



EMBRACING CULTURAL THREADS: A QUALITATIVE EXPLORATION OF ENGLISH LANGUAGE TEACHING MATERIALS WITHIN AN INTERCULTURAL PERSPECTIVE IN AN INDONESIAN MULTILINGUAL CONTEXT

Merangkul Benang Merah Budaya: Eksplorasi Kualitatif Materi Pengajaran Bahasa Inggris dalam Perspektif Interkultural Konteks Multibahasa di Indonesia

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Abstrak

Penelitian ini bertujuan untuk menyelidiki pemilihan, adaptasi, dan penggunaan materi pengajaran dan pembelajaran bahasa Inggris (ELTL) dari perspektif lintas budaya (Liddicoat & Scarino, 2013) untuk memberikan kepekaan yang lebih besar terhadap konteks lokal. Dalam beberapa dekade terakhir, para ahli di bidang ini telah mencoba untuk bergerak menuju inklusi konten lokal dalam ELTL, termasuk di Indonesia, untuk menantang paradigma 'penutur asli', yang telah dikritik karena kurangnya kepekaan terhadap konteks lokal. Namun, hanya sedikit penelitian yang telah dilakukan untuk meneliti peran materi belajar mengajar dalam memberikan kesempatan untuk interaksi antarbudaya antara bahasa dan budaya siswa dan bahasa Inggris (sebagai bahasa dan budaya target). Sebuah studi kasus dalam paradigma kualitatif, yang melibatkan analisis dokumen dan wawancara mendalam dengan guru, dilakukan di sebuah universitas internasional di Indonesia. Analisis tematik terhadap data menunjukkan bahwa pemilihan, adaptasi, dan penggunaan materi belajar mengajar yang mengundang perhatian terhadap bahasa dan sekitarnya, serta mempertimbangkan 'dunia kehidupan' siswa ('budaya dan bahasa asal, serta lintasan pengalaman, minat, motivasi, dan nilai-nilai yang dikembangkan dari mereka' [Liddicoat & Scarino, 2013]), memberikan keterlibatan dan kebermaknaan dalam ELTL dalam konteks lokal. Studi ini juga menunjukkan bahwa 'baik ragam teks dan apa yang dilakukan guru dengan teks tersebut' (Kohler, 2020) merupakan hal yang mendasar dalam memberikan pengalaman ELTL yang bermakna dalam konteks lokal.

Kata-kata kunci: ELT, interkultural, Indonesia, materi, multibahasa, multikultural

Abstract

This study aimed to investigate the selection, adaptation and use of English language teaching and learning (ELTL) resources from an intercultural perspective (Liddicoat & Scarino, 2013) in order to provide greater sensitivity to the local context. In recent decades, scholars in the field have attempted to move towards the inclusion of local content in ELTL, including in Indonesia, in order to challenge the 'native speaker' paradigm, which has been criticized for lacking sensitivity to the local context. However, little research has been conducted to examine the role of resources in providing opportunities for intercultural interaction between students' own languages and cultures and English (as the target language and culture). A case study within a qualitative paradigm, involving document analysis and an in-depth teacher interview, was conducted at an international university in Indonesia. Thematic analysis of the data revealed that the selection, adaptation and use of resources that invited attentiveness to language and beyond, and that took into account students' 'lifeworlds' ('home cultures and languages, and the trajectory of experiences, interests, motivations and values developed from them' [Liddicoat & Scarino, 2013]), provided engagement and meaningfulness in ELTL in the local context. The study also showed that 'both the range of texts and what teachers do with them' (Kohler, 2020) were fundamental to providing meaningful ELTL experiences in the local context.

Keywords: ELT, intercultural, Indonesia, multilingual, multicultural, resources

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INTRODUCTION

In English Language Teaching and Learning (ELTL), resources are fundamental instruments for providing a meaningful learning experience. Traditionally, resources for ELTL have relied on textbooks produced by mainstream publishers from 'native' countries and have tended to focus on linguistic input and output. This has been criticized as they were largely situated in a monocultural educational context (Kramsch, 1988), particularly the 'native speaker' context, and was not adapted to the particular (local) context and needs of students (Liddicoat & Scarino, 2013). Therefore, this study aimed to investigate the selection, adaptation, and use of English language teaching and learning (ELTL) resources from an intercultural perspective, particularly in the multilingual context of Indonesia.

