

Cultural Discourse Statement as Teacher Belief in Intercultural Classes at Universities in Indonesia

Muhammad Aulia

Universitas Syiah Kuala, Indonesia; muhammad.aulia@unsyiah.ac.id

ARTICLE INFO

Keywords:

cultural discourse statement;
teacher belief;
intercultural EFL pedagogy

Article history:

Received 2022-02-25

Revised 2022-07-09

Accepted 2022-12-30

ABSTRACT

The present study analyses teacher narratives related to teacher belief toward intercultural EFL pedagogy. It aims to investigate cultural discourse statement by university teachers indicating teacher belief about culture. The gap between what the demand for EFL teaching and teacher belief is still understudies, which results in varied interpretations on how an intercultural classroom teaching should be managed. The qualitative design involved 6 university teachers from 3 different universities in Indonesia, representing the west, the central, and the east parts of the Indonesian archipelago. The data were obtained by two different sessions of interviews on each participant. The data were transcribed and transformed into text and analyzed by using discourse analysis with N-VIVO Software. The present study adopted narrative studies, focusing on teacher education and intercultural education. The results of the study revealed that the university teachers have shown their critical awareness towards the interaction between language teaching, culture, and sociocultural relations. They are critically aware of the complexity of culture. And finally, they have critical awareness of interrelated discourse building on identity, power, and other ideological aspects influencing their own teaching context. This study illuminates that cultural belief is one of the most important factors shaping the intercultural teaching and learning activities at university level. The present study needs to be replicated to gain broader outlook of intercultural EFL pedagogy in Indonesia. Future research needs to focus on how personal experiences including formal education can re-build teacher belief that elevates intercultural communicative competence of teacher.

This is an open access article under the [CC BY-NC-SA](https://creativecommons.org/licenses/by-nc-sa/4.0/) license.



Corresponding Author:

Muhammad Aulia

Universitas Syiah Kuala, Indonesia; muhammad.aulia@unsyiah.ac.id

1. INTRODUCTION

An English Foreign Language Teaching classroom must be affected by the dynamic nature of a classroom. It seems to be unsurprising that fast-paced mobility, migration (local, national or international), and vast development of technology have contributed to learners' intercultural development, which raises a new challenge for university English teachers in the way how to promote inclusive, respect, tolerant, cooperative, and democratic values. In addition to that, the conceptualization of language has been defined as semiotic and as a cultural artefact (Johnson & Golombek, 2011), which simultaneously recognizes teaching and learning process not merely as codes and parameters but also as a social practice in meaning making (Liddicoat & Scarino, 2013). As such, the current English language classroom has urged for the implementation of intercultural approach.

The present study is concerned with intercultural approach to English as a foreign language (EFL) teaching in Indonesia or what-so-called intercultural EFL pedagogy. It is defined as the way how to complement knowledge and skills of English mastery with attitudinal development (Dervin, 2020). It becomes central because this pedagogy is considered increasingly important in Indonesian context as an English as a Foreign Language (EFL) setting. There is a need for Indonesian university graduates to not only being proficient English users but also becoming interculturally-competent users (Gandana, 2015). As such, Intercultural Communicative Competence (IC) is becoming essential for English Education.

However, the implementation of the intercultural EFL pedagogy raises a sort of perplexity for Indonesian EFL teachers. Two of major reasons are concerned with 1) the status quo of multicultural Indonesian society that recognizes national, local cultural groups along with local languages, and foreign languages (Hamied, 2012); and 2) the challenge to achieve intercultural communicative competence (IC) for teachers, which preconditions EFL teachers who possess expertise at not only knowledge about languages, pedagogy skills, and the English proficiency, but also positive attitudes towards the target language along with its culture and how all these elements can be employed to learn culture and target language simultaneously (Kramsch, 2013a).

The study aims to investigate cultural discourse statements that indicate teacher belief towards culture. It can reveal the gap between the socio-context teaching situation and teacher belief. It includes not only a teacher's knowledge, skills of foreign language teaching but also his/her attitudinal standpoints about culture that catalyzes an individual's understanding about his/her own role to promote cultural development in the recognition of a foreign language and its teaching – personal analysis (Liddicoat & Taylor-Leech, 2015). It also strives to critically analyze the discourses as social analysis in order to reveal which viewpoints enacted from individual teacher's intercultural profile development as a unique individual decentering with his/her milieu's sociocultural relations (Kramsch & Uryu, 2012). The present study is aimed at explicating discourse statement about culture indicating the readiness of teacher for intercultural EFL pedagogy at university setting in Indonesia. As a result, a teacher avoids him/herself mired in stereotypes and discriminative acts towards other cultures in an intercultural classroom, which does not reflect how an ideal of EFL to be conducted in this contemporary situation.

