



**Developing EFL Students' Critical Intercultural Awareness  
in the Indonesian Tertiary Context: The Use of Video Clip-Assisted  
Intercultural Tasks**

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Doctor of Philosophy

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## **DEDICATION**

I dedicate this work to the great people who helped make my PhD journey a reality: my mother, mother-in-law, and father-in-law, who passed away before seeing me accomplish my goals; my beloved wife Restu Mufanti, my lovely daughter Meutea Orchidta Asyraf Susilo, and my father Mudjono. I am indebted to them all for their love, support, patience, encouragement, and prayers, which enabled me to complete my PhD degree.

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The actual academic journey begins here!

## STATEMENT OF AUTHENTICATION

The work presented in this thesis is, to the best of my knowledge and belief, original except as acknowledged in the text. I hereby declare that I have not submitted this material, either in full or in part, for a degree at this or any other institution.

Signature

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## LIST OF ACRONYMS

AECL	Attitudes towards English and cultural learning
ANOVA	Analysis of variance
CCU	Cross-cultural understanding
CIA	Critical intercultural awareness
CLT	Communicative language teaching
EAL	English as an additional language
EFL	English as a foreign language
EGL	English as a global language
EIL	English as an international language
ELC	English language centre
ELF	English as a lingua franca
ELT	English language teaching
ESL	English as a second language
ESP	English for specific purposes
HREC	Human Research Ethics Committee
IA-based learning	Intercultural awareness-based learning
ICC	Intercultural communication competence
ICLT	Intercultural communicative language teaching
ICT	Information and communication technologies
ILTL	Intercultural language teaching and learning
INQF	Indonesian national qualification framework
KTSP	<i>Kurikulum Tingkat Satuan Pendidikan</i> (School-based curriculum)
L1	First language
L2	Second language
MBKM	<i>‘Merdeka Belajar–Kampus Merdeka’</i> (Freedom to learn–Independent campus)
PIE	Prior intercultural experience
QCA	Qualitative content analysis
RQ	Research question
TEFL	Teaching English as a foreign language
TEFLIN	Teachers of English as a foreign language in Indonesia

## **ABSTRACT**

### **Developing EFL Students' Critical Intercultural Awareness in the Indonesian Tertiary Context: The Use of Video Clip-Assisted Intercultural Tasks**

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Critical intercultural awareness is an essential social element that fosters a willingness to interact and helps communicate effectively with people from diverse linguistic and cultural backgrounds. However, in the Indonesian higher education context, little effort has been made to promote the critical intercultural awareness (CIA) of students in English as a foreign language (EFL) classrooms. Anchored in Byram's (1997) intercultural communication competence framework, this research project examines the ongoing development of students' CIA through a ten-week pedagogical intervention using culturally appropriate YouTube clips with intercultural learning tasks on authentic input, noticing, reflection, and verbal output. It particularly investigates what emergent CIA attributes students can demonstrate and how. It also develops a model of intercultural awareness-based learning and explores students' responses to the model after engaging in the intercultural learning tasks.

This study employed a mixed-methods approach with concurrent triangulation design, involving a cohort of 50 undergraduate participants of mixed gender in five different faculties and from varying ethnic groups. Both quantitative and qualitative data were collected to address the overarching research question: 'Can Indonesian EFL students enhance their CIA by participating in a ten-week intercultural learning intervention using video clip-assisted intercultural tasks?' A questionnaire was administered before and after the learning intervention in the quantitative stage. SPSS 28 was utilised to analyse the quantitative data using descriptive statistics and inferential statistics (paired sample *t*-test and one-way analysis of variance). Moreover, the qualitative data were gathered from participant observations and semi-structured interviews with ten students and four classroom teachers. NVivo 12 was used to code, classify and organise the data and a qualitative content analysis was performed. Four specific questions further guided this study: (1) is there any significant difference in students' CIA according to gender, faculty, and ethnic groups? (2) what impact do prior intercultural

experiences and attitudes towards the English language and cultural learning have on students' CIA development? (3) in what ways is IA-based learning enacted to develop students' critical awareness of sociocultural issues represented in the YouTube clips? and (4) what are students' responses to video clip-assisted intercultural tasks as they were engaged in IA-based learning?

The results showed a significant difference (Sig. 2-tailed value .001,  $p < .05$ ) in participants' CIA scores after the ten-week learning program. It also revealed that gender, faculty and ethnicity did not contribute significantly to the development of students' CIA. The qualitative findings corroborated the quantitative findings, demonstrating that continuous authentic exposure to cultural issues through YouTube clip-assisted intercultural tasks could assist students in building their CIA. The participants demonstrated their awareness and ability to (a) articulate one's own and other cultures, (b) understand the complexity of cultures, (c) move beyond cultural generalisations and stereotypes, and (d) negotiate and mediate between cultures. The development of CIA is complex and does not necessarily follow in the order of the levels, from basic cultural awareness to advanced cultural awareness and then intercultural awareness. Four dominant attributes of CIA emerged in this study: increased openness and curiosity, critical analysis, objective evaluation, and critical understanding.

This study also found that all participants had positive perceptions of intercultural awareness-based learning. The YouTube clips functioned as culturally laden learning materials exposing intercultural realities and encounters, while the intercultural tasks assisted students in making meanings of the sociocultural issues portrayed in the clips. The teacher's instructional scaffolding further played a vital role in helping them improve their intercultural learning and understanding. Despite the benefits of intercultural awareness-based learning, the participants reported several challenges that stem from both internal and external factors. Given these findings, some implications are drawn for Indonesian university EFL teachers and curriculum developers to integrate intercultural aspects into course syllabi and classroom practices.

## **CHAPTER 1. INTRODUCTION**

### **1.1 Overview**

This thesis reports on a classroom-based study investigating the ongoing development of students' critical intercultural awareness (CIA) as part of their intercultural communication competence (ICC) during a ten-week intercultural learning intervention. This introductory chapter describes the aims, context, and rationale of the current study. It then highlights the structure of the thesis chapters and concludes with a summary.

### **1.2 Research aims**

This research project generally aims to promote students' CIA in an Indonesian EFL tertiary classroom. It describes the incorporation of intercultural components into classroom practice and the participation of 50 undergraduate students from diverse gender, faculty, and ethnic backgrounds in the intercultural awareness (IA)-based learning program. Grounded in Byram's (1997) ICC model, this mixed-methods research examines whether and how students can develop their CIA using culturally relevant YouTube clips and pedagogical tasks. Specifically, this thesis investigates whether there are significant differences in the CIA development of students in terms of gender, faculty, and ethnicity. It also examines whether prior intercultural experiences and attitudes towards the English language and cultural learning have a significant impact on the development of students' CIA. Furthermore, this thesis employs Baker's (2009) intercultural awareness model to analyse the ongoing development of students' CIA and to determine what is actually developed and how. This study also aims to develop a model of IA-based learning using video clip-assisted intercultural learning tasks to promote CIA among students. This will provide a theoretical and empirical account of this model, thereby ensuring its applicability, practicability, and effectiveness in the research context. A further objective of this study is to explore students' responses to video clip-assisted intercultural tasks during IA-based learning.

### **1.3 Research context**

This study is conducted in the Indonesian tertiary classroom, a context where ICC has received little attention in English curricula and classroom practices (Gandana, 2014). Following its independence in 1945, Indonesia officially recognised English as a foreign language (EFL) and included it in the national school curriculum (see 2.3.4). Traditionally,

EFL learning in Indonesian classrooms has prioritised linguistic mastery and the development of macrolanguage skills such as listening, reading, speaking, and writing (Dardjowidjojo, 2000; Lie, 2007). British and American English is the predominant standard English taught in the classrooms as the target language and culture (Lauder, 2010).

In the early 2000s, explicit recognition of the interactive nature of language and culture emerged, and the purpose of language learning was broadened to promote students' understanding and sensitivity to their own and other cultures (Gandana, 2014). In the 2004 Curriculum document, cultural learning was given greater emphasis in the EFL teaching document, which aimed "to help students acquire an understanding of themselves, of their own cultures, of the cultures of others, to articulate ideas and feelings, and to participate in the community in which the language is used" (Gandana, 2014, p. 4). Since then, the cultural components have expanded and been integrated into EFL syllabus documents and classroom practices, as evidenced by the proliferation of domestically produced English books and culture courses (Siregar, 2016). EFL teaching programs in Indonesian higher education institutions commonly offer cultural courses such as Cross-cultural Understanding (CCU) (Staley, 2014). Additionally, an intercultural course has been put in place in a few universities, gaining widespread support from Indonesian academics and scholars (Hamied, 2014; Renandya, 2012). There is a growing interest among researchers and Indonesian EFL teachers in promoting ICC in the higher education context of Indonesia (see 2.3.5).

The newly established national curriculum for higher education, which is based on the Indonesian national qualification framework (INQF), provides a solid foundation for cultural learning objectives. EFL teachers are responsible for assisting students in acquiring the standardised and specialised skills associated with their discipline and positive attitudes. The Indonesian Ministerial regulation (2015) informs the conception of attitudes on the national standard of higher education, stating that all graduates must possess affective competencies, such as an appreciation for diverse cultures, thoughts, religions, faith, ideas, and intellectual property rights, as well as social sensitivity and compassion for society and the environment. EFL teachers are expected to develop curricula that accommodate local, national, and international demands.

Ideally, EFL teachers would incorporate ICC into their classroom instruction or even beyond the classroom to meet the educational goals and objectives recommended by the national education policy. They should increase students' awareness of sociocultural issues from a critical intercultural perspective. However, most EFL teachers face various challenges in integrating ICC into their institutional curricula and classroom practices, as identified in a



review of previous research (see 2.3.5). Thus, developing the IA-based learning model is crucial to help EFL teachers integrate intercultural elements into classroom practices and to promote students' ICC. This purpose also becomes one of the research foci and potential contributions of this current study.

#### **1.4 Research rationale**

The ongoing discourses of cultural, economic, and educational globalisation have shaped the diverse roles of the English language, including English as an international language (EIL), English as a global language (EGL), English as a lingua franca (ELF) and English as an additional language (EAL) (Renandya & Widodo, 2016; Widodo et al., 2017). Large numbers of English users and learners from non-Anglophone/non-English speaking countries (e.g., China, India, Indonesia, Iran) have led to the emergence of those distinct functions of English (Galloway, 2017). They have divergent needs for using English as a second/foreign language (ESL/EFL) in transnational and transcultural communication. Thus, English now serves as the language of intercultural communication between users of various countries and sociocultural backgrounds. This circumstance has implications for educational policy and EFL teaching. Scholars in the EFL context, as in EIL, EGL, ELF, and EAL advocate that the goal of EFL teaching programs should not be to require students to achieve native-like linguistic and sociocultural competence (Choi, 2016; Liu & Fang, 2017). EFL teachers should provide students with the sets of skills needed for effective communication with people from diverse cultural, linguistic, and national backgrounds, referred to as ICC.

Research on ICC has gained a surge in interest in Asia and beyond over the last decade (see 2.3.3). Numerous studies have concluded that incorporating ICC into curricula and classroom practices is feasible and beneficial for students' academic, social, and future professional development (Han, 2010; Ho, 2011; Siregar, 2016). However, many EFL teachers encounter challenges incorporating intercultural learning into their classrooms due to several critical factors, including curriculum constraints and unsupportive educational policy (Gandana, 2014; Tian, 2016), students' lack of motivation and limited knowledge of English and interculturality (Wahyudi, 2018; Zhou, 2011), as well as EFL teachers' own insufficient intercultural teaching competencies (Dimitrov & Haque, 2016; Nguyen et al., 2016). Despite a myriad of previous studies on intercultural communication studies, there is limited information on how EFL teachers can optimise pedagogical tasks and make use of culturally appropriate learning materials to enhance students' CIA, especially in the Indonesian EFL tertiary

classroom. The current study investigates the in-progress development of students' CIA using YouTube clip-assisted intercultural tasks to fill in the gap.

In today's increasingly multicultural and mobile communities, EFL classrooms are becoming more heterogeneous. In response, EFL teachers are expected to take on a new role in facilitating students' intercultural and language learning experiences through intercultural education (Sercu, 2006). They should broaden the goal of EFL programs to foster global awareness and intercultural understanding among students (Lo Bianco, 2010). To accomplish this goal, EFL teachers should engage students in a student-centred learning process where they can discuss sociocultural issues and exchange perspectives to build their CIA (Susilo et al., 2019). CIA is a crucial social element that fosters a willingness to interact and facilitates effective communication with people from diverse linguistic and cultural backgrounds. As the central component of ICC, it is advantageous for students to acquire CIA to foster mutual understanding, promote respect or acceptance of different perspectives, and maintain effective interaction with other language users (Byram, 2021). Thus, CIA becomes an essential objective for many English language teaching (ELT) programs (Hazaea, 2020; Kusumaningputri & Widodo, 2017). This study refers to this reorientation of the goal and the teaching and learning process as intercultural language teaching and learning (ILTL), and this term is used throughout this thesis.

Although the incorporation of CIA in the classroom is strongly advocated, the process is not easily accomplished as it requires time and effort (Hauerwas et al., 2017; Hoff, 2013). Most EFL classrooms in Asia have not made intercultural education a regular focus, including in China (Han, 2010; Tian, 2016), Iran (Estaji & Rahimi, 2018; Jafari et al., 2015), Vietnam (Chau & Truong, 2019; Nguyen et al., 2016), and Indonesia (Gandana, 2015; Wahyudi, 2012). In the Indonesian context, the test-driven educational system is allegedly the primary cause of the lack of intercultural learning (Gandana, 2014). The tests are commonly designed to assess students' mastery of grammar and macro language skills, such as listening and reading but do not include cultural competence (Lie, 2007). Consequently, EFL teachers tend to focus on teaching these language skills and components to help students succeed in the tests, leaving little room for the incorporation of cultural elements into classroom practices. Additionally, intercultural learning is often treated separately from EFL learning, and teaching culture relies on teaching students' cultural similarities and differences without any contextualised scenarios and practical learning resources. As a result, students' intercultural awareness and ability to deal with intercultural issues or encounters through verbal and nonverbal communication skills are frequently overlooked in classroom instruction. This explains why intercultural learning is

practically non-existent in classrooms, resulting in a lack of CIA among EFL students (Wahyudi, 2012).

Many researchers and language teachers (Chao, 2013; Kiss & Weninger, 2017; Kusumaningputri & Widodo, 2017; Polisca, 2011; Ribeiro, 2016) have used various strategies and authentic materials, such as foreign films, visual text, digital photographs, and digital stories, to develop students' intercultural competence in addition to linguistic competence. Kusumaningputri and Widodo (2017), for example, utilise digital photograph-mediated intercultural tasks to develop students' CIA in an Indonesian EAL classroom and find them effective. More classroom-based research is needed to examine students' engagement in intercultural tasks with culturally relevant learning materials, such as authentic intercultural videos (Vezzali et al., 2019; Zhang, 2020). To extend this research, this classroom-based study investigates how YouTube clip-assisted intercultural tasks contribute to the development of students' CIA as part of ICC in the Indonesian tertiary context.

### **1.5 Organisation of the thesis**

This thesis consists of eight chapters. The first chapter is an introduction, overviewing the purposes and backgrounds of the current study. It discusses the context of this study to provide a comprehensive picture of the research context, including the status and the policy of EFL teaching, the opportunities of ILTL in the classroom practices, and its challenges.

The second chapter covers the theoretical framework and literature review. It begins by outlining two theoretical frameworks for this study: intercultural communication competence and intercultural awareness. While the former lays the theoretical groundwork for implementing IA-based learning, the latter is used to examine the ongoing development of students' CIA. This chapter proceeds to a literature review, discussing several topics such as the clear nexus between language and culture, the inclusion of culture in EFL teaching, approaches and strategies for enhancing students' CIA, and roles of YouTube clips and pedagogical tasks in intercultural learning. It also highlights the history of ELT curricula and practices in Indonesia from pre-independence to the present. Following that, this chapter reviews ILTL practices in Asia and the Indonesian EFL context, aiming to ascertain the research gap that prompted the formulation of the research questions and hypotheses.

The third chapter discusses the research methodology. It overviews and justifies the research design employed in this study. It details the research setting, participants, and the researcher's roles, identity, and positioning in the fieldwork. It also discusses the selection of

learning materials and the development of instructional design and procedures. This chapter discusses the techniques of data collection and analysis, as well as the ethical considerations

The following three chapters present the research findings. The fourth chapter presents the results of quantitative data from the intercultural awareness questionnaire. It first highlights the descriptive statistics of pre-test and post-test results. It then overviews the results of a paired samples *t*-test to determine whether the students' CIA are significantly different between pre- and post-intercultural learning intervention. This chapter examines the significant differences in the students' CIA levels in terms of gender, faculty and ethnic groups. It also explores the impact of prior intercultural experience and attitudes towards the English language and cultural learning on the CIA development of students.

Chapters five and six present the results of qualitative data from the participant observations and the interviews with students and teachers. The fifth chapter identifies key attributes of intercultural awareness that students demonstrate during their participation in IA-based learning, such as openness and curiosity, critical analysis, objective evaluation, and critical understanding. It then examines their ongoing CIA development as they complete the ten-week intercultural learning intervention. The sixth chapter delves more deeply into students' responses to the IA-based learning they experienced. It focuses on their attitudes towards YouTube clips, pedagogical tasks, and teachers' scaffolding. It also emphasises their perception of the development of intercultural attitudes and beliefs.

The seventh chapter is a discussion. This chapter presents the comprehensive answers to the research questions proposed in this current study. It first answers the overarching research question 'Can Indonesian EFL students enhance their CIA by participating in the ten-week intercultural tasks?' based on quantitative and qualitative findings. It addresses two research questions regarding the quantitative part, that is to find whether there is a significant difference in students' CIA in terms of gender, faculty and ethnicity groups, as well as to discover the impact of prior intercultural experiences and attitudes towards the English language and cultural learning on CIA development. It then answers the other two remaining questions regarding the qualitative part, which is to understand how IA-based learning is enacted to shape students' CIA and what are students' responses after being involved in a ten-week intercultural learning intervention.

The eighth chapter is a conclusion. This chapter summarises the main findings and discusses the significance and pedagogical implications of the current project. It also highlights the limitations of this study and provides directions for future research.

## 1.6 Summary

This chapter has introduced the research aims, context and rationale. In addition, the eight-chapter thesis structure is highlighted. For the consistency of the thesis, each chapter begins with an overview to help grasp the general information of each chapter's sections and concludes with a summary to emphasise the most crucial information. Regarding writing styles, double quotation marks are used to indicate direct quotations of references within the text, and single quotation marks emphasise essential words or phrases. Words, phrases, or sentences from foreign languages, including Indonesian and Javanese, will be italicised. The following chapter discusses the theoretical and literary foundations of this study.

## **CHAPTER 2. THEORETICAL FRAMEWORK AND LITERATURE REVIEW**

### **2.1 Overview**

This chapter discusses the theoretical and empirical foundations for this study. Section 2.2 presents the theoretical framework, including intercultural communication competence and critical intercultural awareness. Section 2.3 presents a literature review encapsulating early research on intercultural language teaching and learning, focusing on Asia and Indonesian EFL classrooms. Section 2.4 identifies research gaps. Section 2.5 then presents the research questions and hypotheses. A summary concludes the chapter.

### **2.2 Theoretical framework**

This study adopts Byram's (1997) ICC model as the primary theoretical framework for developing IA-based learning. This ICC model is employed because it encompasses multiple dimensions of intercultural competence and communicative competence. It also provides comprehensive insights into incorporating these two aspects in foreign language classrooms, making it applicable to EFL in multicultural and multilingual settings such as Indonesia. This section first provides an overview of ICC in foreign language learning and elaborates on its principles (see 2.2.1). Then, Baker's (2009) model of intercultural awareness is introduced as it is utilised to understand the ongoing development of CIA (see 2.2.2). Baker's model is used because it provides detailed characteristics of intercultural awareness and comprehensive insights into the relationship between culture and language usage in intercultural communication.

#### **2.2.1 Intercultural communication competence**

The concept of ICC was initially introduced to complement Hymes's (1972) work on communicative competence. The principle of communicative competence emphasises the acquisition of the appropriate linguistic form and function of language for the social context and culture of the target language being learned (Celce-Murcia et al., 1995). This principle has guided the implementation of communicative language teaching (CLT) in foreign language classrooms worldwide, with the primary goal of assisting students in acquiring linguistic and sociolinguistic competence. CLT is implemented based on three fundamental pedagogical principles: the contextualization of language forms, the value of authentic communication, and the necessity of learner-centred instruction (Littlewood, 1981). Moreover, within the

framework of CLT, a native speaker is regarded as a role model for linguistic and sociolinguistic competence (Alsahil, 2016).

Numerous educational experts have expressed strong opposition to the imposed goal of learners attaining native-like linguistic and cultural competence in foreign language learning. They argue that the goal is unattainable and detrimental to cultural competence (Bennett, 1986; Byram, 1997; Fantini, 2000; Kramsch, 1993), marginalises students' own cultures (Alptekin, 2002), and implies a rejection of one's own cultural beliefs, practices, and values in favour of those of native speakers (Byram et al., 2001). A further argument against deploying native speakerism as a model is that in today's globalised world, the interaction between transnational and transcultural speakers is more prevalent than the interaction between English native and non-native speakers (Alsahil, 2016); it is therefore more critical to demonstrate an understanding of diverse cultures (Aguilar, 2008).

As English is internationally spoken and language users vary in cultural, linguistic and national backgrounds, intercultural competence plays a pivotal role in multilingual and multicultural interactions. This is because it enables individuals to communicate with speakers from other countries and cultures. Thus, from communicative competence, the concept of ICC developed to become broadly recognised as the fundamental competence necessary to effectively communicate with people from diverse backgrounds and engage in global communication (Byram, 1997; Kramsch, 1993). ICC plays a critical role in contemporary foreign language and L2 classrooms as it embraces two key components: communicative competence and intercultural competence (Byram, 2021).

Communicative competence is widely recognised as the ability to use language appropriately and acceptably in a given social context. Canale and Swain (1980) further define communicative competence as the underlying systems of knowledge and skill necessary for actual communication. While the term 'knowledge' refers to the understanding of language and other aspects of communicative language use, such as familiarity with the sociolinguistic conventions of a particular language, the term 'skill' recognises the degree to which that knowledge can be applied in actual communication (Canale, 1983). Hymes (1972) asserts that individuals should acquire and use language that is grammatically correct and socially appropriate; he asserts they should be aware of "when to speak, when not, and as to what to talk about with whom, when, where, in what manner" (p. 277). Communicative competence, in contrast to Chomsky's generative grammar (1961) which is concerned with grammatical competence, thus encompasses the sociocultural and functional roles of language usage (Campbell & Wales, 1970; Hymes, 1972).

Canale and Swain (1980) propose a comprehensive framework for communicative competence. The framework comprises grammatical competence, strategic competence, and sociolinguistic competence. Canale (1983) extends the framework by including discourse competence; thus, communicative competence is composed of the following four components:

- Grammatical competence—the mastery of the language code (features and rules of the language such as vocabulary, word formation, sentence formation, pronunciation, spelling and linguistic semantics).
- Sociolinguistic competence—the mastery of the sociocultural code of language use (appropriate application of vocabulary, register, politeness and style in a given situation).
- Discourse competence—the capacity to combine grammatical forms and meanings to produce a unified spoken or written text in a variety of genres (e.g., news report, narrative, poetry).
- Strategic competence—the mastery of verbal and non-verbal communication strategies that improve communication effectiveness and help overcome miscommunication (Canale, 1983, pp. 6-14)

Intercultural competence, as the second component of ELT in foreign language and L2 classrooms, is defined variously by scholars in intercultural communication studies. The terms include multi-cultural competence, cross-cultural competence, intercultural sensitivity, and global competence or global citizenship. One possible explanation for the array of terms is that intercultural competence, as a compound term, is composed of two dynamic, complex entities—culture and competence (Spitzberg & Changnon, 2009). Thus, these terms are often used interchangeably in some studies, although they are conceptually different (Fantini, 2009). Deardorff (2006) asserts that ‘intercultural competence’ refers to the ability to interact with people from other cultures effectively. Sinicrope et al. (2007, p. 1) emphasise that it is “the ability to step beyond one’s own culture and function with other individuals from linguistically and culturally diverse backgrounds”. Similarly, Fantini (2009, p. 458) explains intercultural competence as the “complex abilities that are required to perform effectively and appropriately when interacting with others who are linguistically and culturally different from oneself”. In summary, intercultural competence refers to a set of abilities necessary for effective and appropriate interaction with people from diverse linguistic and cultural backgrounds.

Scholars have also identified different aspects or elements of intercultural competence. Deardorff (2006) asserts that intercultural competence involves awareness, valuing, and



understanding of cultural differences, experiencing other cultures, and self-awareness of one's own culture. Meanwhile, Fleming (2009) argues that the key aspects of a holistic concept of intercultural competence include empathy, openness, tolerance of ambiguity, readiness to decentre, and a willingness to engage with others and try anything new. Although these researchers have distinct perspectives on the elements which set up intercultural competence, arguably they agree on the three board dimensions of intercultural competence being the affective perspective (attitudes), the cognitive perspective (knowledge) and the behavioural perspective (skills) (Byram et al., 2013; Hammer, 2015; Spitzberg & Changnon, 2009). Acquiring these three elements enables people to think, feel, and act appropriately within a given situation, allowing them to make accurate assessments of the situation/context and respond flexibly and appropriately to that circumstance (Hiller & Woźniak, 2009). Thereby people with a high level of intercultural competence are generally aware of their own cultural positioning and have a great deal of respect for cultural diversity and the acculturation process (Deardorff, 2006; Hammer, 2015).

The foregoing discussion shows that the role of ICC in global communication and networking is increasingly apparent and essential in today's interconnected world. Acquiring ICC enables effective and successful communication with people from diverse cultural backgrounds, fosters respect for one's own and other cultural beliefs, values, and practices, and challenges discrimination and social inequalities (Byram, 2021). Despite these benefits, the concept of ICC appears complex, with researchers holding divergent views on how to define culture and intercultural competence, how to put the multiple facets of ICC into practice effectively, and how to assess competence (Storme & Derakhshani, 2002). Compounding this complexity, the definitions and constructs of ICC also vary according to disciplines, contexts, and approaches (Deardorff, 2006; Fantini, 2020; Witte & Harden, 2012).

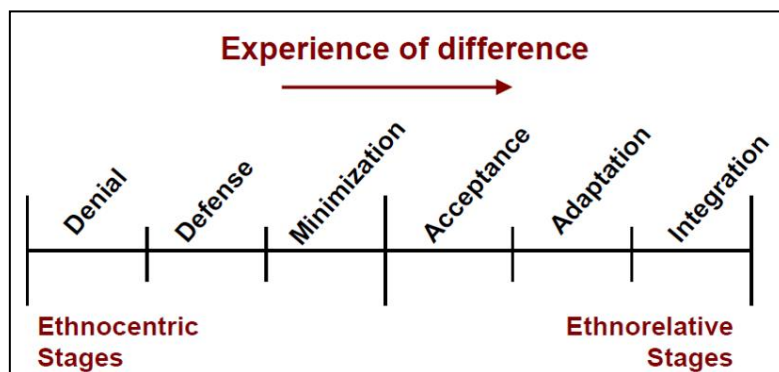
### **2.2.1.1 The development of ICC models**

Diverse views on language and culture have informed different models of ICC in foreign language learning. Numerous researchers have proposed models of ICC, with the majority incorporating communicative and intercultural components. This section focuses on Bennett's (1986) developmental model of intercultural sensitivity, Kramsch's (1993) sphere of interculturality, Byram's (1997) model of ICC, Fantini's (2000) IC model, and Deardorf's (2006) pyramid model, as leading and influential approaches to teaching and learning ICC.

**a. Bennett's developmental model of intercultural sensitivity**

Bennett (1986) proposes the developmental model of intercultural sensitivity. Bennett's model depicts a continuum of attitudes towards cultural differences, ranging from the most dismissive to the most accepting. The first three stages are classified as ethnocentrism, consisting of denial, defence, and the minimisation of difference, while the next three stages are classified as ethno-relativism, consisting of acceptance, adaptation, and the integration of differences, as seen in Figure 2.1. At the denial level, according to Bennett individuals lack experience with and awareness of cultural differences, leading them to consider their own culture as the only true one, ignoring all others. At the defence level, individuals regard their own culture as superior and tend to stereotype others. In the subsequent stage, minimisation, they recognise cultural differences but view all cultures as fundamentally universal. The ethno-relative stage is characterised by the capacity to view both one's own and other cultures. Individuals in the acceptance stage perceive their culture as one of some equally complex worldviews and are capable of identifying and analysing cultural differences. They develop the ability to alter their cultural frame of reference and adopt the perspectives of others during the adaptation stage. Finally, they incorporate appropriate beliefs and values that differ from their own and are able to shift between different worldviews.

**Figure 2.1** *Bennett's Developmental Model of Intercultural Sensitivity (1986, p. 182)*



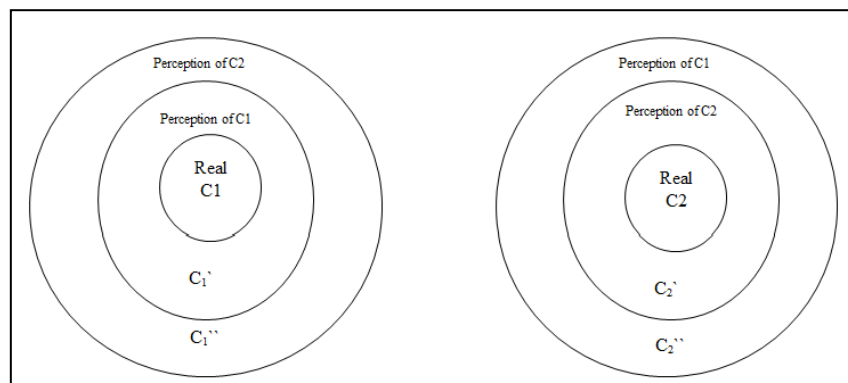
Bennett's model is predicated on the premise that individuals will develop greater intercultural competence as they gain a more nuanced understanding of cultural differences (Hammer, 2015). The individuals' experiences and understanding of cultural differences are called cultural worldviews and signal a developing intercultural sensitivity (Bennett, 1993). The primary goal of intercultural sensitivity development is to acquire the capacity "to construe

(and thus to experience) cultural difference in more complex ways” (Hammer et al., 2003, p. 423). This model is pertinent to the current study because it sheds light on how individuals perceive cultural differences and how their perspectives evolve over time. However, it concerns the development of intercultural competence as a linear progression from one stage to the next, which is not always the case (Garrett-Rucks, 2012) and omits the interpersonal and intercultural skills that may influence this development (Spitzberg & Changnon, 2009).

***b. Kramsch’s sphere of interculturality (third culture)***

Kramsch (1993) introduces the concept of the intercultural sphere and emphasises the interdependence of language, culture, and context. Although she does not propose a model of intercultural competence, her work on language and culture has significantly impacted the teaching of foreign languages and cultures. According to Kramsch’s model, culture is “the product of self and other perceptions” (p. 205), which merges real events with imagined attributes, as depicted in Figure 2.2. She argues that the sociocultural reality is multidimensional, with meanings constructed in response to individual interpretations. Given this cultural representation, cultural learning occurs through a dialogic process involving the students’ native culture (C1) and the target culture (C2).

**Figure 2.2** *Kramsch’s Sphere of Interculturality (1993, p. 208)*

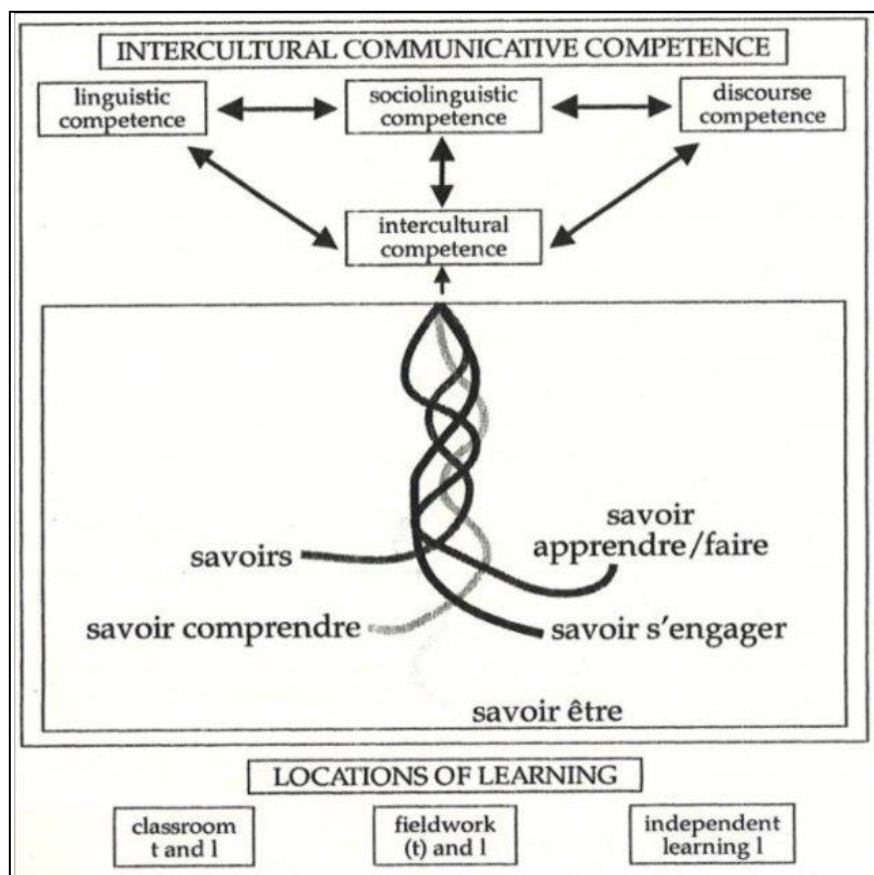


***c. Byram’s intercultural communicative competence***

Among the existing frameworks, Byram’s ICC model (1997) has been very influential in intercultural communication studies in foreign language learning. This comprehensive model embraces multiple dimensions, namely linguistic, sociolinguistic, discourse, and intercultural competence, as presented in Figure 2.3. In Byram’s model, intercultural competence is broken down into four components: knowledge, attitudes, and skills, with

critical cultural awareness at the heart of these integrated components and serving as the primary goal of students' intercultural competence development (Byram et al., 2001; Byram & Wagner, 2018). Knowledge and attitudes are necessary preconditions for intercultural communication, and skills and critical cultural awareness play pivotal roles in successful interaction in intercultural settings (Alsaïh, 2016). Corbett (2003) asserts that these dimensions are the most thoroughly developed specifications of intercultural competence and can serve as guiding criteria for developing and evaluating intercultural competence, particularly in the context of foreign language education. Byram's model also offers specific educational objectives for language and culture learning that can guide the development and assessment of students' intercultural competence. While these objectives are detailed, they do not specify the various levels of IC that should be achieved at various stages of education; as Byram (2021) points out, establishing levels for the attitude component is quite tricky. However, similar to Bennett's (1986) model, the four dimensions of intercultural competence describe possible outcomes of students' learning but do not explicitly address the process by which learners arrive at these outcomes (Finol, 2019).

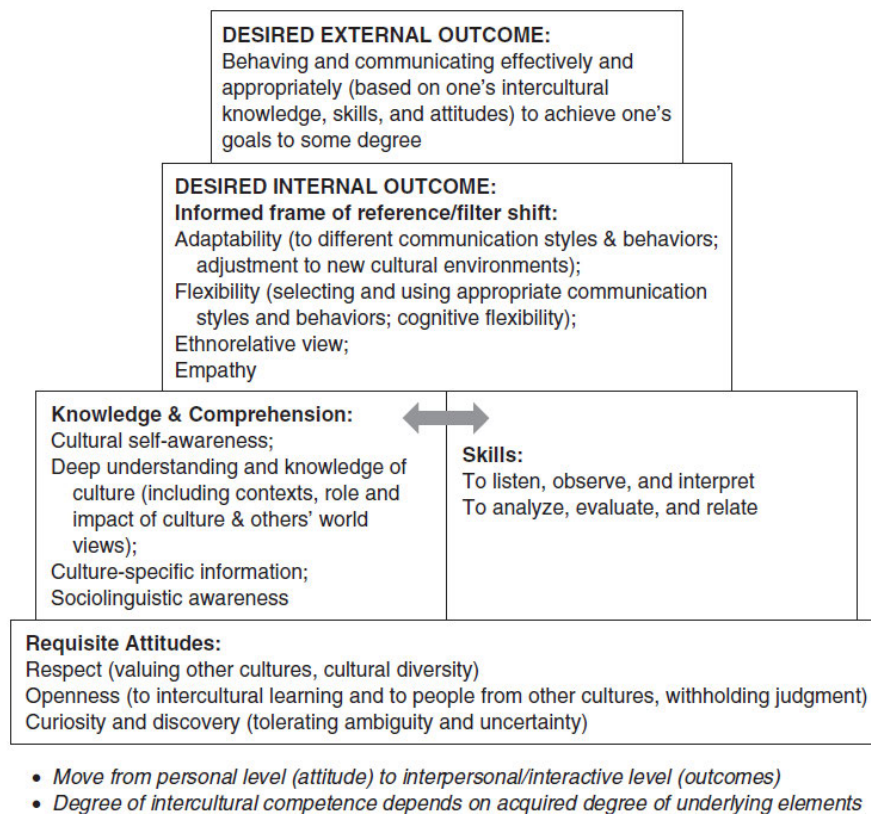
**Figure 2.3** *Byram's ICC Model (1997, p. 73)*



**d. Deardorff's pyramid model and process model of intercultural competence**

Deardorff (2009, p. 28) defines intercultural competence as a process by which the possession of “attitudes, knowledge/comprehension, and skills” results in “visible behaviour and communication that is both effective and appropriate in intercultural interactions”. In addition to attitudes, knowledge/comprehension, and skills found in Byram's (1997) and Fantini's (2000) models, Deardorff (2006, 2009) includes two additional components: internal outcomes and external outcomes. These five elements are arranged in a pyramidal structure, with the lower levels serving as a foundation for the upper levels, as illustrated in Figure 2.4.