Previous studies have shown that the English language curriculum, implemented approaches, and resources in the Indonesian context have not always taken into account the needs and local contexts of learners (Marcellino, 2008; Musthafa, 2001), arguably resulting in low student proficiency (Larson, 2014) and tensions in teachers' pedagogical practices (Manara, 2014). The multilingual nature of Indonesian classrooms represents the complex cultural diversity of the country. Local languages in Indonesia often symbolize the cultural identity of the people (Hamied, 2012). Indonesia is home to diverse cultural norms and traditions, hundreds of ethnic groups, and six official religions. Most Indonesians have deeply held values and beliefs associated with their religion. Historical, cultural, and social values are also anchored in ethnic traditions (Widodo, 2016). Indonesian culture can be understood as a fusion of different ethnic cultures and religious identities (p. 134), unified by the national language (Bahasa Indonesia), national motto (Bhinneka Tunggal Ika [unity in diversity]), and national ideology (the five principles in Pancasila: belief in God, Indonesian unity, internationalism, democracy through deliberation and social justice [Suryadinata 2019, p.1]). Indonesians' cultural values and beliefs may to some extent influence their attitudes toward learning English, with many expressing concerns that English may bring negative 'foreign' cultural influences (Lauder, 2008). These aspects, however, are often not taken into consideration in the English language programs in the country. Manara (2014) calls for a reimagining of ELTL in the Indonesian context (p. 33), while Larson (2014) argues that Indonesia needs a critical pedagogy in ELTL that 'takes into account the diversity that exists in the classroom' (p. 124).

Several attempts have been made to examine the resources in Indonesian ELTL to better suit students in the classroom. For example, Khaerudin and Chik (2021) evaluate the current ELTL textbooks in Indonesia and the extent to which they support learner autonomy. Shalehah, Rohadi and Yavani (2020) examine two ELTL textbooks in Indonesia and how they support the learning of the '4Cs' skills of communication, collaboration, critical thinking and creativity as required by the 2013 curriculum.

Other studies have also attempted to scrutinize cultures in ELTL textbooks in Indonesia (Budairi, 2019; Elshadelin & Yumarnamto, 2020; Novita & Purwati, 2021; Tika & Fithriani, 2023; Monica et al, 2023; Widodo 2017). Budairi (2019) examines the evidence of linguistic imperialism in ELTL textbooks in Indonesia, and recommends ways in which textbooks could engage with and show more sensitivity to the sociocultural context of students in Indonesia. Widodo (2017) analyzes how moral and cultural values are represented in ELTL textbooks in Indonesia, and argues that both teachers and students should be given the opportunity to critically engage with textbooks.

However, there are some limitations to these studies. The representation of resources is mostly confined to textbooks alone. Liddicoat and Scarino (2013) criticize the reliance on

textbooks in ELTL practice, as textbooks tend to have a limited focus or perspective. Instead, they recommend that teachers should go beyond textbooks and supplement them with other resources that are relevant to the students' context.

Moreover, the understanding of culture and its representation in textbooks in the above-mentioned studies is mostly limited to facts and information about values and practices of certain national groups of people. On the other hand, in today's globalized world, culture is no longer static. Therefore, attributing culture to a particular nationality label may run the risk of generalization or stereotyping. Scholars in the field of language teaching and learning from an intercultural perspective (Liddicoat & Scarino, 2013; Kramersch, 2014; Kramersch & Zhu, 2016) argue that instead of focusing on static information about culture in ELTL, culture can be seen as a lens through which language learners try to make meanings and make sense of their learning of an additional language.

Therefore, this study aimed to explore the possibilities offered by the resources, that go beyond textbooks, within an intercultural perspective to provide meaningful ELTL in Indonesia. An intercultural orientation provides greater sensitivity to the local context as it places learners, along with their languages and cultures, at the center of teaching and learning (Kern & Liddicoat, 2008). The study aimed to answer the following questions:

- a. How does an English language teacher in an international university in Indonesia understand the current curriculum and ELTL materials in relation to the local context?
- b. What changes does the teacher consider necessary to provide meaningful ELTL in the local context?
- c. What possibilities do the resources within an intercultural perspective offer to provide meaningful ELTL in the local context?