Statement about culture is a part social construction where ideological and power relations are tacit and deeply-seated in the discourses (Fairclough, 2013)). As an intangible cultural product of a community, the shape of discourse in any forms can be connected with the self-image of higher human mental development of the individual (Vygotsky, 1978). There is a life-span mental development where an individual can negotiate with either prior established or newly-established constructions (values/principles reconstruction) through personal It is no doubt that the teacher belief is invariably complex and dynamic (Borg, 2015). This study starts narrowing down the conceptualisation of teacher belief into teacher's educational experiences and professional developments (Johnson & Golombek, 2011). Through these experiences and developments, cognition, mental and character images are socially constructed and internalised into one's self-concept. This domain is both individualistic and social where discourse can be influential depending on the surrounding sociocultural relations.

The character of discourse can also be intentionally modified so that people would have specific and identical images that can be associated with a symbol of identity such as national/local cultural identity or sociocultural movement in a society (Holliday, 2013). Therefore, it is reasonable that some discourses from a cultural group may resonate self-positioning of economy, politics, and ideological stances compared to other groups.

There remains, however, a dialogic space in-between the self and the others where there is an interest in becoming a part of a global community member (Byram, 2012a). One of them is to promote intercultural approach of teaching and learning English at universities. This approach is not intended to adopt a total emulation of target culture, yet it is used to fill the lacuna of comprehensive cultural understanding that builds on intercultural adaptability upon learners (Liddicoat, Papademetre, Scarino, & Kohler, 2003). Intercultural development works as part of lifespan development especially in foreign language learning, which impact on an individual distinctive character and identity (Pavlenko & Lantolf, 2000). Within this long-termed development, an individual can broaden his/her intellectual horizon and reflect on which knowledge and skills that are of relevance to shaping his/her own attitude as self-concept (Sercu & Bandura, 2005). The self-concept is conceptualized as teacher belief in this study in which it has been developed over times.

Intercultural EFL pedagogy is an approach of teaching and learning language as a meaning making in mastering a foreign language (Liddicoat & Scarino, 2013). From understanding the self, students are invited to reflect the thoughts, feelings, and values in the process of othering. As a positive result, learners are more resilient in using the language with complementary intercultural skills because they are equipped with the ways of how intercultural encounters can be interpreted wisely through observation and experiences. All of these components are all-inclusive in intercultural communicative competence where learners develop their cultural knowledge and skills together with growing attitudinal characters in using a foreign language (Byram, 1997).

The most essence, which this study accentuates its significance, is critical awareness of teacher towards his or her own role. It is defined as multilevel of awareness that can exploit and elicit language system, culture, and perspectives, which can result in students' character capability towards other and surroundings. Critical awareness is not only concerned with situating positive classroom culture, but also being aware of learners' sociocultural aspects beyond educational institutions – critical of discourse building (Byram, 2012b). The heightened awareness is pivotal for navigating their roles and duties as a foreign language teacher where a teacher is not just a follower but can be a real agent for innovation and creativity. They are capable at explaining the acts of othering on the basis of factual evidence and unbiased views.

Intercultural studies have attracted interdisciplinary experts (intercultural communication, language and cultural studies, and social sciences) across the world including in Asian context. Intercultural communicative competence (IC) was studied in Japan context to alternate English language teaching with native-speaker competence orientation (Samimy & Kobayashi, 2004). Cultural awareness as an essential part of ICC was encouraged for English language teaching as intercultural reflection in Thailand (Baker, 2008). Intercultural communication was proposed to call for a limitation of learners to merely English grammar and linguistics in Vietnam (Hoa, 2011). Even in Singapore, an unexpected attitude from teacher towards contending discourses emerged in a classroom teaching (Tupas & Garces-Bacsal, 2016). Similar as in South Korea, intercultural approach has been proposed to be equipped with English teachers due to the recognition of English varieties nowadays (Lee, 2012). In African contexts, first languages are regarded effective to learn foreign languages indicating positive direction of intercultural language teaching and learning (Alcazaren & Rafanan, 2017).