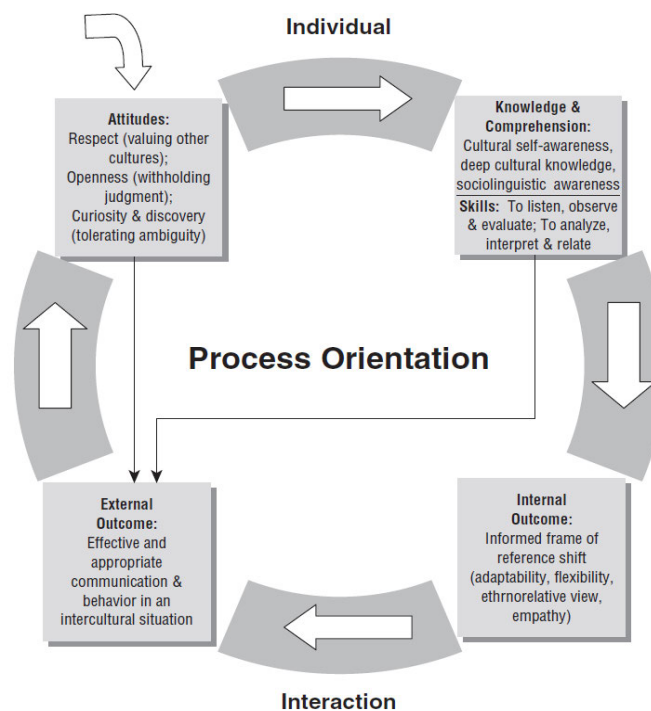
**Figure 2.4 Deardorff's Pyramid Model of Intercultural Competence (2006, p. 254)**



Deardorff (2009) then developed a process model for intercultural competence to address what he saw as a critical gap in Byram's framework; the failure to take into account the effect of interlocutors' dynamic and changing nature on intercultural learning outcomes. This process model illuminates how interaction enables individuals to progress along the intercultural dimensions, as presented in Figure 2.5. Based on this model, Deardorff makes explicit how attitudes shape one's knowledge and comprehension, which influence the behavioural outcomes that emerge during interactions. These interactions then reshape one's

attitudes, and the cycle continues. In addition to her pyramid model, Deardorff's process model conveys the complexity of acquiring intercultural competence; it also presupposes a natural relationship between an individual's internal skills and knowledge and their external behaviours (Finol, 2019).

**Figure 2.5** *Deardorff's Process Model of Intercultural Competence (2006, p. 257)*



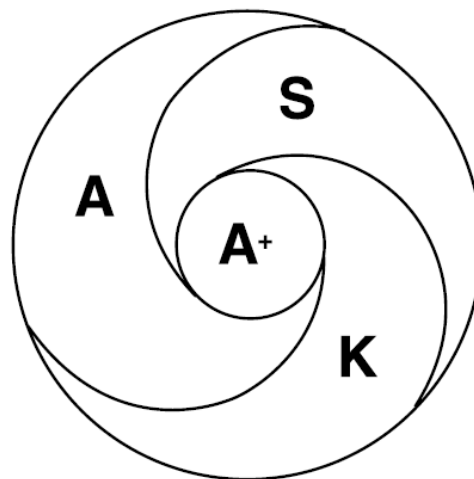
#### *e. Fantini's model of intercultural competence*

Fantini's (2000) model of intercultural competence comprises four components: awareness, attitude, skills, and knowledge (A+ASK), as depicted in Figure 2.6. This model also includes a number of traits such as empathy, respect, adaptability, curiosity, openness, motivation, interest, patience, a sense of humour, tolerance for ambiguity, and a willingness to suspend judgement. Fantini proposes that individuals acquire these components and traits through an ongoing and lifelong developmental process. He contends that ELT should place a greater emphasis on intercultural aspects in order for students to develop these intercultural abilities and "to make them better participants on a local and global level, able to understand and to empathise with others in new ways" (pp. 13-14).

Fantini's model of intercultural competence is comparable to Byram's (1997) ICC model, which also includes knowledge, skills, and attitudes and emphasises awareness as the central component. However, Fantini's and Byram's perspectives on awareness differ. Byram

(1997) uses the term ‘critical cultural awareness’ to refer to the capacity to evaluate cultural events, products, and practices according to one’s own criteria. However, Fantini’s (2000) awareness refers to self-awareness and reflection which, in turn, contribute to “deeper cognition, skills, and attitudes, as well as its own development” (p. 29). Another significant difference between the two models is that Byram (1997) provides course objectives, whereas Fantini (2000) does not. Unlike Byram’s ICC model, Fantini’s model proposes an assessment tool to assist educators to determine ICC development prior to, during, and after the process (Fantini, 2009). Moreover, Fantini (2009, 2020) does not explicitly include the element of language in his model, although he acknowledges that proficiency in the target language is critical for developing intercultural competence.

**Figure 2.6** *Fantini’s Model of Intercultural Competence (2000, p. 28)*



***f. The ICC model proposed in this study***

The overview of various IC/ICC development models demonstrates that each model has its unique perspective on the principles of intercultural competence and the processes by which this competence develops. Additionally, there is no consensus regarding ICC components and how to promote them in the classroom. Kramsch’s (1993, 2006, 2013) theories of culture learning and teaching are similar to Byram’s (1997) ICC model. Both define intercultural competence as the capacity to inhabit a third space in which one can assume the perspective of an insider or an outsider in either culture, and to mediate between them. Both also go beyond the native speaker as a role model for language learners, essentially putting an emphasis on the intercultural speaker. Although Byram’s (1997), Deardorff’s (2006), and Fantini’s (2000) models vary, they all share the same fundamental components of intercultural

knowledge, attitudes, and skills. Byram's and Fantini's models share another similar component, intercultural awareness, which they argue is a critical element of intercultural competence. It is widely accepted that Byram's ICC model is the most influential model widely cited reference by scholars and researchers when conducting intercultural research and developing ICC frameworks.

This study adopted Byram's (1997) ICC model for several reasons. In comparison to other models, Byram's ICC framework offers more comprehensive insights into the relationship between intercultural competence and language competence and how to integrate them into foreign language classrooms. Thus, it is relevant for ELT in multicultural and multilingual environments such as those found in Indonesian higher education settings. Additionally, Byram's ICC framework clearly distinguishes and connects linguistic and cultural competence in ways that most intercultural competence models do not, or only implicitly, do so. Students need to develop a critical awareness of the cultural and linguistic relationship through "social analysis – the language usage or linguistic practices, and self-analysis that involves negotiation of linguistic and cultural identities of the individuals" (p. 11). Byram (2021) asserts that equipping students with a critical awareness of linguistic and cultural learning is beneficial for educational purposes and contributes to students' empowerment and self-development. Despite criticism regarding the model's feasibility for classroom implementation (Spitzberg & Changnon, 2009), Byram's ICC model provides detailed objectives for language and culture learning; these were adopted in this study.

### **2.2.1.2 Conceptualising ICC in EFL classrooms**

ICC has been studied and investigated from various (inter)disciplinary perspectives, including psychology, communication, cultural studies, anthropology, and foreign language education (Byram, 1997). Therefore, researchers conceptualise ICC in different ways. From the perspective of ELF, ICC is framed as a sociocultural process that is situated in both Anglophone and non-Anglophone contexts where the acquisition of linguistic and general knowledge of diverse cultures is more desirable than cultural knowledge of the target language (Baker, 2011, 2016; Cavaleiro, 2015; Holmes & Dervin, 2016). ICC is the ability to understand and negotiate with other people from different/same regions or countries with various values, beliefs, and behaviours using a linguistically appropriate and culturally acceptable language to make better connections (Mirzaei & Forouzandeh, 2013). Similarly, in an EFL context, the ultimate objective of (inter)cultural learning should transcend the Anglophone/native speaker paradigm and include non-native/non-Anglophone speakers'



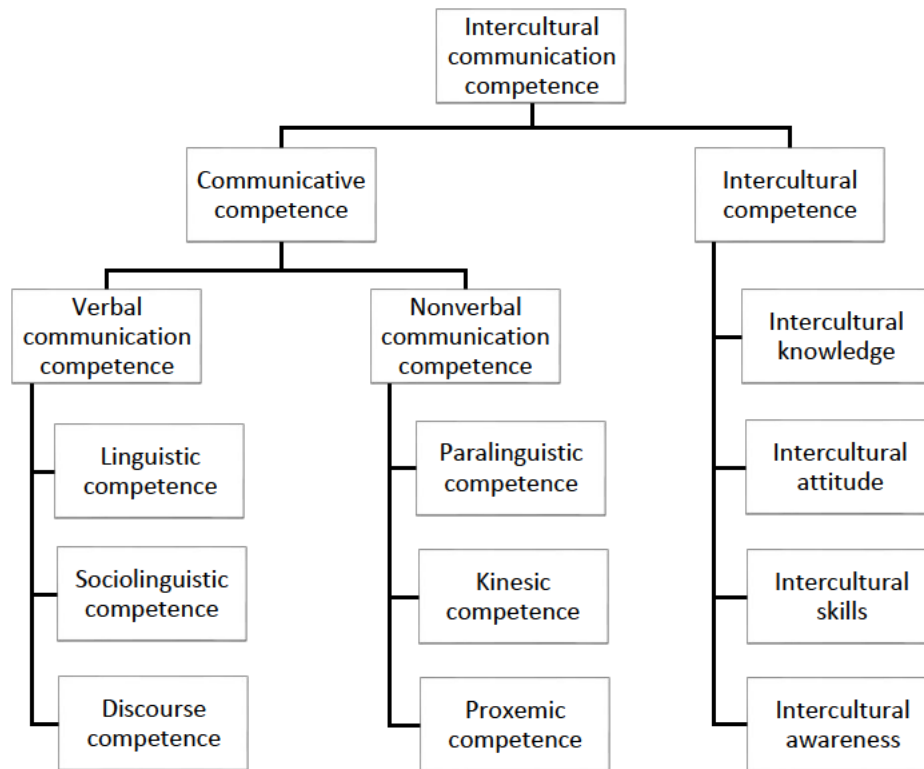
sociocultural knowledge as a means of comprehending multicultural and multilingual interactions (Byram, 2021; Galloway, 2017). The implication in the classroom is that EFL teachers should equip students with language knowledge of form, meaning and use and help them acquire sociocultural knowledge, skills, and attitudes so they can communicate successfully in diverse situations with others from diverse cultural backgrounds (Piątkowska, 2015).

Some scholars use the term ‘intercultural communication competence’, while others use ‘intercultural communicative competence’; however, both terms refer to the same concept. For instance, Byram (1997) uses the term ‘Intercultural communicative competence’ to refer to “the qualities required of the sojourners” (p. 3). Byram defines ICC as “the ability to interact in their own language with people from another country and culture, drawing upon their knowledge about intercultural communication, their attitudes of interest in otherness and their skills in interpreting, relating and discovering, i.e., of overcoming cultural difference and enjoying intercultural contact” (pp. 70–71). Meanwhile, Wiseman (2003, p. 192) uses the term ‘intercultural communication competence’ to refer to the acquisition of “knowledge, motivation, and skills” for effectively and appropriately interacting with members of diverse cultures. Both scholars explicitly include verbal communication components in their ICC frameworks, including linguistic, sociolinguistic, and discourse competence. They also acknowledge the role of nonverbal communication in intercultural interactions, though their frameworks do not explicitly include it. While these two definitions of ICC emphasise the verbal ability of L2 speakers to interact with people from diverse cultural backgrounds, they are criticised for downplaying the importance of nonverbal communication in intercultural settings (Yang, 2018). Mehrabian (1981) contends that nonverbal communication accounts for more than 90% of human communication, while spoken language is less than 10%. A lack of understanding of nonverbal communication in intercultural settings can easily lead to misinterpretation or misunderstanding (Burgoon et al., 2022).

In this study, the researcher uses the term ‘intercultural communication competence’ (henceforth ICC) and expands the framework by considering both verbal and nonverbal aspects of communicative competence. Grounded in Byram’s (1997) ICC theory and situated in the EFL classroom setting, ICC is defined as the ability to communicate and interact effectively with members of diverse cultural groups or countries who hold divergent beliefs, practices, products and values, utilising both verbal and nonverbal communication skills to exchange perspectives, establish connections, and maintain relationships. Thus, ICC embraces the two

integrated components of communicative competence and intercultural competence, as depicted in Figure 2.7.

**Figure 2.7** *Dual Components of Intercultural Communication Competence*



Communicative competence comprises both verbal and nonverbal communication competence. Verbal communication competence includes three main components: (i) linguistic—which deals with the acquisition of linguistic codes covering grammatical rules, vocabulary, phonology, and graphology, (ii) sociolinguistic—which relates to the mastery of sociocultural codes, including appropriate use of linguistic codes, register, politeness, and style in a given situation, and (iii) discourse—which concerns the ability to select, sequence, and arrange language structures into different types of cohesive and coherent expressions or written texts (Celce-Murcia et al., 1995). Nonverbal communication competence covers three major aspects: (i) paralinguistics (e.g., speech volume, speech rate, speech pitch), (ii) kinesics (e.g., headdress, facial expressions, eye contact, hand and finger gestures, body movement, posture), and (iii) proxemics (e.g., space and distance between people) (Burgoon et al., 2022; McNeill, 2005; Yang, 2017).

Additionally, intercultural competence is built on attitudes, knowledge, skills, and critical intercultural awareness (Byram, 2021). Intercultural attitudes encompass the curiosity,

willingness, openness, respect, and readiness to suspend disbelief regarding other cultures and one's own. Practically, intercultural knowledge refers to a set of understandings about social groups, their cultural beliefs, practices, products, and interactional features. Additionally, communication skills encompass (a) a capacity for interpreting and relating, as well as (b) a capacity for discovery and interaction. The former refers to the ability to make sense of other cultural perspectives and to connect on the basis of both similarities and differences. In contrast, the latter refers to the ability to obtain new cultural knowledge/perspectives, practices, or products and to make use of them in authentic communications and interactions. Meanwhile, critical cultural awareness demonstrates the capacity to critically evaluate cultural perspectives, practices, and products through the lens of one's own and other cultures.

### **2.2.2 Critical intercultural awareness**

Intercultural awareness is widely understood as the extension of cultural concepts from a cultural awareness perspective, which emphasises understanding one's own and another culture within an intercultural and translingual framework. At its most basic level, cultural awareness refers to how an individual is familiar with and understands other cultures (Rantz & Horan, 2005). It is a personal commitment to comprehending otherness as necessary for developing intercultural competence (Little, 1995). Promoting cultural awareness in language instruction enables students to gain insight into the culture and civilisation of the target community, to deepen their observation and critical thinking skills, and to increase tolerance (Shemshadsara, 2012; Tomalin & Stempleski, 2013).

Byram (1997) provides the most in-depth discussion of cultural awareness within the ICC framework. He introduces the concept of 'critical cultural awareness', which he defines as "the ability to evaluate critically and on the basis of explicit criteria perspectives, practices and products in one's own and other cultures and countries" (p. 53). This definition emphasises the importance of students developing an awareness of their own and other cultural norms, beliefs, and behaviours and the importance of always approaching cultural issues from multiple perspectives. Additionally, he argues for the intercultural speaker as the ideal model over the monolingual native speaker and proposes three primary indicators. These are the abilities to:

- a) identify and interpret explicit or implicit sociocultural values depicted from learning materials (YouTube clips) in one's own and other cultures in a non-judgemental way;
- b) critically analyse the events or documents in accordance with explicit perspectives and criteria;
- c) interact and mediate in intercultural exchanges in reference to explicit criteria (p. 53).

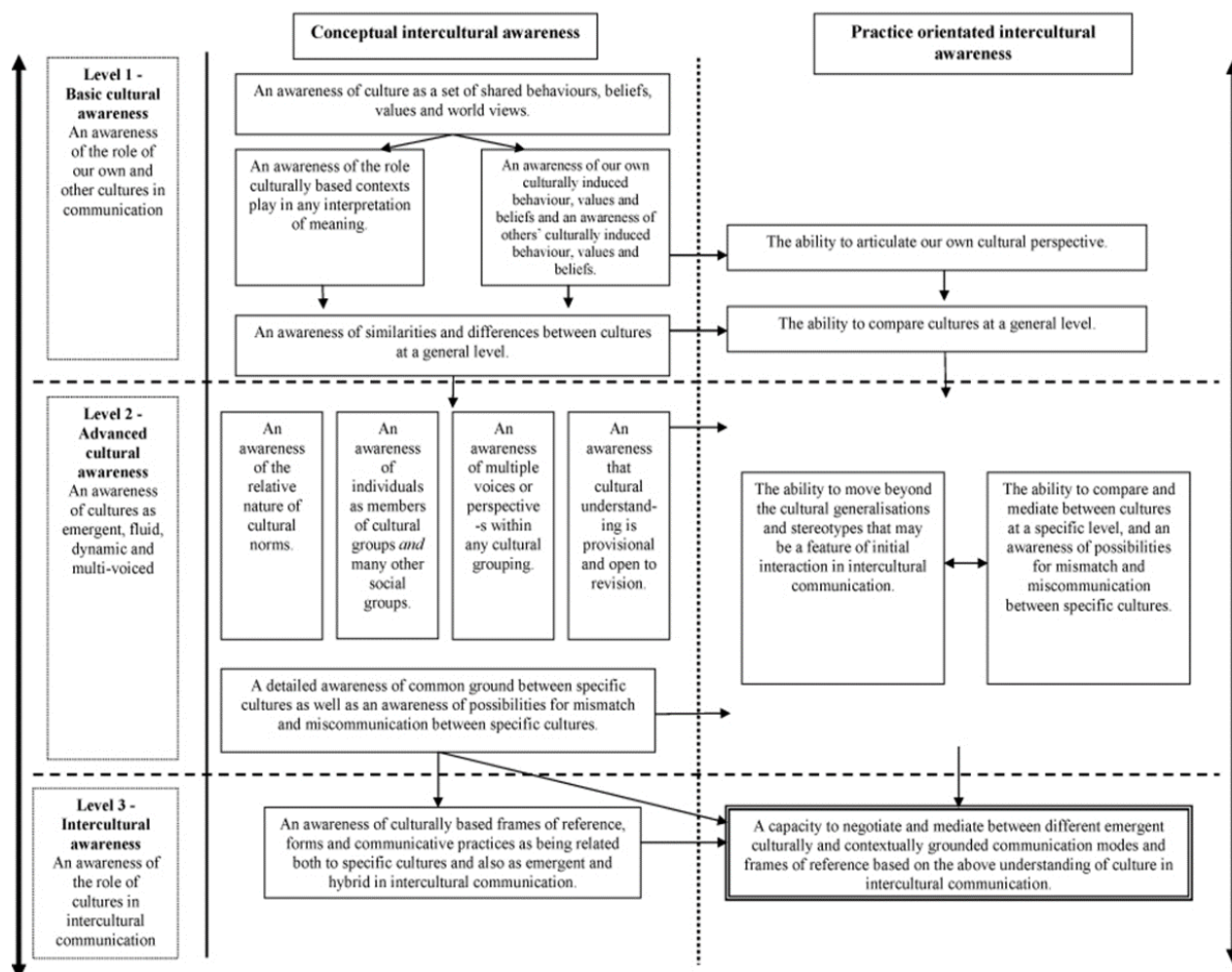
Given the diversity and heterogeneity of English learners and users in today's globalised society, a paradigm shift from 'cultural' to 'intercultural' awareness has occurred. Baker (2011) asserts that English and cultural learning should no longer be associated with any particular community and broadens the concept to include intercultural communication needs in global lingua franca contexts. Intercultural awareness requires a conceptual shift from a narrow focus on the home and target cultures toward a more comprehensive understanding of the complexities of sociocultural identity in general (Rantz & Horan, 2005). Baker (2012, p. 66) defines intercultural awareness as "a conscious understanding of culturally based forms, practices, and frames of references" and the capacity to employ these conceptions in flexible and appropriate ways during intercultural encounters. This definition implies the existence of two distinct approaches to intercultural awareness: conceptual and practise-based. The former is concerned with developing an attitude towards and a knowledge of cultures, whereas the latter is concerned with developing the skills and behaviours necessary for successful intercultural communication.

Baker (2011) proposes a three-tiered model of intercultural awareness: basic cultural awareness, advanced cultural awareness, and intercultural awareness, as illustrated in Figure 2.8. The first two levels of Baker's model are comparable to Byram's (1997) ICC model. Additionally, the third level corresponds to Byram's concept of critical cultural awareness, particularly the mediation and negotiation roles. The distinction is that Baker's model emphasises the complex, fluid, and emergent nature of culture and intercultural communication, in which communication draws on references that transcend national cultures. Baker (2015a) argues that the distinction between our culture and their culture in Byram's framework is no longer relevant as intercultural awareness involves an understanding of "cultures, languages and communication which are not correlated and tied to any single native speaker community or even group of communities" (p. 166).

Baker's (2011) intercultural awareness model begins with a basic understanding of culture, how it shapes one's values and behaviours, and the role culture plays in intercultural communication. Individuals further develop a sense of the complexity of cultures at the second level, believing that culture is a dynamic, fluid, and relative entity. He also addresses cultural stereotypes at this level, recognising "the ability to move beyond the cultural generalisations in response to the specific instance of intercultural communication" (p. 205). In the third level, he emphasises the development of negotiation and mediation skills, which include "negotiation of linguistic forms and meaning" as well as "negotiation of social identities, cultural frames of reference, and practices" (p. 205). Baker (2015a) contends that his model is

not developmental, implying that the development of intercultural awareness is not expected to follow the sequence stages discussed above.

**Figure 2.8** Baker's Model of Intercultural Awareness (2011, p. 203)



In addition to Byram's (1997) ICC theory, this study employs Baker's (2009) model of intercultural awareness to examine the extent to which students develop their CIA as part of ICC. Although Baker's intercultural awareness model accounts for intercultural communication in ELF, it is also applicable in other contexts (Kian, 2018). CIA, within the context of an EFL classroom, is defined as the ability to critically evaluate cultural perspectives/knowledge, practices/behaviours, products, and values embedded in the YouTube clips which are used as authentic intercultural learning materials, as well as the skills to deal with them in objective and non-judgemental manners. Thus, CIA is a core component of ICC that assists students in identifying, analysing, interpreting, and evaluating sociocultural realities as represented in the YouTube clips from multi-layered perspectives. Situational and cultural

parameters guide students to critically observe and identify sociocultural realities and issues embedded in YouTube clips, while their prior knowledge and experience serve as a foundation for conducting evaluative analysis.

## **2.3 Literature review**

This section reviews previous research on intercultural communication studies in Asia and beyond. Section 2.3.1 discusses the relationship between language and culture, and section 2.3.2 highlights the teaching of culture in the English language teaching. Following this, section 2.3.3 provides an overview of previous research on intercultural language teaching and learning in Asia. Section 2.3.4 highlights the history of ELT and curriculum changes in Indonesia. Section 2.3.5 further reviews intercultural language teaching and learning in the Indonesian EFL context. Section 2.3.6 presents approaches and strategies to promote students' CIA in the classroom. Section 2.3.7 identifies the roles of YouTube clips and pedagogical tasks in intercultural learning.

### **2.3.1 The relationship between language and culture**

Language has been defined in many different ways, including a structural system, a communicative system, and a social practice (Liddicoat & Scarino, 2013). As a structural system, language is defined as a set of common shared arbitrary symbols that a cultural group uses to generate meaning (Samovar et al., 2017). DeCapua and Wintergerst (2016) assert that language is a code comprised of symbols (vocabulary) and rules (grammar) that carry the message to a group of speakers allowing them to manipulate the symbols for communication. This perspective seems to regard language as a fixed and finite-state. Banneth (1997, p. 16) argues that when language is viewed solely as a collection of words and structures, language learning becomes “a simple process of substituting words and rules to elicit the same meaning”. While this may enable students to communicate in a foreign language, it deprives them of the cultural values and beliefs necessary for contextually appropriate interaction.

As a communicative system, the perspective on language shifts from considering it as a set of structures to comprehending its functions or purposes. This view of language is oriented around the nature of communication and the role of language in interpersonal interactions (Liddicoat & Scarino, 2013). Jackson (2014) elaborates on this point by arguing that greater attention should be paid to the intricate relationship between language, culture, and identities, all of which are critical components of intercultural communication. Consequently, the language and self-perception of individuals have a significant impact on their ability to

communicate with people from diverse linguistic and cultural backgrounds and to position themselves for global engagement.

Additionally, language can be considered a social practice that extends beyond the conventional definitions of language as a structural or communicative system (Liddicoat & Kohler, 2012). This perspective, which is broadly consistent with the expanded view of language, defines language as fundamental, interactive, symbolic, open, and communal (Liddicoat & Scarino, 2013). Shohamy (2006, p. 5) asserts that language is personal and that “the choice of words and forms of expression differ among individuals, as they are used in different ways by different individuals at different points in time, in different contexts and domains, and on different topics”. Language can therefore reflect the speakers’ cultural knowledge and experiences and overtly manifest their ethnic, cultural, national, or religious identities (Skutnabb-Kangas, 1981).

Likewise, no single definition of culture may satisfy all contexts (Risager, 2006). The varying conception is reasonable because culture is a complex entity in which people may have different lenses to interpret it in accord with macro (structural), meso (group level), or micro (situational) factors (Collier, 2015; Eisenclas & Trevaskes, 2003). Given the significance of contextual factors, culture may mean “an accumulated pattern of values, beliefs, and behaviours, shared by an identifiable group of people with a common history and verbal and nonverbal symbol system” (Neuliep, 2018, p. 16). The term culture can also be approached from modernist and post-modernist perspectives (Kramsch, 2006). The former deals with humanistic, sociolinguistic, and intercultural education, while the latter views it as the people’s identity.

Perhaps the most competing views of culture are between cognitive theories and semiotic perspectives. In cognitive theories, culture is viewed as a system of knowledge shared and held by a society. Goodenough (1964, p. 36) asserts that “a society’s culture consists of whatever it is one has to know or believe in operating in a manner acceptable to its members”. Under this conception, culture is not all about tangible objects, such as artefacts, people, or behaviour; it is about what people have in mind and how to interpret them and behave. Holland and Quinn (1987) hold a similar view of culture and identify knowledge as the basic tenet. They describe internal mental organisations called schemata which are built up from various discrete information or past experiences. People use and develop cultural schemata to interpret and behave based on shared values. Despite being criticised for the narrow focus of the internal mental process, cognitive theories are necessarily used to understand the complexity of intercultural communication, owing to the role of schemata in developing a pre-existing

cultural knowledge or creating a new meaning in communication across different cultural settings.

However, semiotic perspectives of culture describe it as a system of signs or symbols carrying meanings in social interaction (Halliday, 1979). Unlike the cognitive theories, which emphasise the internal private view of culture, the semiotic perspectives perceive culture as a public creation in which meaning is formed and embedded in the occurring context (Geertz, 1973). Since cultural meaning relies heavily on the context, an interpretative process is required for knowing the patterns or rules to understand the precise meaning. From these perspectives, language plays a vital role in representing and shaping culture (Hall, 1979), serving as a means of describing, reflecting, describing the action, and mediating it (Wells, 1999). Halliday (1979) adds that the semiotic system aligns with the fluid and dynamic nature of culture, allowing people to understand the interplay between cultural context, language use, and meaning/understanding.

Given that language and culture are inextricably connected (Eisenchlas & Trevaskes, 2003; Kramsch, 1993), language learning should include cultural aspects as the source or the context of learning. This is based on the seminal understanding that the nature of language use has a lot to do with contexts of culture (i.e., values, beliefs, religious or social practices, etc.) and situation (i.e., daily conversation, formal/informal chats, public speech, etc.); conversely, both these contexts help shape one's language (Halliday, 1979). This view suggests that learning English, whether as a second language, a foreign language, or an additional language, is not merely about learning linguistic features but also deals with the cultural values embedded in the target language (Norton, 2000). This sociocultural perspective shows that language learning in the classroom is undoubtedly a cultural practice.

However, the connection between the English language and culture is sophisticated in the Indonesian higher education context. The targeted culture has no clear direction to which sociocultural backgrounds, practices, and other related forms can be assigned. This suggests cultural learning needs to be contextualised and examined via diversified sociocultural factors and that students should be encouraged to increase their critical cultural awareness (Byram, 2021). Thus, this study takes an intercultural perspective on EFL teaching, conceiving culture and language as socially constructed practices with fluid and negotiable boundaries that are intricately and dynamically interconnected (Holliday, 2016; Liddicoat et al., 1999).



### 2.3.2 Culture in the English language teaching

ELT scholars acknowledge that language and culture are intertwined and encourage language teachers to help students develop their linguistic competence and awareness of culturally related aspects of the target language (Krasner, 1999). The early approach to integrating culture in the language classroom heavily focused on teaching forms of cultural knowledge and the sociocultural patterns of the target language. Peterson and Coltrane (2003) described several objectives of teaching culture, such as helping students to be aware of cultural differences (e.g., addressing people, making requests, and agreeing or disagreeing with someone), understanding appropriate behaviours and intonation patterns, and communicating with other people using linguistically accurate and culturally acceptable language.

However, this approach was criticised. Tomlinson and Masuhara (2004) argued that cultural teaching, which encompassed the mastery of cultural facts, tended to be static, articulated, and stereotypical. Accordingly, this teaching mode disregards students' unique factors, leaving no place for discussion or reflection of their own cultures and taking no account of the dynamic, fluid nature of any culture with sophisticated underlying sociocultural values. Moreover, the information transmitted to students may be overgeneralised, simplified, and misleading since the account of cultural facts relies heavily on the teachers as outsiders.

Considering the weaknesses of this early approach, several studies (Duff, 2013; Pavlenko & Lantolf, 2000) indicated a shift in the cultural learning process in which culture was viewed as a context for learning the target language. Paige (1993) elaborated on the concept of cultural context across two domains: external and internal. The former context is associated with the social meaning attached to a particular group of people's cultures being learned that usually stem from nationalistic ties. The latter refers to the cultural meaning of shared patterns of behaviours, interactions, cognitive constructs, or understanding learned by students. Although the internal context may result in uncertainty or misunderstanding among class members, it opens up opportunities for dialogical exchanges, suggesting that meaning might be constructed and reconstructed. Scarino (2008) confirms that such a process is communicative and educational as it enables students to engage in an exchange of ideas which may encourage their reflective interpretations. Such cultural learning is thus "a dynamic, developmental, and ongoing process which engages the learner cognitively, behaviorally and affectively" (Paige et al., 2000, p. 4). Additionally, learning outcomes are to equip students with culture in general and specific knowledge, to assist them in developing cultural awareness, openness, and communication skills across cultural boundaries, to become effective, reflective

language and culture learners. This paradigm has become a basis for the development of intercultural language teaching and learning (ILTL).

ILTL has gained popularity in foreign language education in the last two decades (Byram, 1997; Corbett, 2003; Liddicoat et al., 1999; Liddicoat & Scarino, 2013). This teaching paradigm emphasises the teaching of language and culture together, to provide learners with opportunities to appreciate their own cultures while experimenting with the new cultures and responding to cultural differences in order to engage effectively in global communication (Liddicoat & Scarino, 2013). Guilherme (2004, p. 297) states that ILTL focuses on “how the participants perceive the linguistic manifestations of others, how they create new meanings, adapted for the particular situation they are constituting.” This means that students should look beyond their own cultural norms and adapt to what they perceive to be foreign cultural norms and behaviours. ILTL refocuses the learning goals by shifting away from communicative competence to a more holistic goal of ICC (Byram & Wagner, 2018). Thus, the main objective of ILTL is to develop students’ awareness of their own and other cultures (Byram, 2021; Guilherme, 2004). To accomplish the objective, this approach prioritises the need for critical, multicultural curricula to help students enhance their learning and understanding (Corbett, 2003).

### **2.3.3 Intercultural language teaching and learning in Asia and beyond**

A growing body of research on ICC and ILTL in Asia and beyond has emerged over the last two decades. This section reviews empirical research in this field from 2005 to 2021, with an emphasis on teachers’ beliefs about ICC and classroom practices, as well as students’ beliefs about interculturality and attitudes towards intercultural learning. The review includes prior research that uses the terms ‘perception’ and ‘perspective’ because these terms are closely related to and, at some point, interchangeable with belief (Pajares, 1992). The discussion of ILTL, technology-enhanced intercultural projects or courses, and other topics related to students’ ICC development in the Indonesian context are discussed in a different section. To keep this review focused, it excludes studies related to textbook analysis and development (McConachy, 2018; Putra et al., 2020; Setyono & Widodo, 2019), intercultural immersion programs (Chan et al., 2020; Doerr, 2017; Hubbard & Rexeisen, 2020), and study abroad programs (Haas, 2018; Holmes et al., 2015; Mitchell & Paras, 2018; Schwieter et al., 2018).

Numerous studies examined the objectives of cultural education and the extent to which intercultural goals were incorporated into classroom practices in various countries (Han, 2010; Ho, 2011; Zhou, 2011). Han (2010), for example, compared China’s management of language

learning to that of America, Canada, England, and Wales. It was found that while all of these countries integrated intercultural components into their curricula and classroom practices, each approached intercultural teaching and learning differently, particularly with regard to cultural focus, learning objectives, and instructional approaches. Han reported China's cultural learning goals covered both 'little c' and 'big C' culture, whereas America, Canada, England, and Wales tended to focus on 'little c' culture instruction. Teaching 'little c' culture entails educating students about the intangible aspects of culture associated with people's beliefs, customs, behaviours, and values, including cultural norms, communication styles, and verbal and non-verbal language symbols. In contrast, teaching 'big C' culture implies teaching students about the more visible aspects, e.g., popular culture, art, music, literature, food, and historical sites (Bennett, 1993, 1998).

Intercultural language teaching and learning objectives are also clearly different across countries. China's curriculum emphasises acquiring cultural knowledge and skills (Zhou, 2011) and equipping students with a broader language competence, including cultural awareness, emotion, attitudes, and learning strategies (Han, 2010). Han further asserts that cultural education in America is geared towards assisting students in developing five major goals: communication, connections, cultures, comparisons, and communities. In contrast, cultural/intercultural awareness is the ultimate goal of foreign language teaching in Canada, England, and Wales, as it enables students to adapt to a multicultural and multilingual society. In terms of the pedagogical approach, China strongly encourages teachers to use a task-based approach, whereas the other countries employ a variety of approaches depending on the learning objective and context.

Previous studies reported that intercultural learning was almost absent in most ELT classrooms or that if it did exist, it was solely focused on transmitting cultural knowledge through a teacher-centred approach (Chau & Truong, 2019; Cheng, 2007; Han, 2010). Cheng (2007), in a study in Taiwan, found that despite teachers recognising the interconnection between culture and language, many were hesitant to incorporate cultural components into their teaching practices. This finding seems to contradict other studies, which indicate that teachers' beliefs directly impact their teaching practice in the classrooms (Beijaard et al., 2000; Wu et al., 2011). This means that teachers do not always put their beliefs into practice.

Extensive studies attempted to identify critical constraints that prevented teachers from teaching interculturality or integrating intercultural components into ELT curricula. Siregar (2016) identified three major contributors to this issue: teachers, students, and contexts. Some studies also reported gaps between teachers' perceptions of ICC and their classroom practices.

Although ICC was perceived as the predetermining factor that could lead to the success of ELT learning, it was given relatively little emphasis in the syllabus and classroom practices (Young & Sachdev, 2011). Insufficient exposure to intercultural components in ELT also stems from teachers' lack of familiarity with foreign cultures, so they have little idea of what and how to design intercultural learning (Han, 2010; Tian, 2016). Although teachers' prior intercultural experiences, such as previous intercultural encounters, overseas travel and study abroad, have been shown to improve a teacher's ability to teach culture, this does not guarantee that they will teach interculturality (Zhou, 2011).

Another significant issue impacting ILTL is that most ELT teachers have no educational background in teaching culture, resulting in limited pedagogical knowledge about how to promote intercultural elements in their teaching (Nguyen, 2013; Tian, 2016; Zhou, 2011). The limited in-service training provided for teachers on explicit intercultural teaching is a further constraint. This lack of training explains why teachers lack intercultural teaching competence and are often unprepared to carry out intercultural learning. Dimitrov and Haque (2016) asserted that intercultural teaching competence includes foundational, facilitation, and curriculum design competencies. Foundational competence deals with "teachers' intercultural awareness and ability to model interculturality" for students (p. 443). Facilitation competence refers to their instructional skills, including their ability to "recognise learners' needs, build community in the classroom, create shared academic expectations, and facilitate active learning with diverse audiences" (p. 445). Additionally, curriculum design competence is concerned with their ability to develop syllabi that contain clear and assessable intercultural objectives, active learning strategies and authentic materials and assessments to help students "achieve global learning outcomes" (p. 448).

The student factor significantly impacts the success or failure of ILTL. Most ELT students who have participated in intercultural learning programs believe that ICC is essential for their current studies and future careers and that 'good and successful' students should demonstrate a high level of ICC (Young & Sachdev, 2011). However, most students perceived they lacked knowledge and understanding of interculturality and intercultural communication skills (Fungchomchoei & Kardkarnklai, 2016). Several studies revealed that students regarded culture as a subordinate priority in language learning and were less interested in and reluctant to contribute to group work or in-class discussions (Ho, 2011; Nguyen, 2013; Zhou, 2011). Their limited language skills often discourage them from studying culture, as they struggle to comprehend intercultural information and lack confidence in sharing or exchanging perspectives with peers from diverse backgrounds (Ho, 2011; Tian, 2016).

Some studies indicated that various contextual factors made ILTL more problematic. The most frequently reported issue was the curriculum constraints (Han, 2010; Tian, 2016). Many teachers were burdened with learning targets established at the national and institutional levels, leaving no room to explore and incorporate intercultural elements into their classroom syllabus. Other contextual factors included a test-driven education system that restricts the integration of student-centred learning (Han, 2010; Zhou, 2011); a lack of institutional or policymaker support for addressing ICC (Vo, 2017); overloaded teaching schedule (Han, 2010; Zhou, 2011); large class sizes and disproportional student-teacher ratios (Nguyen, 2013), and a lack of supportive teaching material (Nguyen, 2013; Tian, 2016).

Numerous studies addressed the issue of assessing students' ICC development in ILTL. Gu (2015) found that teachers continued to assess students using the traditional assessment paradigm of written or oral tests. The reasons for this included the complexity of ICC dimensions, a lack of comprehension of assessment tools and criteria, and a mandate from education authorities requiring teachers to implement intercultural oriented assessments (Siregar, 2016). Given the complexity of ICC, some scholars proposed incorporating mixed assessment methods to enable teachers to thoroughly examine their students' intercultural competencies and learning progress (Deardorff, 2006; Schrauf, 2016). Byram (2021) emphasised the importance of assessment beyond testing and the significance of holistically viewing students' progress in intercultural learning for assessment to affect both teachers and students. He suggested incorporating a combination of assessment methods such as test simulation, role play, focus group discussion, and portfolio assessment. Several considerations inform his view on assessing ICC; assessment methods should (i) provide evidence of learning, (ii) track learners' progress, (iii) identify specific strengths and weaknesses that can be used to plan future teaching and learning, and (iv) provide information in processes of evaluating the effectiveness of a course, a particular teacher, or a teaching technique (p. 134).