THEORETICAL BASIS

An intercultural orientation in language teaching and learning

In recent decades, the complex relationship between language and culture has been extensively discussed in language teaching research. Atkinson (1999) notes that culture is often an overlooked concept in ELTL, even though language teachers are confronted with culture "in everything they do" in their teaching (p. 625). Kramersch (1993, p. 1) argues that in language teaching and learning, culture is "always there in the background, right from day one". As such, culture is seen as an integral part of language learning. The understanding of culture in language teaching and learning has broadened from an understanding of culture as facts, artifacts, and social practices bounded by national borders to an understanding of culture as "a framework in which people live their lives, communicate and interpret shared meanings, and select possible actions to achieve goals" (Liddicoat & Scarino, 2013). In the context of language teaching and learning, culture provides a lens through which learners interpret, construct, and communicate meanings as they interact with teachers, texts and other learning materials. Learners draw on their experiences, their pre-existing languages and cultures, and their ways of seeing the world to make sense of learning (p. 45). Within this understanding, it has been suggested that additional language teaching and learning always involves at least two linguistic and cultural systems operating simultaneously in the same mind of the learner. Learners move between linguistic and cultural systems as they interact with others in the classroom (p. 33). In this sense, language education is no longer monolingual but interlinguistic and intercultural (p. 66).

There are several features of intercultural language teaching and learning (ILTL) that might be relevant to ELTL in Indonesian context. First, learners themselves, along with their own languages and cultures, are the starting point for an intercultural orientation in language teaching and learning. Intercultural language teaching and learning acknowledges that learners are not empty vessels. In learning an additional language, learners engage in the process of

interpreting their own and others' linguistic and cultural systems through their linguistic and cultural situatedness. ILTL begins with profiling the learners and thus it is more sensitive to the learners and local context.

Second, from an intercultural perspective, language teaching and learning recognise learners' own languages. Thus, a multilingual view of language learning and use becomes feasible. Many Indonesian learners of English come from various linguistic backgrounds from which several languages might come into play when they learn English in the classroom. An intercultural orientation acknowledges the diversity of languages that learners bring to the classroom.

Third, intercultural language teaching and learning acknowledges learners' cultures. For some time, English teachers and learners in Indonesia have expressed fears of negative cultural influences that English might bring to the country that conflict with Indonesia's moral, cultural, and religious values (Alwasilah, 1997; Lauder, 2008). An intercultural orientation in language teaching and learning, however, deliberately recognizes learners' cultures as the lens through which they make sense of and interpret the culture of the target language.

Last, intercultural language teaching and learning focuses on meaning-making to help engage students with meaningful learning. It understands that learners draw on their subjectivity or subject-positionings, histories of previous knowledge and experiences, and their entire linguistic and cultural situatedness in the process of making meaning. Indonesian learners of English, with their multilinguistic and multicultural backgrounds, need to navigate their diverse languages and cultures to make meaning in the classroom.

ELTL resources within an intercultural orientation

Conventionally, resources in ELTL relied on textbooks. In many cases, the textbooks were designed by mainstream publishing companies from the 'native-speaking countries' such as the US, UK, or Australia. Liddicoat and Scarino (2013, p. 84) argued that the nature of textbooks in language learning is problematic, as textbooks are not normally adapted to learners' needs, desires, and expectations in the local context. Kramsch (1988) also argued that even though language learning textbooks fundamentally serve intercultural learning, they are nonetheless still located within a monocultural frame. Thus, it is pivotal for language teachers to move beyond textbooks and supplement other materials that are more relevant to their students in the local context (Liddicoat & Scarino, 2013). In the Indonesian context, I would argue that resources in ELTL need to accommodate the needs of the students to navigate between their diversity of languages and cultures in their daily lives and experiences.

In discussing resources for language teaching and learning within an intercultural orientation, Liddicoat and Scarino (2013) proposed three steps:

- ***Selecting resources***

The selection of resources should go beyond the consideration of the suitability to the student's level and whether or not students would like the resources. Liddicoat and Scarino (2013) argued that the resources should allow students to 'experience a culture through language', by noticing aspects of language and culture and engaging in interpretations and meaning-making. Furthermore, they also explained that the resources need to serve 'points of connection to students' experiences of their languages and cultures (personalization), as well as allowing reflection of cultural perspectives in the language (ibid p. 101).

- ***Adapting resources***

The selected resources then need to be adapted to the students' needs, desires, and expectations in the local classrooms. This means that resources should not be immovable or unchangeable. Rather, resources should allow flexibility for teachers to

adapt to what emerges in the classroom, in particular to allow connections to students' lives and experiences (of language and culture).

- **Using resources**

What is even more crucial is to critically use the resources in the classrooms. In doing so, Liddicoat and Scarino (2013, p. 104) suggested that teachers should consider both sociocultural and linguistic learning through the resources, as well as the interrelationship between culture, language, and communication. Furthermore, Kohler (2020) argued that it is also what the teachers do with the resources that will enable students to establish meaningful connections with their learning of an additional language. Teachers could engage students with more meaningful learning experiences through teacher talk and questioning processes that go beyond noticing similarities and differences, but also elicit understanding of the underlying perspectives and values (ibid, p.4).