Intercultural approach in Indonesian languages classroom teaching has sparked off discussion since then. It has been modelled through classroom observation on cultural dynamic, analysis of culture, problematizing language, and expressing identity (Liddicoat, 2004). Then, the focus is turned to teacher in the way how a language teacher incorporates cultural, contextual and local contents into this approach (Munandar & Newton, 2021; Munandar & Ulwiyah, 2012). In relation to its discourses,

an intercultural study has pervaded to identity, attitudinal positioning, and ways of thinking. One of the studies was conducted on how to promote equity and respect as well as to avoid discrimination in the intercultural pedagogy via critical discourse analysis (Cole & Meadows, 2013). Towards teacher's attitude, there found contradictions and tensions in implementing this approach in some local contexts (Gandana & Parr, 2013). In the end, critical awareness of teacher, which stems from deep-seated personal concept, is regarded effective in reflecting self-other dichotomy discussion (Gandana, 2015).

This study endeavors to pave the way for Indonesian EFL teachers in their own teaching context. At the beginning stage, the explication of discourses related to the intercultural pedagogy is urgent in which such results can be initial evidence for teachers to enact their roles as intercultural mediators between his/her own culture and target language culture.

2. METHODS

The approach of this study is qualitative in nature with a paradigm of constructivist in which a research participant's understanding about the subject of research shed light on the way how to investigate a whole gamut information and knowledge related to the reality. Therefore, this study analyses discourses as the process of co-construction knowledge and meaning-making where text can be understood in multiple understandings due to its interaction between text and context (Denzin & Lincoln, 2013).

The context of this study is Indonesia where the sampling is purposive: three universities or higher education institutions. The three universities represent the archipelago of Indonesian higher education. The first is located at the westernmost province of Indonesia (the Aceh Province), the second is at the center of Indonesia (DKI Jakarta), and at the last is at eastern part (the South Sulawesi Province). These three universities are classified as established universities and they concern with the quality of higher education that is aligned with competition in the international landscape. In the current curriculum 2013 and its revision, one of the goals is to produce vigorous intellectual, knowledge and spiritual, and competitive graduates who have strengthened Indonesian character with *Pancasila* and who will contribute to solve problem of the global community (Munandar & Newton, 2021).

The data are in the form of text, namely teacher narratives that were collected in class observations at an intercultural pedagogy course at each university. There were two university teachers involved in each university. The class observation took one hour maximum per session and two sessions were maximum per individual teacher. In total, there were six hours of class observation where the audio-recording was employed to record the teacher narratives in classroom teaching.

The data analysis used discourse analysis on teacher narratives towards an intercultural class in which the narratives are analyzed to scrutinize the rationales behind text (Bloor & Bloor, 2013). This involves textual relations, speakers, and listener's understanding/interpretation respectively in discourse practices. Then, the specimens' analyses continue to a deeper investigation on the impact upon public on societal level that results in explanatory reasoning.

Further in understanding the sociocultural relations, the grammar of culture becomes a framework that flows across elements for presenting the results of the interactions between teacher belief, structures (such as identity, power, and ideological relations), and cultural resources. This puts emphasis on the dialogic spaces with any emerging social and political structures, with relevant own cultural resources, and with universal cultural formation (Holliday, 2013).

In order to present unbiased analysis, this study employs a sense of reflexivity that promotes stimulating private discussion leading to intersubjective understanding of readers (Clark & Dervin, 2014). With its subjective nature, the resulted interpretation must be independent of conflict of interest. The researcher is highly aware of this issue and conduct self-reflexivity in the form of verification prior to displaying the data. In order to ensure the credibility of data analysis (Creswell, 2017), the theme was confirmed with another researcher whereby the outcome resulted in identical data display.

Finally, as a qualitative research method, this study is highly aware of its limitation to multiple interpretation. Thus, discourse analysis involves rigid analysis of multiple textual, discursive, and

sociocultural analyses: 1) the textual analyses refer to semantic and lexical relations to understand the relationship of meaning across sentences/clauses and lexis in a teacher's cultural statement; 2) this analysis moves on to interpretation to explicate discourse building by individual (production and consumption of text) and influential sociocultural relations where ideas were built behind any position and social and political structures and how the ideas were interpreted by individual via one's cultural resources; and, 3) the explanation of these interrelated aspects internalized into social practice in the form of universal cultural processes (Fairclough, 2007; Holliday, 2011, 2012). All of these interacting aspects were presented in the matrices of the discussion.

3. FINDINGS AND DISCUSSION

3.1 Interaction between discourse and sociocultural relations on cultural action categories

The findings are presented into extracts or texts that have been selected from the teachers' narratives. Due to limitation of space, the presentation of data only covers the most salient factors that potentially construct the representation of the teachers' beliefs in implementing the intercultural pedagogy. Afterwards, the major constructs that were resulted from the analyses would be presented in discussion sub-section.

To start with, the extracts below represent some narratives data indicating teachers' belief about the concept of culture.