Despite numerous challenges in Asia, previous studies showed that ILTL was feasible and beneficial (Han, 2010; Ho, 2011; Zhou, 2011). Ho (2011), for example, conducted a study in Vietnam by reviewing curriculum documents, interviewing 14 Vietnamese EFL teachers and 200 Vietnamese EFL students, and administering a questionnaire; the findings indicated that ILTL was feasible in Vietnamese tertiary EFL classrooms. ILTL benefits students in a variety of ways, including increasing their understanding of their own and target cultures, developing critical thinking skills, increasing intercultural awareness, encouraging active engagement in learning, and increasing their willingness and confidence to interact with people from other countries or cultures in English (Ho, 2011). Chen (2013) utilised drama to assist 27

Taiwanese students in developing their CIA. The findings indicated that EFL students could improve their CIA through drama because it provided language-culture learning experiences and numerous opportunities for interaction with peers from diverse backgrounds. Qin (2015) conducted a six-week intercultural English course for mixed-major undergraduate students in China and revealed that most students demonstrated their readiness and openness to intercultural interactions despite the shortcomings of the syllabus design, learning strategies, and activities.

The studies outlined above identify varying objectives, approaches, and policies for implementing ILTL in the Asian context. Additionally, they identify significant barriers that prevent teachers from incorporating intercultural components into ELT curricula and classroom practices. Despite these challenges, it is concluded that ILTL is both feasible and beneficial for students. While previous research has extensively examined teachers' beliefs about ILTL and classroom practices, little attention has been given to exploring students' attitudes towards the English language and intercultural learning and how these attitudes impact their CIA development.

#### **2.3.4 ELT in Indonesia: The past and present**

The following short history of ELT in Indonesia establishes its status, functions and context. Mistar (2005) divides Indonesia's ELT period into three stages: pre-independence, early independence, and development. English language education began in Indonesia in the early 1900s during the Dutch colonial era (1602 to 1942). During this time, education was governed under the colonial education system and was provided exclusively to a few upper-class Indonesian students in MULO (*Meer Uitgebreid Lager Onderwijs* or junior secondary schools). English was taught alongside Dutch as a mandatory subject (Dardjowidjojo, 2000).

Following independence in 1945, English was chosen over Dutch as the first foreign language taught in Indonesian schools. It was chosen for "political and ideological reasons rather than educational ones" (Kirkpatrick, 2006, p. 71) because Dutch was viewed as a "colonial language" with less "international stature" (Dardjowidjojo, 2000, p. 23). Meanwhile, *Bahasa Indonesia*, recognised as the official national language under Article 36 of the Indonesian constitution, serves to "unify tribes and communities with diverse cultures and languages" (Hamied, 2012, p. 65). The decision to mandate a national language was based on the fact that Indonesia is an archipelago with more than 17,500 islands, over 6,000 of which are inhabited by about 650 ethnic groups, each with its own sets of culture and local language as the first language (L1) (Azra, 2018; Indonesian Bureau of Statistics, 2010). Many

Indonesians, particularly those living in rural areas, regard *Bahasa Indonesia* as their L2 because it is taught and used formally in schools (Gandana, 2014). Mandating *Bahasa Indonesia* as the national language also confirmed the status of English as a foreign language, rather than L2, as it is in Malaysia, Singapore and the Philippines (Jenkins, 2003).

During the early independence phase, schools were closed for some periods due to students' involvement in "revolutionary battles" (Mistar, 2005, p. 72). Schools resumed in December 1949 after the Dutch recognised Indonesia's sovereignty. Following that, an English Language Instruction Inspectorate was established to oversee ELT in Indonesia; this reaffirmed English's status as a foreign language and established policies on teaching English as a foreign language (TEFL) (Sadtono, 1997). Despite being criticised as the language of Imperialism (Crystal, 2012), English has gained popularity in Indonesia because of its essential role in many fields of life, such as culture, science, technology and international trade and diplomacy (Huda, 1999). English has been taught as a compulsory subject from secondary schools to universities in Indonesia.

The development stage of EFL teaching in Indonesia began in the 1950s. During this phase, the number of students enrolled increased significantly, posing two major challenges for English teaching: the need for qualified English teachers and English instructional materials (Gandana, 2014). To meet the first demand, teacher training institutes, known as Standard Training Centres (STC), were established in several cities across the country, with financial and technical support from the Ford Foundation (US-sponsored Organisation) (Dardjowidjojo, 2000). Approximately 1,025 teachers were trained through this project by the end of July 1955 (Dardjowidjojo, 2000). In the 1960s, the Ministry of Education and Culture established *Pendidikan Guru Sekolah Lanjutan Pertama* (PGSLP) and *Pendidikan Guru Sekolah Lanjutan Atas* (PGSLA) programs to train school graduates to be junior and senior secondary school teachers respectively. At the tertiary level, the government launched *Fakultas Keguruan dan Ilmu Pendidikan* (FKIP), known as the Faculty of Teacher Training and Education (Dardjowidjojo, 2000; Gandana, 2014). There are currently 416 English education majors in Indonesia with approximately 4,000 Indonesian EFL university teachers (<https://sinta.kemdikbud.go.id/departments/affiliations/88203>).

To meet the growing demand for English instructional materials, the government created a committee in January 1959 to develop high school English curricula and textbooks. This project was also funded by the Ford Foundation and managed by newly graduated STC students who earned degrees in the United States (Dardjowidjojo, 2000). The British Council was also involved in developing ELT materials, especially in tertiary institutions. In 1973, a

professional teachers' association, so-called Teachers of English as a Foreign Language in Indonesia (TEFLIN) was founded at Gajah Mada University, Yogyakarta, Central Java (Wahyudi, 2018). This association conducted various professional development activities to promote EFL teaching quality in Indonesia, such as seminars, workshops, and conferences.

Despite these efforts, Indonesia still faces a shortage of qualified EFL teachers (Lie, 2007; Marcellino, 2015). According to Hamied (2012), over 30% of Indonesian EFL teachers do not possess the required academic qualifications.<sup>1</sup> This issue prompted the government to implement a policy known as 'teacher certification' in 2007 to increase teacher qualifications, enhance educational quality, and improve teachers' welfare through salary increases (Gandana, 2014). Nonetheless, teacher certification has had a minor effect on the quality of instruction provided by teachers (Kuswandono, 2013; Utami, 2015). Large class sizes, insufficiently qualified teachers, a lack of teaching facilities, and a high workload for teachers compound the ineffectiveness of EFL teaching in Indonesia (Kirkpatrick, 2007; Lie, 2007). Haryanto et al. (2016), examining the issue from the students' perspective, reported that students had negative attitudes towards the teachers' personalities and professional competencies and were therefore disengaged in their learning.

Further efforts to improve the quality of the EFL learning process have been made through ELT curriculum development. As shown in Table 2.1, Indonesia has recorded seven English curriculum changes in secondary schools, with different major approaches based on global ELT methodologies. Meanwhile, the higher education curricula are separated from the secondary level (The Government of Indonesia, 1989, 1999). Higher education institutions have the autonomy to design and develop their own English language education curricula that align with national higher education standards (The Government of Indonesia, 2012).

**Table 2.1**

*The Indonesian ELT Curricula from Early Independence to the Present*

<i>Mandated ELT curriculum &amp; year</i>	<i>Main approach</i>
The 1945 Curriculum (1945–1967)	Grammar Translation
The 1968 Curriculum (1968–1974)	Oral
The 1975 Curriculum (1975–1983)	Audio-lingual
The 1984 Curriculum (1984–1993)	Communicative
The Meaning-based Curriculum (1994–2003)	Communicative

<sup>1</sup> According to Law Number 14, 2005 on teachers and lecturers, university EFL teachers must hold a Master's degree from an accredited institution of higher education in their field of expertise.



<i>Mandated ELT curriculum &amp; year</i>	<i>Main approach</i>
The Competency-based Curriculum (2004–2005)	Communicative
The School-based Curriculum (2006–2012)	Communicative
The 2013 Curriculum (2013–present)	Scientific approach

Adapted from: Dardjowidjojo (2000); Gandana (2014); Mistar (2005); Wahyudi (2018)

The grammar-translation method was used in the 1945 curriculum (Dardjowidjojo, 2000), with the textbooks predominantly British-oriented (Lie, 2007). The oral approach was dominant in EFL teaching from the 1950s to the mid-1970s until the audio-lingual approach was introduced in the 1975 curriculum. The 1984 curriculum used a communicative approach, which was officially implemented from 1984 to 2012 and is still used in some classrooms today. However, the implementation of this curriculum was not optimal as it provides insufficient information about the ‘what’ and the ‘how’ of teaching a communicative approach and how it should be implemented in classroom practice (Gandana, 2014). In 1994, the Meaning-based curriculum was established, emphasising the concept of meaningfulness as its key guiding principle. One manifestation of this concept used themes to integrate language components (e.g., vocabulary, grammar, spelling, and pronunciation) and skills (listening, reading, speaking, and writing). However, this curriculum received various criticisms; for example, a number of nationally published textbooks were not relevant or meaningful for students and lacked “multicultural perspectives in relation to the diversity of the students” (Lie, 2007, p. 6).

The 2004 curriculum was enacted to revise the Meaning-based curriculum. The Celce-Murcia et al. (1995) model of communicative competence served as the theoretical foundation for this curriculum. The model comprises five competencies: sociocultural competence, discourse competence, linguistic competence, actional competence, and strategic competence. The ultimate goal was to increase students’ communicative competence in spoken and written English, raise critical awareness, and foster cross-cultural understanding to help students successfully engage in cultural diversity (Department of National Education, 2003). The school-based curriculum, known as *Kurikulum Tingkat Satuan Pendidikan* (KTSP), was established in 2006 to promote school autonomy. KTSP was based on a competency-based model, emphasising outcomes that incorporate a democratic, student-centred learning approach to education. Its purpose was to assist EFL teachers to design and develop their own syllabuses and teaching materials that adhere to the Department of National Education’s standard

competence and align with each school's vision and mission (Gandana, 2014). Alwasilah (2013) asserted that school-based curricula empower both EFL students and teachers in terms of "accommodating" and "utilising their local potentials" (p. 16). However, many EFL teachers and schools could not implement the curriculum effectively due to the limited skills and experiences of teachers, and a lack of school facilities and learning resources (Alwasilah, 2013; Reswari, 2018; Wahyudi, 2018).

In 2013, the curriculum emphasised knowledge, skills, attitudes and behaviour (Reswari, 2018). It incorporated a scientific approach through the learning cycle of observation, questioning, exploration/experimentation, associating, and communicating (Widodo, 2016). The 2013 curriculum focused on four standards: graduate competencies, contents, learning processes, and assessment (Prihantoro, 2014). Nuraeni et al. (2020) argued that EFL teachers and schools faced difficulties meeting those standards due to disparities in teacher resources and facilities, particularly in schools outside of Java.

Despite the long history of a communicative approach in Indonesian EFL teaching, many education scholars and practitioners believe it has not been successful. EFL teaching in Indonesia faces significant challenges due to rapid changes in the national curriculum and a lack of teacher professional development in ELT methodology, curriculum, and materials development (Yuwono, 2005). The mismatch between the objectives of EFL teaching in Indonesia and the demand for high test scores in the national examination compounds the challenge (Lie 2007). Others view the problem from a sociocultural perspective (Gandana, 2015; Kuswandono, 2013; Marcellino, 2015; Mbato, 2013). Mbato (2013), for example, observes that most of the classroom learning process tends to be monotonous due to teacher-centred learning modes that provide students with limited exposure to authentic English in diverse cultural settings for communicative purposes. There is also strong evidence that 'culture' in Indonesian EFL classrooms is often associated with the culture of dominant English-speaking countries, most notably the United Kingdom and the United States (Dardjowidjojo, 2001; Hermawan & Noerkhasanah, 2012; Siregar, 2016). There is the further issue of determining what targeted culture is necessarily integrated into EFL teaching and how. The limited availability of culturally appropriate materials which match the indigenous sociocultural values is a further issue (Lauder, 2010). As a result, cultural learning is almost absent in Indonesian classrooms (Gandana & Parr, 2013; Wahyudi, 2012).

### 2.3.5 Intercultural language teaching and learning in the Indonesian EFL context

A literature review was conducted to gain insights into previous research on ILTL in the Indonesian EFL context. This study tracked research in this field from 2012 to 2021 by collecting published studies via Western Sydney University's journal finder. Google Scholar was also used to search for studies published in regional journals. Several keywords were used to locate the desired information, including 'intercultural' and 'Indonesia', and considered the terms 'intercultural competence', 'intercultural awareness', and 'intercultural sensitivity'. At this stage, fifty-three miscellaneous documents were discovered. Several studies of intercultural communication conducted outside of EFL settings were then excluded, such as health education (Ambrose et al., 2017), Indonesian language education (Netti et al., 2018), and encounters with other cultures in non-ELT contexts (Mukminin, 2012; Panggabean et al., 2012). After verifying the documents, 29 published studies were deemed relevant for this research. Nine of the selected studies were published between 2012 and 2016, while the remaining twenty were published within the past five years. These results show a growing interest in intercultural communication studies among Indonesian researchers and scholars, though it is still a smaller number than in other Asian countries such as China, Japan, and Singapore.

In terms of research focus, some studies examined the beliefs and practices of EFL teachers concerning intercultural language teaching (Gandana, 2014; Sugianto, 2021), in-service training for intercultural teaching (Curtis et al., 2019), and the development of intercultural ICC/sensitivity (Abduh & Rosmaladewi, 2018; Tyas et al., 2021). Several studies investigated students' attitudes and beliefs about culture and intercultural learning (Adi, 2017; Dollah et al., 2017; Iryanti & Madya, 2018; Weda et al., 2021) and strategies for developing ICC (Edi et al., 2017; Haerazi & Irawan, 2020; Su et al., 2021; Tambunan et al., 2021). Gandana (2014) and Siregar (2016) examined the beliefs and practices of ILTL in language management from both the teacher and the student perspectives. A critical analysis was also conducted to explore the representation of culture and interculturality of Indonesia's English language education policy (Siregar, 2016) and EFL textbooks (Putra et al., 2020; Setyono & Widodo, 2019).

In terms of methodology, most previous studies ( $n = 24$ ) took a qualitative approach and utilised a variety of research designs, including case studies, grounded theory, critical discourse analysis, and ethnography. Three studies employed a mixed-methods approach, while the remaining two studies used a quantitative approach with a quasi-experimental design. In terms of research settings, the majority of studies ( $n = 26$ ) were

conducted at universities, and three others took place in other settings, such as a secondary school (Iryanti & Madya, 2018; Rosyidi & Purwati, 2017), an elementary school (Hermawan & Noerkhasanah, 2012; Sabilah, 2016), and a *pesantren* (Islamic boarding school) (Palmer & Chodidjah, 2012).

Previous research indicated that both EFL teachers and students supported the integration of ICC into EFL classrooms (Gandana, 2014; Siregar, 2016). ILTL was deemed feasible for use in the Indonesian EFL context and had various benefits for both teachers and students. For EFL teachers, intercultural education helps them strengthen cultural knowledge and pedagogical abilities (Sugianto, 2021) and shape their own CIA (Susilo et al., 2019). Abduh and Rosmaladewi (2018) identified three critical components of intercultural competence that EFL teachers can cultivate: open-minded attitudes, reciprocal interaction, and respect for differences. Furthermore, ILTL benefits students by fostering ICC and averting potential misunderstandings during intercultural interactions (Tambunan et al., 2021; Wahyudi, 2012). ILTL helps promote mutual respect, make them feel more connected to their classmates regardless of their cultural identity, enables them to interact with students from diverse cultural and linguistic backgrounds, and engages them in classroom discussions regardless of their cultural background (Dollah et al., 2017; Weda et al., 2021). Students' intercultural language learning can be evidenced through their behaviours in authentic language experiences, which include exploring language and culture, observing verbal and nonverbal communication features, drawing connections and reflecting on their own and other cultural perspectives (Iryanti & Madya, 2018).

Only two classroom-based studies in the Indonesian EFL context aimed at developing students' ICC through intercultural pedagogical tasks (Kusumaningputri & Widodo, 2017; Permatasari & Andriyanti, 2021). Kusumaningputri and Widodo's (2017) research focused on developing students' CIA following a seven-week intercultural learning program through a digital photograph-mediated intercultural task. The study involved 66 English literature majors and used four data collection methods: students' self-selected photographs, classroom observations, in-class discussion notes, and field notes. The results revealed that by using intercultural tasks and digital photographs, students could develop their critical understanding, analysis, evaluation, and interpretation of cultural realities depicted in the photographs. While this study sheds light on how pedagogical tasks could help students improve their CIA, it relied on qualitative data to see the changes in students' views of otherness and did not look in-depth at the extent to which they could develop CIA attributes after the intervention. Some variables

that might affect the development of CIA, such as gender, ethnicity, and attitudes towards learning, were not investigated.

Permatasari and Andriyanti (2021) utilised classroom action research to increase a group of 22 undergraduate students' ICC through cultural text-based intercultural teaching. This study employed classroom observations and interviews with the participating students and the teacher. The findings indicated that incorporating cultural texts in various formats, including reading passages, pictures, mind maps, and videos, enables students to interact indirectly with diverse cultures. Despite constraints such as students' limited grammatical knowledge and a lack of writing practice, the three-action cycles of intercultural learning assisted students in improving their ICC and overcoming issues related to limited speaking opportunities and a lack of cultural content in English materials. While this study describes the actions used to develop students' ICC and descriptive statistics on their ICC scores for each cycle, it does not detail how the ICC scoring system is used to assess and analyse ICC components such as knowledge, attitudes, skills, and awareness.

Several research projects identified numerous challenges to ILTL implementation in the Indonesian EFL context (Abduh & Rosmaladewi, 2018; Dollah et al., 2017; Gandana, 2014, 2015; Siregar, 2013; Wahyudi, 2012, 2018). Gandana (2014), for example, conducted a case study in the Indonesian higher education setting and revealed that universities' curricula were overburdened due to the need to accommodate faculty, university, and national goals, leaving little room for additional subjects, including intercultural components integration. ILTL implementation was also restricted by several contextual factors, including a test-driven education system, a lack of institutional or policymaker support for addressing ICC, large class sizes, an asymmetric student-teacher ratio and unsupportive teaching materials (Gandana & Parr, 2013; Wahyudi, 2012), as was also revealed in other Asian countries (see 2.3.3). Additionally, intercultural learning frequently faces significant obstacles due to students' lack of interest, motivation, and language proficiency (Siregar, 2016). Despite these challenges, most EFL teachers and students advocate incorporating ICC into the university's curriculum and classroom instruction (Tambunan et al., 2021). Siregar (2016) asserted that opportunities for cultivating interculturality exist in the form of teaching resources that reflect global and local linguistic and cultural diversity, teacher-led questions that encourage students to reflect on intercultural experiences, and a variety of activities that engage students in active learning to negotiate and mediate between cultures, such as group or pair discussions.

The previous studies above underline the feasibility and importance of addressing ICC in Indonesian EFL classrooms. While the studies show how contextual factors affect the

formulation and implementation of intercultural language policies, little information is available on how ILTL is addressed in Indonesia, particularly on how pedagogical tasks are used to foster students' CIA as part of ICC. Limited research has been conducted to investigate how CIA can be acquired in the Indonesian EFL classrooms, particularly in a context where students have few opportunities to experience international contacts and intercultural exposures are limited. This present study attempts to fill this gap. While the majority of studies focus exclusively on the development of ICC from the perspective of EFL teachers or students, this study considers both teachers' and learners' perspectives as they are inextricably linked.

### **2.3.6 Promoting CIA in classroom practices**

Promoting students' CIA can be accomplished in various ways through a variety of methods. This study focuses on how EFL teachers engage students in intercultural awareness-based learning by utilising culturally appropriate media in the classroom setting. The discussions of intercultural learning which take place beyond classroom walls will be excluded, e.g., through participation in service-learning (Bartleet et al., 2019; Tinkler et al., 2017; Wang, 2011; Yang, 2015b) and immersion programs (Chan et al., 2020; Doerr, 2017; Hubbard & Rexeisen, 2020; McCloskey, 2019; Taylor, 2015).

Intercultural learning should be presented in EFL classrooms in ways that encourage students' active participation and exploration. This fundamental principle is intended to replace the traditional culture and language education paradigm, in which students learn primarily through memorisation and recall of facts (rote learning), with teachers serving as the sole source of knowledge for students (Dimas, 2016). These beliefs and practices deprive students of their own learning experiences and discourage them from constructing cultural meanings. EFL teachers should adequately expose students to authentic sociocultural issues and connect them to their own life experiences, in order to activate prior knowledge and motivate students to learn (Euler, 2017; Moreau, 2021). Additionally, EFL teachers should develop intercultural tasks that engage students in active learning and promote curiosity, self-directed exploration, and inquiry (López-Rocha, 2016). In doing so, students can shape their perceptions of language and culture learning as a discovery process by conducting their own research, interpreting, and presenting useful, practical, and relevant topics to their lives (Snodin, 2015). This exploration of language and culture assists students in developing their discovery and relating skills, enabling them to gain a more nuanced understanding and awareness of diverse cultural perspectives, practices, and values (Byram, 2021).

Another critical paradigm in intercultural learning is to encourage students' interactions and discussions. Numerous studies indicate that most EFL teachers tend to lecture rather than engage students in in-class discussions to analyse and evaluate sociocultural issues (Han, 2010; Ho, 2011; Zhou, 2011). Giving lectures is not always detrimental to students as long as they are used proportionally to provide an overview of the cultural topics being studied or to equip them with basic knowledge and awareness of interculturality (Susilo et al., 2019). However, excessive use of this mode of instruction limits students' opportunities to collaborate with other peer groups, resulting in their passive participation in cultural learning, a lack of awareness of their own and other students' learning, and an inability to communicate with people from diverse backgrounds (Moreau, 2021; Susilo et al., 2021). To cope with this issue, intercultural learning should be centred on students to promote peer interaction and cooperation (López-Rocha, 2016). Students are encouraged to compare cultural similarities and differences, exchange perspectives, and respect or accept differences through sharing and discussion activities (Koutlaki & Eslami, 2018). This process assists students to become reflective, critical thinkers, allowing them to heighten critical intercultural awareness (Anderson, 2018; Koutlaki & Eslami, 2018).

Several studies proposed ILTL models or strategies to promote students' CIA as part of ICC. For example, Li and Liu (2017) examined the use of a cultural research project and used data from PowerPoint presentations on the cultural research project and essays on learners' reflective cultural comparison. The study revealed that the cultural research projects and presentations positively impacted students' intercultural awareness, expanded their language learning experience and improved skills in the target language. Teachers could also use self-directed or structured project-based learning to increase students' ICC, such as through translation projects (Yang, 2011, 2015a, 2015c). Other studies employed different approaches and strategies, such as peer-learning and reflection-based activities (Binder, 2017), roleplay (Worawong et al., 2017), drama (Chen, 2013), critical discourse analysis (Hazaea, 2020), and problem-based learning (Burns & Garcia, 2022). The studies revealed similar findings that these strategies potentially encourage students' active participation and collaboration in the classroom and promote their ICC. Crook (2013) emphasised the importance of utilising culturally appropriate resources such as images, videos, films, written materials, and YouTube clips in conjunction with appropriate strategies such as role-play, presentation, and focus group discussions, to promote students' ICC.

EFL teachers can utilise information and communication technologies (ICT) to assist students in intercultural learning and foster their CIA. ICT allows EFL teachers to select and

incorporate a huge number of resources for students which contain rich and relevant language and cultural content from all over the world. YouTube clips, for example, provide audio, visual, and video materials that can be used to expose authentic English variations and cultural diversities worldwide, allowing the retrieval of quick information, rapid learning and feedback, and global knowledge and connectivity (Ali, 2015; Moreau, 2021; Watkins & Wilkins, 2011). Technology and digital media enable EFL teachers to use various digital learning platforms to make intercultural learning more attractive and productive. Ribeiro (2016), for example, suggested using digital storytelling to increase students' intercultural awareness. This platform empowered students to construct new personal and collective meanings by engaging them in a dynamic and productive discourse about cultural differences.

EFL teachers can also use a blended learning model to help students learn more about other cultures by combining face-to-face and online learning, synchronous and asynchronous modes (Adi, 2017). They can use telecollaboration to assist students in establishing virtual intercultural exchanges or language partnerships with peers from other cultures or countries via websites or online applications (Dugartsyrenova & Sardegna, 2019; Ngai et al., 2020; Sundh, 2018; Üzümlü & Akayoglu, 2020). Ngai et al. (2020) found that online social networking was feasible and beneficial in assisting the development of students' intercultural competence. Students could develop a greater awareness of the proper use of social media to obtain information and interact with others on a global scale. Other studies indicated that students positively perceived the inclusion of social media platforms such as Facebook (Özdemir, 2017) and Instagram (Fornara, 2018) and that these platforms help them achieve higher ICC scores than students who only received traditional lecture-based instruction. These virtual interactions with members of the target culture can be as beneficial as studying abroad in terms of fostering a sense of global community (Byram et al., 2013; Masterson, 2018).

In summary, intercultural learning in classrooms will be more effective if EFL teachers engage students in collaborative activities that encourage active participation in in-class discussions to explore sociocultural realities, issues and values. EFL teachers are encouraged to incorporate digital technology as a culturally rich learning material into ILTL. Despite these opportunities, a few classroom-centred studies have been conducted based on the integration of digital technology into ILTL in Indonesian classrooms to improve students' CIA. For example, Kusumaningputri and Widodo (2017) utilised digital photograph-mediated intercultural tasks to shape students' CIA in tertiary EAL classrooms. This study builds on their work by incorporating YouTube clips and pedagogical tasks to develop students' CIA in EFL tertiary context.



### **2.3.7 Roles of YouTube clips and pedagogical tasks**

Digital technology has the potential to accelerate intercultural learning by providing EFL teachers with extensive resources to use in their instruction. The use of YouTube clips as EFL teaching and learning materials has been recognised as beneficial for both language development and cultural knowledge of practices or products (Berk, 2009; Herron et al., 2002; Watkins & Wilkins, 2011). Due to their rich audio and visual information sources, video clips can be used to promote and facilitate intercultural learning in foreign language classrooms (Polisca, 2011). Numerous accessible digital video files are available online, with the majority hosted on popular video repositories like YouTube.com. This site enables EFL teachers to search for cultural resources that will assist them in meeting and enhancing students' intercultural learning needs through films, talks, or conversations about sociocultural realities.

YouTube clips serve as potential learning materials to promote students' awareness of sociocultural realities embedded in them. Some studies revealed that the effective use of intercultural film clips contributed to the development of intercultural awareness as students addressed issues and concepts related to intercultural encounters and contained stories that reflect cultural differences (Borghetti & Lertola, 2014; Chao, 2013; Jacobsson, 2017; Yang & Fleming, 2013). Several classroom-based studies emphasised the critical role of culturally relevant video clips in intercultural learning. For example, using YouTube clips as realia could stimulate cultural lessons and broaden students' exposure to English dialects worldwide (Watkins & Wilkins, 2011). Similarly, television documentary series such as 'An Idiot Abroad' on YouTube could promote cultural values and ICC (Crook, 2013). Accordingly, YouTube clips could motivate students and prompt thoughtful discussions on communication in diverse communities. However, EFL teachers need to consider critically the appropriateness of video content, the length, and ways to most effectively present and utilise the clips (Berk, 2009; Watkins & Wilkins, 2011).

The use of YouTube clips as culturally appropriate learning resources should be in conjunction with interculturally appropriate learning tasks to foster students' critical intercultural awareness. In this vein, the tasks serve as activities that aid learners in communicating or making sense of sociocultural issues (Kusumaningputri & Widodo, 2017). Thus, the tasks are critical in assisting EFL teachers in engaging students in a productive intercultural learning process and scaffolding their critical thinking about the intercultural issues depicted in the clips. Along with teachers' scaffolding, the tasks enable students to identify and describe the cultural values embedded in the YouTube clips, conduct a critical

analysis of the sociocultural realities demonstrated in the activities, and evaluate and reflect in small group and/ or class discussions (Susilo et al., 2019).

## 2.4 Research gaps

Based on the review of the literature, a number of research gaps have been identified. First, most research has looked broadly at the development of intercultural competence through pedagogical tasks, whereas few studies have specifically investigated whether students can develop intercultural awareness as a core component of ICC. Importantly, studies that have examined students' intercultural awareness are somewhat superficial because they do not clearly define what is meant by CIA and do not clearly describe pedagogical procedures and/or explicit criteria for evaluating the ongoing development of students' CIA. The study by Kusumaningputri and Widodo (2017) may be the only reliable classroom-based research in the Indonesian tertiary context that develops students' CIA through digital photographs and pedagogical tasks. Additional research is needed to extend the study by the investigation of an alternative intercultural learning model suitable for the research context, using different learning materials and pedagogical tasks, such as YouTube clips (Vezzali et al., 2019; Zhang, 2020). Due to the lack of empirical research, it is worthwhile to examine the efficacy of the pedagogical tasks in fostering the development of students' CIA. While most previous research has relied on the use of qualitative methods to trace the development of CIA, a mixed-methods approach is necessary to better understand the CIA development among students.

Second, findings are not unanimous in the literature in regard to the influence of gender, academic major, and ethnicity on students' ICC development. Some studies have demonstrated that these three variables have a significant impact on the development of students' intercultural competence (Solhaug & Kristensen, 2020; Tambunan et al., 2021; Tompkins et al., 2017), while others have found the opposite (Czura, 2016; Lin, 2012; Mirzaei & Forouzandeh, 2013; Rahimi & Soltani, 2011; Zhao, 2018). Consequently, the roles of gender, academic major, and ethnicity in the development of students' ICC remain unclear. Particularly, no research has been conducted to determine whether these variables significantly affect the development of students' CIA in the context of Indonesian EFL tertiary classrooms.

Thirdly, the relationship between prior intercultural awareness, attitudes towards the English language and cultural learning, and the development of students' CIA has received scant attention. Research into this area will help determine whether the effect is present, absent, positive or negative.

Fourth, as previously presented, engaging students in IA-based learning through YouTube clip-assisted intercultural tasks is deemed effective for developing their CIA. Several questions remain unanswered about what dominant CIA attributes the students can demonstrate and how they acquire them through participation in the intercultural learning program. These inquiries will shed light on how IA-based learning can best assist students in developing their awareness and ability to identify, analyse, and interpret sociocultural issues portrayed in YouTube clips.

Lastly, it is worth understanding students' perspectives on how IA-based learning can assist them in learning and developing CIA, particularly in the Indonesian EFL tertiary context. Such an investigation will provide valuable contextual information regarding the students' perceptions of the roles of YouTube clips, pedagogical tasks, and teachers' scaffolding in the development of their CIA, as well as the benefits and challenges they face in intercultural learning.

## **2.5 Research questions and hypotheses**

This study was conducted in an EFL tertiary classroom in Indonesia, a context where intercultural education has received little attention in curricula and classroom practices. The participants had limited opportunities to engage in face-to-face or virtual intercultural exchanges or language partnerships with peers from other countries. Given this context, the use of culturally relevant YouTube clips supported by intercultural tasks was deemed appropriate for integrating intercultural elements into classroom practices (Vezzali et al., 2019; Zhang, 2020). This mixed-methods study looked into the use of YouTube clip-assisted intercultural learning tasks to promote students' CIA and explore 'what' and 'how' CIA was developed.

The overarching research question guiding the study asked:

*Can Indonesian EFL students enhance their CIA by participating in a ten-week intercultural learning intervention using video clip-assisted intercultural tasks?*

This question aimed to examine the efficacy of YouTube clips as culturally appropriate learning materials and pedagogical tasks to develop students' CIA. Specifically, this research sought to assess if culturally related YouTube clips and engagement in IA-based learning could facilitate students' ability to interpret the sociocultural realities represented in the clips, critically evaluate the embedded intercultural issues using multiple perspectives, and

effectively interact and mediate in intercultural communication. Both quantitative and qualitative data were collected to answer this overarching research question.

The following specific research questions (RQs) further guided this study:

- RQ 1 Is there any significant difference in students' CIA according to gender, faculty, and ethnic groups?
- RQ 2 What impact do prior intercultural experiences and attitudes towards the English language and cultural learning have on students' CIA development?
- RQ 3 In what ways is IA-based learning enacted to develop students' critical awareness of sociocultural issues represented in the YouTube clips?
  - RQ 3.1 What are key attributes that make up students' CIA?
  - RQ 3.2 How do students develop their CIA?
- RQ 4 What are students' responses to video clip-assisted intercultural tasks as they were engaged in IA-based learning?

RQ 1 and RQ 2 relate to the quantitative component of the research project. RQ 1 examined whether gender, faculty, and ethnic groups affected students' CIA development. RQ 2 investigated the impact of prior intercultural experience and attitudes towards the English language and cultural learning in the classroom on students' CIA development. The hypotheses being tested in this study were:

- a) There was no significant difference between students' CIA in pre-test and post-test results.
- b) There was no significant difference in students' CIA in terms of gender, academic major, and ethnicity.
- c) There was no significant impact of prior intercultural experience and attitudes towards the English language and cultural learning on students' CIA development.

RQ 3 and RQ 4 inform the qualitative component of the research project. RQ 3 explored students' intercultural awareness development after participating in a ten-week intervention using YouTube clip-assisted intercultural learning tasks. This question aimed to seek patterns, attributes or dispositions of CIA. It further sought detailed information on how students make meanings of the sociocultural values or issues depicted in the clips, reflect on intercultural differences, and make use of prior knowledge to engage in intercultural encounters with diverse peers and groups to build their CIA. RQ 4 aimed to uncover students' perceptions of the implementation of intercultural learning in higher education. Specifically, it sought their perceptions, beliefs, and attitudes towards the YouTube clip materials, intercultural tasks, and

teachers' scaffolding. Such information, along with previous inquiries, will aid in developing a model of IA-based learning to improve students' CIA.

It is widely recognised that direct international experiences such as overseas travel or study may contribute to the development of students' interculturality (Giovanangeli & Oguro, 2016; Haas, 2018). However, for students who are less likely to have the opportunity or no access to international learning experiences, engaging in intercultural learning in the classroom is an accessible alternative. It was hypothesised that nurturing intercultural learning in higher education could help improve students' CIA. The researcher proposed that the use of culturally appropriate YouTube clips as authentic learning materials, when coupled with intercultural learning tasks, had the potential to develop students' CIA.

## **2.6 Summary**

This chapter discussed early and contemporary theories of intercultural communication competence, with a particular emphasis on Byram's ICC model, which serves as the theoretical framework for this study. The history, significance, and principles of ICC were examined, as well as the strengths and weaknesses of the most influential ICC models. Additionally, this chapter discussed Baker's intercultural awareness model, which is used to assess students' CIA development. The chapter then reviewed the prior literature on ILTL in Asia and beyond. The previous studies show limited classroom-based research on students' acquisition of CIA in the Indonesian EFL context. This contributes to filling this gap by investigating the development of students' CIA through YouTube clips and intercultural tasks. This chapter formulated an overarching RQ based on research gaps, asking whether students could develop their CIA following a ten-week intercultural learning intervention. In addition, four specific research questions were proposed to direct the study. The next chapter details the research methodology of this study.

## **CHAPTER 3. RESEARCH METHODOLOGY**

### **3.1 Overview**

This chapter presents the research methodology. It begins with an overview and justification of the mixed-methods research design utilised in this present study to investigate students' critical intercultural awareness (see 3.2). The discussion proceeds to the research setting (see 3.3) and participants (see 3.4), highlighting the research context, the characteristics of samples, selection criteria, and demographic information. Section 3.5 provides an overview of the researcher's identity, positioning, and roles in the fieldwork, followed by an explanation of the learning materials (see 3.6) and instructional procedures (see 3.7). The next three sections detail the qualitative and quantitative data collection (see 3.8) and the analysis methods (see 3.9). The data collection methods included interviews, classroom observation, documentation, and questionnaires. The data analysis section explains the techniques and procedures used to analyse quantitative data using the software program SPSS 28 and qualitative data using NVivo 12. Section 3.10 further discusses their validity, reliability and trustworthiness. This chapter concludes with ethical considerations and a summary.

### **3.2 Research design**

This study utilised a mixed-methods approach with a concurrent triangulation design. This approach integrates quantitative and qualitative methods, allowing the researcher to examine sophisticated aspects of students' CIA and answer the related research questions. Various scholars in intercultural communication studies advocate mixed methods as the most suitable approach to explore interculturally related competencies (Deardorff, 2006; Schrauf, 2016). Deardorff (2006, p. 250) suggests that researchers require multidimensional approaches that include "a mix of qualitative and quantitative measures" to better comprehend the phenomena under investigation. A mixed-methods approach also enables researchers to move beyond traditional assumptions and constraints about the quantitative-qualitative boundary, allowing them to undertake a more holistic and thorough data analysis that incorporates the strengths of both approaches (Gelo et al., 2008).

Brown (2014) asserts that the use of mixed methods can make the research more potent as the positive elements of qualitative-quantitative paradigms complement each other. Mirhosseini (2020) confirms that mixed methods research can better answer research issues as it is based on the premise that "positivist knowledge and quantitative research methodologies"

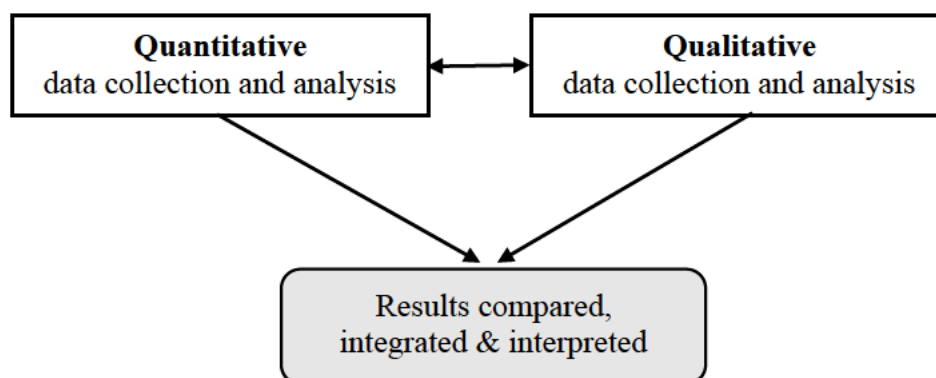
can be combined with “contextualised knowledge and qualitative inquiry procedures” (p. 53). A strength of the qualitative paradigm, for instance, is its exploratory nature, enabling the researcher to describe multifaceted phenomena in greater depth using a small number of participants and focus on individual cases. It does not lend itself to controlling variables, testing hypotheses, replicating the study, or evading researcher subjectivity and bias. The inclusion of the quantitative process aimed to help predict or confirm the qualitative findings, help maintain the research integrity and make the results more generalisable to other settings. A mixed-methods approach thereby permits the researcher to simultaneously verify and answer confirmatory and/or exploratory research questions (Tashakkori & Teddlie, 2010). Thus, a mixed-methods approach was deemed appropriate for this study to gain insights into the ongoing development of students’ CIA after being exposed to culturally appropriate learning materials and engaging in intercultural tasks.