RESEARCH METHOD

A qualitative case study

This study is located within a qualitative approach that is commonly used to study people and how they experience their lives. A qualitative approach is relevant to this study because it aims to gain in-depth understanding of the professional experiences of a group of English teachers and issues in English language teaching and learning in Indonesia. Richards (2009, p. 149) describes qualitative research as locally situated (it examines human participants in natural settings and conditions), participant-oriented (it seeks to understand participants' perspectives), holistic (context-sensitive), and inductive (interpretive, drawing on different perspectives). It is also a case study that seeks "a holistic understanding of a phenomenon within real life contexts" from the participants' perspectives (Stake, 1995, 2005; Merriam, 1988; Yin, 2009).

The study was conducted at an international university in Jakarta (LV University, pseudonym), the capital city of Indonesia. The institution describes itself as an international university and as the only one in Indonesia that offers all academic programs in English. Since 2014, the institution has been cooperating with a higher education institution from the USA. It currently has one partner university and one partner college from the USA. According to the institution's website, the partner university provides the curriculum (core subjects) for students pursuing degrees in engineering and management, while the partner college provides the curriculum for the general subjects (mathematics and English). The English subjects include a range of English for Academic Purposes (EAP) courses focusing on grammar, writing and reading skills, and English for Specific Purposes (ESP) courses (Introduction to Speech Communication and Communication in the Workplace). Students from all disciplines are required to take all these subjects in the first three semesters of their degree. Upon graduation, students will receive two degrees, one from the local university and one from the US partner institution. LV University was selected as a convenience sampling (Emerson, 2015; Stratton, 2021). Although LV University may not be representative of all institutions in Indonesia, it spoke for the growth of similar institutions (that have adopted a foreign curriculum) in the country. Furthermore, it was expected to provide an overview of how ELTL was conducted in a multilingual context in Indonesia, since the students at LV University came from diverse linguistic and cultural backgrounds in the country.

The study involved one participant, Sekar (pseudonym). Sekar was selected based on the recommendation of LV University's Vice Rector when the researcher contacted the institution. At the time of the study, Sekar was teaching EAP 4 Communication Skills at LV University. Sekar was in her mid-20s, was born in Jakarta and lived in a suburb of Jakarta. She grew up in a multi-ethnic family in Indonesia, her mother being from Sundanese (West Java) and her father

from North Sumatra. Like many Indonesians, Sekar was used to navigating through multiple languages in her daily life: English in the classroom, Indonesian with her peers, and a local dialect at home with her family.

Sekar has been an English teacher since 2013. She had a bachelor's degree in education (English Language) from the same institution where she was teaching. At the time of the study, Sekar was completing an online master's degree in education (Innovation in Learning and Teaching) at the University of South Wales. According to Creswell (2013, p. 156), this teacher was selected as a participant because such a participant could purposefully provide a deeper understanding of the issues being researched and the central phenomenon of the study (ELTL in a multilingual and multicultural classroom in Indonesia).

Data collection

The study was carried out in three phases that are carefully interrelated: (1) document analysis; (2) teacher interviews to identify the resources that the teacher wished to include in her class (3) an intervention that involves cycles of discussion (selection of resources), lesson planning (adaptation of resources), classroom observations (use of resources), and a debriefing interview.

Data analysis

The data collected in this study mainly included voice recordings and video recordings of interviews and classroom observations, which were transcribed and translated (when needed). The data analysis in this study involved three procedures that Wolcott (1994) classifies as description ("what is going on here?" [p. 12]), analysis ("the identification of essential features and the systematic description of interrelationships among them" [p. 12]) and interpretation (what it all means).

Next, thematic analysis will be conducted to identify emerging themes from the investigation. Merriam (2009) states that the common strategy of data analysis is inductive (answering the research questions) and comparative (comparing and referring to the previous studies and literature). Stake (1995) argues that analysis basically means "taking something apart" ... "that are important to us" (p. 71). Last, the interpretation of the data will include a review of the main findings and how it addresses the research questions, personal reflections of the researcher regarding what the data means, personal views referred to in the literature, limitations of the study, and recommendations for future research (Creswell 2007).