Teacher narrative about culture from Participant A:

No matter what the culture is, when we move to another (new) place, we can have a transcendent journey to follow the new culture...When moving to another place, we will also follow the host culture. It is true and I agree that culture is our identity. But as it for culture is fluid, it is so flexible. Not only none can revoke his or her identity from him or her. But also, he or she can adapt to the new culture.

Teacher narrative about culture from Participant B:

We have our own culture embedded in us since we were little... Since I was a little girl until teenager, I lived in an environment where everyone else was also the same (identity). Therefore, I think that my identity is embedded; it must be embedded (in myself). Even though I have learned English.

Teacher narrative about culture from Participant C:

The culture as a way of life. Way of life and way of looking at life itself. So, the way people think about how they should behave, how they should do many things in their lives. That's very tricky because if we talk about geography and we know that many places are now very multicultural. So, (defining culture) based on the geography is not really valid anymore for the present situation.

Teacher narrative about culture from Participant D:

All human inventions that are used to meet their needs are called culture. The cultural and art works are the visible culture. However, the invention like thought and knowledge is invisible, but it is still (part of) a culture.

Teacher narrative about culture from Participant E:

Ways of people doing many things or looking at things based on their knowledge and belief. That is what I believe what culture is that dictates or determines the way they act and determines their behavior.

Last not the least, teacher narrative about culture from Participant F:

The way how people live their lives.... There is something deeply rooted from people basic natural culture they brought with them from the time they were born.

Participant A emphasized “place”, “transcendent journey”, “flexible” and “fluid” indicating the participant’s understanding about identity. In addition, the participant argued that decision of cultural association is personal with lexis “revoke”. This positioning concurs with the multi-layered cultural identity conceptualization (Bauman, 2018) and the concept of third space (Kramasch & Hua, 2016) This positioning seems to have affected the individual’s experience through living or studying overseas, especially when the sojourn is multilingual and multicultural. This penetrates the individual’s teacher belief and has become part of the teacher’s intercultural profile. The presentation of results along with their explanations is provided in the form of table:

Table 1: The major constructs from Participant A

Categories of cultural action	Discourse	Sociocultural
Statements about culture	The teacher positions herself as an open-minded and receptive towards other cultures. The fluidity and flexibility of culture have been understood by the teacher. This amplifies liquid positioning of the teacher towards cultural conceptualization.	Migration and its implications (multiculturalism and multilingualism) have affected one’s worldview even his/her identity.
Position and social political structures	Migration or living in a new place becomes a catalyst for experiencing other cultures. Culture is also recognized as fluid depending on an individual to maintain or change a culture as his/her own identity.	
Cultural resources	Migration through overseas-study experiences including interaction with others. This influences the teacher’s belief and intercultural development where intercultural communicative competence stems from.	
Universal cultural processes	People will experience directly other cultures and such human interaction	

and relationship mold one's perception towards others.

Participant B accentuated the word "embedded" in the narrative. The analysis found the idea of "environment" for three times indicating the paramount influences of sociocultural aspects shaping one's identity. This positioning is close to solid understanding of culture (Dervin, 2016). The participant seemed to have claimed that culture and identity are unchangeable even with mastery of a foreign language and culture. Participant B argued that the internalization is so deep-seated in one's intercultural profile, in which both culture and identity are not contested and therefore static.

Table 2: The major constructs from Participant B

Categories of cultural action	Discourse	Sociocultural
Statements about culture	The teacher positions himself as a person who has been shaped by his own culture in multi-dimensional. The process made him to claim his cultural identity is embedded and not changing even though he has learned a foreign language.	Culture is embedded in one's identity and internalized through one's life-span development in a particular society.
Position and social political structures	Culture is embedded in human's identity and internalized into one's life to form mindset, character, behavior, others related to identity. The change of identity seems to be unlikely to change due to its embeddedness into one's life, even when one learns a new language and exposed with different cultures.	
Cultural resources	The attachment with a cultural identity and interaction with its surroundings are becoming capitals that one is unlikely to change his/her cultural identity.	
Universal cultural processes	People are given freedom to associate himself/herself with a particular identity. This freedom may be affected by multiple aspects such as the intensity, length, and depth of internalization with a particular community/society.	

Participant C employed “a way of life” that is related to “behave” and “do many things” to refer personal positioning about culture as the lens of seeing the world (worldview). Participant C also contended that spatial measurement (place) should not be used as orientation to cultural association. This is because of the typical nature of society nowadays that consisted of more intense interaction of people from different (cultural) backgrounds than that of the past. This positioning is classified as liquid because the participant is also aware of the changes that affects cultural conceptualization (Bauman, 2013). Culture, according to the participant, has also been defined covering not only tangible but also intangible components.