The mixed-methods approach has been extensively used in various intercultural communication studies. For example, Meade (2010) used mixed methods to investigate the feasibility of developing an effective campus-based educational program that fostered ICC among students in higher education in the United States. He utilised Intercultural Development Inventory (IDI) for quantitative analysis, and grounded theory and content analysis for qualitative analysis. Wang (2011) investigated the effects of a cross-cultural service-learning program on participants’ intercultural competency. This study involved 12 students from Hong Kong and Mainland China and used three data collection techniques: questionnaires, observation, and focus group discussions. Chan (2016) employed a mixed-methods approach to assess the effectiveness of an intercultural learning intervention on students’ intercultural competence, employing focus group interviews, the Intercultural Sensitivity Scale, and participant observation. These three studies are similar to the current research in using qualitative-quantitative data collection methods and analysis, but they differ in terms of the chosen design, research focus, and settings. While those studies investigated participants’ intercultural competence in English as an L1 or L2 setting, this current research focused on the intercultural awareness of speakers of multicultural ethnic backgrounds as the core element of intercultural competence in the Indonesian EFL context.

Concurrent triangulation design was a further element of the research. It involved simultaneously gathering quantitative and qualitative data during the research project, analysing both data, and deriving conclusions based on the results (Creswell, 2018), as seen in Figure 3.1. Combining two different approaches merges the elements of triangulation, which are beneficial for the exploration of the research questions. In mixed-methods research,

triangulation corroborates the outcomes of each method and can also be utilised to examine the conclusions (Archibald, 2016). Triangulation enables the researcher to gain balanced insights into a participant's thoughts and behaviours (Cohen et al., 2018) and promotes higher reliability and trustworthiness of the findings, based on multifaceted evaluations (Nastasi & Hitchcock, 2016). This study, influenced by Neuman (2006) who identified various types of triangulation, such as method, theory, measurement, and tools, also used a variety of research instruments to triangulate the data, especially in the qualitative phase. A dialectic approach was the underlying reason for deciding on this choice. Unlike a purist paradigm which precludes the use of dual methods, or a pragmatic paradigm that supports whatever methods are appropriate to meet the research goal, the dialectic paradigm affirms the use of blended methods to create a synergy and balance in exploring the issue under investigation and deriving the conclusion (Greene & Caracelli, 1997).

**Figure 3.1** *Concurrent Triangulation Mixed Methods*

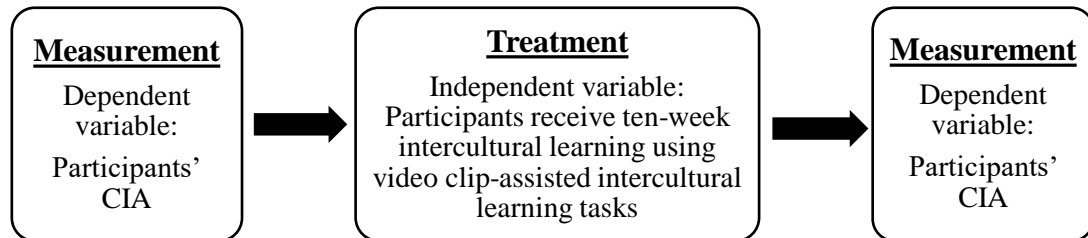


The quantitative part of the mixed-methods research involved carrying out a ten-week intervention using YouTube clips-intercultural tasks and administering a questionnaire, as depicted in Figure 3.2. The quantitative phase supplemented the qualitative results, highlighting any improvement in participants' levels of CIA over the ten-week learning intervention. Using a one-group pre-test/post-test design, a cohort of university students was assigned to complete an intercultural awareness questionnaire and retake the same questionnaire after completing the intercultural tasks. This pre-test/post-test design is widely used, particularly in educational research settings where "random selection or random assignment of schools and classes is quite impracticable" (Cohen et al., 2018, p. 406). This is despite criticisms of the one-group pre-test/post-test design providing little or no control over extraneous variables (Ary et al., 2019). The pre-test/post-test design indicated any



improvement in participants' CIA before and after the intervention and was more appropriate than comparing learning achievements between different experimental groups.

**Figure 3.2** *One-Group Pre-Test/Post-Test Design*



The qualitative component of the research captured naturally occurring phenomena during the teaching-learning process in the classrooms. The classrooms represented a micro sociocultural reality where diverse groups of students and teachers interacted in small groups and in-class discussions. This qualitative part specifically aimed to understand what aspects of participants' CIA were actually developed. Data about the in-progress formation of students' CIA were gathered from student interviews, and then triangulated with participant observations and teacher interviews. Table 3.1 highlights the research methodology applied in this study.

**Table 3.1***Overview of the Research Methodology*

<b>Design</b>	<b>Stage</b>	<b>Research Questions (RQs)</b>	<b>Data collection</b>	<b>Data analysis</b>
A mixed-methods approach with concurrent triangulation design	<b>Mixed-methods</b> — <i>aims to:</i> <ul style="list-style-type: none"> <li>▪ Answer the overarching research question</li> </ul>	<ul style="list-style-type: none"> <li>▪ <b>Overarching RQ:</b> Can Indonesian EFL students enhance their CIA by participating in a ten-week classroom program of intercultural tasks?</li> </ul>	<ul style="list-style-type: none"> <li>▪ Questionnaires</li> <li>▪ Observations</li> <li>▪ Interviews</li> </ul>	Quantitative and qualitative analyses
	<b>Quantitative</b> — <i>aims to:</i> <ul style="list-style-type: none"> <li>▪ examine the CIA scores of students before and after the learning intervention.</li> <li>▪ examine any statistical differences regarding gender, faculty, and ethnic groups.</li> <li>▪ examine the correlation between students' prior intercultural experiences, attitudes towards the English language and cultural learning, and their CIA development.</li> <li>▪ collect demographic information and select participants for interviews.</li> </ul>	<ul style="list-style-type: none"> <li>▪ <b>RQ 1:</b> Is there any significant difference in students' intercultural awareness according to gender, faculty, and ethnic groups?</li> <li>▪ <b>RQ 2:</b> What impact do prior intercultural experiences and attitudes towards the English language and cultural learning have on students' CIA development?</li> </ul>	<b>Questionnaires:</b> <ul style="list-style-type: none"> <li>▪ conducted online via Google forms.</li> <li>▪ administered twice as a pre-test and post-test.</li> <li>▪ involves 50 student participants.</li> <li>▪ takes approximately 15 minutes.</li> </ul>	<b>Techniques:</b> <ul style="list-style-type: none"> <li>▪ Descriptive statistics</li> <li>▪ Pair t-test</li> <li>▪ ANOVA</li> </ul> <b>Tools:</b> <ul style="list-style-type: none"> <li>▪ SPSS 28</li> </ul>
	<b>Qualitative</b> — <i>aims to:</i> <ul style="list-style-type: none"> <li>▪ find out a detailed explanation of how students develop their CIA.</li> <li>▪ determine the dominant attributes of CIA developed by the students.</li> <li>▪ understand the students' responses to intercultural awareness-based learning they undertook.</li> </ul>	<ul style="list-style-type: none"> <li>▪ <b>RQ 3:</b> In what ways is IA-based learning enacted to develop students' critical intercultural awareness of sociocultural issues represented in the YouTube clips? <ul style="list-style-type: none"> <li>▪ <b>RQ 3.1:</b> What are key attributes that make up students' CIA?</li> <li>▪ <b>RQ 3.2:</b> How do students develop their CIA?</li> </ul> </li> <li>▪ <b>RQ 4:</b> What are students' responses to video clip-assisted intercultural tasks as they were engaged in IA-based learning?</li> </ul>	<b>Observations:</b> <ul style="list-style-type: none"> <li>▪ conducted five times (sessions: 1, 3, 5, 7 &amp; 10)</li> <li>▪ uses observation checklists.</li> </ul> <b>Interviews:</b> <ol style="list-style-type: none"> <li>a. with ten students <ul style="list-style-type: none"> <li>▪ uses semi-structured format.</li> <li>▪ uses interview protocols; audio recording</li> <li>▪ takes approximately 30–45 minutes</li> </ul> </li> <li>b. with four teachers <ul style="list-style-type: none"> <li>▪ as above</li> </ul> </li> </ol>	<b>Techniques:</b> <ul style="list-style-type: none"> <li>▪ Qualitative content analysis</li> </ul> <b>Tools:</b> <ul style="list-style-type: none"> <li>▪ NVivo 12</li> </ul>

### 3.3 Research setting

This research took place in the Ponorogo regency of Indonesia. It is located about 200 kilometres southwest of Surabaya, East Java's provincial capital, and borders the province of Central Java. The local culture and customs are heavily influenced by those of Central Java, with Reog dance being one of the most well-known traditional arts. The locals speak Indonesian as the official language and Javanese on a daily basis. They practise diverse religions such as Islam, Protestantism, Catholicism, Buddhism, Hinduism, and Confucianism, with Islam constituting the majority (about 98%) (BPS, 2021). There are 11 universities/colleges run by the government, private and religious-based institutions, as well as dozens of Islamic boarding schools. Ponorogo's cultural and educational profiles attract people nationwide to continue their higher education in Ponorogo while learning Islamic studies in Islamic boarding schools. This context allowed the researcher to recruit participants from diverse backgrounds.

This research was conducted in the English Language Centre (ELC) of a private university in Ponorogo. The ELC was chosen for several convenience reasons. The university is an Islamic-based institution and has supported internationalising the curriculum and promoting inclusive education by sustaining local cultural wisdom. This ELC also has a long-established foreign language teaching and testing record in this region and beyond. It offers a Public Speaking subject to equip undergraduate students from the seven existing Faculties with basic and functional English communication skills. Students also come from diverse cultural and language backgrounds, including from Indonesia's outer islands and a few overseas students participating in student exchange programs. As a result of this diversity, a multicultural and multilingual academic environment has evolved, which was ideal for undertaking this research.

EFL is mainly learned and used in classrooms for English-related subjects in the Indonesian context (Mistar, 2005). Generally, students have studied English for at least six years prior to attending the university, as English is formally taught in Indonesian schools beginning in junior high school (see 2.3.4). At this university, students take an English unit based on their majors, i.e., English for Economics, English for Health, English for Engineering, and so forth. This unit is considered as English for specific purposes (ESP) because it is characterised by content-based approaches (Paltridge & Starfield, 2014). The university also requires students to take a Public Speaking subject organised by the ELC office to help them improve their oral presentation skills in various situations. Given this objective, the context in

which the Public Speaking subject is taught can be classified as English for general academic purposes (Hyland, 2006).

### 3.4 Research participants

The general population is about 6,500 students enrolled in the 23 majors offered by seven faculties. Javanese is the major culture and language. The targeted participants were a cohort of 540 students registered in the Public Speaking subject commencing in the 2018/2019 academic year from October 2018 to January 2019. The initial selection of students for participating in the intercultural learning intervention and the intercultural awareness questionnaire was drawn from the ELC's placement test results. Students whose scores were in the pre-intermediate or higher category were approached, and their consent was gained to participate in this research project voluntarily. These selection criteria were applied to ensure the participants had sufficient communication ability to perform pedagogical tasks during group work and the in-class discussions. The placement test identified 62 out of the 540 registered students in the intermediate or higher level.

Using a purposive sampling technique, the researcher then selected 50 students as the research sample (Miles & Huberman, 1994). The decision to include 50 students was threefold: (i) met the minimum sample size of 30 recommended by many experts (Cohen et al., 2018), (ii) represented the heterogeneity of the larger population, and (iii) aligned with the availability of classroom teachers. This study attempted to include such variables as gender, age, academic major, EFL proficiency and ethnicity. A group of 50 students aimed to maintain the feasibility of the research and obtain as much variation as possible.

This study involved 37 females and 13 males. The difference in the number of males and females aligned with the gender comparison of the larger university population. The majority consisted of sophomores enrolled in five different faculties: Economics, Social and Political Sciences, Health, Engineering, and Education. Javanese was the major ethnic group, and the average age was 19, ranging from 17 to 22 years, as detailed in Table 3.2.

**Table 3.2**

*Participants' Demographic Information on the Questionnaire*

No	Attributes	Description	N	Percentage
1	Gender	Female	37	74%
		Male	13	26%
2	Faculty	Education	5	10%
		Social and Political Sciences	12	24%

No	Attributes	Description	N	Percentage
3	Ethnicity	Economics	15	30%
		Engineering	6	12%
		Health	12	24%
		- Majority ethnic group: Javanese	42	84%
		- Minority ethnic group: Batak, Buton, Dayak, Chinese-Javanese, Komering, Malay, Muna and Sundanese.	8	16%
4	Age	17	1	2%
		18	16	32%
		19	28	56%
		20	3	6%
		21	1	2%
		22	1	2%

Ten students were selected for interviews from the cohort of 50 students who undertook intercultural learning as the intervention. Using a maximal variation sampling technique, the ten interviewees were purposively selected by choosing “the most diverse members” (Mirhosseini, 2020, p. 90). The main reason for the choice of this technique was that any patterns that emerge from such a wide range of participants’ experiences would be relevant and essential in capturing shared characteristics and the intervention’s impacts (Patton, 2015). The selection criteria included gender, faculty, and ethnic group. This was to accommodate as much variation as possible in the cohort and to ensure that each group was proportionally represented.

Ten interviewees were a small number of students to interview, but given the detailed outcomes this study aimed to achieve and the limitations of time and workload of a single researcher, it was not feasible to involve more participants. Confirmation of representation was achieved, and an analysis of the equality of variances was performed. The result showed no statistically significant differences between the interviewed and non-interviewed groups ( $p > .311$ ). The result indicated that both groups were similar based on the questionnaire and that the participants represented the larger group from which they were drawn. However, it is acknowledged that the small number of participants demands caution in claiming the representativeness of the research findings to the broader population in the Indonesian higher education context.

The ten students interviewed were seven females and three males from five faculties: Economics, Social and Political Science, Health, Education, and Engineering. The proportion of females was higher than that of males, reflecting the gender balance in the represented

samples. Similarly, the Javanese majority ethnic group (8 participants) dominated the total interviewees, as seen in Table 3.3 and further detailed in section 3.8.3.1.

**Table 3.3**

*Demographic Information of Student Interviewees*

No	Pseudonym	Gender	Faculty	Ethnicity
1	Anis	Female	Social & Political Science	Javanese
2	Belinda	Female	Economics	Javanese
3	Dahlia	Female	Economics	Javanese
4	Dhenok	Female	Education	Javanese
5	Farhaz	Male	Education	Javanese
6	Naila	Female	Health	Javanese
7	Rama	Male	Economics	Javanese
8	Riska	Female	Health	Malay
9	Safira	Female	Social & Political Science	Javanese
10	Zein	Male	Engineering	Chinese-Javanese

### 3.5 The researcher's identity, position, and roles in the fieldwork

Researchers may face risks if they fail to carefully consider cultural aspects and differences in the research setting (Cunningham, 2015). To mitigate any potential risks, the researcher took into account his personal experiences and epistemological stances, which might have influenced this study. I am a male Javanese Muslim who has worked as an EFL teacher for over a decade. Being Javanese and Muslim means that I am a part of the dominant culture, which may be advantageous for my teaching and interactions with students. I often assume that my students share similar cultural backgrounds as me so that they can fully understand my thoughts, intentions, behaviours and actions in and beyond the classroom. Although I am a member of the dominant culture, I have had several cultural and ethnicity-related experiences that have shaped my research position and fieldwork agenda.

After college, I spent a year and half teaching EFL at two private high schools based in Banyuwangi. The schools are situated in the easternmost regency of East Java province, which borders the Bali Strait and is where I was born and raised. One of the schools was a Catholic high school, with the majority of students being Chinese-Javanese and Catholic. This was my first experience being outside of the dominant culture, and I learned how to adapt my behaviour and interactions to align with the cultural and religious differences in the given context.

In 2006, I began teaching EFL to first-year college students at a private university in Banyuwangi. The beginning of my teaching career at this institution required me to modify my pedagogical approach and interactive patterns with students within and beyond the classroom. The transition from high school to college is a crucial time for students as they must adapt to a new academic environment and system, moving from a structured and guided learning mode to being more independent with self-directed goals (Bowman et al., 2019). Thus, I learned and applied a variety of effective strategies to meet the learning needs of students. In addition, working at this university allowed me to interact with indigenous Banyuwanginese colleagues and students, known as the *Osing* tribe. They speak *Osing*, a vernacular language, and have traditions that are greatly distinct from Javanese. In recent decades, *Osing* has gained popularity, with people across the country learning and using the language and appreciating its cultural practices and products, such as the *Gandrung* dance and *kendang kempul* traditional music (Arps, 2009; Wittke, 2019). Five years of teaching experience and residing in this community have shaped my cultural identity as an Osing-Javanese, so-called *Lare Osing*.

In 2011, after gaining a Master's degree, I moved to Ponorogo, the westernmost district of East Java province, where I am currently affiliated with a state Islamic institute. I noticed a significant difference between my former institution and the current one. At my former institution, I taught undergraduate students from diverse linguistic, cultural, religious, and socio-economic backgrounds; there was also a significant age gap (17 to 30 years and older). Consequently, I had to embrace these differences when designing syllabus and learning materials to facilitate classroom interactions. Despite cultural and socio-economic diversity, students at my current institution share the same religious background, Islam. Thereby, Islamic principles greatly influence the academic policy and curriculum. I should incorporate Islamic values into EFL curricula and classroom practices. All of these experiences have heightened my identity as an Indonesian EFL teacher and researcher.

Reflecting upon my experiences above, I must be aware of any potential differences in the given research environment and should avoid making cultural generalisations. As discussed in section 3.3, this study took place at an Islamic-based private university. I was already familiar with the research environment and some university members, as I had previously conducted collaborative research and published journal articles with the two participating teachers. Therefore, access to the research site was facilitated, and our relationship with the participating teachers would accelerate the process of gaining 'insider' perspectives on the investigated context.

Although the researcher's familiarity with the research setting makes obtaining 'insider' perspectives easier, it may pose some challenges in providing more objective 'outsider' perspectives (Baker, 2009; Richards, 2003). To address this issue, the researcher made fortnightly fieldwork reports, which were consulted and reviewed by two outsiders, the PhD supervisors, who were unfamiliar with the research setting. The reports included a summary of data collection, issues discovered during the fieldwork, and preliminary interpretations of the collected data. Their feedback and comments were essential to provide a more 'objective' perspective than the researcher's sole interpretation.

The fieldwork was conducted over six months between October 2018 and March 2019 (see Appendix 11). The first task was to hold three meetings with the participating teachers to prepare the research. The first meeting was to introduce and explain in detail the information about the research project. Following that, the research schedule was set, and the student participants were selected. In the second meeting, the researcher and teachers discussed key topics related to the research project, including viewing the ten YouTube clips and defining the concept of CIA and IA-based teaching. This was intended to build a similar understanding between the teachers and the researcher. In the third meeting, a simulation of IA-based teaching was undertaken to provide the teachers with the necessary skills to implement the video clip-assisted intercultural tasks. Fortnightly meetings were conducted to discuss any issues during the intervention and students' progress in learning. The meetings were either face-to-face or online using a zoom application, depending on the availability of the teachers.

The next task was the administration of the intercultural awareness questionnaire. The questionnaire was first trialled on non-experiment groups/regular students at the university (see 7.3.8.1). After amending some question items, the researcher administered the questionnaire to the 50 student participants before the learning intervention was implemented. The four teachers then delivered the ten-week intervention in class, and the researcher conducted participant observations. After the intervention finished, the researcher administered the questionnaire to the 50 student participants and interviewed the ten student participants and the four teachers. In the final month of fieldwork, the researcher finalised the data collection and organised the data for analysis.

### **3.6 Intervention materials**

Ten culturally relevant video clips from YouTube were selected collaboratively with the four teachers as the intervention materials. As previously discussed in the literature review (see 2.3.7), YouTube clips played pivotal roles as realia in helping students learn about diverse



cultures, expose English varieties and authentic vocabulary (Watkins & Wilkins, 2011), and improve intercultural competence (Zhang, 2020). The YouTube clips covered a wide range of sociocultural topics, issues, and values, as detailed in Table 3.4.

**Table 3.4**

*Themes/Values Embedded in the YouTube Clips*

Title(s)	Themes/Values embedded in the clips & Links <sup>2</sup>	Duration (mins)
1. The importance of intercultural awareness	Intercultural awareness; intercultural communication skills; public speaking in different cultural contexts <a href="https://www.youtube.com/watch?v=sg_YIqqprB4">https://www.youtube.com/watch?v=sg_YIqqprB4</a>	2:12
2. Too quick to judge	Openness; curiosity; nonjudgmental evaluation <a href="https://www.youtube.com/watch?v=Fzn_AKN67oI">https://www.youtube.com/watch?v=Fzn_AKN67oI</a>	3:42
3. An idiot abroad–India (shorten version)	Cultural festivals, practices, and products; Ethnocentrism; stereotyping <a href="https://www.youtube.com/watch?v=s9eItPOLH5Q">https://www.youtube.com/watch?v=s9eItPOLH5Q</a>	5:50
4. Mr Bean–The movie (1997) middle finger scene	Nonverbal communication across different cultures; the power of nonverbal language in public speaking <a href="https://www.youtube.com/watch?v=4JwBaLrgzUY">https://www.youtube.com/watch?v=4JwBaLrgzUY</a>	1:06
5. An Idiot Abroad–Karl teaches in an African school about risks	Risk in different cultural perspectives; knowledge of self-awareness; worldview frameworks <a href="https://www.youtube.com/watch?v=XaVc5pExmPQ">https://www.youtube.com/watch?v=XaVc5pExmPQ</a>	2:46
6. Latifa Abu Chakra defends hijab and other powerful speeches in the UK	Religious beliefs and practices; a persuasive speech <a href="https://www.youtube.com/watch?v=vqiKzzD3vlQ&amp;t=60s">https://www.youtube.com/watch?v=vqiKzzD3vlQ&amp;t=60s</a>	5:22
7. Building a museum of museums on the web, Amit Sood, TED-ed	Cultural changes; types of public speaking: informative; using effective visual aids <a href="https://www.youtube.com/watch?v=l1JIqxXmZhU">https://www.youtube.com/watch?v=l1JIqxXmZhU</a>	5:35
8. Flying Into America (Trevor Noah-Lost in Translation)	Racism; public speaking on other occasions <a href="https://www.youtube.com/watch?v=KxoktuehP3c&amp;list=RD27q_WaYwxX4&amp;start_radio=1&amp;rv=27q_WaYwxX4">https://www.youtube.com/watch?v=KxoktuehP3c&amp;list=RD27q_WaYwxX4&amp;start_radio=1&amp;rv=27q_WaYwxX4</a>	7:56
9. Cross-cultural communication, Pellegrino Riccardi, TEDxBergen (shorten version)	Communication across different cultural contexts; organising speech: opening, content, and closing <a href="https://www.youtube.com/watch?v=YMyofREc5Jk">https://www.youtube.com/watch?v=YMyofREc5Jk</a>	8:06
10. How to start an empathy revolution, Roman Krznaric, TEDxAthens (shorten version)	Empathy; delivering an effective speech <a href="https://www.youtube.com/watch?v=RT5X6NIJR88">https://www.youtube.com/watch?v=RT5X6NIJR88</a>	7:54

<sup>2</sup> These YouTube clips were accessible online at the time the data was collected.

Three criteria were applied to select the YouTube clips: (i) the participant profiles, (ii) the video contents are free from offensiveness, and (iii) the video structure. The first criterion dealt with the compatibility of the YouTube clips with students' socio-demographic characteristics (Berk, 2009). The researcher carefully examined the demographic information provided by students in the questionnaire, such as age, gender, ethnicity, religious background, EFL proficiency, language dominance, and other relevant aspects. Other important aspects such as students' preferences and needs in learning were also taken into account. As they knew their students well the researcher consulted with the participating teachers on these two aspects before determining the YouTube clips.

The second criterion dealt with the potential offensiveness the YouTube clips might expose. Some clips contained controversial or offensive content, which was irrelevant in light of students' characteristics discussed in the previous criterion, i.e., violence, sexual assault and harassment, mental or physical abuse of anyone, drug use and so forth. These materials were most likely to provide drawbacks, discouraging students from learning (Berk, 2009). Therefore, such video materials were excluded or parts of the clip that contained offensive content were removed, blurred, or muted for this study purpose. For example, the researcher found parts of video 3: 'An idiot abroad-India' exposed obscene language and nudity that were unacceptable to students' cultural or religious norms. After downloading the clip, the researcher edited it by censoring the improper parts.

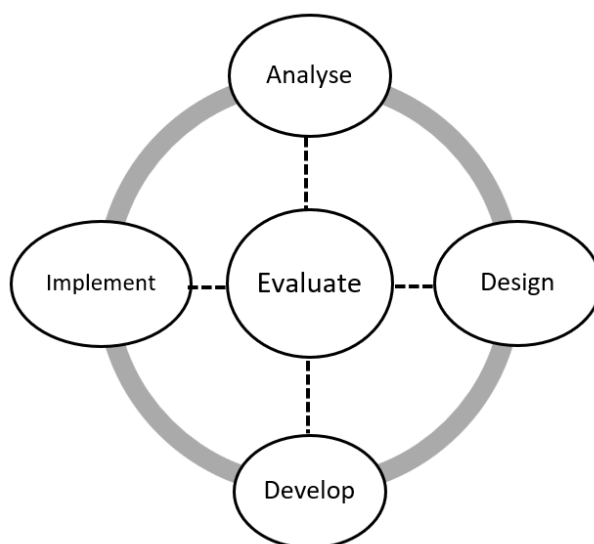
Finally, the video's structure needed to be suitable for pedagogical purposes. Some parameters were applied to select the YouTube clips: context, length, visual cues, and the number of characters or cases (Berk, 2009). The cultural realities, issues and values embedded in the YouTube clips would ideally relate to the themes and objectives of the intercultural learning and Public Speaking subject. The selected YouTube clips exposed a variety of English in diverse cultural and situational contexts, i.e., authentic everyday language use, formal speech/presentations, humour, verbal and nonverbal communication. The YouTube clips varied in length to give different learning experiences and fit the learning objectives. There were four clips with a short duration of 1–3 minutes, three clips with 5 minutes, and the other three with longer extracts. Some clips originally had a long duration, but they were kept as short as possible to suit the learning objectives and students' needs. For example, video 9 and video 10 showed cases of professional speeches derived from TED talks and ran for almost 20 minutes. The researcher shortened these to 7–8 minutes by considering visual cues and the number of characters or cases represented in them; this allowed students to focus on the most

relevant cultural information, actions, or issues. Shortening the videos enabled students to avoid the boredom, confusion or distraction of lengthier extraneous extracts.

### 3.7 Instructional design and procedure

A model of IA-based learning was developed by adopting instructional design principles. It aimed to gain “the production of new knowledge in the form of a new (or enhanced) design or development model” (Richey et al., 2011, p. 11). Figure 3.3 illustrates how the ADDIE model, which is an acronym for analyse, design, develop, implement, and evaluate, was used to design IA-based learning in this study (Branch, 2009).

**Figure 3.3** *ADDIE Model of Instructional Design (Branch, 2009, p. 2)*



The first three stages of the instructional design procedures (analysis, design, and development) were intended to create a prototype of IA-based learning. The researcher began the analysis phase by reviewing pertinent literature on the ICC models, CIA principles, and ILTL in the EFL context. A theoretical framework for IA-based learning was then built, which served as the foundation for developing instructional procedures and instructional materials (Branch, 2009; Tran & Seepho, 2016). The researcher established instructional objectives, learning objectives, and instructional resources. He then analysed the students’ characteristics, learning needs, and learning environments. These details were gleaned from comments made by the four teachers who took part in this study.

The researcher defined the general and specific instructional objectives for the ten-week intercultural learning intervention and established instructional procedures in accordance with the analysis results. Ten culturally appropriate YouTube clips were selected as the intercultural learning materials. The researcher then designed worksheets and assessment tools aligned with the intercultural learning objectives. The following step was to develop the IA-based learning model. This stage aimed to formulate a comprehensive set of learning resources and guidelines for instructional delivery that would aid the teachers in their interactions with students during group work and in-class discussions. These efforts ensured that learner-centred learning was established in the classroom (Reigeluth et al., 2016). The researcher also created a set of lesson plans for the ten-week intercultural learning intervention and enlisted teachers' assistance in validating the ten YouTube clips chosen as the intercultural learning materials (see 3.6).

The instructional design process continued with enacting and evaluating the IA-based learning model. The implementation phase was intended to prepare and equip teachers with the necessary skills to implement the model in the classroom, while the evaluation stage was required to determine the instructional process's quality (Branch, 2009). The four participating teachers and the researcher conducted a simulation. One teacher used the model to undertake peer teaching while the researcher observed the process. Following the simulation, the researcher and the teachers met to evaluate the procedures of IA-based learning. The model was then revised in response to the teachers' suggestions and was implemented in the ten-week intercultural learning intervention. The final model of IA-based learning is presented in Chapter 7 (see Figure 7.1).

The intercultural learning themes and objectives were integrated into the Public Speaking subject. The general goal of the course was to equip students with the ability to prepare and present public oral presentations in various contexts. This course ran over 16 weeks, and each class session lasted for 90 minutes. For the sake of this study, the course outcome was extended to promote students' CIA so that they could effectively communicate with the audience from diverse cultural backgrounds. This outcome was one of the contributions this study offered to the research setting.

The 50 selected students were allocated in two heterogenous classes; each class consisted of 25 students mixed in gender, faculty, and ethnic groups. Both groups received the same pedagogical intervention in the form of YouTube clip-assisted intercultural learning tasks. The four teachers carried out the ten-week intercultural learning program using a two-teacher team-teaching format. Meanwhile, the researcher sat in the back row of the classroom and made field notes of the participant observations (see 3.8.2).

In the first class, the teacher introduced the researcher to students and explained his role as a participant-observer in the research. This effort was made to establish a positive relationship with all students from the beginning, and to minimise any discomfort caused by the researcher's presence. The teachers then introduced general ideas of intercultural awareness via video 1: 'The importance of intercultural awareness'. The teachers asked students to watch the clip and then engaged them in small groups to discuss the cultural information. This introductory session provided students with basic knowledge, skills and attitudes necessary to engage in intercultural communication. This session was used to inform students about the pedagogical intercultural intervention they would receive.

The intercultural tasks involved four main activities: authentic input, noticing, reflection, and verbal output (Liddicoat, Lo Bianco, & Crozet, 1999), as detailed in Table 3.5. Firstly, students were heterogeneously assigned in groups of four or five. The teachers asked students several questions about the topics and brainstormed their ideas about cultural realities associated with the YouTube clips they would learn. Students were given guidance questions to help them observe the clips and promote greater authentic input. They were then instructed to observe the clips while taking notes on important sociocultural realities and issues represented in them.

**Table 3.5**

*Instructional Procedures*

Phases	Teacher activities	Student activities
Authentic input	1. Asking questions to activate students' prior knowledge about the sociocultural issues being discussed.	1. Responding to the teacher's questions.
	2. Asking students to watch YouTube clip(s) and take notes on important information.	2. Observing the clips and making notes.
Noticing	3. Assigning students to study their notes and identify unique cultural elements and sociocultural similarities and differences.	3. Identifying and interpreting sociocultural values represented in the clips.
Reflection	4. Engaging students in a group discussion to share what they have noticed.	4. Discussing collaboratively the sociocultural issues depicted in the clips.
	5. Asking students to negotiate and exchange perspectives.	5. Comparing and contrasting ideas.
	6. Asking the group to reflect on what they have discussed.	6. Critically analysing sociocultural issues from various viewpoints and sum up the discussion.
Verbal output	7. Scaffolding the in-class discussion by inviting groups to present the results of the discussion.	7. Presenting the results of the discussion with other groups.

In the noticing stage, students were instructed to review their notes. This activity allowed them to individually observe and identify the perceived-unique cultural elements and sociocultural issues represented in the clips. All group members were then asked to take turns presenting what they had noticed in the clips in regard to the guiding questions to their peers.

In the next step, students were asked to reflect on what they had noticed in the YouTube clips with their peer groups. With the teachers' scaffolding, they were asked to (a) analyse sociocultural issues and values embedded in the clip, (b) compare cultural similarities and/or contrast cultural differences, and (c) negotiate cultural perspectives. Each group was then asked to critically evaluate what was or was not taken for granted to better understand their own and others' viewpoints and to make a group conclusion.

Lastly, the teachers facilitated an in-class discussion by inviting groups to present the results of their group discussion to the whole class. This activity was conducted to invite and encourage verbal output from students. Students had the opportunity to discuss the cultural issues from different groups' points of view and objectively evaluate the cultural issues in critical and non-judgemental ways. This aimed in a concrete way to help students improve their critical intercultural awareness.

### 3.8 Data collection techniques

This study employed three data collection techniques: questionnaires, observations, and interviews. Questionnaires aimed to elicit quantitative data, while observations and interviews were used to collect qualitative data. The stages of data collection followed several procedures, as shown in Table 3.6.

**Table 3.6**

*Data Collection Stages*

Stages	Research activities/Data collection techniques
Stage 1	Piloting the questionnaire instrument
Stage 2	Administering questionnaire for pre-test
Stage 3	Undertaking a ten-week intercultural learning intervention
Stage 4	Conducting participant observations
Stage 5	Administering questionnaire for post-test
Stage 6	Piloting a student interview
Stage 7	Undertaking semi-structured interviews with students and teachers

### 3.8.1 Questionnaires

A questionnaire was utilised to gather data about students' intercultural awareness development throughout a ten-week learning intervention. The questionnaire is a practical and cost-effective method of collecting quantitative data from a larger population and is commonly used in L2 research (Brown, 2001, 2014). Creswell (2018) confirms that using a questionnaire allows the researcher to identify attributes or characteristics of a large population from the sample cohort and gain quick responses from participants. The questionnaire was conducted online via Google forms and was composed in Indonesian (see Appendix 1); the English version of the questionnaire can be seen in Appendix 2. The participants took the questionnaire in Indonesian. The questionnaire was administered twice, once before (as a pre-test) and once after (as a post-test) the learning intervention. All 50 students completed both pre-test/post-test questionnaires. It took students approximately 15–20 minutes on average to complete the questionnaire.

The questionnaire consisted of two parts: closed-ended questions and demographic information, as detailed in Table 3.7. The first part of the questionnaire contained 45-closed statements related to CIA, and students were asked to choose one response on a five-point Likert scale to indicate the level of agreement towards the statements: 1) strongly disagree, 2) disagree, 3) neutral, 4) agree, and 5) strongly agree. The five-point Likert scale is widely used in questionnaires or surveys to generate high-quality data (Revilla et al., 2014). This first part was divided into a further four sections. Section 1 looked at students' attitudes and beliefs about the relations between culture and foreign language learning. The next three sections consecutively explored three indicators of CIA: identify and interpret sociocultural realities, analyse and evaluate sociocultural issues from multiple perspectives, and engage in intercultural communication. The second part of the questionnaire asked for basic demographic information.

**Table 3.7**

*Questionnaire Items*

Part	Section	Items
Closed-ended questions	1. Attitudes towards learning English and culture	1–10
	2. Identify and interpret sociocultural realities	11–25
	3. Analyse and evaluate sociocultural issues from multiple perspectives	26–37
	4. Engage in intercultural communication	38–45
Demographic information	▪ Personal identity	1–6
	▪ Experiences in learning about other cultures	7–14

### 3.8.2 Participant observations

Participant observation was utilised to gain supplementary data about students' engagement in the learning activities and CIA development over the ten-week learning intervention. Participant observation is widely recognised as an effective technique for studying small groups, events and processes that last a short time or occur in subsequent time to collect detailed data from the desired situation. This technique allows researchers to listen, watch, and witness what individuals do in their natural environments (Liamputtong, 2020). It also helps notice individual attitudes and other unspoken topics that might not be discovered in interviews (Kawulich, 2005). Participant observation can also build connections between the observed participants and interviewees, allowing the researcher to raise questions for further investigation (Schensul et al., 1999).

Despite being criticised as a subjective, biased, and impressionistic methodological technique (Cohen et al., 2018), participant observation enables the researcher to get a sense of a situation and of how things happen in a group (Schensul et al., 1999) and capture the dynamics of behaviour, interactions and relationships in the research setting (Marshall & Rossman, 2016). Furthermore, a drawback of participant observation is that the researcher's presence and observation activities in the classrooms may change participants' behaviour. To address this issue, this study undertook field-notes using an observation checklist (see Appendix 4) instead of using the audio-video recording; this aimed to help minimise participants' reactivity, i.e., anxiety, discomfort, and feeling under pressure (Bernard, 2018; Mirhosseini, 2020). As previously discussed, the researcher's role was as 'participant-as-observer', and the classroom teachers purposefully introduced and explained this role to participants in the first lesson. This effort was made to make the participant observations non-intrusive as students were familiar with the researcher's role and were involved in the research situation for a long time (Musante & DeWalt, 2010).

The researcher conducted participant observations five times: in the first, third, fifth, seventh, and tenth intercultural tasks. He sat in the back row to observe the teaching-learning process while taking field notes using an observation sheet. These observations covered several aspects. First, the observations captured student-teacher and student-student interactions during intercultural learning, particularly in small group and in-class discussions. It focused on students' engagement in the four stages of intercultural tasks: (a) authentic input, i.e., responding to the teacher's questions, observing the clips, taking notes, (b) noticing, i.e., identifying and interpreting sociocultural values represented in the clips, comparing and contrasting cultures, (c) reflection, i.e., contributing to group discussions, critically analysing



sociocultural issues, and (d) verbal output, i.e., sharing the discussion results to other groups; exchanging perspectives, involving in in-class discussions. Second, the observations portrayed the attributes of intercultural awareness students performed during the intercultural tasks. These included their awareness and ability to identify and interpret explicit or implicit cultural realities or events; analyse and evaluate sociocultural issues or values embedded in the YouTube clips; interact and mediate in intercultural exchanges. Next, the observations captured students' attitudes towards learning (i.e., activeness, responsibility, autonomy, acceptance of different perspectives) and their efforts to eliminate negative feelings (i.e., embarrassed, anxious, hesitant, unconfident). Lastly, the observations captured possible challenges faced by students regarding the ten-selected YouTube clips and the pedagogical tasks. The classroom observations were also carried out to observe the scaffolding process conducted by the teachers to facilitate intercultural learning in a small group (Van de Pol & Elbers, 2013) and whole-class discussions (Smit & Van Eerde, 2013).