DISCUSSION

Document analysis: Skills development within the 'native speaker' paradigm

The analysis of the curriculum document indicated that the current curriculum and resources for ELTL at LV University focused on skills development within the 'native speaker' paradigm. According to the syllabus, the course that the participant was teaching, EAP 4, is "*(a) high intermediate combined skills course for speakers of other languages designed principally to guide students toward applying pronunciation, phrasing, and intonation of oral American English in communication situations such as academic and social settings, involves presentation and emphasis on developing listening skills*". The description indicates several focuses of EAP 4.

Firstly, integrated listening and communication skills were the focus of the course as it aimed to 'guide' students in their spoken communication skills while developing their listening skills. Secondly, micro-skills in speaking such as 'pronunciation, phrasing and intonation' were the focus of the course. Finally, 'native speaker' norms were set as the standard as students were guided towards 'oral American English'.

- **Resources in EAP 4**

According to the course syllabus, EAP 4 used "21st Century Communication - Listening, Speaking, and Critical Thinking (Cengage Learning - National Geographic)" as its course material. The publisher's website described the textbook as a series of teaching and learning materials using ideas from TED (Technology, Education, and Design) Talks to teach students to think critically and communicate effectively. TED Talks were an event where speakers presented their ideas on topics such as science, business, global issues and so on. The first TED Talks were held in Monterey, California, USA. Based on the history of the event, it was understood that TED Talks would mostly take place in American settings. The use of TED audio/video materials in EAP 4 could mean that the reference point in EAP 4 was American English.

Teacher's understanding of the current curriculum in relation to the local context: A tension

The analysis of the teacher interview indicated a tension between the current curriculum and the local situation in the classroom and the students. When commenting on the current curriculum at the institution that was adopted from an American partner institution, Sekar stated:

"They [the American institution] give us like the syllabus and the standards like the goals or the objectives that you have to fulfil in each course ... What I can see is actually like, because you know students from Indonesia, they are coming from different backgrounds, and the cultures and like different previous school qualities, I can say. So, this one you can see it clearly that from some or maybe many students, it's very challenging." (Sekar, interview March 2021)

In the excerpt, Sekar explained that the US institution had designed the curriculum, including the standards, goals and objectives of the English language curriculum at LV University. However, Sekar argued that the curriculum did not take into account the local context in Indonesia. Sekar explained that her students found the curriculum 'very challenging' because of the 'different backgrounds, cultures and previous schooling qualities' that the students came from. Sekar implied that the current curriculum did not take into account the local educational culture, including the different backgrounds and previous learning/schooling experiences of the students. There is a sense of disparity between the imported American educational culture and how education is normally conducted in the local context in Indonesia.

Furthermore, asked what changes she considered necessary to provide more meaningful ELTL in her classrooms, Sekar stated:

"... by looking at that, I mean, experience, their own experience and example, and I really lead them to the, the structure, I can say that there are two sides of compare contrast as a structure for the writing essay like that. And they understand it well that example of smartphones and Youtube, comparing them, I think it's not, it doesn't exist in the handbook [syllabus], right? But I think it's very related with their real life or experience." (Sekar, interview March 2021)

In the extract above, a sense of connection to the students' experience dominated Sekar's comment ('their own experience', 'smartphones', 'their real life'). Sekar was trying to connect the content and aim of the lesson, which was to write a compare and contrast essay, to her students' own experiences. She allowed for a feature of ILTL, personalization. Kohler (2020) argues that the pedagogical stance of personalization allows learners to make connections between their existing knowledge, languages, and cultures with the new language they are learning. These connections are crucial in enabling students to make sense of their learning of an additional language. However, Sekar emphasized that such connections to students' experiences were "not in the manual [syllabus]" of the current curriculum.

In another segment of the interview, Sekar also commented on the use of students' languages in the classroom. She stated that she was 'required' to use '100% English'. This indicates a monolingual view in the current curriculum. However, she realized that some aspects of the given materials were 'quite hard to understand'. Thus, she identified the need to

‘combine English and Indonesian’ (students’ own language) to allow students to make sense of the learning. Contradicting the monolingual view in the given curriculum, Sekar identified the need for a multilingual view of ELTL in her local context. In teaching and learning languages within an intercultural orientation, a multilingual view is prominent. ILTL recognizes the multiple languages (and cultures) that students bring to the classroom when they learn an additional language.

Based on Sekar’s understanding of the current curriculum and changes that she considered necessary in the local context, this study attempted to establish resources within an intercultural orientation, that aimed to bring the feature of personalization and multilingual view in ELTL.