Table 3: The major constructs from Participant C

Categories of cultural action	Discourse	Sociocultural
Statements about culture	The teacher is mindful of the all-inclusiveness of life aspects in cultural conceptualization. In addition, the teacher is also aware of that geographical aspect cannot be longer used as a determining aspect to cultural definition.	The forces of globalization have changed the nature of society via borderless mobilization nowadays. This leads to the creation of a melting-pot society.
Position and social political structures	Conceptualization of culture is not only determined by physical such as geography but also conceptual aspects such as collective thought and worldviews. Since the globalization is inevitable, the dialogue about culture keeps continuing in public discourse in this multicultural society.	
Cultural resources	The lens to see the world and discourse are becoming essential for the nature of society in this era.	
Universal cultural processes	The changes of perspective for individual and paradigm for collective society are likely to occur through dialogic approach of public discourse in multicultural society.	

Participant D accentuated a strong linkage between “human invention” and “needs” to be part of cultural conceptualization. Participant D alluded the nature of human needs/interests within a society that is hardly independent of ideological and power relations. Moreover, the participant was aware of the nature of culture, which can be either visible or invisible. These needs/interests can be manifested in any forms. Among of them are discourse in policy (Fairclough, 2014) and symbols (Grenfell, 2013).

Table 4: The major constructs from Participant D

Categories of cultural action	Discourse	Sociocultural
Statements about culture	The teacher positions himself as one who relates human need to culture. He also defines both tangible and intangible products of culture. He then stresses that intangible cultural aspects are deeper than the tangible cultural artefacts.	Needs are directly connected with inventions. Both of them raise interests of a society. Culture is somehow shaped by such interests.
Position and social political structures	Need and interest are always becoming access for influential ideological and power relations	
Cultural resources	Need and interest are built through sociocultural changes in a society through inventions	
Universal cultural processes	Intangible products of culture underlie any social changes including the fulfilment of need and interests of a society	

Participant E stressed “knowledge” and “belief” as salient components in cultural differences, which impact on how “behavior” was characterized. This attitude is more akin to solid positioning, notwithstanding with deep understanding how such knowledge and belief are formed in a society through discourse. Knowledge and belief are inseparable with discourse building (Chouliaraki & Fairclough, 2022) and criticality towards these knowledge and belief in shaping culture should be encouraged (Byram & Wagner, 2018).

Table 5: The major constructs from Participant E

Categories of cultural action	Discourse	Sociocultural
Statements about culture	The teacher put emphasis on mindset and behavioral aspects as the corollary of people knowledge and belief in a particular society.	Thinking and action are indeed influenced by culture. Knowledge and belief become basis for such thinking and action that are inextricably interwoven with power and

		ideological relations
Position and social political structures	The knowledge and belief are part of discourse building and hardly independent of power and ideological relations	
Cultural resources	Knowledge and belief are transferred across generations.	
Universal cultural processes	A culture contains numerous aspects including specific knowledge and belief. These two components are becoming bases for decision making.	

Similarly, Participant F indicated solidity where culture was transferred from a previous generation to a future generation. In other words, a birthplace is an essential factor where identity has been developed. However, the understanding of culture has been conceptualized abstract with regard to how to use such thought to manage his/her life.

Table 6: The major constructs from Participant F

Categories of cultural action	Discourse	Sociocultural
Statements about culture	The teacher shares his experience when it is hard for a person to adopt another culture as it is basically naturalized from one is born.	Association with a culture depends on an individual himself/herself.
Position and social political structures	Culture seems to be transferred through internalizing the cultural values and principles where a person originates from or born from.	
Cultural resources	Place, identity, and length of interaction with a culture have strengthened emotional bond with the culture.	
Universal cultural processes	People associate themselves with a particular culture when they interact with the cultural group and decide to be part of it.	

In summary, these tables show teachers' personal attitudes towards the definition of culture leading to the practice of the intercultural pedagogy in classroom teaching. The present study analyzes the narratives thoroughly involving not only the presented data but also other data that validate the teachers' beliefs about culture. Devoid of individual labelling and stereotyping, the present study explicates these individuals' self-concepts and indicates the complexities of these teachers' roles on personal and societal levels as an intercultural mediator through English language teaching.