### **3.8.3 Semi-structured interviews**

Interviews were conducted with both participating students and teachers. Interviews constitute the backbone of effective qualitative research because they allow researchers to gather in-depth personal information, explain motivations and attitudes, and comprehend personal opinions in ways that surveys and observations cannot (Richards, 2003). Therefore, interviews have been widely utilised in language and culture studies to collect ethnographic data on participants and environments, which can be used to describe diverse perspectives on situations or explain communicative interactions (Gumperz, 2005). However, the researcher took into account the subjective nature of the interviews. This was due to the fact that data elicited could be influenced by how the interview was constructed between the interviewer and the interviewees (Cohen et al., 2018), as well as how much the interviewer controlled the direction of the interviews and the topics discussed (Richards, 2003). Consequently, this study considered personal and cultural aspects because participants had their own dynamics and limits during interviews. For example, the researcher asked participants for clarification, elaboration, and/or examples to validate their responses to address this issue.

The researcher undertook all interviews using a semi-structured technique with a predetermined set of questions. However, the wording and sequence of the questions were tailored to the flow of each interview. This uniformity was required to enable the researcher to compare and contrast participants' beliefs and attitudes towards the same topic. Semi-structured interviews allow researchers to learn more about participants' perspectives on the

issues being discussed (Cohen et al., 2018). This technique helped elicit rich and complicated answers because participants had the flexibility to respond to the researcher's questions (Magnusson & Marecek, 2015). Unlike questionnaires or surveys, which may restrict participants from giving detailed responses or clarifications, semi-structured interviews provide participants with adequate time and flexibility to talk with the researcher about a specific or sensitive issue (Bailey, 2007). Both participants and the researcher could ask for clarification if they found any questions or answers unclear.

A pilot version of the student interview was conducted, involving one student who was not chosen as an interview participant. This trial informed the refinements to the wording and follow-up questions. The pilot also helped prepare the researcher for the later interviews, enabling a practical understanding of the interview process, timeline, and recording equipment. The information gained in this trial was not considered data and was therefore excluded from the analysis.

### 3.8.3.1 Interviews with students

Ten interviews with students were conducted between January and February of 2019. As determined by the participants, nine interviews were conducted in Indonesian, and one was conducted in English. Individual face-to-face interviews were conducted, lasting between 25 and 38 minutes. In each interview, the researcher used the same core questions from the interview protocol but left room for flexibility and elaboration to allow participants to express themselves in their own language while keeping data comparable for analysis. Participants decided on their own time, and the interview process was made as pleasant as possible to help them relax and be comfortable during interviews.

The ten participants' biographical information is alphabetically described below, and pseudonyms are used for confidentiality.

- a. **Anis** is a female participant aged 18. She studied Communication Science at the Faculty of Social and Political Science. She identified herself as Javanese, and her English score was above average. She had little experience interacting with people from diverse cultural backgrounds and communicating with people from other countries.
- b. **Belinda** is a female Javanese participant aged 19. She took Management at the Economics Faculty and had a high English score. She frequently interacted with people from diverse cultural backgrounds and communicated with people from other countries.
- c. **Dahlia** is a female Javanese participant aged 20. She studied at the Management department, Economics Faculty, and had an average English score. She frequently travelled to other

- regions and interacted with people from diverse cultural backgrounds but seldom communicated with people from other countries.
- d. **Dhenok** is a female Javanese aged 20. She studied at the English department, Education Faculty. Her English score was high, and she frequently interacted with people from diverse cultural backgrounds and sometimes communicated with people from other countries.
  - e. **Farhaz** is a male Javanese participant aged 22. He was a student of the English department, Education Faculty, and had the highest English score of all the participants. Although he had rarely travelled to other regions, he described good intercultural experiences with locals and people from other countries, both face-to-face and online.
  - f. **Naila** is a female Javanese participant aged 18. She took Nursing at the Faculty of Health and had an average English score. She frequently interacted with people from diverse cultural backgrounds but had never communicated with people from other countries.
  - g. **Rama** is a male Javanese participant aged 19. He took accounting at the Economics Faculty and had the lowest English score of all the participants. He frequently interacted with people from diverse cultural backgrounds but seldom communicated with people from other countries.
  - h. **Riska** is a female Malay participant aged 18. She took Midwifery at the Faculty of Health and had an above-average English score. She often interacted with local people from diverse backgrounds but seldom communicated with international visitors.
  - i. **Safira** is a female Javanese participant aged 19. She studied Public Administration at the Faculty of Social and Political Science, and her English score was average. She often interacted with people from diverse cultural backgrounds but seldom communicated with people from other countries.
  - j. **Zein** is a male Chinese-Javanese participant aged 19. He took Informatics Engineering, and his English score was above average. He frequently travelled to other regions and interacted with people from diverse cultural backgrounds but seldom communicated with people from other countries.

### 3.8.3.2 Interviews with teachers

This study interviewed the four participating teachers to garner supporting data about students' engagement in intercultural tasks and their CIA development. All the teachers were female, two novice and two experienced teachers, as detailed in Table 3.8. In this study, teachers with five or fewer years of classroom experience were considered novice teachers, whereas experienced teachers had five or more years of classroom experience (Brody & Hadar,

2015). The teachers were interviewed individually in the ELC office. The interviews were conducted in English, taking between 34 and 39 minutes. To ensure confidentiality, the names of the participating teachers were changed to pseudonyms.

**Table 3.8**

*Demographic Information of Teacher Interviewees*

No	Teacher	Gender	Teaching experience	Category
1	Ais	Female	4	Novice
2	Ely	Female	9	Experienced
3	Fina	Female	9	Experienced
4	Henny	Female	4	Novice

The interviews with the four teachers complemented the student interviews (see Appendices 8 and 9). The interviews with students served as the primary data source and evidence of the development of students' CIA (see Appendices 5, 6 and 7).

### 3.9 Data analysis

This study involved both quantitative and qualitative analyses. The quantitative stage aimed to determine whether there was a significant difference in students' CIA development after receiving a ten-week pedagogical intervention using YouTube-clip-assisted intercultural learning tasks. The qualitative stage sought to triangulate the quantitative findings and reveal how the pedagogical intervention impacted students' CIA and the extent to which it contributed to their EFL teaching and learning in the Indonesian tertiary context.

#### 3.9.1 Quantitative data analysis

The data collected from the questionnaires (pre-test and post-test) were analysed quantitatively using SPSS 28. Descriptive statistics and inferential statistics were conducted. Descriptive statistics assisted in describing and comprehending the characteristics of a particular data set by providing brief descriptions of the sample and data measurements. The analysis began by exploring the data set structure, including mean, median, range, variance, and standard deviation. It then examined skewness and kurtosis to gain insights into the shape of the distribution of the data set while also looking at visual histograms, normal Q-Q plots, and box plots.

Next, inferential statistics were conducted using paired sample *t*-test and one-way analysis of variance (ANOVA). Additionally, the tests of Shapiro-Wilk and Levene were consecutively conducted to determine whether the data sets had a normal distribution and were homogenous. These analyses ensured that the data met assumptions for an independent samples *t*-test (Field, 2018). The paired sample *t*-test was performed to examine whether there was a significant difference in students' CIA scores between pre-test and post-test. The result of this test was used to determine whether the proposed hypotheses were accepted or rejected. The hypotheses were rejected if the *p*-value was smaller than  $\alpha = 0.05$ , confirming there was a significant difference between the mean scores of pre-test and post-test. Moreover, one-way ANOVA was used to examine whether there were any statistical differences between the means of the three independent groups: gender, faculty, and ethnic groups.

### **3.9.2 Qualitative data analysis**

Data collected from participant observations and interviews with students and teachers were analysed using qualitative content analysis (QCA). Cohen et al. (2018, p. 674) define QCA as “a strict and systematic set of procedures for the rigorous analysis, examination, replication, inference and verification of the contents of written data”. QCA allowed the researcher to understand meaning from the content and context of the data, adhering to the naturalistic paradigm (Hsieh & Shannon, 2005). Using NVivo 12 software, the researcher coded, classified, and arranged the data (Bazeley, 2013). Emerging themes, patterns and frequency in data were identified and analysed. This process enabled the researcher to interpret multi-layered texts and establish comprehensive findings (Schreier, 2012, 2020).

Data coding and analysis were carried out simultaneously using the following steps. First, all the participant observation and interview data were treated as texts depicting participants' knowledge, attitudes, and awareness of interculturality; these texts were subjected to in-depth investigation. The researcher listened carefully to the interview recordings and transcribed them word-for-word into Microsoft Word documents. Although transcribing the data took a considerable time, this process helped the researcher develop a better understanding of the data and get a head start on analysis (Glesne, 2016). The transcripts of interviews conducted in Indonesian were translated into English by a competent translator to maintain the credibility of the data. After all participant observation and interview data had been transcribed, the researcher imported these documents into NVivo 12 and started coding and analysing data.

The initial step was to start open coding. The researcher classified the text data to the relevant research questions (RQ 3 and RQ 4). Extracts/excerpts were then coded into themes

or so-called nodes. The nodes were either derived directly from the emerging themes or informed by the theoretical basis (ICC) as guidance for initial codes. For tracing students' CIA, for example, four themes were used based on Baker's intercultural awareness model: (1) articulating one's own and other cultures, (2) understanding the complexity of cultures, (3) moving beyond cultural generalisations and stereotypes, and (4) negotiating and mediating between cultures.

The second round was axial coding. Cohen et al. (2018, p. 671) assert that an axial code is "a category label given to a collection of open codes whose referents or experiences are similar in meaning or concern the same notion". The researcher sorted, synthesised, and structured the initial codes into prominent categories. This process involved creating new nodes, merging similar nodes, or breaking down the coded data into more specific nodes by linking categories and subcategories that showed interrelationships (Richards & Richards, 2003). Prior to coding the data, the researcher critically reviewed the codes several times while making notes or annotations on important issues to make sense of the data and ensure the interpretation was on track (Marshall & Rossman, 2016). This method was necessary to assist the researcher in understanding and finding patterns or links among participants' responses (Creswell, 2018). Lexical resources were utilised to discern the data, as exemplified below:

In Javanese culture, it is considered polite if children communicate using *Krama*<sup>3</sup> with older people. When talking to them, do not look in their eyes and never argue. Children in other countries (Western countries) may communicate in different ways (Dahlia).

The above excerpt was classified to the second theme: 'understanding the complexity of cultures'. This is because Dahlia demonstrated 'an ability to compare cultures at a specific level' between her first culture and Western culture. The closer analysis also showed that Dahlia was aware of 'the relative nature of cultures'. Moreover, Dahlia's excerpt also depicted information about the use of effective communication. Dahlia's statement, "it is considered polite if children communicate using *Krama* with older people", indicated her awareness of verbal communication. Additionally, her statement, "When talking to them, do not look at their eyes and never argue", demonstrated an awareness of nonverbal communication. Thus, it showed that coding classifications could overlap if more than one characteristic appeared in one segment.

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<sup>3</sup> *Krama* is the high honorific register used when speaking to elder people or social superiors in the Javanese culture.

The final round was focused coding. The researcher closely examined each category and linked them together around the most prominent or core categories. The researcher double-checked whether the coding categories aligned with each research question. Finally, the data were visualised in tables or graphs to aid the writing up of the findings.

### **3.10 Validity, reliability and trustworthiness**

#### **3.10.1 Validity and reliability of the questionnaire**

At the outset, the researcher created a pilot questionnaire in Indonesian with 50 closed-ended questions. Three academics then reviewed this pilot questionnaire to increase its content and face validity. One academic with expertise in Indonesian focused on language use, while the two other academics with expertise in cross-cultural communication examined the content. The questionnaire was then revised based on their feedback and comments. This pilot questionnaire was further trialled with different students at the same university on 25 October 2018 via Google forms; 61 responses were returned in this pilot project. After verifying this data set, three responses were considered biased or incorrect/inconclusive, i.e., choosing the same option (strongly agree) of the 5-Likert scale throughout all items. Such data could not be trusted and were then dropped from the statistical calculation as they could affect data credibility. Thus, this pilot project involved 58 respondents, and their responses were analysed to assess the validity and reliability of the instrument.

In addition, Cronbach's Alpha was utilised to examine the reliability of the questionnaire. The result revealed that the value of Cronbach's Alpha was .910, and this value was higher than 0.6. This result demonstrated a high level of reliability (Field, 2018), and the questionnaire could be determined as a valid and reliable instrument to collect the data.

The Pearson product-moment correlation was utilised to examine the validity of the test items. The test items were confirmed valid if the value of  $r_{\text{count}}$  was higher than that of  $r_{\text{table}}$  and vice versa. With the number of 58 respondents and the significant level of 5%, the value of  $r_{\text{table}}$  was revealed to be 0.218. The validity test revealed 45 items dictated valid ( $r_{\text{count}} > 0.218$ ), with the validity criteria of High (10 items), Fair (29 items), and Low (6 items) (Sugiyono, 2013), as summarised in Table 3.9. Detailed data can be seen in Appendix 3 (see Table 9.1). The invalid questions (5 items) were then removed from the questionnaire; thus, the final questionnaire consisted of 45 questions.

**Table 3.9***Summary of the Questionnaire Items Validity*

Criteria	Category	Item number	Total
Valid	High	9, 11, 32, 35, 36, 37, 45, 46, 48, 50	10
	Fair	3, 4, 6, 7, 8, 10, 12, 13, 14, 15, 16, 17, 18, 19	29
		20, 22, 23, 25, 30, 33, 34, 38, 39, 40, 41, 42,	
		43, 44, 47	
	Low	1, 2, 5, 21, 24, 26	6
Invalid	Very low	27, 28, 29, 31, 49	5

### 3.10.2 Trustworthiness of qualitative instruments

Guba and Lincoln (1989) propose four fundamental criteria for assessing the trustworthiness of qualitative data: (i) credibility, (ii) transferability, (iii) dependability, and (iv) confirmability. Credibility deals with a truth value or belief in the accuracy of the research findings. Credibility was addressed through prolonged and persistent observations of the participants in various classroom interactions, including group work and in-class discussions. The researcher also carefully examined the collected data by conducting multiple readings and multi-layers interpretation through data triangulation (Miles & Huberman, 1994). This study used the results of five classroom observations in each of the two classes and four teacher interviews to triangulate student interviews.

Transferability aimed to determine the extent to which outcomes could be generalised or applied to new situations. To ensure transferability, demographic information about the research setting (see 3.3) and participants (see 3.4) was provided to enhance the application of the findings to similar settings. Thick description was also applied to capture the participants' detailed behaviours in the given contexts (Cohen et al., 2018). The observed aspects and a supporting evidence column on the observation checklist aimed to add to the transparency of the data collection process and allow other researchers to understand the analytical process of data collection and possibly adopt or adapt the procedures to other research settings and conditions.

Dependability is related to the consistency of research. In this study, dependability was addressed by elaborating the data collection (see 3.8.2 and 3.8.3) and analysis procedures (see 3.9.2). The researcher documented the dates and sources of all data collected (see Appendix 11), as well as any reasons or rationales for the researcher's decisions. This effort was to ensure that this study could be replicated in the future (Cohen et al., 2018).



Finally, confirmability deals with the degree to which other researchers can validate the conclusions of a study. Confirmability was addressed by overviewing the data analysis procedures with examples of the coding process (see 3.9.2), providing evidence of coded interview extracts/excerpts that supported the findings, and attaching interview samples (see Appendices 6, 7, and 9). In doing so, other researchers are able to check and recheck the process of data reduction, data display, and conclusion drawing/verification (Miles & Huberman, 1994).

### **3.11 Ethical considerations**

This research was conducted with the ethical approval of the Human Research Ethics Committee (HREC) at Western Sydney University (Approval no H12882) (see Appendix 12). The study was undertaken overtly with explicit written consent from the research participants. The researcher carefully selected participants by adhering to the ethical guidelines that their participation in the study was entirely voluntary and that they could join or withdraw at any stage of the research process without any consequence. Participant recruitment information was circulated on campus via leaflets. The researcher contacted those who expressed interest in participating in the study and met the eligibility requirements to join this study. The research activities the participants were expected to undertake, a ten-week intercultural learning intervention and interviews, offered a minimum risk, as detailed in the Participant Information Sheet and as emphasised by the participating teachers in the first session. The general aims of the study were also explained to the participants, allowing them to be aware of their responsibility and rights.

The research data were securely saved on the researcher's personal computer folder and regularly backed up to the cloud. The research data were kept confidential, and only the researcher and his two supervisors had access to the data. The participants' anonymity was secured by using pseudonyms throughout this study and in any academic publications. The researcher sent an annual report to the HREC to keep track of the ongoing project. Any amendments to the research methodology were reported to ensure that this research project complied with the ethical research guideline.

### **3.12 Summary**

This study employed a mixed-methods approach with a concurrent triangulation design to investigate the ongoing development of CIA among Indonesian EFL tertiary students through YouTube clip-assisted intercultural tasks in developing Indonesian university EFL

students' CIA. Both quantitative and qualitative data collection and analysis methods were utilised to address the overarching research question: 'Can Indonesian EFL students enhance their intercultural awareness through participating in a ten-week intercultural learning intervention?' Additionally, the quantitative component of the study aimed to determine whether there was a significant difference in students' CIA according to gender, faculty, and ethnic groups. It also investigated the correlation between students' intercultural awareness, intercultural experiences, and attitudes towards learning culture. The quantitative data were collected by administering pre-test and post-test questionnaires. SPSS 28 was utilised to analyse the data using descriptive statistics and inferential statistics (paired sample *t*-test and one-way analysis of variance). Moreover, qualitative data were gathered from participant observations and semi-structured interviews with students and teachers and analysed through NVivo 12. Using qualitative content analysis, the qualitative component investigated how students enhanced their intercultural awareness and identified key attributes that made up their CIA. It also provided insights into students' beliefs, attitudes, and perceptions of the intercultural awareness-based learning they undertook. The following chapters present the analysis and discussion of the data.

## CHAPTER 4. RESULTS OF QUANTITATIVE DATA

### 4.1 Overview

Chapter 4 presents the results of the closed-ended questionnaire examining the development of students' critical intercultural awareness after participating in the ten-week intercultural learning intervention. This intercultural awareness questionnaire was administered in the pre- and post-intercultural learning intervention to undergraduate participants ( $n = 50$ ) of mixed gender in five different faculties and from varying ethnic groups (see 3.8.1). The results of the quantitative data analysis are presented in five main sections. Section 4.2 presents the descriptive statistics results, highlighting the sample characteristics in this study. Section 4.3 highlights the results of the descriptive statistics for students' CIA across the three indicators. Section 4.4 displays the results of a paired samples  $t$ -test comparing the students' CIA mean scores pre- and post-intercultural learning intervention. This section addresses the overarching research question: 'Can Indonesian EFL students enhance their CIA through participating in video clip-assisted intercultural tasks?' Section 4.5 answers RQ 1, examining whether there were significant differences in the students' CIA levels in terms of gender, faculty, and ethnic groups. Section 4.6 addresses RQ 2, investigating the impact of prior intercultural experience and attitudes towards learning the English language and cultures in the classroom on students' CIA development. A summary concludes the chapter.

### 4.2 Sample characteristics

The descriptive statistics highlight the sample characteristics, including the participants' intercultural experiences, their interest in learning about other cultures, the media or tools they used to learn about these cultures, and their views towards learning the English language and developing their CIA in an EFL context. The section presents the descriptive statistics of mean and standard deviation for the three indicators of CIA: (a) identify and interpret sociocultural realities, (b) analyse and evaluate sociocultural issues from multiple perspectives, and (c) engage in intercultural communication.

Descriptive statistics for participants' prior intercultural experiences revealed an overall mean score of 2.00 ( $SD = .460$ ). This showed that the participants had limited pre-existing experience in intercultural communication. Based on the data, some participants (42%) sometimes interacted with local people from different sociocultural backgrounds, but most (60%) had rarely travelled to different regions in Indonesia, and none had travelled overseas.

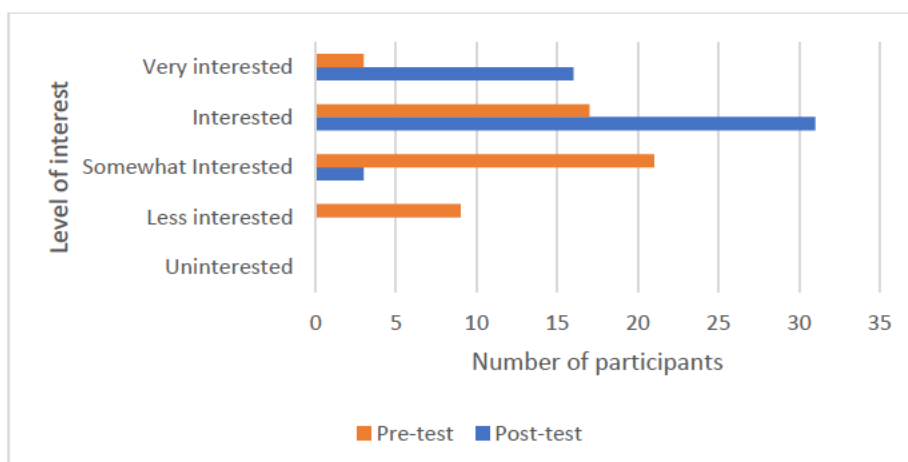
Some participants had communicated with foreigners/tourists, and one-third of participants had never communicated with a foreign person/people. The data on the participants' prior intercultural experiences are summarised in Table 4.1.

**Table 4.1**

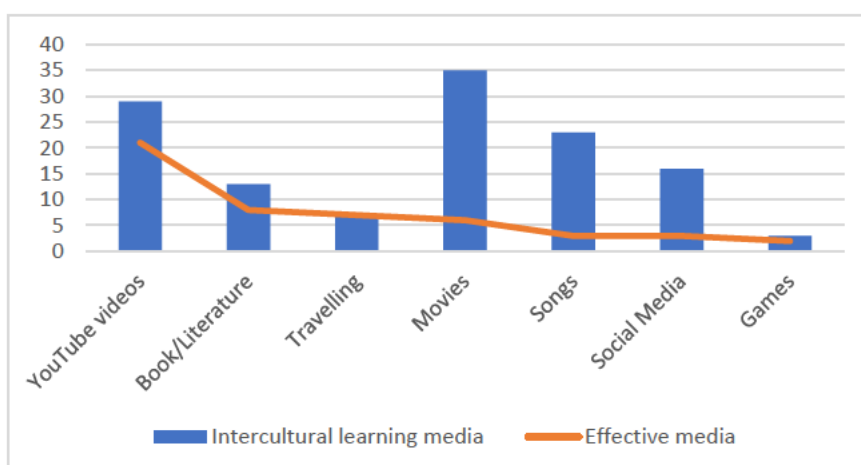
*Participants' Prior Intercultural Experiences*

<i>No</i>	<i>Cultural experiences</i>	<i>N</i>	<i>Likert scale</i>	<i>Frequency</i>	<i>Percent</i>	<i>Mean</i>	<i>Std. Deviation</i>
1	Travelling to other regions	50	1	5	10	2.26	.751
			2	30	60		
			3	13	26		
			4	1	2		
			5	1	2		
2	Interacting with people from diverse cultural backgrounds	50	1	1	2	2.88	.872
			2	17	34		
			3	21	42		
			4	9	18		
			5	2	4		
3	Travelling overseas	50	1	50	100	1.00	.000
			2	0	0		
			3	0	0		
			4	0	0		
			5	0	0		
4	Communicate with people from other countries	50	1	19	38	1.86	.808
			2	20	40		
			3	10	20		
			4	1	2		
			5	0	0		

Descriptive statistics for students' interest in learning about other cultures revealed an overall mean score of 3.28 ( $SD = .834$ ) pre-test and 4.26 ( $SD = .565$ ) post-test. Figure 4.1 depicts students' interest in learning about other cultures before and after the ten-week implementation of IA-based learning. The data showed a growing interest among the participants in learning about their own and other cultures in the EFL classroom. The participants' 'interest' doubled from 17 to 31 students post-test, and students 'very interested' in learning cultures increased significantly from 3 to 16 students. In the post-test questionnaire, no students reported being uninterested or less interested in learning about different cultures.

**Figure 4.1** *Participants' Interest in Learning Cultures in the Classrooms*

Participants most frequently used movies and YouTube clips to learn about other cultures, followed by other tools/ways such as songs, books/literature, social media, and games. This result indicated that participants preferred audio-visual media to learn about other cultures rather than solely reading the cultural information from books or literature. A small number of participants reported travelling as a learning tool, and this result was in line with their prior intercultural experience data. Among the different media, YouTube clips were perceived as the most effective resources to facilitate intercultural learning and help improve students' knowledge and understanding of other countries and cultures in the EFL classroom. Figure 4.2 depicts the students' preferences on learning media.

**Figure 4.2** *Media Used for Learning about Cultures*

Descriptive statistics for participants' perceptions of learning the English language and culture revealed an overall mean score of 3.44 ( $SD = .562$ ) pre-test and 4.08 ( $SD = .385$ ) post-test. The increase of 0.64 indicated students' positive perceptions of the integration of culture in EFL learning. Table 4.2 displays the data summary.

Items 9, 7 and 10 consecutively had the highest mean values both pre-test ( $M = 4.02$ , 3.92 and 3.9) and post-test ( $M = 4.64$ , 4.62 and 4.5). This showed that participants had understood the importance of learning their own and the cultures of others since the start, and their understanding increased over time. Students also recognised the interconnected relationship between culture and language. They believed that learning about other cultures helped motivate them to learn EFL. Items 8 and 1 consecutively had the second-highest mean values post-test ( $M = 4.26$  and 4.20). The result showed that most students agreed cultural aspects should be promoted in the EFL tertiary classroom, and they enjoyed learning the English language and cultures in an integrative way.

Items 5 and 6 had the lowest mean values both pre-test and post-test, but they had the biggest increase. Item 5 increased 0.88 raising from  $M = 2.7$  to  $M = 3.58$  while item 6 increased 0.82 raising from  $M = 2.62$  to  $M = 3.44$ . This result showed that intercultural learning affected participants' prior preference for learning about other cultures from watching a foreign film with Indonesian subtitles to English subtitles. Likewise, they preferred to read literature in the original language rather than a translation. The results also revealed that most participants liked to attend English study meetings or clubs, although some still felt uncomfortable or unconfident to contribute to the discussion in English.

**Table 4.2**

*Participants' Perceptions of Learning the English Language and Cultures*

Items	N	Mean		Std. Deviation	
		pre	post	pre	post
Q1	50	3.66	4.20	.917	.606
Q2	50	3.12	3.64	.872	.693
Q3	50	3.64	4.06	.898	.767
Q4	50	3.24	3.86	.847	.670
Q5	50	2.70	3.58	.763	.810
Q6	50	2.62	3.44	.855	.837
Q7	50	3.92	4.62	.778	.567
Q8	50	3.62	4.26	.878	.694
Q9	50	4.02	4.64	.769	.485
Q10	50	3.90	4.50	.886	.544

### 4.3 Results of pre-test/post-test: Descriptive statistics

Table 4.3 highlights students' CIA scores according to their mean, median, standard deviation, skewness, and kurtosis pre-test and post-test. The mean scores ( $M$ ) pre-test and post-test were respectively 123.88 and 144.68, with the standard deviations ( $SD$ ) of 16.362 and 9.011. These  $SD$  values indicate pre-test data is more spread out than the post-test data, although both are still within the normal range. The higher mean score post-test indicates participants' levels of CIA had increased. This improvement is further examined using inferential statistics to assess its significance (see 4.4).

The pre-test results showed a skewness of  $-.466$  ( $SE = .337$ ) and a kurtosis of  $-.433$  ( $SE = .662$ ). Meanwhile, the post-test result indicated a skewness of  $-.314$  ( $SE = .337$ ) and a kurtosis of  $-.312$  ( $SE = .662$ ). The measurement of  $z$ -values based on the skewness and kurtosis respectively revealed  $-1.384$  and  $-0.654$  pre-test and  $-0.932$  and  $-0.471$  post-test. These values are within the accepted range of normality ( $z = -1.96$ – $1.96$ ).

**Table 4.3**

*Descriptive Statistics for Pre-test and Post-test*

		<i>Pre-test</i>	<i>Post-test</i>
N	Valid	50	50
	Missing	0	0
Mean		123.88	144.68
95% Confidence Interval for Mean	Lower Bound	119.23	142.12
	Upper Bound	128.53	147.24
Std. Error of Mean		2.314	1.274
Median		128.00	145.00
Mode		133	148
Std. Deviation		16.362	9.011
Variance		267.700	81.202
Skewness		-.466	-.314
Std. Error of Skewness		.337	.337
Kurtosis		-.433	-.312
Std. Error of Kurtosis		.662	.662
Range		68	37
Minimum		86	124
Maximum		154	161
Sum		6194	7234

The visualisation of Q-Q Plots pre-test and post-test can be seen in Appendix 3 (see Figures 9.1 and 9.2). A closer examination of those two figures showed a normal linear distribution of CIA scores both pre-test and post-test. The Histogram (see Figures 9.3 and 9.4) and Boxplot (see Figure 9.5) pre-test and post-test showed similar results. Given the  $z$ -value and a visual inspection of their normal Q-Q plots, histograms, and box plots, it can be assumed

that the data reflect an approximately normal distribution both pre-test and post-test (Doane & Seward, 2011).

#### 4.3.1 Identifying and interpreting sociocultural realities

Descriptive statistics for the first CIA indicator, 'Identifying and interpreting sociocultural realities', revealed an overall mean score of 48.92 ( $SD = 6.305$ ) pre-test and 58.00 ( $SD = 3.933$ ) post-test. The mean score increased 9.08, indicating that the participants could enhance their awareness and ability to identify and interpret sociocultural realities or issues. The results showed that all 15 items of this CIA predictor increased. Table 4.4 highlights the findings.

Items 11, 13 and 15 consecutively had the highest mean values both pre-test ( $M = 4.74$ , 4.64 and 4.62) and post-test ( $M = 4.74$ ; 4.64; and 4.62). Regarding item 11, the result indicated that participants had pre-existing knowledge about their own culture, and this increased over the ten-week learning intervention period. Similarly, in items 13 and 15, the participants increased their understanding of the complexity of cultures. They were aware that people from different cultures express their thoughts in different ways and that they need to understand other cultures to communicate effectively. In other words, the participants were mindful of the fundamental features of intercultural communication.

The results revealed that items 20, 24, 22, and 21 consecutively had the lowest mean values ( $M = 1.92$ ; 2; 2.12; and 2.22) pre-test. In items 20 and 24, participants believed that "people of Eastern countries are politer than those of Western countries" and that "Indonesian people value their local cultures more than Western people value their local cultures". This interpretation is considered to reflect the students' initial state of ethnocentrism and prejudiced attitudes towards cross-cultural differences (Barbuto Jr et al., 2015). The participants also demonstrated stereotypical perspectives in items 21 and 22: "the culture of the West is more advanced than that of the East" and "a British English accent is more widely accepted than an American accent". Item 21 indicated their inferior feeling, while item 22 showed they tended to make cultural generalisations. Participants' inferior feelings were also evident in item 23, in which they believed that "native English teachers' teaching competencies are better than non-native English teachers' teaching competencies". Interestingly, the results post-test revealed that items 24, 21, and 20 consecutively had the highest increase in the average score ( $M = 2.9$ ; 3.04; and 2.62). This showed that participants were able to challenge stereotypical perspectives.



**Table 4.4***Descriptive Statistics for Indicator 1*

<i>Items</i>	<i>N</i>	<i>Mean</i>		<i>Std. Deviation</i>	
		<i>pre</i>	<i>post</i>	<i>pre</i>	<i>post</i>
Q11	50	4.36	4.74	.631	.487
Q12	50	4.02	4.46	.742	.613
Q13	50	4.26	4.64	.694	.525
Q14	50	4.14	4.40	.756	.606
Q15	50	4.16	4.62	.618	.490
Q16	50	3.90	4.56	.735	.541
Q17	50	4.06	4.60	.740	.571
Q18	50	3.88	4.50	.799	.580
Q19	50	3.20	4.20	1.069	.782
Q20	50	1.92	2.62	.877	.602
Q21	50	2.22	3.04	.932	.755
Q22	50	2.12	2.70	.824	.647
Q23	50	2.24	2.94	.894	.652
Q24	50	2.00	2.90	.833	.789
Q25	50	2.44	3.08	.972	.724

#### 4.3.2 Analysing and evaluating sociocultural issues from multiple perspectives

Descriptive statistics for the second CIA indicator, ‘Analysing and evaluating sociocultural issues from multiple perspectives’, revealed an overall mean score of 44.24 ( $SD = 6.696$ ) pre-test and 51.54 ( $SD = 3.824$ ) post-test. The mean score of this element increased 7.3, indicating the participants’ enhanced ability to evaluate sociocultural realities and/or issues objectively. The average score of all items also increased, from 0.28 to 1.16. Table 4.5 highlights the findings.

Items 28, 29 and 31 consecutively had the highest mean values pre-test ( $M = 4.3$ ; 4.24; and 4.1) and post-test ( $M = 4.74$ ; 4.68; and 4.38). Regarding items 28 and 29, the participants believed that intercultural communication was important for developing their worldview and increasing tolerance. Most participants were more aware that culture and context play pivotal roles in intercultural communication. The results indicate that the participants demonstrated their analytical skills to evaluate cultural realities from multiple points of view.

Items 35, 36 and 34 consecutively had the lowest mean values pre-test ( $M = 1.94$ ; 2.56; and 3.38). As in item 35, most participants believed that “Western people are individualistic”. This evaluation seemed to overgeneralise and stereotype Western people’s behaviours and align with dominant perceptions that Westerners did not demonstrate togetherness or show empathy to others. This indicated that participants still had narrow views about cultural differences and used their own standard norms or values to judge Western cultures. The post-

test result revealed that items 36 ( $M = 3.72$ ) and 35 ( $M = 2.82$ ) consecutively gained the biggest increased values. This demonstrated that participants had moved beyond cultural generalisations and stereotypes when making an evaluative analysis.

Before participating in the learning intervention, as seen in items 36 and 34, participants were concerned and hesitant to travel abroad due to cultural differences and the fear of not being able to perform their religious or cultural practices. However, these two items gained the second-highest increase in the mean values of the post-test ( $M = 3.72$  and  $4.18$ ). The results indicated that students were more open and prepared to communicate with people from diverse backgrounds. The result of item 32 confirmed their increased evaluation and recognition that “being open and curious about other people’s perspectives or viewpoints will help prevent me from misjudging them”.

**Table 4.5**

*Descriptive Statistics for Indicator 2*

<i>Items</i>	<i>N</i>	<i>Mean</i>		<i>Std. Deviation</i>	
		<i>pre</i>	<i>post</i>	<i>pre</i>	<i>post</i>
Q26	50	3.78	4.60	1.093	.606
Q27	50	4.00	4.44	.670	.611
Q28	50	4.30	4.74	.735	.443
Q29	50	4.24	4.68	.687	.513
Q30	50	4.02	4.46	.742	.613
Q31	50	4.10	4.38	.614	.602
Q32	50	3.86	4.56	.756	.611
Q33	50	4.04	4.54	.755	.646
Q34	50	3.38	4.18	1.227	.774
Q35	50	1.94	2.82	.767	.774
Q36	50	2.56	3.72	1.232	.757
Q37	50	4.02	4.42	.937	.609

### 4.3.3 Engaging in intercultural communication

Descriptive statistics for the third CIA indicator, ‘engaging in intercultural communication’, revealed an overall mean score of 30.72 ( $SD = 4.686$ ) pre-test and 35.14 ( $SD = 3.233$ ) post-test. There was a moderate increase in the average mean score of this aspect (4.42), being lower than the previous two CIA elements. This result suggests the ability to engage in intercultural communication was the most challenging element of CIA for the students. However, the participants demonstrated significant progress on this element, with the mean value of all items increasing. Table 4.6 highlights the findings.

Item 42 had the highest mean value on the pre-test ( $M = 4.26$ ) and the post-test ( $M = 4.6$ ). This result showed that the participants were willing to take the role of mediator, negotiating cultural differences with other people from different cultural backgrounds. Items 45 and 43 consecutively gained the second-highest mean scores post-test ( $M = 4.58$  and  $4.56$ ). The result suggested that participants could build their critical understanding of cultural diversity and be more willing to engage in intercultural events, such as attending study clubs, seeing art exhibits and cultural festivals, and introducing one's own culture to other people from other countries. Meanwhile, items 40 and 38 consecutively had the lowest mean values post-test ( $M = 3.94$  and  $4.26$ ) on the one hand and gained the most significant increase in mean values on the other. This result showed that the participants still felt less comfortable talking about their own cultures in English although highly willing to communicate with people from different cultures or countries.

**Table 4.6**

*Descriptive Statistics for Indicator 3*

Items	N	Mean		Std. Deviation	
		pre	post	pre	post
Q38	50	3.68	4.26	.844	.694
Q39	50	3.86	4.42	.808	.609
Q40	50	2.98	3.94	1.286	.867
Q41	50	3.62	4.28	.987	.757
Q42	50	4.26	4.60	.723	.571
Q43	50	4.08	4.58	.778	.499
Q44	50	4.02	4.56	.869	.541
Q45	50	4.22	4.50	.679	.580

#### 4.4 Pre-test and post-test: A significant effect

This section addresses the overarching research question: 'Can Indonesian EFL students enhance their CIA through participating in video clip-assisted intercultural tasks?' A paired-samples  $t$ -test was conducted to test the hypothesis that students' CIA mean scores in the pre-intercultural learning intervention ( $M = 123.88$ ;  $SD = 16.362$ ) and post-intercultural learning intervention ( $M = 144.68$ ;  $SD = 9.011$ ) were equal. The  $t$ -test was chosen as the appropriate statistical procedure for comparing mean scores between two dependent variables.