Selecting and adapting resources within an intercultural orientation: Connection to students’ life experiences

In working with Sekar, the researcher identified an opportunity to work on a unit comprising a series of lessons. Sekar described her students as coming from different various regions in Indonesia, bringing a diversity of local languages and cultures. Thus, the researcher decided to introduce resources within the conceptual learning of ‘fusion’. In ILTL, conceptual learning allows students to engage in ‘advanced, abstract thinking’, in which they reflect on the relationship between language and culture in their learning of an additional language (Liddicoat & Scarino 2013). Furthermore, the concept of ‘fusion’ would allow students to consider bringing together two different worlds, for example: the fusion of rural and urban, the fusion of traditional and contemporary, and the fusion of local and foreign. This was seen as relevant to the profile of Sekar’s students who came from various linguistic and cultural backgrounds across Indonesia.

In activating the conceptual learning of ‘fusion’, the researcher selected a main text:

- Sprout’s lamb rendang cooking demonstration (<https://sprout.edu.au/blog/2021/7/lamb-rendang-with-coconut-rice/>). In the video, a South Australian chef demonstrates the cooking of ‘rendang’, a traditional Indonesian dish, in a ‘fusion’, Australian way. The video represents fusion in food. Through the video, students would be exposed to fusion in English language, as the speaker speaks a particular kind of English (Australian English).

Furthermore, in adapting resources to the local context as well as to enable students to develop an understanding of the concept of ‘fusion’, the researcher supplemented additional resources:

- Farah Quinn’s cooking video (<https://www.youtube.com/watch?v=8BM232Ps0hw>). In the video, a celebrity chef from Indonesia demonstrates the cooking of a western dish adapting to the local culinary custom. The celebrity chef, Farah Quinn, is known to have a fusion life of Indonesian and western, as can also be seen in her use of mixed language between English and Indonesian in the video.
- Fusion food: A new wave of culinary sensations – The Jakarta Post. The article explicates the concept of ‘fusion’.

As seen above, when selecting and adapting resources within an intercultural orientation, the researcher attempted to connect with the students’ experiences, in particular in relation to the ‘fused’ life that students experience in their daily lives (fusion in language, culture, food, and other experience). The selection of resources considered the teacher’s (Sekar’s) understanding of the current curriculum (what was absent in the curriculum but she considered necessary) and her desired changes. The selection of resources within an intercultural orientation, in particular within conceptual learning of ‘fusion’, was expected to provide a more meaningful ELTL experience in the local context.

Using resources within an intercultural orientation: Attentiveness to language and beyond

When using resources in the classrooms, it was evident that to follow them up, Sekar used several questioning processes that invited students to notice dimensions of language and beyond. For instance:

- | <i>Participant</i> | <i>Dialogue</i> |
|--------------------|---|
| Sekar | Okay, I'll show you the parts here. I'll pause specifically to pay attention to the words when he says something or some words with 'r' at the end, when he said about dinner. |
| | [audio and video play] |
| Sekar | What did he say? |
| | [some students attempting to imitate the way the speaker in the video pronounces 'dinner'] |
| Fajar | Is it British (English)? |
| Sekar | Good. So British and Australian are quite close. Here of course this is Australian accent but if you say dinner when the end of the word with ER and you don't pronounce it as 'er' but 'a' not 'er' but 'ah' it's either British or Australian. But absolutely not American. American is 'dinner', 'dinner'. It's 'er', 'er', 'er'. And sometimes we can hear still very clear about the 'r' used at the end. But like British and Australian tend to eliminate that and then make 'er' into 'a' so like he says here dinner. So, let's let's try to find others other words that he said maybe differently from the other accent. |
| Sekar | What did he say? |
| | [some students attempting to imitate the way the speaker in the video pronounces 'processor'] |
| Sekar | Food process[r], not food process[R], right? So, it tends to be into 'a', rather than 'or'. Alright. So, that's the accent of English and we have learned before I think that ... We have discussed a little bit that English has many, many accents. And it could this very distinctive to each other like in some aspects like this. Alright. So, okay. How is it different or similar from the way you or people that you know usually say these words? How do you say 'dinner'? ... |
| Riki | DinneR ... |
| Sekar | Which kind of English do you speak? |
| Riki | My own accent! [laughing]. |
- (Sekar, Lesson 1, 22 September 2021)

In the interaction, Sekar explicitly invited attentiveness to a particular accent spoken in the video by saying, 'I'll pause specifically *to pay attention to the words* when he says something or some words with 'r' at the end, when he said about dinner' (researcher's emphasis). From that, students were able to identify an English language variety of the speakers in the video (Australian English). Previously, Sekar stated that other English language variations outside the American English were inadequately represented in the given curriculum. By inviting students to notice ('pay attention', 'what did he say?') a different kind of English language in the video, Sekar aimed to foreground diversity and fusion in the English language that students would encounter outside the classroom. Through that, she reiterated her multilingual stance of ELTL that 'English has many accents'.