3.2 Beliefs indicating critical awareness in teacher narratives

First and foremost, these teachers evidently show their critical awareness toward the interaction between language teaching, culture, and globalization. The ideas of migration, internalization, borderless mobilization, invention, and interaction appeared to be part of the contemporary society. They are becoming ubiquitous and affect the nature of languages education in both policy making and implementation including technical aspects such as what languages to teach, how to teach a language, and what learning material to use, and so forth (Kumaravadivelu, 2012).

In connection with how to teach a language, the inseparability of language and culture has been recognized (Kramersch, 2013b). It is realized that the challenges of teaching in companion with cultural knowledge have been presented to date especially in building a student-culture own identity. These challenges encompass a human aspect in the way how a teacher can optimize a portrayal of target language culture through in a contrived unit of classroom teaching. This challenge accounts for intercultural communicative competence to fill the gap. Teachers are required for having heightened interculturality dimensions embedded in her/himself before enacting the role of intercultural mediator. Such strengthened interculturality includes teacher attitudinal development that can be indicated by the above-mentioned teachers' beliefs.

Secondly, the present study explicates the teachers' critical awareness about the complexity of culture in nature. These teachers generally recognize the complexity of culture with tangible and intangible aspects in which each teacher expresses more personal and influential aspects over the others (Holliday & MacDonald, 2019). Consequently, this criticality leads to diverse attitudinal positions towards culture itself. Three of these teachers bring salience the "lived practice" of culture with liquid positioning (Dervin, 2020). They have enriched their beliefs about culture through positive output that results in fluidity in negotiating identity in the form of high level of adaptation. It is amenable that positive experiences building some emotional bond that can shape bold intercultural profile development of individual. With this character, a person can oscillate between the continuums of multiple cultural identities. When he/she feels comfortable with a cultural identity, he/she will adjust him/herself with the new environment easily. This type of person has a very potential to be an intercultural mediator.

Nevertheless, experience and interaction are argued for its inadequacy to reach a stable intercultural development. It is stated that intercultural experience must be juxtaposed with education and training with reflection (Hua & Gao, 2021). Even such education and training will not bring tremendous impact without self-reflexivity by the experienced ones (Clark & Dervin, 2014). Indeed, three teacher participants above have undergone these experiences, which simultaneously improved their critical cultural awareness towards other cultures. It is imperative that criticality and interculturality are becoming a set of foundational principles that underlie a person's positioning in cultural identity discussion.

On the other hand, the other three university teachers seem to have prioritized on internalization of knowledge and belief into one's life. The teacher strongly believed that lengthy and intense engagement would play an important role in determining a cultural identity. This means that even though one has mastered a foreign language and engaged with an intercultural experience, the cultural identity appears not to change easily – "less liquid positioning" (Holliday, 2013). This is due to the fact that the values, principles, knowledge, and beliefs of the origin culture have been ingrained and fossilized in one's character, mindset, and behavior.

Thirdly, the teachers are critically aware of the complex discourse building that interacts with identity, power and ideology. Discourse here is not merely construed by text-making, but also texturing or maintaining ideas where there are rationales behind such ideas. These encompass the prioritization towards a cultural group's interest, the influence of preserved cultural knowledge, belief, value, and principle upon an individual among others. When each teacher starts to have this critical awareness, a teacher will be more inclusive and mindful of expressing 'others' based on explicit criteria (Baker, 2015). This individual is equipped with, to some extent, negotiated identity with developed

intercultural communicative competence. This critical awareness leads to an enlightened understanding that his/her native culture with sociocultural traits/structures is influential, but not limiting his/her capability to thrive and change.

4. CONCLUSION

This study has addressed the most tacit issue in understanding the implementation of the EFL pedagogy at intercultural classes at university level in Indonesia via scrutinizing teacher belief towards culture. This issue is regarded crucial because of 1) the nexus between language and culture conceptually; and 2) the individuals' beliefs about culture affecting practice of intercultural teaching and learning activities.

The present study sheds light on the teachers' beliefs about culture along with its sociocultural relations. Most of these teachers are aware of the interaction between language teaching, culture, and globalization, of the complexity of culture within teacher beliefs, and of discourse interacting with identity, ideological, and power relations. It is found that these teachers are relatively struggling in implementing the intercultural pedagogy in their own teaching context.

This study, therefore, advises these individual teachers to integrate reflection into their classroom teachings so that dialogues are facilitated and habituated. As a result, these teachers would gain a full understanding about culture as negotiable and socially constructed. This understanding can be main capital for them to enculture themselves and recognize the target language culture on one side. They concurrently improve their intercultural communicative competence on the other side. Finally, they are becoming a professional intercultural mediator.