Prior to the  $t$ -test, the assumption tests of normality and the equality of variances were undertaken. These two tests were conducted to ensure the two data sets had a normal distribution and were homogeneous, meeting the statistical requirements of a paired  $t$ -test. The

assumption test of normality was conducted using Shapiro-Wilk's test (Razali & Wah, 2011; Shapiro & Wilk, 1965). The significant values of the pre-test and post-test scores were respectively .104 and .523 (see Appendix 3, Table 9.5). This result indicated that the data were normally distributed as the gained values were higher than .05. The equality of variances test was conducted using Levene's test (see Appendix 3, Table 9.6). The result revealed that the significant value based on the mean was .052, indicating the data were considered homogenous.

Given that the normality tests and the equality of variances satisfied the assumptions, a paired samples *t*-test was conducted. Table 4.7 shows the statistical calculation of the paired samples *t*-test. It revealed that the significance value was .001,  $t(49) = -8.833$ ,  $p < .05$  (two-tailed). The mean increase in the test scores was -20.8, with a 95% confidence interval ranging from -25.532 to -16.068. This meant that the hypothesis of this study, 'There is no difference between the students' CIA tests in the pre-test and post-test', was rejected. The results of the paired samples *t*-test confirmed a significant difference between the mean scores of pre-test and post-test. Cohen's *d* was estimated at 1.57, indicating a large effect (Cohen, 1992).

**Table 4.7**

*Result of a Paired Samples t-Test*

	<i>Mean</i>	<i>Std. Deviation</i>	<i>Std. Error Mean</i>	<i>95% Confidence interval of the difference</i>		<i>t</i>	<i>df</i>	<i>Sig. (2-tailed)</i>	<i>Cohen's d</i>
				<i>Lower</i>	<i>Upper</i>				
Pre-test/ post-test	-20.80	16.651	2.355	-25.532	-16.068	-8.833	49	.001	1.57
Indicator 1	-9.080	6.821	.965	-11.018	-7.142	-9.413	49	.001	1.73
Indicator 2	-7.300	6.469	.915	-9.138	-5.462	-7.980	49	.001	1.34
Indicator 3	-4.420	5.300	.749	-5.926	-2.914	-5.897	49	.001	1.04

The results showed significant differences between pre-test and post-test scores for all three CIA indicators. The average post-test score for the first indicator, 'Identifying and interpreting sociocultural realities', was significantly higher ( $M = 58.00$ ) than the pre-test score ( $M = 48.92$ ),  $t(49) = -9.413$ ,  $p = .001$  (two-tailed). The mean increase in the test score was -9.08 with a 95% confidence interval ranging from -11.018 to -7.142. Additionally, the mean post-test value for the second indicator, 'Analysing and evaluating sociocultural issues from multiple perspectives', was significantly higher ( $M = 51.54$ ) than the pre-test score ( $M = 44.24$ ),  $t(49) = -7.980$ ,  $p = .001$  (two-tailed). The mean increase in the test score was -7.3 with a 95% confidence interval ranging from -5.462 to -7.980. The average post-test score for the third

indicator, ‘Engaging in intercultural communication’, was significantly higher ( $M = 35.14$ ) than the pre-test score ( $M = 30.72$ ),  $t(49) = -5.897$ ,  $p = .001$  (two-tailed). The mean increase in the test score was  $-4.42$  with a 95% confidence interval ranging from  $-5.926$  to  $-2.914$ . When the effect size was calculated using Cohen’s  $d$ , the three CIA indicators showed varying degrees of difference. The largest effect size was found on the first indicator ( $d = 1.73$ ), consecutively followed by the second and the third indicators, respectively ( $d = 1.34$  and  $1.04$ ).

#### **4.5 Differences between groups**

This section answers RQ 1 ‘Is there any significant difference in students’ intercultural awareness according to gender, faculty, and ethnic groups?’ A one-way ANOVA was used to examine the mean differences in terms of students’ CIA levels in these three categories.

##### **4.5.1 Differences between female and male students**

The statistical analysis showed that gender did not significantly contribute to the development of students’ CIA. The descriptive statistics related to students’ CIA levels in gender and the one-way ANOVA results are presented in Appendix 3 (see Table 9.10). The results revealed that male students had a slightly higher mean score of CIA ( $M = 145.15$ ,  $SD = 6.656$ ) than female students ( $M = 144.51$ ,  $SD = 9.780$ ). A visual inspection of the histograms, normal Q-Q plots and box plots showed that the CIA scores were considered normally distributed for both groups, with skewness of  $.538$  ( $SE = .616$ ) and kurtosis of  $-.999$  ( $SE = 1.191$ ) for the males and skewness of  $-.359$  ( $SE = .388$ ) and a kurtosis  $-.505$  ( $SE = .759$ ) for females. A Shapiro-Wilk’s test confirmed this result ( $p > .05$ ); the gained values of males and females were consecutively  $.177$  and  $.385$ . A Levene’s test revealed  $F(1, 48) = 2.546$ ,  $p = .117$ . This meant that the assumption of the equality of variances was satisfied ( $p > .05$ ) (Martin & Bridgmon, 2012). The result revealed  $p = .828$ , higher than  $.05$ , suggesting no significant difference between males and females in their CIA levels.

##### **4.5.2 Differences across five faculties**

The statistical analysis revealed the student’s academic major did not significantly contribute to CIA development. The results of descriptive statistics for the faculty group and one-way ANOVA are presented in Appendix 3 (see Table 9.12). It showed that the participants from the Engineering group recorded the numerically highest mean level of CIA ( $M = 150.67$ ,  $SD = 4.546$ ) and the Social and Political Science group recorded the numerically smallest mean level of CIA ( $M = 142.08$ ,  $SD = 10.059$ ). The participants from the Education, Economics and

Health groups consecutively had mean values of 145.00 ( $SD = 4.301$ ), 146.07 ( $SD = 11.202$ ), and 142.42 ( $SD = 7.038$ ).

Prior to conducting the ANOVA, the normality test was examined and estimated to be satisfied as the five groups' distributions were associated with skewness and kurtosis less than  $|2.0|$  and  $|9.0|$  respectively. A Shapiro-Wilk's test further confirmed that the gained values of all the faculties were higher than .05. The assumption of the equality of variances was then tested using a Levene's test. The result revealed  $F(4, 45) = 3.058$ ,  $p = .026$ , indicating the assumption of equality of variances was not satisfied ( $p < .05$ ) (Martin & Bridgmon, 2012). As a result of the homogeneity test violating the assumption, a Brown-Forsythe's test was used to test the hypothesis. The result revealed  $p = .319 > .05$ , suggesting no significant difference in students' CIA across the five faculties.

To understand the mean differences across the five-faculty groups, this study used a series of Tukey's HSD multiple comparisons. As can be seen in Table 4.8, none of the ten comparisons was statistically significant ( $p > .05$ ). This meant that students' CIA levels were statistically similar across all observed groups, suggesting that the field of study did not predominantly influence the development of students' CIA.

**Table 4.8**

*Results of Tukey's HSD Multiple-Comparisons for Faculty Group*

<i>Comparison</i>		<i>p</i>
Education	Social and Political Science	.972
Education	Economics	.999
Education	Engineering	.832
Education	Health	.982
Social and Political Science	Economics	.778
Social and Political Science	Engineering	.321
Social and Political Science	Health	1.00
Economics	Engineering	.823
Economics	Health	.828
Engineering	Health	.360

### 4.5.3 Differences between majority and minority ethnic groups

This section reports the statistical analyses of the CIA scores of the majority and minority ethnic groups. The descriptive statistics related to diverse students' CIA scores and one-way ANOVA are presented in Appendix 3 (see Table 9.15). The results showed the mean score of the majority group ( $M = 144.19$ ,  $SD = 9.681$ ) was slightly lower than that of the minority group ( $M = 147.25$ ,  $SD = 3.240$ ). A one-way ANOVA was performed to test the

hypothesis that ethnicity influences the development of students' CIA. Prior to the analysis, the assumption of normality was conducted and found to be satisfied as the distributions of the two groups were below the skewness [2.0] and kurtosis [9.0]. A Shapiro-Wilk's test supported this assumption ( $p > .05$ ); the gained values were .414 for the majority ethnic group and .835 for the minority ethnic group. The assumption of the equality of variances was tested and failed to satisfy Levene's  $F$  test,  $F(1, 48) = 8.738$ ,  $p = .005$ . Since the assumption was violated, a Brown-Forsythe's test was used to test the hypothesis. The result revealed  $p = .113$  ( $> .05$ ), suggesting no significant difference in the CIA mean scores between the majority and the minority ethnic group.

#### **4.6 The effect of PIE and AECL on students' CIA development**

This section investigates whether prior intercultural experience (PIE) and attitudes towards the English language and cultural learning (AECL) significantly impacted students' CIA development. The hypothesis being tested was 'There is no significant impact of PIE and AECL on students' CIA development'. Multiple linear regression was conducted to predict the relationship between CIA and these two predictor variables.

Preliminary analyses were done to confirm there was no violation of some assumptions. First, an assumption of multicollinearity was performed by calculating a Person correlation coefficient to examine the relationship between the predictors. It revealed that the coefficient ( $r = .303$ ) was closer to 0 than 0.7 and -0.7, suggesting that the assumption of multicollinearity was not violated. Furthermore, the values of tolerance (.853) and variance inflation factor (1.172) did not indicate a violation of this assumption. A Durbin-Watson statistic was performed to examine the assumption if the values of the residuals were independent. It revealed a value of 1.744, indicating that this assumption was not violated. The Scatterplot and P-P plot were checked to assess the assumptions and whether the variance of the residuals was constant (homoscedasticity) and the values of the residuals were normally distributed. The results showed that the plots did not show a violation of these assumptions. Cook's distance values were calculated to confirm that no influential cases influenced the model. The results revealed that all values were less than one, indicating that no cases were biasing the model. The detailed statistical calculation is presented in Appendix 3 (see Table 9.17).

Given that all the assumptions were met, the multiple linear regression analysis using the enter method was performed to determine whether PIE and AECL affected the development of students' CIA. A significant regression equation was found of  $F(2, 47) = 49.663$ ,  $p = .001$  ( $< .05$ ), with an  $R^2$  of .679. This result indicated that almost 68% of the variances in participants'

CIA could be accounted for by the two predictor variables. Both predictors, prior intercultural experiences ( $\beta = 3.776$ ,  $t = 8.161$ ,  $p = .001$ ) and attitudes towards the English language and cultural learning ( $\beta = .451$ ,  $t = 2.155$ ,  $p = .036$ ), positively predicted students' CIA scores. This suggests that students who have had high prior intercultural experiences and positive attitudes towards the English language and cultural learning will be more likely and better able to develop their CIA. Table 4.9 summarises the findings.

**Table 4.9**

*Multiple Linear Regression Results*

<i>Model 1</i>	<i>Mean</i>	<i>SD</i>	<i>Unstandardized Coefficients</i>		<i>t</i>	<i>Sig.</i>	<i>Collinearity Statistics</i>	
			$\beta$	<i>Std. Error</i>			<i>Tolerance</i>	<i>VIF</i>
(Constant)	144.68	9.011	94.866	7.941	11.947	<.001		
PIE	8.32	1.743	3.776	.463	8.161	<.001	.853	1.172
AECL	40.80	3.854	.451	.209	2.155	.036	.853	1.172

*a. Dependent Variable: CIA*

#### 4.7 Summary

A paired-samples *t*-test was conducted to answer the overarching research question: 'Can Indonesian EFL students enhance their CIA through participating in video clip-assisted intercultural tasks?' The results showed significant differences between the pre-test and the post-test ( $p = .001$ ). Cohen's *d* (1.57) indicated there was a large effect. The results showed that students significantly developed their CIA by participating in the ten-week intercultural learning intervention. Additionally, a one-way ANOVA was used to examine the mean differences in students' CIA in terms of gender, faculty and ethnic groups. The statistical analysis showed that students' CIA levels were statistically similar across all observed groups, suggesting that gender, fields of study and ethnicity did not predominantly influence the development of students' CIA. Moreover, multiple linear regression was conducted to predict the relationship between CIA and the two predictor variables: PIE and AECL. A significant regression equation was found, suggesting that students who had high prior intercultural experiences and positive attitudes towards the English language and cultural learning would be more likely and better able to develop their CIA. The next chapter discusses the qualitative findings.



## CHAPTER 5. RESULTS OF QUALITATIVE DATA

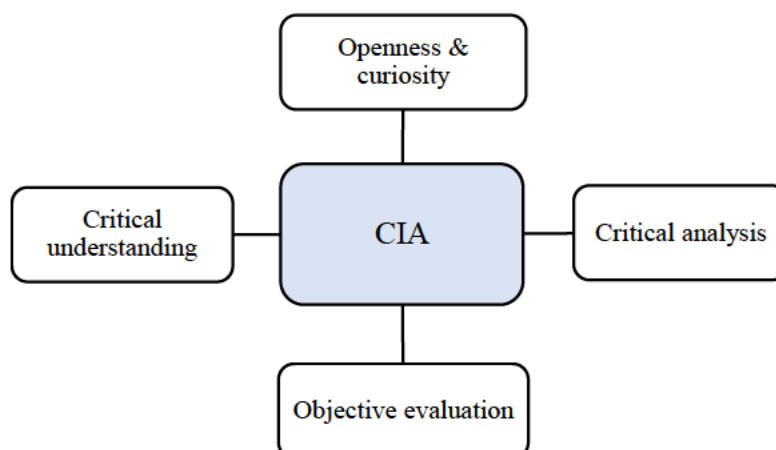
### 5.1 Overview

The qualitative data from student interviews, participant observations and teacher interviews are presented in this chapter. The findings address RQ 3: ‘How are video clip-assisted intercultural tasks used to assist students in building their critical intercultural awareness (CIA)?’ The student interviews in particular, offer insights into their growing understanding and awareness of sociocultural realities or issues embedded in the YouTube clips they watched in the lessons. These findings answer RQ 3.1: ‘What are key attributes that make up students’ CIA?’ The analysis proceeds to shed light on the extent to which the students develop their CIA after participating in the ten-week intercultural learning tasks (RQ 3.2). The results of participant observations and teacher interviews are presented to triangulate the previous findings. A summary concludes the chapter.

### 5.2 Key attributes of critical intercultural awareness

This section shows how students’ CIA was evidenced in several key attributes: openness and curiosity, critical analysis, objective evaluation, and critical understanding, as depicted in Figure 5.1.

**Figure 5.1** *CIA Dispositions*



### 5.2.1 Openness and curiosity

Openness and curiosity are two attributes that indicate the presence of CIA. Those who have openness are more likely to be receptive to other ideas or different perspectives, while curiosity motivates people to learn new things and seek out more thorough information. These dual attributes increase people's willingness to learn about new cultures and encourage them to interact with others from diverse backgrounds. Both openness and curiosity are fundamental to developing intercultural competence (Deardorff, 2006). Having gained varying degrees of openness and curiosity, participants were more thoughtful in exchanging cultural information with others.

The initial development of openness and curiosity began with participants' growing interest in learning about cultures and interacting with diverse students. At the outset of the program, most participants were hesitant to have conversations and interact with students outside their group. They were reluctant to mingle and join the group discussions with other students from different faculties or with whom they were not familiar. Most were passive and less interested in participating in group work or in-class discussions. Consequently, the teachers controlled and contributed most to the early classroom activities.

As the intervention program progressed and participants became more familiar with the intercultural learning tasks, they demonstrated more positive and engaged attitudes towards learning about their own and other cultures. They were enthusiastic about participating in each stage of the intercultural tasks, including listening carefully to the teachers' explanations and carrying out the activities as directed. They attempted to answer voluntarily when the teachers asked questions. Dahlia's excerpt below highlights her feelings when she began to participate in the intercultural tasks:

The previous few meetings were challenging because I learned with totally different friends from various faculties. I used to keep silent because I had problems conveying my ideas in English. I was a bit nervous. But after then, I could increase my confidence and participate in any discussion (Dahlia).

The participants appeared to be more independent and inclusive in subsequent meetings. They began to sit with other students from different faculties without being asked and formed their own groups independently. These attitudes helped them quickly get to know one another, and the learning process became much more lively and student-centred.

Participants' openness and curiosity grew as their cultural knowledge and understanding developed, making them more receptive to most classroom interactions with diverse peers. Participants started asking their fellows and the teachers about cultural realities

or issues, although the questions seemed somewhat superficial in the early stages. They enjoyed being in groups and in-class discussions, although many still lacked confidence in expressing their thoughts and still made judgemental opinions easily and with little critical thinking. Dhenok expressed her enthusiasm for learning with diverse students from non-English major backgrounds and seemed more open to most interactions in the classrooms:

I was so surprised that although the majority are from non-English departments, their English skills are excellent. However, this encouraged me to involve in group discussions and learn English more seriously. I learned a lot from them as well (Dhenok).

Participants' greater readiness to learn about different cultures after becoming familiar with the intercultural tasks was noticeably different from before participating in this intercultural learning experience. Previously, the majority preferred textbook-oriented and rote-learning routines. Dahlia highlighted this issue and showed her increased willingness in learning:

I thought the learning process would be like ordinary activities, such as memorising vocabulary, practising speaking, or grammar. In fact, it is more about analysing video clips about cultural issues and how to communicate with people in different contexts. Although learning interculturality is new to me and requires a higher thinking process as compared to learning grammar, it seems easier and more meaningful (Dahlia).

As the lessons progressed, the students' openness and interest became even more apparent. They appeared to be more receptive to any questions and were not reluctant to ask for clarification if they did not understand the teacher's explanations. They became more autonomous and inquisitive, with some students eager to search intercultural resources online to seek new detailed information.

Belinda described her learning preferences had shifted from solitary to collaborative learning. She further asserted that she could respect and accept different ideas or perspectives. She was more aware of judgmental thinking and attempted to eliminate it in any interactions. She started appreciating cultures and being tolerant of cultural differences. She highlighted:

I am so excited about learning English and culture through video clips. I could open my mind that other countries have their own unique cultures different from mine. So, I can be more open-minded and curious to learn the cultural differences and similarities. The knowledge about other countries can build my tolerance (see Appendix 6, lines 13–16).

Participants reached the final developmental stage of openness and curiosity when they were willing to initiate and develop discussions about cultural issues with all classroom

members. They could exchange ideas and cultural perspectives by eliminating judgemental language and subjective evaluation. They were more receptive to different viewpoints and could better negotiate, question and reflect on cultural differences, often asking the teachers or other classmates more in-depth queries. In the following excerpt, Dahlia addressed significant questions when discussing critical parts of culture that students needed to acquire in the classroom:

About religious beliefs and practices...for example, as a Muslim, I am wondering to know what Western society thinks about Muslim women with hijab, how we practice our rituals when travelling overseas, whether or not the local people are distracted by our religious activities, how we behave and communicate these issues, and other related questions (Dahlia).

### **5.2.2 Critical analysis**

Critical analysis indicates the students' ability to discern sociocultural realities and interpret explicit or implicit cultural values embedded in the YouTube clips. Higher levels of critical analysis enable students to better understand culturally related issues and identify them using explicit criteria to examine their own and other cultural norms in the given context. Hence, critical analysis played a vital role in intercultural communication and was used as the second attribute to predict/assess students' developing CIA. Participants' CIA development was found to be substantially connected with their improved critical and analytical skills.

There are certain indicators to confirm the participants' critical analysis development. First, the participants could identify sociocultural realities or events represented in the YouTube clips, carefully taking notes on the important cultural information portrayed. They then went through their notes to identify the big cultural issues and started analysing them by making a list, classifying the cultural contents into meaningful categories and connecting the relevant information. This process helped them determine and establish the relationship between the cultural events and allowed them to describe and interpret a detailed account of the issues for further analysis.

At the outset, some participants had difficulties identifying sociocultural realities represented in the YouTube clips. Rama argued that he found it "difficult to analyse cultural issues" because in previous EFL classrooms he had never been involved in student-centred learning to discuss cultural issues. Dahlia confirmed that learning English in regular classes focused more on "memorising vocabulary and practising grammar"; the learning activity/style

that is mostly teacher-centred, resulting in students' lack of critical and analytical skills. She highlighted:

I learn how to analyse video clips about cultural issues critically and how to communicate with people in different contexts. Learning intercultural issues is new to me and requires a higher thinking process...more meaningful (Dahlia).

Dahlia's critical analysis improved after completing more intercultural tasks. The following excerpt showed her increased critical analysis when discussing the eighth clip: "Building a museum of museums on the web".

Commonly we should go to a museum to see a classic painting exhibition...People do not need to travel across countries...easily browse famous paintings from home...get the pictures with high resolution up to 10,000 pixels...this project is not to change the function of real museums but only to complement them (Dahlia).

Dahlia identified several advantages a digital museum would provide, including convenience and simple access to the worldwide community, regardless of time and place. Her final point, that a digital museum complements traditional museums rather than replaces them, exemplified her extended critical thinking.

Belinda talked about the cultural practices she observed and recalled from the clips, especially the third clip, 'An idiot abroad'. She narrated how the local Indians practised and celebrated a number of religious festivals:

I was impressed by the third clip. It was about a man from England going to India, and he found many weird things, such as a slum environment, terrible traffic, and the habits of local Hindus. Since he has never been abroad, he gets a cultural shock, such as the traffic, sanitation, food, and when he finds local people have religious festivals and sacred cow as a holy animal. These experiences make him uncomfortable living in this country (see Appendix 6, lines 108–113).

Belinda identified the sources of intercultural tension in the clip in great detail. She further asserted that due to "his ethnocentrism and egocentric", the man frequently used "negative language with disrespectful gestures". This critical observation indicates her enhanced understanding and awareness of interactional features in intercultural communication.

Participants' critical analysis was further evident when comparing and contrasting different cultures. Analysing both cultural similarities and differences was crucial to promote and gain comprehensive insights into the cultural issues embedded in the YouTube clips. These activities helped participants critically observe what made two or more different cultures

similar and different. In doing so, the students could identify and eliminate stereotypical or judgemental statements. Being aware of the complexity of cultures helped participants compare and contrast cultures at a specific level. Farhaz, for example, compared and contrasted greetings in different cultural settings:

In most English classes, they (teachers) teach totally different languages from what is used in English-speaking countries. For example, when you are talking, you'd say, 'Hi how are you?' and the other would answer, 'I am fine, thank you'. But in reality, people don't do that. People from English speaking countries would say 'Hi what's up? How're you doing?' This is a cultural conversation and we have to understand it and we have to learn. Don't just learn about English textbooks in English classes (see Appendix 7, lines 57–63).

Farhaz discovered great differences between English speakers' greetings and what he had learned and used in the EFL classroom. He reported that the intercultural learning from the YouTube clips helped him and other participants to better understand "how language is used in diverse contexts".

The increase in participants' capacity to interpret sociocultural realities was taken as further evidence of participants' increased CIA. In early meetings, participants were inclined to misinterpret cultural products, practices and behaviours. For example, when watching the third clip, 'An idiot abroad–India',<sup>4</sup> Anis failed to interpret Dung cakes<sup>5</sup> as a cultural product of the local Indians. Anis's statement below illustrates this issue:

I was surprised by the video about the local Indian. They processed the cow manure and urine into various products, such as fuel, shampoo and medicine. I thought it was so weird and disgusting, but then I knew [from the teacher] the reasons why they did it so...in their religious beliefs, cows are considered holy animals that resemble gods. They might expect to gain salvation and blessings (Anis).

Anis perceived Dung cakes and other by-products of animal husbandry made by the local Indians as "weird and disgusting goods" rather than cultural products. This presumption indicated her lack of intercultural awareness as she only viewed this cultural reality from her own perspective, ignoring the religious beliefs and traditions of the local Indians. She displayed bias and stereotypical thinking about the ways and practices of the local Indians, as depicted in the clip. Anis's last two statements acknowledging cows as holy creatures in Hinduism showed that she became aware of the issues and had learned to respect different beliefs. Other participants like Belinda, Naila, Safira, and Zein gave the same interpretation of clip 3 before

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<sup>4</sup> <https://www.youtube.com/watch?v=s9eItPOLH5Q>

<sup>5</sup> Dung cake is a type of Biogas traditionally made by hand in India from cow or buffalo dung and used as a fuel source.

the teacher provided a brief explanation about the underlying issue from the perspective of the local Indians. Belinda highlights:

When I watched the cultures of local Indians in the video, it looked so weird...strange religious rituals. My understanding of these cultural realities changed over time after following intercultural learning (see Appendix 6, lines 101–103).

Belinda's interpreting skills increased as she completed the intercultural tasks. Belinda was able to optimise her prior knowledge and experiences to analyse cultural issues from multiple perspectives. For example, in the fifth meeting, Belinda demonstrated her ability to interpret sociocultural realities represented in the YouTube clip, 'An Idiot Abroad–Karl teaches in an African school about risks'.<sup>6</sup> This clip highlights Karl, the main actor from England, visiting an African school to discuss 'Risk' in front of a cohort of junior high school students.

I learn from the previous video about Karl. The issue is almost similar, but the setting now is different in Africa. Karl is so ethnocentric. That's why he got shocked when an African male student answered 'sex' as an example of risk. He does not want to open his mind to understand the viewpoint of African students, and he only thinks from what he knows and from his own beliefs (see Appendix 6, lines 158–162).

Belinda recounted that Karl became confused when he received an unexpected response from an African male student who noted 'sex' as an example of risk. Belinda further observed that Karl experienced "culture shock" because he shared different cultural values and experiences with African students and was not open with the culture, environment, or educational background of the place he was visiting. This example demonstrated Belinda's enhanced ability to critically analyse and evaluate the intercultural encounter.

Finally, participants' critical analysis was evident in their ability to employ various analytical approaches to make sense of cultural issues by connecting similarities and differences within their own culture. Participants could depict sociocultural realities or events and explore explicit or implicit values embedded in the YouTube clips. They also used a variety of analytical approaches to conduct deeper analysis, including showing the causal relationship of the cultural issues, relating the issues to other situational and cultural contexts, and making predictions or inferences. Their critical analyses seemed mature and well-informed with ideologies in the given context.

Farhaz demonstrated his critical and analytical skills when he was asked about the influence of various cultures from other countries. He argued that "people with less

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<sup>6</sup> <https://www.youtube.com/watch?v=XaVc5pExmPQ>

understanding of their own cultural values might be potentially influenced by foreign cultures”.

He elaborated his idea supported with a relevant example:

Let's talk about free sex, which is identical to Western culture. Commonly, people who keep practising free sex have been affected much by foreign cultures. They consider that foreign cultures are more modern and better than their indigenous culture. I have to emphasize that if we want to understand other cultures, we have to understand our culture first (see Appendix 7, lines 197–201).

Farhaz's statement that free sex was associated with Western culture seemed to oversimplify the issue. However, a closer analysis of how he constructed his arguments revealed otherwise. Farhaz used 'free sex' as evidence of negative behaviours that people who lacked cultural awareness tended to imitate or take for granted. He continued providing information as justification for his claim before concluding with a logical argument with a clear message. Another critical point is that Farhaz, as a person from an Eastern culture, could use nonjudgmental language to convey his ideological perspective on 'free sex', which is prohibited in his religious and cultural norms.

Zein also highlights how he built his critical analysis by connecting cultural similarities and differences between his own and other cultures. He said:

In the first several meetings, I had problems interpreting the cultural realities represented in the clips. However, after several meetings, I was trained to think critically and evaluate sociocultural issues from different angles, I can do it myself. I think I would not encounter serious problems because I have a bit of knowledge about Hindu. The Indian culture and the culture of Bali in Indonesia are a bit similar. Unlike Karl, he comes from the UK, which represents the Western culture, and he is so ethnocentric in this video (Zein).

Zein's observation that he had “a bit of knowledge about Hindu” indicates that previous knowledge and experiences play a pivotal role in one's ability to interpret sociocultural realities or issues. Given this previous knowledge, he was more cautious of ethnocentric values and connotations depicted in the cultural encounters shown in the YouTube clips. This aligns with Byram's (2021) statement that ethnocentric values and connotations are key factors influencing the accuracy of cultural interpretation. Zein subsequently took these aspects into consideration when observing and analysing the YouTube clips.

In the following excerpt, Safira made an interesting inference about the impact of technology on future generations. She highlighted:

The young generation can be affected by the negative effect of technology like online games if they use it irresponsibly, but technology can benefit people in various ways. For example, in the TED talk...we watched the program about Indian guys who made



a digital museum. Another project can be done to preserve our cultures. So, the next generation will know the traditional cultures because all information is stored online and can be accessed anytime (Safira).

Safira offered a solid argument covering both possible positive and negative effects of technological development. She provided clear and logical explanations, supported by relevant examples from intercultural learning. She also used TED talks and online games as examples of benefits and drawbacks. She inferred that “the core problem lay not in the technology but in the people’s behaviour in using it”. This ability to make an inference demonstrated her capacity to analyse a cultural issue critically and objectively.

### 5.2.3 Objective evaluation

Objective evaluation deals with the participants’ ability to objectively evaluate sociocultural issues represented in the YouTube clips using non-judgemental language. The YouTube clips portrayed multidimensional cultural realities and events worldwide. Some contained sensitive or controversial issues, leading to positive and negative opinions of the outcome. Consequently, participants needed to be aware of and able to analyse explicit and implicit cultural issues depicted in the clips. They learned how to critically evaluate the nature and values embedded in the clips by considering diverse ideological and cultural perspectives. These efforts helped them draw valid and logical conclusions. Evaluating the sociocultural issues was also significant in making a judgement. Engaging in group work and in-class discussions helped participants to suspend judgemental opinions and eliminate stereotypes.

In the early meetings, most participants were inclined to make a subjective and judgemental evaluation of sociocultural issues. For example, in the second clip, they made subjective evaluations towards the cultural encounter between a ‘white skinned’ girl and a ‘black skinned’ boy (see 5.3.3). Participants’ critical evaluation increased as they completed the intercultural learning tasks. They were better able to critically evaluate sociocultural issues by considering their own and other ideological perspectives and using non-judgemental language. Dhenok, for instance, demonstrated these abilities when she commented on the sixth video about a Muslim teenager talking about the prohibition of wearing hijab in her speech at an international conference in the UK.<sup>7</sup>

I am impressed with her arguments and public speaking skills. She could convince the audience that hijab has no relationship with terrorism...She is very courageous and delivers the speech communicatively with powerful arguments. She thinks it is

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<sup>7</sup> <https://www.youtube.com/watch?v=vqiKzzD3vIQ&t=60s>

discrimination to ban Muslim women from wearing hijab in public places because it is part of human rights. Like other believers, Christianity wears a cross necklace. She could convey her ideas excellently with respectful gestures and get standing applause from the audience (Dhenok).

Dhenok could recall the information she learned from the YouTube clip in the classroom. She critically analysed the issue from diverse points of view, including the presenter's attitude, presentation skills, verbal and nonverbal communication skills, and the quality of arguments. Belinda agreed with the presenter's ideas that "hijab has no relationship with terrorism...part of human rights". She added that "hijab is not a symbol of women's restraint...it is a personal willingness and way of life in Islam". She observed that the audience responded positively by giving a standing ovation. Dhenok highlighted that "although the majority of audience might be non-Muslim, they were very welcome with the presenter's ideas and beliefs", and she "appreciated it". Drawing from these critical analyses, she concluded that the presenter successfully delivered her speech at the conference. The ways Dhenok drew her conclusions from analysing the video clip showed her increased critical evaluation.

Dahlia also demonstrated her critical evaluation when reflecting on the eighth video: 'Building a museum of museums on the web'. She highlighted:

The presenter undertook a project to build a digital museum that helps people from all backgrounds enjoy paintings from museums or galleries around the world...The way of delivering the presentation is excellent, making the audiences keep focusing on him and laughing at the jokes he made. With his speaking style, he can grab the audience's attention. The topic and speech delivery are very interesting. He could deliver his messages very well, supported by excellent language and media for presentations (Dahlia).

Dahlia began to make a stance when she agreed with the speaker's viewpoints on the benefits of digital museums. She found the speaker's project valuable for communities worldwide for several reasons, as highlighted in section 5.3.2. She then critically evaluated the speaker's language and presentation skills that successfully grabbed the audience's attention. Dahlia further observed that the appropriate usage of presentation aids helped the audience comprehend the message. Her comprehensive and conscious reasoning demonstrated her heightened critical evaluation.

Participants' critical evaluation was evident in their increased ability to discover/identify new cultural realities. Discussing cultural issues through intercultural tasks helped participants construct meanings and understand other people's behaviours, beliefs, and values in the given cultural and situational contexts. The participants developed this skill in different ways and to varying degrees. The most common example was how they constantly

engaged with the new and different cultural realities or encounters in the YouTube clips. This growing awareness encouraged them to notice and resolve the underlying issues or values based on their more informed interpretations. Interacting with classroom members during group discussions extended participants' discovery skills. They exchanged ideas and perspectives to uncover the cultural issues and then collectively reflected, explored and compromised on issues to draw collective conclusions.

In Mr Bean's funny video in the fourth meeting, for example, the participants discovered the use of nonverbal language. Farhaz argued that Mr Bean's action of showing his thumb-up and middle fingers to a person on the street was inappropriate. When watching this video in the classroom, Farhaz claimed that Mr Bean did not realise that a thumb-up was interpreted negatively by the interlocutor in that context, and Mr Bean "didn't understand the meaning behind it". Farhaz's observation was correct as the thumb-up gesture may also be a way to insult people in a particular culture or situation (Yang, 2017). Farhaz commented:

It was clear that he [Mr Bean] didn't understand the meaning behind it [thumb-up gesture]. So the video is very useful. When I have an opportunity to go abroad, I should not follow what other people do before I find out the real meaning behind it. I don't want to follow people blindly. So, the lesson I learned is don't follow something you see when you don't know the meaning (see Appendix 7, lines 256–260).

Farhaz's reflection shows his increased discovery skills in evaluating nonverbal intercultural encounters in the YouTube clips. He was able to recognise nonverbal communication patterns in other cultures and elicit the improper use of gestures in this context which was beyond his previous immediate knowledge. Although he might have had no solid understanding of the meanings and connotations of the gestures in this intercultural encounter, Farhaz successfully revealed the source of misunderstanding and how to deal with this situation, indicating his increased discovery skills (Byram, 2021).

#### **5.2.4 Critical understanding**

The fourth attribute that indicates participants' acquisition of CIA is critical understanding. Critical understanding indicates the participants' capacity to value their own and others' cultural beliefs, practices, and products, build relationships, and foster mutual respect. In analysing and discussing sociocultural realities or issues embedded in the YouTube clips with diverse classroom members, participants built their critical understanding. They negotiated and exchanged perspectives with others during group work and in-class discussions to develop a mutual and deeper understanding. Participants demonstrated various elements of

critical understanding, such as valuing cultural diversity, eliminating ethnocentrism or stereotypical perspectives, reflecting on intercultural experiences and empathising with others. The intercultural tasks helped participants to observe critically, identify, and describe the unique characteristics of diverse cultures represented in the clips, including variations in English. These activities also enabled them to analyse more sophisticated aspects of their own and others' cultural identities. Participants demonstrated high recognition of cultural diversity and understood the authentic sociocultural realities embedded in the YouTube clips through a series of student-centred intercultural activities.

For example, Belinda found the third YouTube clip, 'An idiot abroad–India' beneficial in enhancing her understanding of cultural diversity.

I could open my eyes that every country has its own unique culture; even in a particular group, they differ greatly. When I watched the cultures of local Indians in the video, it looked so weird...strange religious rituals. My understanding of these cultural realities changed after following intercultural learning. Now I can understand and respect them (see Appendix 6, lines 99–104).

At the outset, Belinda failed to recognise the cultural diversity represented in the clip. She observed the religious festivals practised by local Indians were different and strange from her viewpoint. She stereotyped the local Indian culture using her own social norm and religious point of view to evaluate the issue. After the intercultural tasks, she could recognise the commonalities and the differences across her own and Indian cultures and respect both.

Participants' recognition of cultural diversity was evident in their ability to compare cultures at a specific level (see 5.3.2). Dahlia, for example, explained the concept of politeness in children and parent communications in her culture and the West. She said, "in the Javanese culture, it is considered polite if children use *Krama* when talking to elderly people, do not look at their eyes and never argue". She compared this value with the Western culture in which children and parent communication happen "in different ways...more straightforward". She emphasised that people could avoid miscommunication if they "understand various communication patterns in different cultural contexts". Dahlia's statements reflect her enhanced capacity to identify and interpret language forms and interactional features in different cultural contexts.

The participants extended their recognition and appreciation of cultural diversity by actively participating in group discussions. They encouraged themselves to interact with diverse students and engage in group work by sharing and exchanging perspectives. Their increased willingness to learn about diverse cultures and communicate with people from

different backgrounds helped them expand their cultural knowledge and understanding. Anis stated that “if students only knew their own culture and did not learn other cultures, they would become *katak dalam tempurung*”. This proverb literally means a frog in the shell, describing a narrow-minded person with less intercultural knowledge and understanding. She asserted that learning about other cultures encouraged her “to accept diversity and respect each other”. This statement indicated she had extended her views, moving from self-centred cultural norms to openly exploring broader perspectives.

Belinda expressed the consequence of having less understanding of cultural diversity:

We will find what we are doing can be different from other people when travelling to other countries. If we go abroad with little knowledge and understanding of the culture in the visited country, we will get a culture shock. We will easily presume that my culture is better than their culture...their culture is weird or bad (see Appendix 6, line 47–50).

Belinda inferred that people were inclined to experience culture shock if they had less awareness of cultural diversity. This conclusion was based on her critical evaluation of the YouTube clips. She went on to elaborate that people would benefit from having cultural understanding, such as avoiding “confusion and hesitation to interact with each other” and to “communicate effectively and easily adapt to a new situation”. Belinda’s reviews on the benefits of recognising cultural diversity and its consequence showed her increased critical understanding.

Secondly, participants’ critical understanding was evident in their awareness and ability to eliminate ethnocentrism and stereotypical thinking. As observed in the early meetings, many participants initially identified sociocultural realities from their own standard norms and tended to ignore different behaviours or social doings from other viewpoints. This attitude led to the initial state of ethnocentrism. The participants’ prejudiced attitudes and beliefs towards cross-cultural differences were that “their cultures and standards were superior and righteous, compared to others” and/or they judged other cultures as inferior to their own (Barbuto Jr et al., 2015, p. 270). As they completed the intercultural tasks, the participants moved beyond ethnocentrism or stereotypical perspectives (see 5.3.3).

For instance, Belinda reflected on her experience of learning during the third clip, ‘An idiot abroad – India’. She highlighted:

Since he [a man from England] has never been abroad, he gets a cultural shock...Although he might feel uncomfortable, he should not behave like that. It would have been better to adapt to the local people’s customs. We do not need to be them, but at least we can show respect to them (see Appendix 6, lines 109–114).

