Indonesian EFL teachers' intercultural profiles in Indonesian universities

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Abstract

Being a foreign language and an intercultural educator in an English as a Foreign Language (EFL) context is full of complexities. With diverse sociocultural aspects in a context, it would be naïve to implement a set of global profile of culture to all contexts. Therefore, the present study is held to start to investigate complexities on teacher individual level in the implementation of intercultural approach to EFL in Indonesian context. The study strives to interlink between the teacher belief and the characteristics of an intercultural teacher to indicate a teacher personal positioning toward the intercultural pedagogy. Through the method of narrative inquiry and narrative analysis, the teachers' narratives were collected by interviews and scrutinised. The study revealed that ambivalence and contradiction appeared in the teachers' beliefs about intercultural pedagogy. It has premises that a teacher's positioning is affected by learning and teaching experiences, professional development, and personal experiences. Teaching context plays a central role in shaping the practices. The results show capacity building must be advocated and the identical studies must be replicated focusing on how a teacher develops intercultural communicative competence in order to bring quality of intercultural EFL pedagogy in Indonesia.

Keywords*: intercultural approach; English foreign language; teacher belief; teacher positioning*

INTRODUCTION

The world appears to have chosen English as a global language in diverse aspects of life and it is currently used by even more non-native speakers than native speakers. It is invested in multiple interests such as education, migration, technology and business. It is estimated to reach 1,5 billion users in total and outnumbers other languages (Crystal, 2013). All of these change the nature of language use, function, status and eventually English language teaching. As one of the implications, English studies have burgeoned into ramifications such as World Englishes, English as a Lingua Franca (ELF), and English as an International Language (EIL) (Jenkins, 2012; McKay, 2018). This development is aligned with the demand for English Language Teaching (ELT)

that suits the relevance of praxis in a specific context with its corresponding sociocultural realities.

In addition, the waves of globalisation have also shifted the goal of ELT from communicative competence to intercultural communicative competence (Dervin, 2016). This transition revisits further discussion about how EFL is ideally taught and learned. This includes methodology of teaching (Liddicoat & Scarino, 2013), content, learner and context (Risager, 2014), language and cultural norm references (Alptekin, 2013). Even more, this newly-coined competence goes beyond wisdom of practice on language teaching: culture conceptualisation, teacher belief about culture, and teacher practice in an intercultural classroom teaching (Young & Sachdev, 2011).

It is unrealistic to set an intercultural approach for all contexts. A single context has diverse decisive aspects in modelling and setting up a goal of intercultural education. On the one hand, an intercultural approach can be driven by a specific ideological perspective and sociological approach – the relationship between individual, society and culture (Holliday, 2016). It can be interpreted to maintain the status quo of dominant cultures in classroom with any interests and agenda by actors including the authority/government or what-so-called essentialist practices (Cole & Meadows, 2013). For the proponent of positivist, situational context is regarded as imperative for profiling individual's communicative behaviours and attitudes (Holliday & MacDonald, 2019), in which such a profiling seems to be systematic, organised and massive. On the other hand, an intercultural approach can be directed to hybridity and multiculturalism through which an individual can negotiate with other structures even multiple identities (Jackson, 2012). It is recognised that intercultural approach grows significantly in this typical context, yet this domain still requires conceptual and practical development. This study is concentrated on the quality of intercultural teachers especially in the way how an EFL teacher can promote intercultural competence in his/her teaching context.

Intercultural competence has simultaneously flourished in conjunction with growing English studies to be at least five main directions. They are 1) Intercultural Communicative Competence (Byram, 1997); 2) Developmental Model of Intercultural Sensitivity (Bennett, 1993); 3) Pyramid Model of Intercultural (Deardorff & Jones, 2012); 4) Intercultural Experiences and Education (Byram & Fleming, 2021); and 5) Dynamic and Realistic Intercultural Competence (Dervin, 2016). This development has led to varied interpretations of intercultural competence components one should possess. All of these directions, nevertheless, will culminate to the same goal: it is to improve intercultural competence of teachers and students. With such improved intercultural competence, both teachers and students can not only be able to communicate fluently in foreign languages especially in English, but also able to use the target language interculturally (Byram, 2012). This competence equips both teachers and students with heightened awareness of respecting the cultures of target languages and adept skills of handling any intercultural encounters.