The present study has never been intended to generalize all contexts of English language teaching at universities in Indonesia in consideration of the nature of qualitative study and the selected sampling. This study functions merely a starting point for a large-scale potential study in the future to investigate the genuine outlook of intercultural approach to English language teaching in Indonesian context and how teacher belief can develop potentially for improved intercultural communicative competence of teacher.

Conflicts of Interest: The authors declare no conflict of interest.

REFERENCES

- Alcazaren, H. K. G., & Rafanan, E. R. (2017). A Cross-Cultural Analysis of Language-in-Education Policies And Their Implementations in Developing Countries: The Case of Selected Asian and African Countries. *TESOL International*, 12(2), 92.
- Baker, W. (2008). A critical examination of ELT in Thailand: The role of cultural awareness. *RELC Journal*, 39(1), 131-146.
- Baker, W. (2015). Culture and complexity through English as a lingua franca: rethinking competences and pedagogy in ELT. *Journal of English as a Lingua Franca*, 4(1), 9-30. Retrieved from <https://doi.org/10.1515/jelf-2015-0005>
- Bauman, Z. (2013). *Culture in a liquid modern world*: John Wiley & Sons.
- Bauman, Z. (2018). *Sketches in the Theory of Culture*: John Wiley & Sons.
- Bloor, M., & Bloor, T. (2013). *The practice of critical discourse analysis: An introduction*: Routledge.
- Borg, S. (2015). *Teacher cognition and language education: Research and practice*: Bloomsbury Publishing.
- Byram, M. (1997). *Teaching and assessing intercultural communicative competence*: Multilingual Matters.
- Byram, M. (2012a). Conceptualizing intercultural (communicative) competence and intercultural citizenship. In *The Routledge handbook of language and intercultural communication* (pp. 103-115): Routledge.
- Byram, M. (2012b). Language Awareness and (Critical) Cultural Awareness--Relationships, Comparisons and Contrasts. *Language Awareness*, 21, 5-2), p.5-13. doi:10.1080/09658416.2011.639887

- Byram, M., & Wagner, M. (2018). Making a difference: Language teaching for intercultural and international dialogue. *Foreign Language Annals*, 51(1), 140-151.
- Chouliarakis, L., & Fairclough, N. (2022). Discourse in late modernity. In *Discourse in Late Modernity*: Edinburgh University Press.
- Clark, J. B., & Dervin, F. (2014). *Reflexivity in language and intercultural education: Rethinking multilingualism and interculturality* (Vol. 2). New York: Routledge.
- Cole, D., & Meadows, B. (2013). Avoiding the essentialist trap in intercultural education; Using critical discourse analysis to read nationalist ideologies in the language classroom. In A. J. Liddicoat (Ed.), *Linguistics for Intercultural Education* (pp. 29-47). Amsterdam: John Benjamins Publishing Company.
- Creswell, J. W. (2017). *Research design: Qualitative, quantitative, and mixed methods approaches*: Sage publications.
- Denzin, N. K., & Lincoln, Y. S. (2013). *The landscape of qualitative research* (4th ed.). Thousand Oaks: Sage Publications Inc.
- Dervin, F. (2016). Critical Turns in Language and Intercultural Communication Pedagogy. In M. Dasli & A. R. Diaz (Eds.), *The critical turn in language and intercultural communication pedagogy: Theory, research and practice* (pp. 58). New York: Routledge.
- Dervin, F. (2020). Creating and combining models of Intercultural Competence for teacher education/training - on the need to rethink IC frequently. In F. Dervin, R. Moloney, & A. Simpson (Eds.), *Intercultural Competence in the Work of Teachers: Confronting Ideologies and Practices* (pp. 57-72): Routledge.
- Fairclough, N. (2007). *Discourse and contemporary social change* (Vol. 54): Peter Lang.
- Fairclough, N. (2013). *Critical discourse analysis: The critical study of language*: Routledge.
- Fairclough, N. (2014). *Critical language awareness*: Routledge.
- Gandana, I. (2015). Critical thinking,(inter) cultural awareness and pedagogical dilemmas: Stories of three university teachers in Indonesia. In W. M. Chan, S. K. Bhatt, M. Nagami, & I. Walker (Eds.), *Culture and Foreign Language Education: Insights from Research and Implications for the Practice* (Vol. 10). Singapore: National University of Singapore.
- Gandana, I., & Parr, G. (2013). Professional Identity, curriculum and teaching Intercultural Communication: an Indonesian case study. *Language, culture and curriculum*, 26(3), 229-246. Retrieved from <https://doi.org/10.1080/07908318.2013.833620>
- Grenfell, M. (2013). Bourdieu, language, and education. In *Language, ethnography, and education* (pp. 56-76): Routledge.
- Hamied, F. A. (2012). English in multicultural and multilingual Indonesian education. In A. Kirkpatrick & R. Sussex (Eds.), *English as an international language in Asia: Implications for language education* (pp. 63-78): Springer.
- Hoa, N. T. M. (2011). Developing EFL learners' intercultural communicative competence: A gap to be filled? *the Asian EFL Journal*, 21(July), 122-139.
- Holliday, A. (2011). *Intercultural communication & ideology*. London: Sage.
- Holliday, A. (2012). Culture, communication, context and power. In J. Jackson (Ed.), *The Routledge handbook of language and intercultural communication* (1st ed., pp. 37-51). London: Routledge.
- Holliday, A. (2013). *Understanding intercultural communication: Negotiating a grammar of culture*: Routledge.
- Holliday, A., & MacDonald, M. N. (2019). Researching the intercultural: intersubjectivity and the problem with postpositivism. *Applied linguistics*, 41(5), 621-639. Retrieved from <https://doi.org/10.1093/applin/amz006>
- Hua, Z., & Gao, X. (2021). Language, culture and curriculum: lived intercultural experience of international students. *Language, culture and curriculum*, 34(4), 458-465.
- Johnson, K. E., & Golombek, P. R. (2011). *Research on second language teacher education: A sociocultural perspective on professional development*: Routledge.