Belinda analysed the intercultural encounter depicted in the YouTube clip between a British man and the local Indians. In her critical evaluation the man was so ethnocentric, he experienced a cultural shock. Her recommendation that the man should have avoided that behavioural action, demonstrated her critical intercultural understanding.

Further evidence of the participants' heightened critical understanding was their capacity to reflect on their intercultural experiences. Participants were engaged in group discussions to negotiate cultural issues with their group members, exchanging perspectives and experiences with others to reach a final consensus. These activities helped participants consider multiple views and accept different perspectives when evaluating cultural issues, thus stimulating their critical and reflective thinking skills. Participants could relate what they learned in the intercultural learning program to real-life situations. For example, Farhaz shared his reflection on his online intercultural encounter:

I have a chat group consisting of members from America. I can notice that people can talk freely and openly about LGBT. They are proud to say to the group that they were Gay or Lesbian...Once I spoke my disagreement in LGBT then I got bullied and was blocked by some members. I don't mean that, and I don't take it personally. I learned from my mistake that LGBT is accepted by the American government...is legal and not considered taboo, but it is not legalised in Indonesia. I learned a lot about this issue from intercultural learning. Now I have joined another group chat (see Appendix 7, lines 212–232).

The excerpt above highlights Farhaz's experience of an intercultural encounter within his international social media chat. As he reflected, he previously failed to see his colleagues' perspectives and contexts critically, due to his limited knowledge and lack of awareness of the sensitive issue being debated. His enhanced ability to reflect on the issue and make use of previous experience to inform future interactions indicates his improved critical understanding.

Participants' critical understanding was apparent in how they empathised with others. Farhaz developed a sense of solidarity after his intercultural encounter with the LGBT community in the online chat (see 5.3.3). When asked how he viewed LGBT, he commented:

I know that this is how they live their lives. I cannot force my opinion on them because I am from different background. I have my own value, and I respect their values...It doesn't mean that I should follow them. So that's why intercultural learning is important. I can adjust my attitudes and show appropriate behaviours based on the situation or cultural contexts (see Appendix 7, lines 240–248).

He realised that avoiding stereotypes, rethinking his cultural prejudices towards a group in a foreign culture, and taking responsibility were all things he should do to maintain a positive relationship. These behaviours demonstrated his growing empathy and sensitivity to other

people's feelings, views, and choices. Empathy plays an essential role in fostering intercultural competence, and it should be promoted in the classroom to equip students with empathetic literacy of global respect, mutuality, and trust (Calloway-Thomas et al., 2017).

### 5.3 Examination of participants' CIA development

This section compares data between participants and across different learning sessions to gain insights into participants' increasing understanding of intercultural awareness. The data are arranged from simple to complex accounts and supported with relevant excerpts from student interviews. Drawing on Baker's (2009) intercultural awareness model, this study proposes four themes to illustrate the developmental process of intercultural awareness: (a) articulating one's own and other cultures, (b) understanding the complexity of cultures, (c) moving beyond cultural generalisations and stereotypes, and (d) negotiating and mediating between cultures.

**Table 5.1**

*Intercultural Awareness Coding*

Themes	Participants										Total coding
	Anis	Belinda	Dahlia	Dhenok	Farhaz	Naila	Rama	Riska	Safira	Zein	
a) Articulating one's own and other cultures	8	9	7	11	9	5	5	5	6	8	73
b) Understanding the complexity of cultures	3	6	4	6	8	4	4	3	2	5	45
c) Moving beyond cultural generalisations & stereotypes	4	6	3	5	6	3	2	2	3	4	38
d) Negotiating and mediating between cultures	3	5	1	4	5	2	1	1	2	3	27
Total coding	18	26	15	26	28	14	12	11	13	20	183

Table 5.1 presents numerical counts of the intercultural awareness coding derived from student interviews. In some cases, the coding classifications overlapped within CIA levels as more than one category appeared in one segment (see 3.9.2). Overall, the results reveal that participants demonstrated intercultural awareness features on each CIA level, and the developmental process follows a sequential pattern. The frequency of coding varied for each category, consecutively 73, 45, 38 and 27, with 'negotiating and mediating between cultures'

being the least developed. The major difference between the two themes (a and d) indicates that students made more progress in describing and comparing their own culture with other cultures than in the sophisticated cultural negotiation and mediation activities. However, a more in-depth analysis of participants' excerpts on each case basis illuminates the degree and quality of students' understanding of ICA.

Table 5.1 shows that Farhaz, Belinda, and Dhenok recorded more coding items of intercultural awareness than other participants, in which they had consecutively 28, 26 and 26 coding items. These three participants consistently demonstrated active engagement in most classroom interactions by sharing ideas and exchanging perspectives with diverse fellow students, which may contribute to their higher scores (see 5.4.1). Further, these three participants reported heightened prior knowledge and intercultural encounters/experiences than other participants, i.e., having a chat with people from other countries, taking a Cross-cultural Understanding subject previously, and travelling to other regions. In contrast, the participants with less intercultural experiences demonstrated fewer coding items of intercultural awareness. This result suggests that previous intercultural experiences strongly connect with the ongoing development of intercultural awareness. This finding is consistent with the quantitative results (see 4.6).

In particular, the gender comparison showed an almost similar result where the male participants slightly exceeded the female participants with the average number of coding items 20 and 17.6 consecutively. However, there was a difference in the ethnicity comparison where the major ethnic group ( $M = 20$ ) had higher coding items than the minor ethnic group ( $M = 10.3$ ). While the quantitative findings showed increased scores in students' intercultural awareness before and after the learning intervention across different groups (see 4.5), the following four sections qualitatively elaborate on what features of intercultural awareness participants have developed.

### **5.3.1 Articulating one's own and other cultures**

The basic form of CIA is the capacity to articulate cultural perspectives. Participants could understand their own culture(s) at a general level as a set of shared beliefs, practices, and values. They could identify the roles of and the correlation between cultures and language, especially in communication that involves people from different cultural, linguistic and national backgrounds. Through the learning process, they expanded their worldview knowledge and began recognising the cultural perspectives of others. They also demonstrated an ability to compare and contrast cultures at a general level.



The fundamental feature of cultural awareness demonstrated by participants is understanding one's own culture. They could express their unique cultural identities, commonly attributed to socioeconomic status, gender, race, or nationality. They understood local and national cultures, and this awareness continued to grow as they completed the intercultural tasks. For example, Safira talked about cultural diversity in Indonesia.

Indonesia is an Eastern country with thousands of cultures...we have thousands of ethnics and local languages. It will be beneficial if we have enough knowledge about them (Safira).

Safira's statement that Indonesia is a multicultural country with thousands of ethnicities and local languages showed her comprehension of cultural knowledge. This information aligns with the Indonesian Bureau of Statistics (2010), which reports approximately 1,158 local languages and 1,331 tribes in Indonesia, with Javanese being the largest ethnic group (40.05%). Safira demonstrated her ICA by stating the need to have cultural knowledge and understanding for successful communication as she lived in a multi-ethnic, multilingual and multireligious society.

Safira also identified herself as an Eastern person. When asked what Eastern culture meant, she stated "to have and uphold noble characters and friendliness". Safira's response suggests she was proud of her nationality and ethnicity. Such an attitude is often linked to one's nationalism. Other participants had a similar view. Naila asserted that Eastern culture "is well-known for its politeness and manners". Farhaz elaborated on the characteristics of Eastern people by comparing the similarities between Japanese and his own culture (Javanese):

Japanese people, for example, are very friendly and when they meet each other, they will bow and greet each other. It is taboo for them to talk rudely and too loudly. It's correlated with my culture (Javanese). Most Eastern cultures are friendly (see Appendix 7, lines 119–122).

Farhaz described how his cultural norms had many things in common with Japanese culture. Both cultures emphasise the possession of good character and respect for all people. Generally, Javanese culture teaches deep values of humanity, such as *andap asor* (being modest), *tepa seliro* (tolerance), *empan papan* (adaptable everywhere), *aja dumeh* (do not be arrogant) and other characters (Nuryantiningsih & Pandanwangi, 2018). Farhaz's ability to compare the similarities between Japanese and Javanese demonstrated his foundational cultural awareness.

The second feature of cultural awareness is understanding other cultures. At the outset, most participants had limited knowledge and understanding of diverse cultures in other countries. This finding was not surprising as most participants had rarely met and communicated with people from other countries, and none had travelled overseas, as identified in participant demographic information (see 4.2). Belinda, Dhenok and Farhaz reported stronger prior knowledge and awareness of other countries' cultures as compared to other participants, primarily from regularly watching Western movies (Belinda) or completing a cross-cultural understanding unit before joining this intercultural learning study (Dhenok and Farhaz). These experiences contributed to strengthening their understanding and awareness of diverse cultural perspectives. In contrast, Anis, Riska, Rama and Safira asserted they gained little information about other cultures and countries from literature, TV, social media and other sources. They were unsure whether they had a solid understanding. Anis highlighted this issue.

Before joining intercultural learning, my understanding of cultures in other countries was very limited. Cultural issues are rarely discussed in the English classroom, mostly grammar. Maybe I knew a little about foreign cultures from western movies, but I was unsure whether my understanding was right or wrong (Anis).

Anis perceived she lacked knowledge of other countries' cultures due to her limited cultural exposure. This implies that actively engaging in intercultural tasks assisted her in making meanings of new cultural events, issues, or values embedded in the YouTube clips in various situational and cultural contexts. Such experiences helped her elicit different cultural perspectives and build worldwide views.

Zein reported a similar challenge in understanding others' culturally driven behaviours, values, and beliefs. For example, in the third YouTube clip: 'An idiot abroad-India', he did not notice the variety of faith and religious festivals practised by the Indian Hindus in the clip. Zein commented:

The video about a man from the UK travelling to India impressed me. He gets a culture shock because of a terrible traffic jam, poverty, local people's customs, cultural festivals, religious practices, and other cultural events. This video gives me a new insight into the local Indian life that is different from what I have seen in Bollywood movies (Zein).

Naila also failed to identify the cultural issues represented in the third YouTube clip. Although she used to watch Indian movies and knew about Indian life in general, such as "behaviours, lifestyles and religious beliefs", she argued that the clip portrayed completely "different pictures of the local Indians". She failed to interpret some Hindu practices, such as

‘Holi’<sup>8</sup> and ‘Kumbh Mela’<sup>9</sup> festivals. She found great differences between the religious festivals and rituals presented in the YouTube clip and Hindu practices in Bali, Indonesia. The problem was not whether participants knew about these events or not, but rather that they failed to see them as examples of cultural diversity. This indicates these participants’ cultural awareness was weak.

After subsequent intercultural tasks, participants gradually improved their ability to recognise and articulate an understanding of other cultures. They could notice important sociocultural issues embedded in the YouTube clips and exchange perspectives with fellow students. Dhenok asserted that using YouTube clips as cultural learning sources effectively broadened her knowledge about “Western culture and other cultures in different countries”. She became more knowledgeable of “cross-cultural understanding and how people from different countries and cultures communicate”. Participants’ cultural awareness was apparent when they reflected on the YouTube clips they had used during their learning in the classroom. Anis, for example, shared her experience of learning from the ninth video clip: ‘Cross-cultural communication’.<sup>10</sup>

I learn a lot from this program because I know more about other country cultures, and I am more aware now. One of the videos was a TED talk...discussing communication across different cultural situations. I learned that every person or culture is unique and different. So, we could not say or make assumptions that our culture is better and others are not. Besides, the speaker delivered public speech excellently using communicative gestures and body language. This video was very relevant to the public speaking course that I was taking. It enhanced my knowledge of delivering a speech in public settings for various purposes (Anis).

Anis’s reflection that every culture is unique showed her increased cultural awareness. She thoroughly analysed the speaker’s speech performance in both verbal and nonverbal language. She also made a critical evaluation based on the cultural information given in the YouTube clips by relating its relevance to her public speaking skill, indicating her strengthening cultural awareness.

Another feature of the cultural awareness participants demonstrated was their articulation of diverse cultural perspectives. The intercultural tasks shaped their views of their own culture and how they saw others’ cultures. They had different ways of expressing feelings and thoughts. Participants had distinct views when discussing culture and its role in today’s

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<sup>8</sup> Holi is an ancient Hindu Festival of Colours

<sup>9</sup> Kumbh Mela is one of the biggest Hindu festivals celebrated every three years in the form of a pilgrimage to washing away their past sins (Maclean, 2009).

<sup>10</sup> <https://www.youtube.com/watch?v=YMyofREc5Jk>

communication. For example, Safira noted the growing number of visitors from overseas in her area and the importance of communication:

Nowadays, many foreigners come to Indonesia from Asian countries such as China and Japan. Although we don't know Mandarin or Japanese, we can still communicate using English. We can effectively communicate with them if we understand their cultures (Safira).

Safira recognised the increased number of international travellers correlated with the need to improve her English skills and cultural awareness for more effective communication. Her statement shows that English plays a dominant role as a mediating language between people from diverse backgrounds. This perspective indicated her expanded intercultural views.

Naila emphasised culture as a means to build good relations with people from different backgrounds or countries. She believed that all cultures, while unique, shared the values of being respectful and doing good deeds. She argued that local and national cultures should be integrated into EFL classrooms to equip students with cultural competence; thus, they could more easily share their knowledge when meeting people from different countries.

In our cultures [local and national cultures], we are taught to be polite, tolerant, and respectful of each other. We can make use of these values to understand other cultures. If we go abroad or meet up with people from other countries, we can show our noble culture and share the diversity of our unique local cultures with them (Naila).

Belinda focused on the benefits of learning about other cultures for her future as a management student. She highlighted:

I need to learn business communication in Indonesian and the international business environment. As far as I know, the business culture in Indonesia is different from that in other countries. In Europe, for example, discipline is the key point of business culture, but we hardly find it in the Indonesian context. We will be more well-prepared for international demands (see Appendix 6, lines 225–230).

Belinda recognised a fundamental difference in business communication patterns between Indonesia and other countries, and this issue required the acquisition of cultural awareness. She observed that 'discipline' is a critical factor in the international business culture. She further argued that most Indonesian people lacked this skill, and consequently, she needed to develop it for her future career.

Participants were aware that culture and context played crucial roles in interpreting meanings. Through the intercultural tasks, students learned to approach an issue by looking at the given context and considering multiple viewpoints. Their learning experiences in class

helped build their ability to make evaluative analyses and interpret cultural issues. For example, Rama reflected on his experience when analysing the fourth video: ‘Mr Bean–The movie (1997) middle finger scene’.<sup>11</sup>

I am interested in analysing Mr Bean’s video. I have already known that the middle finger has a negative connotation. But I wondered when he showed his thumb up to a person on the road, the person got angry. I thought it was because it happened on the road, and the person was temperamental, so he got offended easily? I just found out from the teacher’s explanation that showing a thumb up to other people could be rude in some countries. Afterwards, I tried to look at the context in detail when analysing videos.

Participants also showed an increased ability to compare cultures at a general level. The intercultural tasks helped them better analyse cultural similarities and differences. For example, Dahlia compared communication patterns between Indonesian and Western people:

The communication patterns are greatly different. Western people tend to speak straightforward, while Indonesian people talk in circles. If we don’t have intercultural awareness, we will easily misunderstand when talking to them (Dahlia).

Dahlia characterised most Indonesian people as indirect communicators while most Western people were the opposite.<sup>12</sup> The difference in communication patterns between the two cultural entities can often create confusion and miscommunication for both speakers if they have less cultural awareness, as identified by Dahlia. She asserted that having cultural awareness contributed to how she viewed and communicated with other people from different cultures or countries. This statement showed her foundational cultural awareness, although the complexity of communication patterns in both cultural settings was dramatically simplified (Baker, 2016).

Naila talked about her cultural representations (Javanese) and how these differed from other cultures.

I was taught to respect parents or teachers by shaking and kissing their hands and using polite language when talking. This culture might be different from other cultures. Children may only say goodbye, and the parents kiss their cheeks. Learning cultural similarities or differences is important to improve cultural awareness (Naila).

Naila described the cultural differences in saying goodbye between Indonesia and other countries. Most Indonesian children, as in Javanese culture, usually kiss their parents and other older family members’ right hand when going to and returning from school. This act shows

<sup>11</sup> <https://www.youtube.com/watch?v=4JwBaLrgzUY>

<sup>12</sup> There are cultural variations in Eastern or Western countries and people’s communication styles are diverse.

their great respect and signifies obedience, admiration, and modesty (Kusumaningputri & Widodo, 2017). Naila had been practising hand-kissing with parents and teachers, and she was proud of it as part of her identity. Her statement that children from other countries may have different ways of saying goodbye demonstrated her ability to compare cultures at a general level.

### **5.3.2 Understanding the complexity of cultures**

The next developmental stage is understanding the complexity of cultures. At this level, participants comprehended cultures to be multifaced, multidimensional and dynamic, and thus their cultural understanding might change over time. Participants learned a variety of sociocultural realities in diverse countries via the ten YouTube clips in the learning experiences and engaged in group work and in-class discussion to uncover the issues and values by exchanging perspectives with fellow students. Such constructive and iterative pedagogical processes shaped their critical analysis and evaluation skills, facilitating an understanding of more complex and diverse cultures. Participants developed their awareness in different ways and to varying degrees. Some exhibited a deep awareness of the complexities of culture in one aspect or case but not in others, and vice versa. Participants' different levels of knowledge about specific cultures and their willingness to learn about these matters varied and fluctuated too. The cultural awareness of all participants evolved from basic to more advanced levels, with some attributes indicating this developmental process.

First, participants understood that a cultural group might have multiple perspectives and practices. They recognised that a cultural group did not consist of a single entity in which the group members had the same characteristics. They also acknowledged that the behaviours, beliefs or practices of group members might vary, and consequently, participants should perform a multi-layered analysis when evaluating different situations. This awareness allowed participants to interpret the embedded sociocultural issues or values objectively and eliminate cultural stereotypes. For instance, Riska described the diversity of religions and faiths in Indonesia and how to respect these differences:

In Indonesia, there are six religions acknowledged by the government. But I think there are hundreds of faiths in Indonesia, even more in the world. We may practice Islam in slightly different ways within Muslims, depending on what Mazhab we follow. However, each is acceptable as long as it follows Holy Quran and Sunnah. We should acknowledge and accept this diversity and respect each other (Riska).

Riska seemed knowledgeable about the diversity of religions in Indonesia. As a multifaith country, Indonesia is home to six major religions such as Islam, Protestantism, Catholicism, Buddhism, Hinduism, and Confucianism. Islam is the dominant religion with 87% of the population (<https://data.kemenag.go.id/agamadashboard/statistik/umat>). Riska also acknowledged several thoughts within Islamic jurisprudence, known as *Mazhab*, and she respected all of them. Her inclusive view of religious differences indicates a solid awareness of multiple beliefs and practices within a cultural community.

Riska's ethnicity was identified as Malay in her demographic information. In the interview, she explained that she was born in a family affiliated with NU. She then moved to Java, where she lives with her grandparents with Javanese and Muhammadiyah backgrounds and studies at a Muhammadiyah university. Since then, she has been practising Islam in Muhammadiyah ways. Riska's case shows that an individual may become a member of some social-religious groupings at one time. Besides, the shift in practising Islam from NU to Muhammadiyah guidance indicated the dynamics of cultural beliefs and practices.

Some participants reported that their understanding of their own and other cultures changed following the intercultural tasks. They had broader views about other countries and cultures and better understood that all cultures were unique and had their own set of norms, with no one culture being superior. For example, Riska talked about which countries and cultures should be used as a reference and emphasised in EFL learning:

Now I cannot say American culture is better than British or vice versa. Each culture has its own unique, and we interact with people from all over the world either using social media or face-to-face (Riska).

Riska, like most other participants, believed that American English was superior to British English and that learning American culture was preferable to learning British culture. Her perspective changed after completing the intercultural tasks, and she came to understand that both the US and UK cultures are equally important to learn and that neither is superior to the other. When asked why her perspective had changed, Riska replied that "it is more beneficial to learn from various cultures" to "improve communication skills in different sociocultural settings".

The advanced cultural awareness of participants was more evident when they reflected on their intercultural learning experiences. Zein reflected on the third clip: 'An Idiot abroad—India' on the intercultural encounter between Karl and the local Indian. He noticed different pictures of several religious rituals and cultural products of the local Indians and considered

them weird, as previously detailed in section 5.2.1. After participating in the intercultural tasks, he changed his perspective and saw that:

Every culture is unique. How I see a person or culture might change over time depending on my knowledge and understanding. So, no culture is better or more superior to others. If people do not have cultural awareness like the main character in that video, they will experience culture shock (Zein).

Zein's change in perspective about culture in general and particularly towards the local Indian's culture demonstrated his advanced cultural awareness. This supports Baker's observation that "cultural understanding is provisional and open to revision" (Baker, 2009, p. 175). Zein, when asked if he was in that position in the video clip, responded:

Well, I think I would not encounter serious problems now because I have adequate knowledge about Hindus and communication skills in multicultural settings. The Indian culture and the culture of Bali in Indonesia are a bit similar. However, Karl comes from the UK from Western culture, but he is so ethnocentric in this video (Zein).

Zein's excerpt clarifies two key points. First, the intercultural tasks helped him better understand his own and other cultures. The exercises also improved his analytical skills, allowing him to be more mindful of cultural components and examine multiple views while analysing the YouTube clip's intercultural encounter. Second, Zein was receptive to new cultural ideas and relied on objective analysis to help uncover cultural values. These helped him gain a better understanding of the complexity of cultures.

The extract above also demonstrates Zein's ability to compare cultures on a micro-level. He used a variety of analytical skills to evaluate the cultural issues embedded in the YouTube clip, including the examination and comparison of the cultures of the local Indian's Hindus, Balinese's Hindus, and Karl's culture, as represented in the intercultural encounter.

Farhaz's excerpt below also illustrates his increased ability and awareness to compare cultures at a specific level, in this instance, speaking patterns between Indonesians and Americans:

From my conversation with a lecturer who graduated from an overseas university and a foreigner (American) in Kojam Cafe, I understand about foreign speakers. They have diverse points of view. When they talk, some utterances are considered inappropriate in my culture. Foreign speaker tends to speak straightforward. When he doesn't like to something, he simply says 'I dislike it' (see Appendix 7, lines 74–79).

Farhaz's observations that the speaking patterns of Americans differed greatly from those of Indonesians showed her advanced cultural awareness. It is not uncommon for



Indonesian people to speak indirectly in social interactions, to respect the interlocutor's feelings, avoid unpleasantness and maintain societal relations. A direct communication style is commonly avoided to maintain politeness and harmony. Farhaz identified that Americans tended to say a flat 'No' if they expressed refusal or disagreement. This is in direct contrast to Indonesians who are reluctant to provide a direct refusal or negative response although they may want to.

Dahlia contrasted differences in eating behaviours across different cultures and countries:

It is rude to eat food with the left hand in our culture, but in other cultures, especially Western culture, it is not a problem at all. Another example is eating behaviour like Mukbang<sup>13</sup> in Korea. It is having a big meal like soup or noodles, and they make a sound when eating it. It is called *ngecap*<sup>14</sup> in the Javanese language, and this manner is considered impolite. However, it has the opposite meaning in Korea because sipping soup is acceptable and shows pleasure. If you do not eat it that way, the host may assume that the soup is not delicious (Dahlia).

Dahlia's awareness of the differences in eating habits between Indonesians and other countries revealed her ability to compare cultures at a specific level. Normally, Javanese Indonesians eat with their right hand, either with a spoon and fork or bare hands. This is adhered to by the community, which is influenced by Islamic values, as using the left hand is considered impolite and bad (Nadhifah et al., 2021). When asked why she thought it was important to know about cultural similarities and differences, she said it would help her "interact more effectively with people from different nations and avoid miscommunication".

The fifth characteristic demonstrated by participants was an understanding of the relative nature of cultural norms. After analysing and discussing sociocultural issues in diverse contexts via the YouTube clips, the students realised that each culture has its own set of norms, and the values of these norms are specific to each cultural context. This also helped them understand that what is deemed appropriate in one culture may have the opposite connotation in another. As previously discussed, Farhaz's assertion of a flat 'No', which is a normal approach for most Americans and in Western civilisation, could be viewed as inappropriate and rude in the Indonesian context. Similarly, Dahlia's example of slurping soup loudly, which is acceptable in Korean culture, would be considered impolite in Javanese society. Dahlia provided another example of how the normative concept of 'polite vs. impolite' is applied across cultures. She highlighted:

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<sup>13</sup> *Mukbang* is a Korean livestream where a host eats while interacting with viewers.

<sup>14</sup> *Ngecap* is a sound made from the mouth when a person is eating food.

We need to understand various communication patterns in different cultural contexts, both formal and non-formal. Understanding the concept of politeness is also important. In Javanese culture, it is considered polite if children communicate using 'Krama' with older people. When talking to them, do not look at their eyes and never argue. Children in other countries may communicate in different ways (Dahlia).

As stated by Dahlia, Javanese culture upholds the values of politeness in any social interaction. Two fundamental characteristics determine politeness: the use of appropriate speech levels and ethics (Nuryantiningsih & Pandanwangi, 2018). The Javanese speech system comprises three levels: *ngoko*, *madyo* and *krama*, with the last being the highest honorific register. The *krama* level is commonly utilised in communication by youngsters to their parents or older adults, low-status speakers to higher-status speakers, and employees to their bosses. The degree of politeness corresponds with the speakers' behaviour, such as using a soft voice, avoiding taboo words, and showing respect. Violations of the prevailing social norms, on the other hand, were regarded as disrespectful. Dahlia's statement that these basic etiquettes are normative and might not apply in another context demonstrated her awareness of the complex, relative nature of cultural norms. Rama had the same view: "We may perceive our behaviour as nice, but it could also be deemed disrespectful by people from other nations".

### 5.3.3 Moving beyond cultural generalisations and stereotypes

After gaining an awareness of the complexity of cultures, participants demonstrated an ability to move beyond cultural generalisations and stereotypes. Cultural generalisations dealt with the participants' presumptions that members of a particular group or culture had similar characteristics. These assumptions generally had a negative connotation, although sometimes generalising cultures helped participants quickly identify similarities and differences. In contrast to cultural generalisation, which encompasses all individuals belonging to a particular category, stereotyping refers to an oversimplified conception of a person or thing's typical characteristics. Without having adequate cultural awareness, participants were prone to make subjective and superficial evaluations, which did not fully reflect the sophisticated nature of the culture being portrayed. Analysing the cultural realities or events depicted in the YouTube clips helped participants learn and practise how to eliminate cultural generalisations and stereotypes. When discussing and analysing the YouTube clips, they made persistent efforts to take these two behavioural characteristics into account. The results revealed three primary attributes reflecting the participants' ability to move beyond cultural generalisations and stereotypes.

The participants first exhibited their ability to analyse and evaluate sociocultural realities. They exchanged ideas with diverse group members to analyse and uncover the cultural issues represented in the YouTube clips. They learned how to put their prejudices aside and critically analyse cultural issues by considering multiple perspectives. They were better able to eliminate stereotypical remarks that may have stemmed from their personal prejudice or bias and take open and objective attitudes towards others.

Most participants found it difficult to critically analyse cultural realities or issues reflected in the YouTube clips during early meetings. When interpreting cultural issues, they tended to use their own standard norms and ignore the cultural perspectives of others. As a result, they were prone to making subjective judgments on cultural issues. Belinda reflected on her learning experience in the second meeting when watching the second video: 'Too quick to judge'.<sup>15</sup> This film illustrated a 'black' actor who attempted to strike up a conversation with a 'white' actress sitting in the park, but she ignored him. Some labelled the actress as a 'white-skinned culture' who had higher social-economic status and was more superior and educated as compared to the 'black skinned' actor. Others assumed that the boy had intentions to harm the girl. Anis, Naila, Riska, Rama, and Zein made snap judgments based on race, gender, or social relationship. They disregarded the situational and cultural contexts embedded in the whole story. While most students interpreted the actress's behaviour as being rude, arrogant, and disrespectful, she was actually deaf. This was an effective learning experience in challenging participants to look beyond stereotypes.

Belinda explained most students made a quick negative judgement of the male actor. She emphasised:

When the teacher played a video about a deaf girl, my friends judged that the girl was being rude to a man beside her, but I said no. There must be something problem with the girl, and it was correct because the girl was deaf (see Appendix 6, lines 169–172).

Zein verified Belinda's reflection. He claimed that the problem arose as a result of his limited understanding of specific cultures and lack of intercultural awareness.

I got problems evaluating the videos in the first several meetings. I realise my knowledge of other countries' cultures is very limited. So, I easily made judgments. But after that, I could follow the lessons very well and improved my understanding of communication across different cultures (Zein).

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<sup>15</sup> [https://www.youtube.com/watch?v=Fzn\\_AKN67oI](https://www.youtube.com/watch?v=Fzn_AKN67oI)

After learning about diverse cultures, some participants appeared to be more cautious and capable of making an impartial evaluative appraisal. Engaging in group work and in-class discussions enabled Belinda to be “more open and critical” about sociocultural realities or issues. These activities also helped her “develop analytical skills” to objectively evaluate the issues based on the given contexts and from multiple perspectives. Anis further confirmed that having intercultural awareness and skills kept them from making snap judgments about others and made it easier to communicate with people from various cultural and language backgrounds.

I take communication studies, and this competence is very important to me for my study and my future. I meet with various people who have different backgrounds in the working place. I believe that my colleagues have different ways of thinking...it can help me to communicate and collaborate with them to accomplish the projects. So, I would not easily judge other people, whether they are good or bad, without considering many aspects (Anis).

The second feature of intercultural awareness the participants demonstrated was the ability to see beyond cultural generalisations and stereotypes. This was challenging for most participants as they were prone to overgeneralise cultural issues and stereotypes based on one's race, gender, socioeconomic status and nationality, as previously highlighted in Belinda's excerpt. In Rama's excerpt below, he overgeneralised and stereotyped the driving habits of Australians and Indonesians:

As I can see from the video about speeding on the road, it is a bad attitude and breaks the traffic rule. They [Australian] are more disciplined than us. In our culture, speeding is common, and we cannot do anything, although it puts everyone at risk. We don't know many differences yet, so we need to know a lot about other cultures (Rama).

Rama believed that Australians were more obedient drivers than Indonesians. This conclusion was based on his observation from a video clip he watched, with no facts or evidence to back it up. Rama used positive stereotyping for Australian driving behaviour but negative stereotyping for Indonesians. These prejudices could lead to the subjective conclusion that all persons in developed countries had better driving behaviours than people from developing countries.

Participants differed in their capacity to challenge stereotypical viewpoints. Some could recognise stereotypical perspectives in some situations but not in other cases, and vice versa. Engaging in the intercultural tasks subsequently helped them become more cautious of accepting cultural stereotypes when evaluating cultural issues. They were better able to avoid

stereotypical thinking. Naila, for example, seemed quite careful in comparing Western culture and Eastern culture. However, she still made some cultural generalisations:

Western countries are well-known for their advanced technology, and we can adopt it. Eastern culture is famous for its politeness and manners. We should also consider this good aspect. We should appreciate cultural differences and expand our knowledge of some foreign cultures. However, we should also filter the negative aspects of foreign cultures (Naila).

Cultural differences between the West and the East have long been compared. However, labelling the former culture for its superior technology and the latter for its politeness and manners are broad generalisations. Some Asian countries such as China, Japan and South Korea are now recognised for their advanced technologies on par with Western countries. On the other hand, politeness and manners are relative and normative, embodied across cultures and bounded in the contexts of time, place, and relationships of the parties involved. Place would be related to a country. What is considered polite/impolite in one culture could be perceived as impolite/polite in another, for example, inviting a person to eat/drink more many times. Thus, politeness and manners are relative and cannot be attributed to a particular culture or country.

Some participants appeared to be able to transcend stereotyped beliefs as their awareness of cultural complexities grew. Belinda, Dahlia, Dhenok, and Farhaz made persistent efforts to challenge prejudices and generalisations. When discussing LGBT issues, their increased awareness was evident. This topic, while a sensitive issue, revealed much about the students' beliefs and attitudes. Belinda explained:

This culture [LGBT] is considered unacceptable for our culture and religion. But we need to discuss this issue comprehensively to avoid overgeneralising or stereotyping certain cultures or groups (see Appendix 6, lines 237–239).

Belinda's religious beliefs disagreed with LGBT lifestyle, yet she advocated that the LGBT issue should be discussed comprehensively and openly. Such an attitude demonstrated her ability to challenge stereotypical thinking.

Some participants also demonstrated an awareness of possible mismatches or miscommunication occurring in intercultural encounters. They were mindful of the roles of culture and contexts in intercultural communication and took this aspect into account when analysing cultural issues. Farhaz experienced an online intercultural encounter with an LGBT community:

The first time reading their [LGBT group] chats, I was shocked. Why do they openly speak about sexual orientation and relationships? It is inappropriate in my own culture. After I understood them deeply, I learned that in America, LGBT is not considered taboo (see Appendix 7, lines 214–217).

Farhaz's online interaction with the LGBT community was for him a profound intercultural experience. To understand the communication problems better and rule out any potential issues, he did some research. He eventually realised that his presumption about LGBT was not entirely true. Farhaz could accept different perspectives and retain relationships with the LGBT community, demonstrating his ability to see beyond stereotypical thinking. Given this experience, Farhaz also became more conscious of intercultural incompatibilities or miscommunications.

Anis expressed her thoughts when she was asked about religion and cultural diversity:

Knowing other religions encourages me to accept diversity and respect each other. For example, if I travel to India, I should consider how to communicate with the local people who are predominantly Hindu...how to practice my prayer or look for halal food (Anis).

Anis's excerpt above shows her ability to identify and mitigate possible mismatches or problems during intercultural encounters. She was cautious of any possible conflict that might arise because of cultural differences.

#### **5.3.4 Negotiating and mediating between cultures**

This theme marked the culmination of the participants' deeper understanding of diverse cultures, with some displaying advanced awareness and capacity to interact in cross-cultural conversations. They had progressed in their cultural understanding, shifting from (cross)cultural awareness to intercultural awareness. At this stage, they were aware of the role of cultures in intercultural communication. They recognised that cultural learning and communicative practices should not be limited to specific norms or cultural references. They demonstrated their ability to simultaneously negotiate and mediate between cultures and other related communicative elements.

Participants enthusiastically contributed to the debate by sharing and exchanging ideas during the reflection activity, which resulted in dynamic student-centred learning. This reflective activity encouraged them to negotiate their opinions and perspectives on intercultural issues. They learned to respectfully argue against other students' points of view, accept different perspectives, and compromise to reach a group consensus. They also learned to challenge stereotypical perspectives in making evaluative analyses and drawing conclusions.

In earlier meetings, most participants had difficulty following this activity, but they were able to alter their learning style in subsequent meetings, as shown in Anis' excerpt below:

At first, I was shocked and reluctant to discuss with other students whom I did not know. The teachers involved us in discussion sessions and regularly changed the group members. After that, I am not afraid anymore to engage in discussions to share my ideas (Anis).

Many Indonesian EFL students, including the participants, were hesitant, anxious, and fearful when expressing their opinions in group discussions (Mufanti et al., 2018). Zein said he "hesitated to share my opinion because most group members did not actively participate in the discussions". These emotions were previously barriers to learning as students were passive and did not participate in group discussions. Anis's excerpt shows that she could eliminate these negative feelings after taking the intercultural tasks in subsequent meetings. She could take an active role in the group discussion and share her cultural insights with other classmates. When they negotiated a cultural issue, they built mutual understanding and encouraged the acceptance of different perspectives (Byram et al., 2001).

Zein highlighted his experience when he was confronted with others' viewpoints during in-class discussions. He added that engaging in cultural negotiation helped him increase his confidence in reasoning and building arguments.

It is normal if I have a different opinion. We learn from cultural learning that having a different opinion is not a problem as long as we appreciate and respect others...I feel better able to convey my ideas...have high confidence to argue with other classmates' opinions, and I think I can build arguments better than before (Zein).

The participants differed in their willingness and ability to be involved in the negotiation activity. Belinda, Dhenok and Farhaz showed more consistent efforts in negotiating cultural issues than other participants. For example, Belinda discussed her participation in the group discussion to negotiate about a digital museum issue.<sup>16</sup>

I can exchange ideas and discuss the issues together, although sometimes I have different opinions from my friends. For example, when we discuss a digital museum, some of my friends disagree because it can seriously threaten the existence of real museums. But I have a different idea because today is a digital era, and it will help larger society to know the museums. We can learn from each other and build our awareness. We complement each other (see Appendix 6, lines 131–136).

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<sup>16</sup> <https://www.youtube.com/watch?v=l1JIqxXmZhU>

Belinda was passionate about exchanging her perspective with her group members. She could convey her argument objectively supported with solid reasonings. Few participants elaborated on a specific case when they served as mediators, negotiating a cultural reality with other students. Although this theme was underrepresented in the interviews, some participants such as Belinda and Farhaz were observed consistently taking the roles as mediators during group discussions. Farhaz highlighted that he used to act as a mediator in the group work to make the cultural discussion livelier and more productive:

When I am involved in group discussions, we exchange information...I can contribute what I understand from the video, and my friends can tell me what they know. So, we don't miss information from the video. Besides, I often lead the group discussion to encourage more ideas from my group members because sometimes they are very passive. I sometimes mediate the discussions when we have different opinions (see Appendix 7, lines 163–171).

In the following excerpt, Farhaz demonstrated his mediating ability to negotiate cultural differences when communicating with an educational volunteer from the USA.

Foreign speaker tends to speak straightforward. When he doesn't like something, he just simply says I dislike it. I explained to him if you speak like that, many people think it is rude. And he said sorry to me. Then I said 'no problem' many people understand that, but you need just be aware of that. I also need to learn from your culture (see Appendix 7, lines 77–81).

Farhaz's effort to explain the cultural differences between Indonesia and the USA in expressing refusal or disagreement displayed his increased skill of "negotiation of meaning and of different cultural norms in an emergent culturally grounded communication" (Kian, 2018, p. 15).

Negotiating and mediating between cultures helped the participants conform to diverse cultural norms in an emergent culturally grounded communication. They felt more prepared and capable of interacting with people from diverse backgrounds. For example, Belinda indicated she could be more adaptable in new cultural situations and flexible with diverse cultural perspectives.

If we are knowledgeable about cultural knowledge, we will be able to learn and understand the sociocultural conditions in a country. This helps us easily adapt to live wherever we are. We can become flexible to cultural differences and be able to position ourselves appropriately in society (see Appendix 6, lines 90–93).