A strong emphasis on this competence is the way how a teacher perceives their role and factors influencing the role. The perception is partly contributing to the teacher's deep thought, which influences attitudes and behaviours – teacher belief. Teacher belief is personal bases knowledge that is a mental set that is influenced by various socio-cultural and specific ideologies (Holliday, 2011). Then, all of these elements converge into a set values of wisdom practice and it becomes determining aspects for individual in a particular context of intercultural teaching.

This study sought to a research question: To what extent do these teachers' characteristics point to a readiness for an intercultural approach to EFL in their teaching contexts? The study then explores the arising teachers' complexities and highlights them as potential considerations rather than teachers' weaknesses. Hence, the outcomes can be invaluable input for understanding intercultural phenomena in other contexts.

This study is expected to enrich the dynamic of intercultural studies across the world and to shed light on intercultural approach of EFL in Indonesia. It is also hoped to provide insights to encourage the inclusion of these accounts into the whole gamut of discussion about intercultural EFL pedagogy so that it can be optimally implemented.

Teacher belief and intercultural approach

The present study lies its review of literature at Vygotskyan socio-cultural learning theory. Drawing upon the theory, teacher belief and intercultural approach are grounded and developed. Then, the synthesis continues with characteristics of intercultural teacher, which are extracted from only selective, robust and relevant scientific studies. The review is subsequently complemented by the elaboration of intercultural EFL teachers in Indonesia and other intercultural development studies in other contexts.

Regarding teacher belief, the construction of human mental development is unique for each individual in how higher inter-psychological is mediated through socio-cultural aspects (activities, concepts and artefacts/resources) and internalised into his/her intra-psychological state during life span. This ontogenetic level of human development is still developing across times (Vygotsky, 1978, 1980). This made such a development distinctive since each individual is exposed with varied socio-cultural aspects, situated in diverse circumstances, provided with (un)availability of supports, which shape one's belief and intercultural profile to be unique. These socio-cultural aspects include learning and teaching experiences, family/colleagues, societal and political structures and specific ideologies an individual interacts with (Holliday, 2016).

Teacher belief as one of the human mental aspects contains two things, namely 'every day and scientific concepts' that are iteratively questioned and continuously changed over times (Johnson & Golombek, 2011). The former is presumptive truths that are generated from observation or experience, whereas the latter concept is a mediated psychological tool to validate those truths through scientific studies. These two concepts are intermingled with knowledge, perception, attitudes, philosophical stances towards the nature of language, language teaching and learning (Chappell, 2017). Then, they intersect to form

teacher belief and place them as main considerations for decision-making in practical teaching. In essence, teacher belief is taken into account in all aspects of classroom teaching such as how to explain a subject matter knowledge, how to select ideal learning materials, and how to answer students' critical questions.

The every-day concept is generally generated from experiences, whereas the scientific is gained through formal and professional developmental programs such as education and training (Johnson & Golombek, 2020). This distinction puts emphasis on the importance of pre-service and in-service teacher training for EFL teachers without nullifying the contribution of teaching and learning experiences. The accumulative of teacher belief should be balanced and not dominated by merely experiential knowledge and assumptions. When a full understanding is required for an intercultural encounter, thorough knowledge is vital for preventing resistance or ambivalence (Holliday, 2013) because the required knowledge usually emanates from valid research studies. Since intercultural pedagogy involves attitudinal transformation, a contribution of scientific concept is decisive. In this regard, acceptance, mindset and behavioural changes are the expected outcome and admittedly challenging for both teachers and students. Particularly for teachers, these standard triggers more studies about ideal characteristics of intercultural foreign language teachers.

Characteristics of intercultural teacher

Characteristics of an intercultural teacher have not been exhaustively investigated yet. Previous studies have revealed that negative representation about other cultures is pervasive in the classroom (Holliday et al., 2017), inconsistency between verbal expression and attitudes of teachers is widespread in this global era (Kumaravadivelu, 2012), essentialist practices are rampant (Cole & Meadows, 2013), and teacher intercultural development remains elusive and erratic (Dervin, 2020). This indicates that this sort of study requires more lengthy observational practices and in-depth exploration of attitudinal expressions on teachers at schools. Even intense periods of overseas teaching appear to have not changed teacher beliefs towards a newly-adopted teaching principle (constructivist) that can promote intercultural learning activities (Moloney & Xu, 2015).