Furthermore, Sekar positioned her students as authentic language users and analyzers when she asked them to compare with how they normally use those words when communicating in English. The question prompted students to pay attention to their own language use. From a student's response, Sekar added another layer of questions ('What kind of English do you speak?') that allowed students to further examine their English language use. The question itself implied a multilingual view of ELTL – that variations of the English language exist. Riki responded by saying 'my own accent!' with laughter. By saying 'my *own* accent!' (researcher's emphasis), Riki demonstrated a sense of liberation that a student like him, a 'non-native speaker' of English, could express that he spoke his own English accent, in particular within the existing curriculum that put much emphasis on a monolingual ('native speaker') paradigm. Riki was granted a permission to be his authentic self, along with his 'own accent', and encouraged to examine his position in communication in the diversity of the English language that exists nowadays.

The interaction showed that when using resources in ELTL within an intercultural orientation, Sekar used several questioning strategies such as inviting students to notice, positioning them as authentic language users and analyzers, as well as prompting multilayers of open-ended questions that drew attentiveness to the dimensions of language in the resources. Through that, Sekar allowed students to examine English language use that was more relevant to their local context and their multilingual realities.

On another occasion in the lesson, after discussing the concept of ‘fusion’ through the use of resources, Sekar invited reflection on language use and identity.

<i>Participant</i>	<i>Dialogue</i>
Sekar	What do you think about this? What does English do to you and your identity? Is it like the ability to use especially for communicating or speaking like influence your identity? Or something different when you can like use English for your conversation?
Zul	I don't know but for me I just use it to make my conversation a little bit better so I can understand what people say to me in the online video games.
Sekar	Right. Because you understand each other with that language, right? Because English, everyone knows about it. Everyone can use English. Okay, what about the others?
Riki	I feel different when I speak English.
Sekar	How?
Riki	It's like, cooler [laughing].
Sekar	[laughing] Cooler. So, you feel like more sophisticated yeah? What do you think the reason is? I mean, I'm sure it's not only you who feel that. It's like something normal. But what do you think the reason behind it? What do you think that the things that make you feel that?
Riki	I don't know. I feel like more confident. Even though my grammar is really bad.

(Sekar's, Lesson 1, 22 September 2021)

In the interaction and drawing on the resources of linguistic fusion, Sekar encouraged a discussion through a frequent use of open-ended questions. Firstly, Sekar invited perspectives (‘what do you think about this? What does English do to you and your identity?’). Students were expected to draw a connection between ‘fusion’ in their language use and their identity – of who they perceive themselves to be as learners and users of the English language. Students’ use of languages in their daily communication serves as a foundation for ‘conceptualizing, interacting, and expressing identity’ (Kohler 2020).

Through the question, students were able to examine their position among other English users in the fusion of language, as well as the function of the language. A student, Zul, stated his membership of the community of online video game players from around the world with whom he used English to communicate. For Zul, English enabled him to enter the community of his hobby or interest. Zul also identified the communicative value of English, as it enabled him to ‘make conversation’ and ‘understand what people say’ to him in the community. Sekar legitimatised Zul’s response and experiences in using English in the global community of online video game players by agreeing that ‘you understand each other with that language (English), right? Because everybody (in the community) knows ... and can use English’.

Another student, Riki, stated that he felt ‘different’ when he spoke English. The choice of the word ‘different’ could indicate an additional layer of identity that Riki experienced when using English – adding to his existing identity. Riki then described that it felt ‘cooler’ and ‘more confident’ when he spoke English. There was a sense of prestige that the students felt when adding English to their linguistic repertoire in daily communication. Sekar validated Riki’s sense of identity (‘sophisticated’) derived from his multilingual experiences when she said that ‘it’s something normal’. She substantiated that further by indicating that other people in Riki’s local context also experienced that sense of identity when speaking English (I’m sure it’s not only you who feels that’).

Discussion of findings

The study demonstrated a collaborative work between the researcher and a teacher participant in selecting, adapting, and using resources in ELTL within an intercultural orientation in an international university in Indonesia. The study involved a document analysis, which revealed a focus on skills development within the ‘native speaker’ paradigm, particularly the American English, in the current ELTL curriculum. This, however, raised several issues. The focus on ‘American English’ illustrated a ‘native speaker’ orientation in the LV University’s ELTL programs. Students at LV University, who are Indonesians, were expected to speak like the Americans or the ‘native speakers’ do. This is an unrealistic goal because the students are not and will not be the ‘native speakers’.

