review of Research in Education*, 22(2), 251–304.
- Van Houten, J. B., Couet, R., & Fulkerson, G. (2014). From fact to function: How interculturality is changing our view of culture. *The Language Educator*, January, 42–45.
- Vygotsky, L. S. (1978). *Mind in society: The development of higher mental process*. Cambridge, MA: Harvard University Press.
- Wagner, M., Conlon Perugini, D. & Byram, M. (2018). *Teaching intercultural competence across the age range*. Bristol, UK: Multilingual Matters.
- Ward, M. J., & Ward, C. J. (2003). Promoting cross-cultural competence in preservice teachers through second language use. *Education*, 123(3), 532–536, 638.
- Waterworth, P. (2016). Teaching English in ASEAN: The voices of English teachers in ASEAN nations. *Indonesian Journal of Applied Linguistics*, 5(2), 154–13. <http://doi.org/10.17509/ijal.v5i2.1340>
- Watson-Gegeo, K. A. (2017). Ethnography in ESL: Defining the essentials. *TESOL Quarterly*, 22(4), 575–592.

- Watt, D. (2007). On becoming a qualitative researcher: The value of reflexivity. *The Qualitative Report*, 12(1), 82–101.
- Webster-Wright, A. (2009). Reframing professional development through understanding authentic professional learning. *American Educational Research Journal*, 79(2), 702–739.
- Westbrook, J., Shah, N., Durrani, N., Tikly, C., Khan, W., Dunne, M., (2009). Becoming a teacher: Transitions from training to the classroom in North West Frontier Province, Pakistan. *International Journal of Educational Development* 29(4), 437–444.
- Widdowson, H. G. (1994). The ownership of English. *TESOL quarterly*, 28(2), 377-389.
- Wilbur, M. (2007). How foreign language teachers get taught: Methods of teaching the methods course. *Foreign Language Annals*, 40(1), 79–101.
- Wilson, S., & Berne, J. (1999). Teacher Learning and the Acquisition of Professional Knowledge: An Examination of Research on Contemporary Professional Development. *Review of Research in Education*, 24, 173–209.
- Yamada, E. & Hsieh, J. (2018). Beyond language barriers: Approaches to developing citizenship for lower-level language classes. In M. Byram, I. Golubeva, H. Han & M. Wagner (Eds.), *From principles to practice in education for intercultural citizenship*. Bristol, UK: Multilingual Matters.
- Yang, X., & Chen, D. (2014). Do instructors' perceptions on teaching culture in foreign language classroom make a difference: Lessons from a qualitative study of language instructors and learners. *The Journal of Language Teaching and Learning*, 4(2), 1–14.

- Yang, X., & Chen, D. (2016). Two barriers to teaching culture in foreign language classroom. *Theory and Practice in Language Studies*, 6(5), 1128–1135.  
<http://doi.org/10.17507/tpls.0605.29>
- Yin, R. K. (2009). *Case study research*, (4<sup>th</sup> ed.). Los Angeles, CA: Sage.
- Young, T. J., & Sachdev, I. (2011). Intercultural communicative competence: Exploring English language teachers' beliefs and practices. *Language Awareness*, 20(2), 81–98. <http://doi.org/10.1080/09658416.2010.540328>
- Young, T. J., Sachdev, I., & Seedhouse, P. (2009). Teaching and learning culture on English language programmes: A critical review of the recent empirical literature. *Innovation in Language Learning and Teaching*, 3(2), 149–169.  
<http://doi.org/10.1080/17501220802283178>
- Yulita, L. & Porto, M. (2018). Human rights education in language teaching. In M. Byram, I. Golubeva, H. Han & M. Wagner (Eds.), *From principles to practice in education for intercultural citizenship*. Bristol, UK: Multilingual Matters.
- Zabetipour, M., & Baghi, B. A. (2015). The impact of EFL teachers' years of experience on their cultural identity. *Theory and Practice in Language Studies*, 5(2), 330–335. <http://doi.org/10.17507/tpls.0502.12>
- Zeichner, K. (2012). The Turn Once Again Toward Practice-Based Teacher Education. *Journal of Teacher Education*, 63(5), 376–382.  
<http://doi.org/10.1177/0022487112445789>
- Zeichner, K. M., & Gore, J. M. (1990). Teacher socialization. In W. R. Houston (Ed.), *Handbook of research on teacher education* (pp. 329–348). New York, NY: Macmillan.

- Zeichner, K. M., & Tabachnick, B. R. (1981). Are the effects of university teacher education washed out by school experience?. *Journal of Teacher Education*, 32(3), 7-11.
- Zein, S. (2015). Factors affecting the professional development of elementary English teachers. *Professional Development in Education*, 42(3), 423–440.  
<http://doi.org/10.1080/19415257.2015.1005243>
- Zellermayer, M., & Tabak, E. (2006). Knowledge construction in a teachers' community of enquiry: A possible road map. *Teachers and Teaching: Theory and practice*, 12(1), 33-49.
- Zentella, A. C. (2005). *Building on strengths: Language and literacy in Latino families and communities*. New York, NY: Teachers College Press.