Six ground-breaking studies are reviewed in this study to explore some traits of intercultural competence that must be possessed by teachers. Intercultural communicative competence, which is popularly proposed by Byram (1997), consists of five elements: attitude, knowledge, skills of interpreting and relating, skills of discovery and interaction, and critical cultural awareness (intercultural citizenship). Attitude is interpreted as curiosity and openness, readiness to hold own assumption through decentring himself/herself through understanding others' set of values, beliefs and behaviours. In another study from Deardorff (2006), mindfulness (understanding that intercultural takes process), ethno-relative view (using multiple lens in analysing a social reality), understanding the value of cultural diversity include into 22 qualities that are agreed by academics across the world to represent qualities of intercultural competence. By Bennett (1993), these qualities are determining to accelerate transition from ethno-centrism (denial,

defense, and minimisation) to ethno-relativism (acceptance, adaptation and integration). Similarly, Mahon and Cushner (2014) also suggest a quality to be entrenched in every intercultural teacher; it is a character of readiness to discuss assumptions related to other cultures. It is claimed that this quality will gradually upgrade the level of sensitivity of the teacher towards othering.

Another, formal education and professional development can also be used for improving intercultural competence. This proposition is claimed by Fleming (2009), intercultural awareness can be gradually upgraded through travelling, overseas study, and drama as the suggested practical teaching activity because each can represent a reality of intercultural encounter. This means that an individual (pre-service or in-service) teacher is more likely to have such positive changes when he/she is intensively engaged with intercultural professional development such as overseas learning or capacity building activities. More critically, Dervin (2016) argues, through in-depth and long-termed reviews and (re/de)construction, that the qualities in the previous studies cannot be a major educational goal to resist 'othering, hegemony, hierarchies, and power differentials (78). Therefore, an understanding of intersectionality (socio-cultural and biological aspects can lead to differences that cause discrimination, inequality, injustice, and disadvantage) can be internalised into teachers' character so that they become aware of emerging biases, prejudices, subordination and hidden agenda. In this regard, qualities such as readiness to feel discomfort, to enter a risky position, to feel pain/failure and to keep being reflexive are essential for teachers because interculturality is unstable and changeable in nature. It is claimed that there is no specific method to improve intercultural competence, yet centralising justice, language using, and experiencing the intercultural are three inseparable processes to increase one's intercultural competence.

It is obvious that the state of these qualities embedded in an individual is always dynamic. This development is idiosyncratic, and the degree can vary every person. The intercultural transition might be very struggling for some teachers; it is found that the teachers are still lacking in understanding other cultures and overgeneralise other people. Therefore, this study offers such a perspective in understanding the phenomena since an individual teacher belief is influenced by many elements throughout his/her life such as family members, friends/colleagues, education, social and politic system, self-social condition and culture itself. Even individuals who grow up in the same family can differ in cultural intelligence as there are inexplicable aspects that are influential to one's intercultural development. This raises the conceptualisation of intercultural as 'a psychological entity' in which a character quality can be internalised and claimed by one person, but not other persons from the same national or cultural identity (Holliday, 2010). In other words, potential personal traits that can promote intercultural approach are indirect outcomes of a congruent packaging of national cultural contexts whereby politics, economic and social structures influence specific values and behaviours. Indeed, they are culturally-situated and psychologically-nurtured in an intercultural teacher.

Intercultural EFL teachers in Indonesia

The intercultural approach has increasingly established in Indonesian context. As a multilingual nation in nature, the approach has been recognised by the

government with the narration building via educational curricula across levels. This approach is also regarded prospective by related-stakeholders (officials, academics, policy makers, teachers, etc) because it can equip Indonesian future generation to simultaneously strengthen local and global cultures with the adoption of English as a Lingua Franca (Hamied, 2012). This transition concurrently occurs in other wider contexts (Kirkpatrick, 2012) such as in Asian countries especially in Southeast Asian Nations.

However, this positive trend remains unresolved for teachers. It is admittedly true that Indonesian EFL teachers are still ill-equipped with the approach. In pedagogical practice, they are still mired in cultural sharing and most importantly teacher professional development has not given priority to this area, especially in intercultural communicative competence (Munandar & Newton, 2021). As an implication, these teachers are forced to struggle with their own professional identity and still grapple with pedagogical issues as the most reliable agencies. This explains emerging contradictions and tensions in individual teachers (Gandana & Parr, 2013). This reality is evidenced by the gap between teacher beliefs with the reliable teaching practices and the ideal characters of intercultural approach, in which contradictions and tensions are profound and complicated (Manara, 2014; Zacharias & Manara, 2013).