Issues with the ‘native speaker’ orientation have been discussed by scholars in the field of TESOL (Teaching English to Speakers of Other Languages) as well as foreign language teaching and learning in general. Holliday (2005; 2006), for instance, described the ‘native speaker’ orientation as ‘a pervasive ideology’ in ELTL that sees the ‘native-speaking western’ and ‘western’ culture as an ideal representation of the English language and has greatly influenced many aspects of ELTL such as in the ideology and the approach to methods, materials, and management style. He criticized the ‘native speaker’ orientation as dividing the TESOL world into the ‘English speaking west’ (‘us’) versus the ‘Other’ (‘them’). He also illustrated a critique of the ‘native-speakerism’ in TESOL practice that imposed the ‘English-speaking western’ ‘cultural icons’ such as a focus on oracy and learner autonomy that existed in the ‘western’ (English speaking) countries that may not fit the cultural context in the local classrooms. Furthermore, he argued that the ‘native speaker’ orientation is not relevant to the global changes in TESOL and the development of English nowadays where it has become an international language that belongs to everyone. Instead, he suggested a different position in TESOL that encourages ‘an appreciation of how cultural realities and practices connect and mingle to allow collaborative inclusivity’ (Holliday 2005, p. 157) in the classrooms where local contexts of use become the norm. English language classrooms have become what Ball (2009, p. 49) describes as “a contact zone” of intricate diversity, in which learners draw upon their diverse linguistic and cultural repertoires to make sense of the learning. In this stance, Holliday (2005) argued for the need to move away from ‘native-speakerism’ and find locally appropriate solutions to problems in the local context.

The teacher participant, Sekar, expressed her understanding of the curriculum. She argued that the curriculum had not taken into account the students’ diverse linguistic and cultural backgrounds, as well as their previous learning/schooling experience. Furthermore, Sekar expressed the needs for connection to students’ lives and experiences in the local context in the curriculum. The changes Sekar wanted to see in her classroom resonated with the notion of personalization (Kohler, 2020) and a facet of an intercultural perspective (knowing the learner) in language teaching and learning. An intercultural perspective (Kohler, 2020; Liddicoat & Scarino, 2013) recognizes that students’ previous experiences, existing knowledge, languages, and cultures, together with their desires and aspirations in learning English, serve as a fundamental basis through which they develop new knowledge in learning the target language. Considering these aspects within the pedagogical stance of personalization (Kohler, 2020) would allow students to make connections between the new and their existing language(s) and culture(s), ultimately providing opportunities for meaningful learning that is relevant to students’ life experiences in the local context.

Furthermore, the researcher selected and adapted resources within conceptual learning of ‘fusion’ that considered the realities that students experience in their daily lives. Students in Sekar’s class experienced fusion in languages, cultures, and many aspects in their life as they came from various regions across Indonesia. From this study, it was clear that resources

designed to take into account the local situation of students provided meaningful opportunities for students to reflect on the multilingual and multicultural realities they experienced in their daily lives and the relationship between their language use and identity. Furthermore, it was the way in which Sekar used the resources that enabled a more meaningful learning experience for her students. Sekar mediated (Kohler 2015) the resources through questioning processes (layers of open-ended questions), positioning students as authentic language users and analyzers, and validating students' multilingual realities. From the selected resources and through her mediation strategies, Sekar was able to draw attentiveness to language and beyond. The study showed that it was 'both the range of texts and what teachers do with them' (Kohler, 2020) that were fundamental to providing meaningful ELTL experiences in the local context.

CLOSING

This study highlights the need to move away from the 'native speaker' paradigm, which embeds a monolingual and monocultural view in English and ELTL, in order to provide meaningful learning experiences for students in a multilingual and multicultural context such as Indonesia. The study also highlights the importance of making connections to students' life experiences (such as their multilingual and multicultural realities) in the local context in the development and use of ELTL resources in order to provide more meaningful experiences of learning an additional language.

This study aimed to answer Manara's (2014) call for a re-imagination of ELTL in the Indonesian context, as well as Larson's (2014) appeal for ELTL that "takes into account the diversity that exists in the classroom" (p. 124). This study was also expected to serve as a model for English language teachers in the multilingual and multicultural context of Indonesia to critically select resources (if feasible), adapt and supplement the given resources with additional materials, and use resources that consider the diversity of languages, cultures, and trajectories of experiences of the students in Indonesia's English language classrooms.

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DECLARATION

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