- Kramarsch, C. (2013a). Culture in foreign language teaching. *Iranian Journal of Language Teaching Research*, 1(1), 57-78.
- Kramarsch, C. (2013b). *Teaching culture and intercultural competence*: Wiley Online Library.
- Kramarsch, C., & Hua, Z. (2016). Language and culture in ELT. In *The Routledge handbook of English language teaching* (pp. 38-50): Routledge.
- Kramarsch, C., & Uryu, M. (2012). Intercultural contact, hybridity, and third space. In J. Jackson (Ed.), *The Routledge handbook of language and intercultural communication* (pp. 225-239). New York: Routledge.
- Kumaravadivelu, B. (2012). *Language teacher education for a global society: A modular model for knowing, analyzing, recognizing, doing, and seeing*. London: Routledge.
- Lee, K.-Y. (2012). Teaching Intercultural English Learning/Teaching in World Englishes: Some Classroom Activities in South Korea. *English Teaching: Practice and Critique*, 11(4), 190-205.
- Liddicoat, A. J. (2004). *Intercultural language teaching: Principles for practice*. (Doctor of Philosophy). New Zealand Association of Language Teachers, New Zealand.
- Liddicoat, A. J., Papademetre, L., Scarino, A., & Kohler, M. (2003). Report on intercultural language learning. *Report to the Australian Government Department for Education Science and Training*.
- Liddicoat, A. J., & Scarino, A. (2013). *Intercultural language teaching and learning*: John Wiley & Sons.
- Liddicoat, A. J., & Taylor-Leech, K. (2015). Multilingual education: The role of language ideologies and attitudes. *Current Issues in Language Planning*, 16(1-2), 1-7.
- Munandar, M. I., & Newton, J. (2021). Indonesian EFL teachers' pedagogic beliefs and classroom practices regarding culture and interculturality. *Language and Intercultural Communication*, 21(2), 158-173. Retrieved from <https://doi.org/10.1080/14708477.2020.1867155>
- Munandar, M. I., & Ulwiyah, I. (2012). Intercultural approaches to the cultural content of Indonesia's High School ELT textbooks. *Cross-Cultural Communication*, 8(5), 67. doi:10.3968/j.ccc.1923670020120805.975
- Pavlenko, A., & Lantolf, J. P. (2000). Second language learning as participation and the (re) construction of selves. *Sociocultural theory and second language learning*, 155-177.
- Samimy, K. K., & Kobayashi, C. (2004). Toward the development of intercultural communicative competence: Theoretical and pedagogical implications for Japanese English teachers. *JALT JOURNAL*, 26(2), 245-261.
- Sercu, L., & Bandura, E. (2005). *Foreign language teachers and intercultural competence: An international investigation* (Vol. 10): Multilingual Matters.
- Tupas, R., & Garcés-Bacsal, R. M. (2016). Discursive compartmentalization in a critical multicultural classroom. *Journal of Multicultural Discourses*, 11(1), 34-50.
- Vygotsky, L. S. (1978). Interaction between learning and development. *Readings on the development of children*, 23(3), 34-41. Retrieved from <https://ia.eferrit.com/ea/a6589cd862231ed3.pdf>