Studies of teachers' intercultural development in other contexts

Studies of teachers' intercultural competence have been conducted in many contexts. In Hongkong, it was found that the teachers had positive attitude towards popular cultures, yet they were still ambivalent with which cultures to expose, assessment of learners' intercultural competence, and teachers' role (Luk, 2012). The issues about native-speaker norms, essentialism of culture, and current English Language Teaching practices remained challenging in Japan even though there was an increase in awareness of other cultures by Japanese English users (Goei, 2014). Developing teachers' intercultural profile was claimed as a tough goal for the US context; there were serious teacher professional development with regard to the nature of multicultural classrooms, but personal and institutional resistances were still existing (Cushner & Mahon, 2009). It was noted that teachers in Spain were mostly concerned with their own intercultural sensitivity, but still could not develop optimally through individual attributes to promote intercultural values in classroom teaching (Álvarez Valdivia & González Montoto, 2018). In Belgium, Bulgaria, Greece, Mexico, Poland and Sweden, teachers were opened to intercultural approach with a partial understanding that it was transmission of cultural knowledge. It was stated that this was caused by unchangeable teacher beliefs to alternate this pedagogy (Sercu, 2006). All of the above-mentioned studies underscore the transition of pedagogy must be preceded by changing teacher belief, which may need lot of attention and works.

To sum up, this study underscores that each individual has a very personal characteristic of intercultural competence. Within this nature, this study is also committed to use narrative studies to reveal teacher intercultural characteristic development because narratives can re-configure the past, the current and the future experiences and enable individual to be aware of his/her renewal stages of personal development (Harbon, 2014). This suits to analyse

teacher intercultural development as a long-life process in which its formation is dependent on many influential factors in human life.

METHOD
Research design
This study is qualitative in nature that uses a combination between constructivist and post-modernist worldviews. Constructivist is adopted to understand the reality of individual intercultural phenomena along with its complexities. This can be done through interweaving the teachers' narratives and other collected data in sites so that the outcome becomes a full representative of on-going intercultural teaching and learning. The research method is ethnography where field visits were conducted.

Respondents
There were three university teacher participants involved in this study as a purposive sampling method. The sampling considered the representation of three main geographical areas in Indonesia: Western (Sumatera), Central (Java) and Eastern (Sulawesi) parts. Each university teacher took position as teaching role in an intercultural unit. These individuals have been involved in curriculum constructions of this unit and earned the rights to teach this unit in the university. Each teacher participant has a unique and varied overseas learning and EFL teaching experiences, their characteristics were illustrated by the following table:

Tabel 1. Teacher participants' characteristics

No	Participant	Gender /Age	Teaching Experience	Intercultural & Educational Experiences	Title	Location
1	Teacher A	Female/± 28	8	UK, US	Master	Java (Central)
2	Teacher B	Male / ± 58	25	UK, AUS, US (North American), Middle East	Master, Doctor, & Professor	East (Sulawesi)
3	Teacher C	Male / ± 58	25	US, AUS	Master & Doctor	West (Sumatera)

Procedures
The data were collected through multiple methods. As a part of larger study, teacher interviewing was the most predominant data presented in this article because it has potential to explore individual intercultural profile and teacher positioning towards their own role as intercultural mediator and teaching context. The interview was conducted on two sessions per teacher on each site. There was at least a daybreak between the first and the second session and each session took maximum an hour to avoid fatigue.

Data analysis
Narratives and personal stories are two effective tools to improve intercultural competence (Dervin & Liddicoat, 2013). Narratives are also one of the best strategies to explicate critical cultural awareness as well as cultural and

ideological orientations of a teacher (Holliday, 2011). Narrative analysis is therefore employed to analyse the teachers' narratives. The analysis is grounded from Miles et al. (2013) through which three iterative data condensation, display, verification and conclusion were operated and key themes were generated for further discussion. All emerging themes were then compared and contrasted across individuals. As a result, a unique individual intercultural profile development was unravelled and the themes underlying the profile were saturated comprehensively.

RESULTS AND DISCUSSION
Teachers' narratives
The salient findings that were extracted from the three teachers' narratives (A, B & C) were presented in the following sub-section.

Teacher A
The participant is a young university teacher with teaching experiences of various EFL teachings in Jakarta. She started from tutoring for high school students in 2008, teaching children at an International School in 2010, had internship at the current University in 2011 and continued until 2012 prior to her departure to UK for a Masters of Degree in UK (not elicited specifically) and returned to Indonesia in 2013. Since 2014, the participant has been offered a permanent teaching position at the current university/program until to date.

Towards the integration between language and culture, the participant disagrees when Indonesian English Speakers tend to adopt English partially with local cultural adaptation (Indonesian English), not truly English Native Speaker cultures (US, UK and Australian). The participant exclusively accommodates English in classroom teacher-learner interaction, she always uses English even though the students use Bahasa. This personal positioning is clearly indicated by her narrative:

> "All the more reason because English is just a partially- adaptive language in this country. The English isn't supported by the English culture itself. So, the language use is messy. It is kind of disturbing not to mention."

> "But I always respond it with English. The difference with my class in the university is that I don't want to accept Bahasa. They have to talk in English, and I respond them with English as well. If they talk in Bahasa, I will still respond them in English. Because it is actually from my own experience when I studied in this university."

The participant's contact with English as a Foreign Language was very early at 7 years old. It was because of the parents' awareness towards globalisation and the potential of English as a global language. Since then, the participant learned and to be taught by English native speakers in a well-known educational institution in Jakarta. The participant was also exposed to English media such as Walt Disney, National Geographic, and HBO constantly. All of these facilities were corollaries of family supports and upbringing. In her narratives, it was found that:

> "I learned English for the first time when I was 7 which I have told you before. So, my parents were former journalists. So, they could foresee that globalization is coming, so their children have to learn English. Therefore, I

and my little brother/sister was enrolled to an English course called English First. My father was really interested in encouraging me learning English from native speakers. There was the time when I was situated to meet foreigners whether I like it or not I had to be able to speak, otherwise the native speaker teacher wouldn't understand. At home, I was brought up with Walt Disney...."

The participant also admits that teacher professional development about intercultural pedagogy has never been conducted systematically by the university. Nevertheless, she claims that she has initiated to incorporate intercultural values into her strengths in gender and cultural issues as her way to portray herself in this dilemmatic situation. The participant usually integrates intercultural approach into the theme/topic of teaching. She starts from building new ideas that emanate from other cultures through dialogues. Then, the university class respond to these ideas by discussion in both peer and group work. The participant only takes a role of facilitating the discussion and drives it to reflection in the end.

"If it is a deliberately-designed intercultural teaching, I do not experience any. It is due to the fact that I have never taught a unit which has more advanced concepts such as gender equality or cultures. Simply, I just initiated to integrate all of the relevant cultural knowledge into the available lesson."

The participant believes that when more languages are mastered by one person, more identities the person can reflect upon and this person may be likely to be more open-minded and criticality in thinking. She values intercultural experiences such as overseas study to intensify intercultural communicative competence into oneself, even though she realises that she has to come back to Indonesia for contributing herself.

"If somebody comprehends several languages, it means he/she has several identities. Learning a language, based on my understanding, is indeed more effective through culture. It changes me to be more open-minded or what we call as understanding others' cultures. Culture is also fluid, it is flexible. Not only one can take his or her identity with him or her, but also he or she can adapt to the new culture."

From the above-mentioned narratives, it is apparent that micro system such as family along with its upbringing values (the parent's awareness and educational supports for English mastery among them) plays a key role in influencing the positioning of Teacher A. The creation of the teacher's attitudes is also affected by her learning and intercultural experiences (learning from native speakers and overseas study in a foreign country). It is also noted, however, her scientific knowledge about intercultural approach does not stem from any professional and formal development. Her understanding about culture is idealistic; therefore, she contends that the adoption of English culture in companion with its native-like proficiency is compulsory.

Teacher B

The participant's educational background is the Studies of Library, Information Sciences and Translation studies in Applied Linguistics from UK and the current university respectively. He believes that intercultural communication has a sort connection with translation studies he has specialised in about how a cultural

background may provide influence the way meaning is constructed. After studying this core phenomenon, the participant feels challenged to find out further information about intercultural pedagogy, thus he accepted the offer from the university administer to teaching this subject.

The participant values intercultural experiences as the best way to learn and teach a foreign language. However, he realises that this proposal cannot be realised by all learners due to many reasons. Thus, the participant believes that community language learning must be created to lessen the challenge of learning English in an EFL context such as in Indonesia. The participant acknowledges other English varieties as a norm-reference such as in Singapore. This stance is signified by his following narrative:

> "The cultures how we greet people, how we communicate, how to offer something, how to address someone; everything is concerned with culture. And we did not study about it, we just studied Grammar and other things related to knowledge about language. So, I have an advice that a foreign language learner should visit the country where the language is used like Singapore. An English lecturer or teacher in senior high school should visit Singapore because English is used in communication. I started some clubs like debate club, discussion club, and, meeting club because I believe it can be the solution. If we cannot come to their countries, we can create a community where most of the time, people have to speak English."

The participant strongly argues that learning other cultures can broaden one's intellectual horizon. Through understanding others, learners would eliminate narrow-mindedness and result in open-mindedness, which eventually enables to accept the complexity of others and let others to understand more about us. An example was given by the participant including a possible misunderstanding between two cultural groups. It is clearly stated in his narrative:

> "So, I motivated my students to learn other cultures because having narrow mindedness about a culture means that you do not know about it. For example, here, in Tanah Toraja. The Lo people (One of the cultural groups) believe that the Toraja people (The other dominant cultural group) are not efficient because they sacrifice ten even hundred buffaloes for a party, which is fruitless. However, when we learn further about the Toraja culture, we will not have the same opinion about it. They have the ritual and cultural reasons for it. It may be difficult to understand."

> "Culture should be opened. The closed culture is disadvantageous to our own culture. So, we give a chance to other people to learn our culture so that they will understand our culture. Therefore, they will respect it."

Nevertheless, the participant's understanding about culture is still bound with norms, traditions, and values within a specific geographical boundary. With this understanding, the participant is quite defensive and strongly asserts that cultural (values and norms) maintenance is compulsory for a cultural group, through which the members of the group can reduce the degradation of morals due to influences of 'popular culture'. He contends cultural loss that must be avoided because the values may be inappropriate to the values or norms of a cultural group and imitated mistakenly by the members of the group.

In the end, he states that the deep root of culture – five pillars of Indonesia is educated and inculcated for young generation/learners. They must be taught about the strength of this root to be internalised into their daily lives. In his narratives, it is noted that:

> "We have a deep root of culture from our ancestors. *Pancasila* (the Five Principles applied as the foundation of Indonesian state), religion, justice and so on. As long as it is not opposing our culture, we can adopt it. But if it does violate our culture, tradition, and so on, it will be a boomerang for us."

It is obvious that Teacher B has a knowledge base about Translation Studies and replicates such a knowledge to interpret intercultural approach. His learning and intercultural experiences appear to have formed belief about visiting a country where English is used and setting up a community for an ideal language learning. Nevertheless, his intercultural development over-relies on social and political structures, which his conceptualisation of culture is still restrictive of with location and cultural understanding seems to have limitation merely on gain and loss. His nationalist culture is deep-rooted in his positioning.

Teacher C

The participant has been teaching and learning English for over 20 years. His specialty is sociolinguistics and the relationship between language and culture. The participant graduated his master's degree from a university in New York in 1993 and Doctoral Degree from a university in Melbourne, Australia in 1998.

The participant puts emphasis that language and culture are inseparable in nature. There will be some missing when one learns a language and sets aside the culture. If one misses the linguistic features, there are many communication strategies to elicit the ideas. But, when one misses cultural aspects, the person's understanding about such a meaning will be obstructed because a meaning can be either literal or cultural. When English is learned as language, the culture of English must be learned. Similarly, when Bahasa is learned, the culture of Indonesian is also compulsory to learn. In his narrative, it is stated in his narrative that:

> "We cannot actually separate language and culture. You learn a language and you don't learn the culture; thus, there is always something missing. You miss something. You understand the language, but if you don't understand the culture, most probably you will have a sort of misunderstanding frequently may occur to you. You understand the word, but the word does not always mean literally as you heard people say it. There are other meanings apart from the literal meaning or what we call the cultural meaning. I think that we need to learn the culture of target language."

Regarding the reference of culture in this unit, the participant states clearly target language cultures. However, the participant sets a boundary of culture being taught, which only cultural components related to communication. His reason lies at a principal concern that devoid reflection of related-cultural aspects, communicative language ability will be inadequate for handling misunderstanding towards an intercultural encounter. He also asserts that this is not cultural class, it is a language class. In his narratives, the themes are indicated by:

> "When we talk about which culture, we put in this context. Definitely, I am talking about the target language culture. We are learning English, so the culture that I teach or introduce in class is the culture of English. But again as I said, this is not the cultural class, this is the language class. The reason why I introduce the culture because if you don't understand the culture at all, you always have a problem when communicating (stressed) with the owner of the language (native speakers). In our course book, we introduce the aspects of culture which can potentially create miscommunication."

The participant also puts emphasis that such a heightened understanding does not need necessarily to cause an adoption. He also states about the difference of people live their life in defining culture and the goal is to give another lens for learners to look at how other people live their lives. These ideas are extracted from the following narrative:

> "To understand a culture does not mean you have to follow that culture. We do need to understand the concept of breakfast for English native speakers, and we need at least understand if we are in that situation. You cannot expect the breakfast as you have in your home country. It does not mean also when you know about the concept then you change your meal because other breakfast is better. We need to learn this because we do not want to misunderstand these people. That is the way how people do things."

The participant defines culture as a natural origin that is deeply rooted into oneself from they are born. He adds that many academic friends have been living in years in a western country and still feel that they do not fully belong to that culture. He argues that associating oneself to a specific culture is very personal and optional for individuals. It is profoundly stated in his narrative:

> "Even if you live in a country and you become a resident in the country. If you don't start from the beginning meaning you are not born there or you don't live there from childhood. You will never achieve such a full understanding. There is always something missing. This is the problem of immigrants in any country. You understand, but you don't fully understand that you don't fully belong to a culture. You have your own culture. You often hear people saying like in Australia, you know in my country, referring to Africa, China, etc. But, they have been living in Australia for years or they may have been an Australian citizen already. There is something deeply rooted from a basic culture they naturally brought with them from the time they were born."

It is clear that Teacher C has accommodated the integration of language and culture in his positioning due to his strengthened knowledge about the interrelationship between culture, context and meaning through his formal education and intercultural experiences. Nonetheless, he is still ambivalent with which cultures to teach. He inevitably refers to English cultures with selective cultural aspects. In addition, his positioning is also rather defensive when the participant stresses that adaptation is not necessarily the result of understanding. In the end, Teacher C also expresses his essentialist view of culture that has strong connection with membership (place where one is born when identity is socio-culturally-acquired).

In summary, each teacher is unique in the way how they position themselves as an individual intercultural teacher. Even though the

absence of professional development about intercultural education is existing, there exist some major differences, namely the influential factors, norms of proficiency, cultural references, and view of culture. These four aspects are interacting within their own personal intercultural profile and directing them to a temporal positioning. The illustration of these differences is provided in the following table.

Table 2. Salient differences of university teachers' positioning

No	Thematic Differential Aspects	Teachers		
		A	**B**	**C**
1	Influential factors	Family upbringing, learning and intercultural experiences	Partial concept of intercultural adopted from Translation Studies, learning and intercultural experiences.	Partial concept of intercultural adopted from Sociolinguistics, learning and intercultural experiences.
2	Norms of proficiency	Native-like proficiencies (UK, US, AUS)	Other English varieties such as Singapore	Native-like proficiencies (UK, US, AUS)
3	Cultural references	English cultures and resists a partial cultural adoption.	English Cultures	English cultures with limitation
4	View of culture	Non-essentialist (Liquid)	Essentialist (Nationalist)	Essentialist (Membership-small cultures)
	Transitional Positioning	Ambitious Idealistic	Defensive and Ambivalent	Defensive and Ambivalent

The discussion starts from influential factors that lead to the creation of these teachers' positioning with the absence of intercultural professional development. It then continues with the issue of liminal positioning to improve intercultural awareness and ends up with the complexity of teaching context, which bring more complexities to each case of the individual teacher.

Dominance of experiential concept of teacher belief in intercultural profile

Knowledge and skills are two fundamental aspects of cognition in the creation of intercultural competence. However, both of them can be of utmost significance when they are supplemented by comprehensive scientific knowledge/facts. Assumption (personal intuition) and experiences (learning and teaching experiences), therefore, cannot be used to support a conclusive positioning. Since these teachers' beliefs have been created by the dominance of experiential concept, their intercultural profile developments tend to be biased. It can be seen from references of proficiency, culture and view of culture, that have been created by personal learning and teaching experiences.

It is undeniable that personal observation and experiences can be beneficial to intercultural encounter if they can be juxtaposed with scientific research studies. Both can be valued as provisional strategies in unpredictable intercultural encounters where the event is spontaneous (Holliday, 2013).

However, this tool of knowledge must be sustainably renewed when facts and data can be afforded. The existence of scientific knowledge, which is supported by epistemological and methodological approaches, must be prioritised to transform preconceived ideas and claims to be evidence-based facts. When a teacher is aware of this process, he/she will implement selective screening and prudently accepts the convincing facts and experiences to support such a belief (Johnson & Golombek, 2011). Then, such a belief can be potentially driven to attitudinal development.

Attitudinal development is set aside from language development

It seems that the contradictions are caused by lacking attitudinal development. Attitude is a corollary of cognitive and behavioural aspects whereby its concrete form is human action and therefore needs knowledge and skills to determine an attitudinal stance. These teachers' intercultural profiles appear to have been obstructed with structures where power and ideology interact. Teacher A has been so much confidence with English cultures, that she feels that cultural reference must be the natives, whereas Teacher C has certainly prejudice to cover only communicative aspects. Similarly, Teacher B is cautious of the incursion of another culture to own culture and sticks to national stance, whereas Teacher C presumes the membership of culture is his most comfortable decision.

These teachers also lack reflective ability towards intersectionality in which multiple interests can be achieved in negotiating structures (Dervin, 2016). For example, these teachers were less critical of their own interest as a professional foreign language teacher where this interest can be a common interest of other foreign language teachers across the world. These teachers can also reflect the way how other people associate themselves to a community and change the community due to many reasons, which shed light on instabilities around them. This can be stimulated by personal and peer reflections towards other structures (Clark & Dervin, 2014) so that the individual teacher has all-inclusive baseline in outweighing his/her personal standpoint. Another suggestion is not only to experience other cultures but also to contemplate the differences as positive things, that enrich an individual's worldview (Bennett, 2009). Or else, the differences can be regarded as the world complexity that should not be a target norm to accommodate, yet to traverse.

Liminal phase in building intercultural awareness

It is no doubt that these teachers' intercultural profile developments are in the mid of transformation between looking at own culture as central to explain a reality and understanding others, in which re-examination on the relationship between language and culture is decisive. It can be surmised that intercultural awareness has not been exerted to its utmost level – the role of cultures in intercultural communication (Baker, 2015). As a consequence, superior defensive and over-generalised attitudes may come up during this transition.

This phase is recognised to be the most challenging stage for an EFL teacher. On the one side, the movement of English as a global lingua franca is massively advocated, which is claimed to be independent of native-speaker's norm (Baker, 2015) and the model is also claimed to be developing without the imposition of native speakers. On the other side, the English varieties used by

native speakers should be treated as models for learners (Risager, 2007). Similar as in culture, it is impossible to state intercultural approach is neutral (Holliday, 2010), even the discussion of critical cosmopolitan where multicultural identity originate from should refrain from defining and categorising culture (Bhabha, 1994 as cited in Holliday, 2009). Within this ambivalent situation, it is understandable that these teachers are still struggling with their intercultural development.

Intriguing context of teaching

Last not the least, the teachers' contexts add more complexities in the way how interculturality is cultivated. Context is regarded as power for these teachers as they are aware of all relevant aspects (need, status, reference, materials, etc) related to their roles as an intercultural mediator. On the other hand, the strengthened understanding about context can be deemed weak because there will be values or behaviours of national cultures to language teaching (Holliday & MacDonald, 2019). A cultural reality is already interpreted dynamic, changeable and fluid, that the outcome of cultural profiling is invariably grounded from personal forces (Kumaravadivelu, 2008). This means that the dialogues between societal and personal forces are blended and shape a distinctive quality in the form of a balance between socio-cultural structures and individual agency.

CONCLUSION

There is an urgent need for a complex intercultural model that accommodates individual experience and teaching context that potentially shape an individual teacher intercultural communicative competence. It seems to be amenable that this goal may not be achieved if each teacher has not mediated socio-culturally within their own diverse cultural circumstance, through which qualities and capabilities are exercised and sociocultural identity is co-constructed. This is evidenced by the above-mentioned teachers' narratives where in the end they have totally different orientation about norms of proficiency, cultural references, and views of culture. It is emphasised that the emerging influential factors underlying such stances are existing, but they are not determining and final. More interestingly, a context along with its sociocultural realities is undeniably fundamental in which an individual lifespan development plays a key role in shaping an intercultural profile. With regard to readiness for intercultural approach, these EFL teachers need more capacity building in synthesizing their solid experiential knowledge with relevant formal knowledge. For future studies, intercultural studies must pay attention to the ways how intercultural communicative competence can be heightened. And, in turn, they can stimulate personal mindset and behavioural changes.

ACKNOWLEDGMENT

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Conflict of Interest Statement: The author declares that the research was conducted in the absence of any commercial or financial relationships that could be construed as a potential conflict of interest.