Participants' willingness to participate in group work and in-class discussions increased as the classes continued. They showed more openness and curiosity to learn new cultural



knowledge, practices, and products via the YouTube clips. They could engage in most classroom interactions to exchange ideas or perspectives with other fellows from different linguistic and cultural backgrounds. Belinda, for example, identified herself as an ‘introvert’ and stated she used to be passive during learning. She further asserted that the intercultural tasks helped her actively engage in classroom interactions, confidently taking on the role of facilitator or mediator during discussions with diverse students. Rama confirmed that he gained intercultural knowledge and experiences through the tasks and increased his “ability to interact with people from diverse cultural backgrounds”, and this experience helped him build “confidence to visit other countries”. Safira’s excerpt below highlighted how YouTube clips intercultural tasks built her confidence and willingness to interact with people from diverse backgrounds:

What I have got will be very beneficial to help me interact with other people. For example, I feel more ready to interact with people from diverse backgrounds and give a speech in front of a large audience. If I get an opportunity to participate in student exchange...I feel more confident interacting with my colleagues from other countries (Safira).

#### **5.4 Triangulating teacher interviews with the results of participant observations**

The data elicited from participant observations and teacher interviews generally correlate with those in the student interviews. As detailed in Chapter 3, the researcher conducted participant observations five times on the first, third, fifth, seventh and tenth meetings and interviewed four teachers: Ais, Ely, Fina, and Henny. While the participant observations captured students’ active engagement in group work and in-class discussion, the teacher interviews detailed accounts of their increased ability to negotiate and mediate between diverse cultural perspectives. The teacher interviews revealed participants’ ability to articulate their own and others’ cultural beliefs, practices and values to various degrees. The teacher interviews demonstrated participants’ perspectives on cultures continually evolved, and they became more conscious that cultures are varied and multidimensional entities. The teacher interviews also substantiated participants’ increased ability to move beyond cultural generalisations and stereotypes. Both participant observations and the teacher interviews provided further insights into participants’ efforts to develop and use their CIA in classroom interactions.

### 5.4.1 Increased engagement in the intercultural tasks

The participant observations and teacher interviews provided detailed information about students' engagement during the intercultural tasks. The data from the first two observations showed that the intercultural tasks were constrained by students' attitudes in learning. Students did not actively involve themselves in the group work and in-class discussions to analyse and evaluate sociocultural issues represented in the YouTube clips. The initial observation indicated students' silence as the main issue as they remained silent and were unlikely to participate in group discussions. They were hesitant to strike up a conversation and interact with diverse students. When the teachers asked them questions, they tended to keep quiet and gave no response. Although the teachers encouraged them to speak up, they remained silent, waiting for the teachers to point to them.

During in-class discussions, students were reluctant to share ideas voluntarily and tended to nominate others to represent their groups. This situation aligned with the results of interviews with the teachers. Ais highlights this situation:

At the beginning of class, students did not respond actively. I had to ask and encourage them to discuss and share opinions. Not all group members took part in discussions, but just a few of them. Students tended to be passive and kept their habit of coming late. Actually, students could answer the questions. They had ideas and arguments, but they waited to be asked by the instructors (see Appendix 9, lines 157–161).

Students' silence made it difficult for the teachers to facilitate group work and in-class discussions. However, a closer analysis revealed that students' silence did not always mean learning was negative. Ais's last statement confirmed that students seemed willing to take part in the discussions, but they were reluctant to speak up and waited to be assigned by the teachers. It could be inferred that students still paid attention to the teachers and participated in the learning process, although in 'silence'. Performing a silent form of communication is recognised as normal when new issues are being learned (Acheson, 2008). In regular EFL classrooms, it was typical that students were quiet, especially when they experienced anxiety, fear and embarrassment when participating in classroom discussions (Kusuma, 2021; Susilo et al., 2021). Fina highlighted the consequence of the students' passiveness:

I realised that students needed more time to understand the content of the video and the explanation, and the discussion took more time than I expected. Besides, I ended up telling and sharing my experiences when students did not give any response (Fina).

Students seemed hesitant to interact with other fellows from diverse backgrounds. They were reluctant to mingle with others and preferred to sit down with students they already knew.

Predominantly they used Indonesian during classroom interactions. Henny asserted that students liked sitting at “the back row with their close friends” and felt “uncomfortable making groups with other students from a different faculty or sitting next to students of a different gender”. Fina highlighted this issue:

Students tend to stay in the same group with the friends they know for each meeting, so I need to spread the group so that they have a broader perception of differences. Besides, sometimes I think that I was running out of time when discussing the topic (Fina).

During group conversations, students struggled to communicate their thoughts. They were afraid of making mistakes in English and worried that their arguments could offend others. Henny argued that students’ lack of confidence caused this problem. Fina asserted this issue stemmed from “their lack of understanding of intercultural issues and the difficulties to express their ideas in English”. Ely expressed a similar view:

In the first meeting, students were engaged with the clips, but they seemed afraid to share their opinions about the intercultural values they learned. When I asked them why, they said they were afraid of making mistakes. They worried that their perspectives were not acceptable. After having seen the next two clips and being encouraged to express their ideas, students were more excited to discuss and debate the topics (Ely).

Students showed more active involvement in various classroom interactions in the third observation. After getting to know each other and becoming familiar with the pedagogical tasks, students were more actively engaged in various classroom interactions. They mingled and communicated with others from different backgrounds, sitting with and making groups with diverse members. They also paid more attention to the teachers’ instructions and became more responsive to their questions. By the third observation, students did not hesitate to ask questions of the teachers if they had problems or required clarification.

Unlike in the earlier observations, students showed a willingness to communicate and participate in classroom discussions. They could manage their feelings such as anxiety, embarrassment or reluctance and actively engaged in group discussions. Henny reported that group discussions “were not dominated by one or two students” and that the classroom interactions “became alive and dynamic”. Ais also highlighted students’ increased engagement in the group discussions:

In the next meetings, I feel that students’ willingness to participate in the discussions had improved. Most of the students were active, and small group discussions could be done naturally, although sometimes they mixed with Bahasa Indonesia because they were still difficult to express some ideas in English. Another improvement was students who usually come late could come on time (see Appendix 9, lines 162–166).

Ais's statement that students attempted to contribute to the group discussions regardless of their difficulties in conveying ideas in English, demonstrated an increased involvement in intercultural learning. They tried to exchange ideas and perspectives with others to discuss the sociocultural realities and issues embedded in the YouTube clips. At this stage, students sometimes felt hesitant and experienced difficulties in analysing and evaluating the cultural issues as the clips contained sensitive or controversial cultural content. Henny observed that students preferred to be silent when discussing sensitive issues to "avoid misunderstanding" and "respect other people's feelings". Ely explored the underlying reasons why students still encountered problems in discussing and critically evaluating sensitive sociocultural issues:

The fifth and sixth clips were about how people spoke in different contexts, such as terrorism and religious issues across countries. I thought that the topics might need high critical thinking. The students were not familiar with the analytical learning process...based on my daily teaching and learning process. Therefore, it might be difficult for them to respond to the clip. The content was sensitive...students were not confident to say what they wanted to respond. However, the teaching procedure I have conducted significantly affected how they behaved towards the learning materials (Ely).

Ely concluded that students avoided discussing sensitive issues because they lacked critical thinking and analytical skills. This critical evaluation was based on her daily teaching-learning observations in regular classrooms. Students were rarely exposed to and assigned to discuss sensitive topics such as terrorism, race, and religious issues. Consequently, they considered it taboo to discuss these topics. Her observations show the pivotal role of intercultural learning tasks. In subsequent meetings, she observed that students became more comfortable when discussing similar issues with diverse group members. Repeated exposure to sensitive issues and engaging students in debating these topics helped in "lessening sensitivity"; this process is an essential part of "transformational higher education" (Lowe, 2015, p. 119).

Students' engagement continued to increase as they completed the intervention. The participant observations revealed that students were actively involved in most classroom interactions. Each group member could contribute to group discussions by sharing ideas and analysing sociocultural issues from multiple perspectives. The group discussions were more productive as each member was more open to criticism and accepted different perspectives. At this stage, the students were more independent and autonomous in learning. Ais highlighted their increased engagement:

In addition, by the process of learning, I think students have more awareness to intervene in the discussions. They enjoyed and were interested in the materials. It could be proven by their activeness in the discussion. A presenter delivered the result of the group discussion well, and other teams directly gave feedback without the instructors forcing them by mentioning their names so that the discussion ran naturally. Students could communicate well with all members of the class without differentiating them based on learning group, faculty or major, gender, etc. In this case, intercultural awareness has been really applied (see Appendix 9, lines 234–241).

#### **5.4.2 Increased critical intercultural awareness**

Students' critical intercultural awareness (CIA) was not apparent in the first two observations. They seemed unwilling to use English in the classroom and had no curiosity to learn about other cultures. Their passivity in learning prevented them from sharing ideas or exchanging perspectives with diverse students, and they had less interest in contributing to the group discussions. Moreover, students seemed to have difficulty noticing sociocultural issues embedded in the clips. They were inclined to analyse the cultural issues based on their own standard norms. Consequently, they tended to make judgmental evaluations and perpetuate stereotypes.

Henny reflected on her teaching experiences, on how the tasks helped change students' learning attitudes:

In the first meeting, I came to the classroom, and students did not speak unless I appointed them...they were ashamed or had no motivation, or they just seemed confused. When I ask them to make new groups...they tend to like sitting with their close friends and they don't want to directly move to the new group. At first, many students are reluctant to share ideas with others...The tasks helped them communicate and share ideas in group discussions. They were responsible for answering some questions by presenting the result of the discussions in class or responding to instructors' questions directly. Moreover, the task also helped students argue, add information, or show their arguments from different perspectives (Henny).

Students demonstrated some fundamental aspects of CIA in the third series of observations. Fina identified the changes in students' attitudes, such as "curious about new cultural information, open-mindedness, and respect for others". Ais confirmed that some students began "responding to her questions voluntarily". She asserted that students were "willing to share knowledge, opinions, and experiences with other people from different backgrounds" and "accept diverse perspectives".

The video clips and discussion tasks effectively promote students' critical awareness of sociocultural issues and values. By using video clips, students can directly watch other cultures that are different from their own, such as cultural practices, values and products. Understanding these differences will arouse their critical thinking and curiosity and

motivate them to argue, ask questions, and find information about sociocultural issues (see Appendix 9, lines 229–234).

Ely talked about the feedback she received from students in the fifth meeting after facilitating the intercultural learning:

I had positive feedback from some students. They used to keep silent in the classroom, especially during group discussions. They were not confident with their ideas and were afraid of making mistakes. They always thought that they had no value for group work. What I can notice most is their behaviours toward the group discussion. They are more active than before. They're more open-minded. One of them told me, Miss, I really like this kind of learning...after watching those video clips, I realised that it is important to succeed in our communication with others (Ely).

The students' feedback above provides three crucial pieces of evidence in the development CIA. First, the students increased their willingness to learn about other cultures and communicate with fellows from diverse backgrounds. They could articulate their own and other perspectives when discussing sociocultural issues. Ely's last statement that the students realised the importance of intercultural communication skills showed students' cultural awareness. Fina confirmed that students enhanced their ability to articulate their own and other cultures:

After participating in several meetings, students start to know how people in other parts of the world behave and the comparison between their culture and other cultures. It can be seen from their responses and the result of the discussions they wrote on the worksheet (Fina).

Students continued to broaden their awareness of the complexity of cultures. This was evident in their increased ability to critically analyse sociocultural realities or issues embedded in the YouTube clips. Henny stated that students could "compare similarities and differences between their own and other cultures", and they were better able to evaluate cultural values objectively by "considering multiple perspectives". Ais talked about students' increased awareness of the complexity of cultures:

They [Students] did not judge and evaluate other cultures based on their perspective only, but they also valued other perspectives based on the context. For instance, when learning about gestures in different cultures, I asked them "What is the point of that video?" They answered that body language actions have different meanings among countries around the world. I asked again "So, what should you do if you are in other countries?" They responded that they would be more careful in making body language. They added that if people want to go abroad, they have to learn both verbal and nonverbal language. Wrong interpretation of gestures can create fatal problems and break down interactions (see Appendix 9, lines 182–190).

Some students took roles as mediators, negotiating cultural issues with other fellows. This made group discussions more dynamic and productive. Ais explained when students discussed the fifth clip ‘An idiot abroad–Karl teaches in African school about risks’.

For instance, students discovered some possible reasons why a 15-year-old African student said having ‘sex’ without getting married is an example of risk in the video clip. They did not blame the African student. They carefully analysed this issue by comparing Karl’s culture, Indonesian culture and the African culture represented in the video clip; they might grow up in a harsh environment, an environment that is at high risk of sexual violence, not friendly to children. This is uncommon for Indonesian people; living together with a girl or boyfriend without getting married is not a problem in Karl’s country, but that is not appropriate in Indonesia (see Appendix 9, lines 252–260).

The excerpt above shows that students could compare and contrast cultures at a specific level. Ais’s statement that “students did not blame the African culture” regarding the issue of underage marriage or having sex before marriage demonstrated their increased critical intercultural awareness. They could better understand and eliminate subjective and judgmental evaluations towards a particular group or culture based on race. This also means that they had moved beyond cultural generalisations and stereotypes.

Students also demonstrated their critical understanding. They recognised cultural diversity and valued different cultural beliefs, practices, and products. Fina summed up her teaching experience that the intercultural tasks helped assist students in “building awareness of cultural diversity, having good attitudes, respecting and being considerate to others, being curious and open-minded persons and having empathy toward others”.

## 5.5 Summary

The results from the student interviews, the participant observations, and the teacher interviews address RQ 3: ‘How are video clip-assisted intercultural tasks used to assist students in building their CIA?’ The detailed answer is presented in Chapter 7, illustrated with the IA-based learning model. Particularly, the findings have answered RQ 3.1: ‘What are key attributes that make up students’ CIA?’ and RQ 3.2: ‘How did the intercultural tasks enhance students’ intercultural awareness?’

Regarding RQ 3.1, the data suggest four key attributes characterising students’ increased CIA. Openness and curiosity were the initial attributes students developed. Students showed enthusiasm for learning about different cultures and being receptive to interacting with students from diverse backgrounds. They then demonstrated more willingness to learn about other cultures and contributed to cultural discussions by sharing ideas and exchanging

perspectives. The second CIA attribute of critical analysis is characterised by students' ability to identify cultural information or events represented in the YouTube clips and compare cultures at a specific level. Students employed a variety of analytical approaches (descriptive, exploratory, inferential, causal, predictive, mechanistic) to make sense of sociocultural realities. This supported the development of the next CIA attribute, the ability to make an objective evaluation. Students could objectively evaluate sociocultural issues by considering their own and others' ideological perspectives and using non-judgemental language. In combination, the first three CIA attributes inform the last CIA attribute, critical understanding. Students could value cultural diversity, reflect on intercultural experiences, eliminate ethnocentrism and stereotypical thinking, and empathise with others.

In relation to RQ 3.2, the results show that continuous critical exposure to cultural issues via YouTube clips supported by engaging in pedagogical tasks can assist in building students' intercultural awareness. Firstly, students demonstrated basic cultural awareness, which is evident in their understanding of their own beliefs, behaviours, and values and those of others. They could articulate diverse cultural perspectives and compare cultures at a general level. They could also recognise that culture and context play a role in interpreting meanings. Students increased their understanding of the complexity of cultures. At this stage, they understood that cultural norms were relative and that their cultural understanding was temporary and subject to change. They recognised that a cultural group could have multiple perspectives and acknowledged that individuals might belong to multiple cultural groups. Students also demonstrated their ability to critically analyse cultural issues embedded in the YouTube clips and compare cultures at a specific level. In the third stage, students moved beyond cultural generalisations and stereotypes. Students were more cautious and better able to eliminate generalisations and stereotypes. They could objectively evaluate sociocultural issues by considering multiple perspectives and avoiding judgemental views. They understood some fundamental features of intercultural communication and were mindful of possible mismatches or miscommunications occurring in (inter)cultural encounters. Lastly, students could adapt their cultural norms and beliefs and actively engage in communicating and exchanging perspectives with people from diverse backgrounds. They could also take roles as mediators, negotiating between cultures.



## **CHAPTER 6. STUDENTS' RESPONSES TOWARDS IA-BASED LEARNING**

### **6.1 Overview**

This chapter answers RQ 4: 'What are participants' responses to the intercultural awareness (IA)-based learning they undertook?' Data from the student interviews uncover participants' perceptions and attitudes towards intercultural learning through YouTube clip-assisted intercultural tasks in the Indonesian EFL higher education context. Relevant data from participant observations and teacher interviews supplement and support the findings. First, section 6.2 highlights participants' general impressions of the intercultural learning process and outcomes. It details the benefits and challenges of IA-based learning. Section 6.3 investigates participants' attitudes about the use of YouTube clips in intercultural learning. Section 6.4 details participants' attitudes towards the different intercultural tasks, and section 6.5 discusses their attitudes towards teachers' scaffolding during the intercultural learning intervention. The analysis proceeds to investigate participants' perceptions of their broadened intercultural attitudes (see 6.6) and their beliefs about culture and English language learning (see 6.7). A summary concludes the chapter.

### **6.2 Impressions of the implementation of IA-based learning**

All ten student participants expressed positive perceptions of IA-based learning. They were excited about the ten-week intercultural learning intervention and enthusiastically engaged in the student-centred learning activities to discuss sociocultural realities or issues within and across their groups. They reported that their interest in learning about other cultures increased after completing the ten-week implementation of IA-based learning, and this finding aligned with the questionnaire result (see 4.2). Anis, Belinda, Riska and Safira showed greater interest in taking part in the research project because they had never experienced this approach to intercultural learning in previous EFL classrooms. Riska's positive attitude towards the intercultural learning is evident in her comment:

Yes, I was very excited about joining this class. I find the learning activities very interesting because it mainly discusses culture and communication with other people from various cultures and countries. This course is very useful in opening my mind to the importance of understanding cultural differences and improving communication skills in various contexts (Riska).

Farhaz and Dhenok were more familiar with the learning culture in EFL classrooms as they had taken a Cross-cultural Understanding subject the previous semester. These two participants were impressed by how much the integration of intercultural components into the language learning classroom heightened students' levels of engaged learning. Farhaz asserted that intercultural components were "absent in most EFL classrooms" and were indispensable in today's globalised world. Dhenok added that she was very "happy to participate in that program" because she learned how to "think more critically about cultural issues worldwide". This valuable learning experience enabled her to "be more talk active" and "capable of expressing opinions" during classroom interactions. Participants' increased engagement in learning was also confirmed by the results of participant observations and interviews with the four participating teachers, as detailed in section 5.4.1.

In sum, all participants reported positive experiences by learning sociocultural issues and interculturality via the YouTube clips. They also identified numerous benefits from participating in the intercultural tasks, as presented in section 6.2.1. While several participants faced some challenges during the learning process (see 6.2.2), overall they found the experience positive.

### 6.2.1 Benefits

Table 6.1 shows how the intercultural learning intervention benefitted participants in a variety of ways. Most participants confirmed that the YouTube clips and intercultural learning tasks developed their CIA. The embedded sociocultural realities and intercultural encounters in the YouTube clips were relevant for students because they exposed daily interactions across different cultures and countries; this approach is useful in the development of intercultural communication competence (Sercu, 2010). Participants gradually developed their knowledge and understanding of other cultures by analysing sociocultural realities and issues embedded in the YouTube clips. Their intercultural awareness was enhanced through their interactions in group work and in-class discussions with fellow students on cultural issues.

**Table 6.1**

*Benefits of IA-Based Learning*

Benefits	Total coding
Develop critical intercultural awareness	14
Increase confidence to express ideas	8
Encourage active participation	6
Shape critical thinking	6
Improve language skills	4

Safira found the intercultural learning intervention valuable as it reshaped her perspective of learning language and culture in the classroom. She came to realise that learning English was not merely about “learning grammar and vocabulary” but also “how to use the language in various contexts”. To promote this understanding, the learning intervention provided adequate cultural input for the participants. Anis asserted she gained a variety of “new knowledge about other country’s cultures” from the YouTube clips she watched. The intercultural tasks also helped improve her “knowledge of communication patterns” in various cultural and linguistic settings. Dahlia added that the intercultural tasks helped her “analyse cultural issues or values represented in the clips” and this made learning about culture “easier and more meaningful”. Dhenok, commenting on the same point, believed she had developed a greater “awareness of cultural differences” and this strengthened her ability to “effectively communicate with people from various cultural and linguistic backgrounds”.

Zain elaborated on the benefits of participating in the intercultural learning:

After participating in several meetings, I could improve my understanding of communication in diverse cultural settings. When I analyse cultural issues in a video clip, I should consider various aspects such as culture and contexts embedded in the clip. So, I can objectively evaluate the issues and the meaning or values behind them (Zain).

Zain’s recognition of the importance of that culture and context in intercultural communication demonstrated his advanced intercultural awareness. He showed some fundamental elements of CIA, such as critical analysis, evaluation, and understanding sociocultural issues.

The participants reported gaining more confidence in expressing feelings or ideas during the in-class discussion. The learning activities, scaffolded by the teacher, provided ongoing opportunities for the students to express their ideas or perspective within the group and/or to the whole class. This favourable learning situation encouraged the students to practise communicating their ideas using the target language. Dhenok said, “the learning activities were exciting”, and she felt “no pressure”. Her success, growing understanding and confidence reduced her embarrassment, hesitancy, and anxiety in expressing her opinions. Rama similarly felt that the learning activities helped “increase confidence to get involved in the group discussion” to exchange opinions. Zein reported another benefit of being involved in the intercultural discussion was learning how to “build arguments” in more critical and balanced ways and to “confidently argue with other classmate’s opinions”.

Participants were enthusiastic about actively engaging in group work and in-class discussions as they found the tasks were beneficial and met their learning needs and expectations. Belinda explained how the learning activities stimulated students' active participation in the classroom. With her increased confidence level, she was better able to express her ideas and be actively involved in group discussions.

I am happy because I could share my opinion and was not afraid of using English and was not afraid of using English without being afraid of making mistakes anymore. I could participate in most class activities, do the tasks optimally, and work collaboratively with different group members (see Appendix 6, lines 21–24).

Other participants expressed similar experiences. Dhenok and Naila considered the learning activities encouraged and motivated them to actively participate in the systematic learner-centred activities of noticing, discussing and reflecting on the intercultural realities or issues represented in the YouTube clips and then presenting the results to the members of other groups.

The participants also perceived their IA-based learning experience promoted their critical thinking skills. Belinda asserted that the tasks encouraged her “to be more open and critical” when observing cultural similarities and differences in the YouTube clips. She added that her “analytical skills improved” after engaging in in-class discussions. Safira and Riska affirmed this finding, identifying they were better able to critically analyse sociocultural issues embedded in the clips after the intervention. Dhenok's statement captures this:

I am happy to participate in that program because I was taught to think more critically about cultural similarities or differences. The activities assist me in thinking critically about cultural issues from various perspectives. We also learn not to judge people (Dhenok).

The participants also perceived that IA-based learning helped to improve their English skills. The YouTube clips with subtitles exposed a variety in the English used by different users which helped students grasp the meanings. These learning resources increased participants' listening skills and enriched their vocabulary, pronunciations, and awareness of language usage. Dahlia said she “felt nervous when she was selected to join the language program because her English was not so good”. However, the learning intervention encouraged her to practise her speaking skills through group discussions. Belinda had a similar feeling in the early stages of participation, but she overcame her anxiety and fear and began practising her English. Dhenok asserted she could talk actively and did not hesitate to exchange ideas with other

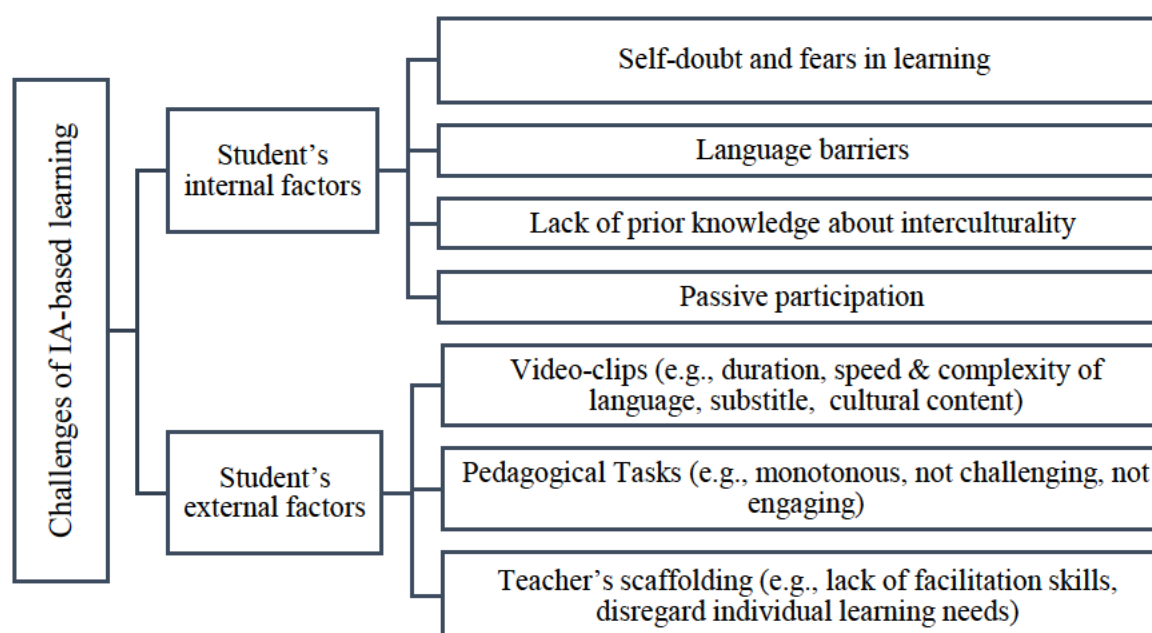
students. Rama clearly explained how the intervention helped her overcome the barrier to learning English:

Through group work and in-class discussion, I can exchange ideas with other new friends while practising my English. I rarely used English in the classroom in previous English lessons, but now I am not afraid to speak in English, although I still make mistakes. The tasks gave students wide chances to practice communicating effectively in different settings (Rama).

### 6.2.2 Challenges

Participants reported several challenges alongside the benefits of participation in IA-based learning. These challenges stemmed from both internal and external factors, as depicted in Figure 6.1. The internal factors were related to participants' individual issues such as language barriers, a lack of prior knowledge about interculturality, passive participation, self-doubts and fears, with the latter being the most prevalent. The external factors included the YouTube clips, the pedagogical tasks, and the teacher's insufficient scaffolding.

**Figure 6.1** *Challenges Faced by Students in Intercultural Learning*



The most reported issue was participants' self-doubts and fears in learning new and unfamiliar cultural materials in a different style of learning engagement. Some participants shared that they had feelings such as anxiety, fear, and embarrassment when participating in the intercultural tasks, especially in early meetings. Such feelings are quite common among

EFL students in class (Mufanti et al., 2018), but the students felt more tension when participating in intercultural learning with students from various backgrounds. Anis said she felt “a bit shock and reluctant” to participate in and contribute to the group work and in-class discussions. She preferred lecturing activities to participation in small group discussions. Similarly, Belinda reported she “just kept silent and did not interact with other students from different faculties”. She was anxious in case “someone challenged her ideas” and she could not “reply in English properly”. Both Anis and Belinda perceived their insufficient language skills restricted them from gaining detailed cultural information from the YouTube clips they watched. This perception hindered them from engaging in group discussions. Riska highlights this issue:

Previously I was reluctant to contribute to the discussion. I could not express my ideas because of my speaking skills. But, working in collaborative activities is so much fun. This helps me a lot to increase my confidence in communicating in English (Riska).

Language barriers were the second most reported challenge for participants. Riska’s statement that she lacked speaking skills and could not participate actively in group discussions showed that language skills could be barriers in intercultural learning. Anis had the similar issue, she felt “worried to engage in in-class discussions” due to her limited speaking skills. She further asserted that her lack of listening skills and vocabulary restricted her in understanding the sociocultural issues or values embedded in the YouTube clips. Consequently, her partial understanding of the cultural information or issues discouraged her from participating in classroom interactions. Farhaz confirmed that some non-English major students were “unconfident and hesitant” to speak in English because they were “afraid of making mistakes”. The teachers were also aware of the participants’ linguistic shyness to talk in English and their EFL difficulties, as Ely points out:

They may be interested in sharing ideas, but sometimes the language ability has become the issues for them because not all the students have high linguistic ability...maybe it’s the challenge to the use of video...The lengths of the videos should be matched with their linguistic ability (Ely).

Some students’ limited background knowledge of interculturality also hindered them from participating in group discussions. Some YouTube clips contained cultural content from other countries, which was entirely new for some students. Dhenok shared that these YouTube clips often confused her, and she found it difficult to catch the values embedded in the clips. Safira stated she repeatedly failed to “interpret the cultural issues” as she had “little knowledge

about intercultural communication”. Similarly, Belinda used to “fail to avoid stereotyping and judgemental thinking”. As a result, many students tended to keep silent and contribute little to the group discussions.

Some student’s passive participation was another issue. Learning culture and English through collaborative activities was challenging, particularly when most students were accustomed to a passive learning approach. EFL student participants needed time to adapt to these new learning modes, as detailed by Anis and Dahlia (see 5.2.1 and 5.2.2). Most students found it hard to become involved in small group work and share their ideas in English. They were unaccustomed to analysing culture-related issues with their peers or groups critically. This issue underpinned the students’ tendency to be passive listeners during small group work or in-class discussions. Zein’s statement highlights this.

I had problems interpreting the cultural realities represented in the clips. I was trained to think critically and evaluate a sociocultural issue from different angles. Now I am more confident to involve in group discussions (Zein).

Moreover, not all YouTube clips could satisfy each individual participant’s learning needs. Although the clips were carefully selected, some did not align with the level of students’ language proficiency. For example, video 9 ‘Cross-cultural communication’ had the longest duration (8:06 minutes) among the ten selected YouTube clips. Naila, Rama and Safira found the speaker pace in this clip was quite fast, making it difficult for them to comprehend the essential cultural information. The speaker’s accent also added to some students’ confusion. Dahlia and Zein added that several YouTube clips contained no subtitles, which restricted their understanding of the cultural messages or values. Other students found the YouTube clips throughout the ten-week intervention period boring. Dhenok, concerned about this issue, suggested varying the learning resources.

In the same vein, students suggested the pedagogical tasks needed to be varied with other learning modes to help engage students. This was not surprising as students spent a ten-week intervention using the same tasks, and this was one of the limitations of this study. Safira suggested combining the tasks with individual-based activities and assessments. Belinda suggested “giving additional reward points for those actively involved in the discussions”. This might help stimulate students to engage more actively in the learning process. Farhaz suggested that individual presentations were necessary to provide each the opportunity to practice speaking in front of the class.

The teachers can ask students one by one to speak their minds in front of the class. It is not enough only to ask students to do the worksheets. If we are given more opportunities to speak up, we will remember it better. They [the teachers] need to spend more time asking individual students questions because several students were still hesitant to talk if they were not asked to, as always (see Appendix 7, lines 276–280).

The participants also reported that teachers needed to provide sufficient learning scaffolding. Facilitating intercultural learning involving students from mixed genders, study programs, levels of language proficiency, and cultural backgrounds demanded teachers' best efforts and attention. In particular, the teachers needed to pay attention to individual differences when assisting students in the learning process. Rama asserted that although the teachers were generally good at motivating students to work in small groups and in-class discussions, they tended to give "less attention to the low-proficient students". Riska elaborated that the teachers needed to "guide them more intensively" in understanding the cultural issues and during the discussion sessions. Addressing these comments would help ensure low-proficient students could follow the instructions and achieve the required learning goals. A challenge, however, is balancing the needs of lower-proficient students with the needs of high-proficient students. For example, Farhaz criticised the teacher for frequently pausing the YouTube clips for the weak students, which he said could discourage the strong students.

### 6.3 Attitudes towards the YouTube clips

This section investigated participants' attitudes towards the YouTube clips as the intercultural learning materials, with an emphasis on three main areas: the utility of YouTube materials, the relevance of information offered, and its practicality. In terms of utility, the interview results revealed that all participants found the 10-selected YouTube clips informative and useful in improving their intercultural awareness. This result was in line with the findings of the questionnaire that YouTube clips were considered as the most effective media employed by the students to learn about other cultures and countries (see Figure 4.2). Table 6.2 depicts detailed information about the usefulness of YouTube clips.

**Table 6.2**

#### *Roles of YouTube Clips*

Roles	Total coding
Expose sociocultural knowledge	10
Help ease students' understanding of sociocultural realities or issues	10
Promote greater retention in learning	6
Provide interest in learning	3
Expose language components and English variations across the world	2



YouTube clips played a pivotal role in enhancing students' intercultural knowledge. The clips provided a large amount of cultural information from around the globe, including knowledge about ethnic groups, beliefs, practices, and products (see 5.3.1 and 5.3.2). For example, Anis reported she learned “so much about cultural diversity and communication across cultures”. Similarly, Rama explained the YouTube clips helped with learning “manners and attitudes” in communication across linguistic and cultural backgrounds. Belinda and Dhenok asserted their knowledge and understanding of cultural similarities and differences between their own and other cultures improved because the clips presented cultural events in various parts of the world. The accumulated knowledge evident in the clips on interculturality stimulated students' intercultural awareness. The following statement by Dahlia captures participants' perceptions.

The clips are very helpful. I got some new knowledge about other cultures...became more aware of the diversity of cultures and how to communicate and respect other people's ideas or other cultural differences (Dahlia).

The use of YouTube clips helped ease students' understanding of sociocultural realities or issues embedded in the clips, which assisted students to compare and contrast their own cultures with other cultures represented in them. Zein stated he could observe “the cultural similarities and differences” more easily via these media. This was because the clips provided visualised and lived events in a society where students could directly watch and notice the cultural elements while listening to the audio and reading subtitles. Anis stated that the “combination of audio and visual” assisted her to grasp messages or meanings more effectively. Similarly, Dhenok said “the use of video is effective because it is much easier to catch the moral values”. Dhenok added she was encouraged to see cultural realities from different points of view to better understand “the context, underlying issue, and lessons learned from each clip”. Participants' reflections on the usefulness of audio-visual elements represented in the clips were in line with the teacher interview. Ely elaborated:

Yes I think it's appropriate and effective since you know...students were more engaged and more interested in audio-lingual and visual media to grasp the contents. They gave more attention to the content. So I think through this way intercultural competence could be promoted (Ely).

Farhaz's statement below conveys the advantages of using videos to support his/students' understanding.

I can store information in my memory better when I learn in visuals. I can recall it better than when I learn by reading text only. So, when we learn about...let's say TED Talk and some video clips which explain intercultural differences, it's very good because students will remember it for a long term (see Appendix 7, lines 142–146).

Farhaz's statement implies the YouTube clips also served as a trigger to increase retention in learning. The visual, subtitles and audio elements simultaneously address different issues that might facilitate the progress of students with various learning styles and preferences. These fundamental elements made the videos relevant and helpful for students' learning. For example, Belinda admitted she could learn better by "watching videos than reading text solely". The teacher's statement corroborated the participants' preference for learning about diverse cultures through YouTube clips rather than reading:

The use of video clips is very appropriate. It can show students the real situation, the real environment and also the real people over there because sometimes we just shocked if know other people from different countries and cultures. Students prefer to use videos for learning cultures than literature or textbooks (see Appendix 9, lines 212–215).

Some videos contained cultural content that exposed the ways in which people spoke in different linguistic and cultural contexts. Some portrayed real-life situations in different parts of different countries. Dhenok, Riska, and Zein found these features helped them feel the exercise was a lived experience in different intercultural settings. For example, Anis, Belinda, Dhenok, Naila, Safira, and Zein were impressed with video 3—An idiot abroad. This video showed various cultural aspects in India, including cultural festivals, cultural products, and religious practices. It also extended the students' understanding and awareness of several abstract concepts such as ethnocentrism, stereotyping, and judgement, as represented by the main character in the video. Students were learning language and culture in a contextualised setting via YouTube clips; this aimed to provide meaningful learning experiences and promote greater knowledge retention.

Another role of YouTube clips was to enhance the learning experience and make it pleasurable. Some YouTube clips, such as video 4 'Mr. Bean's middle finger', attracted participants' attention. The humorous character in this video clip entertained Farhaz and Zein as they learned more about non-verbal communication across different cultures. Video 8, 'Building a museum of museums on the web', inspired Dahlia and Safira to present a powerful speech with visual aids. Along with the intercultural tasks, the YouTube clips prompted joyful and productive discussions in the classroom. Farhaz conveyed the extent to which YouTube clips made learning more enjoyable in the classroom.

In reality when we learn in traditional classes, it is very boring. The teachers or lecturers only come to the class; they ask their students to learn the textbook and do the tasks. It is very boring. It needs more innovation. But if we learn by watching videos, I think this is a game-changer because based on the research I had read recently that most people learn better in visual (see Appendix 7, lines 138–142).

YouTube clips are also valuable resources that expose language components and English variations. Supported by visual elements, students listened to native English speakers and non-native English speakers. The inclusion of subtitles helped students grasp the meaning of new words while looking at the situational and cultural contexts represented in the clips. For Dhenok, her “English vocabulary and knowledge improved” after learning with the 10-selected videos and discussing them in groups. Anis reported she was inspired to improve her “communication skills with people from different backgrounds”. Thus, the culture-related videos enabled students to learn culture and language in integrated ways. Riska’s statement highlights the participants’ views.

The video clips provide audio and video information that exposes English from various users. The visual helps me understand the meaning. So, it helps me improve my English and communication skills with diverse people. I am happy to participate in this program (Riska).

Moreover, the results showed that generally participants had positive perceptions of the relevance of information presented in the YouTube clips. Firstly, the intercultural values embedded in the YouTube clips were linked to course contents. Safira, for example, found that the cultural contents in the selected YouTube clips were “relevant to the Public Speaking subject being studied” and that she gained insights into “how to deliver public speeches in different contexts”. Safira’s statement also indicated that the cultural information represented in the clips was applicable to help participants communicate more effectively in diverse cultural and situational settings. Rama added that the YouTube clips covered “daily events and important cultural information from various cultures around the world” and these were relevant in today’s situation where people “should respect each other, maintain harmony, and contribute to one another”. Dhenok demonstrated her positive attitude towards the content of the YouTube materials and elaborated the relevance of the cultural information to daily life:

I can directly know a variety of cultures in the world and how I should behave when I am in that cultural setting. And most topics are relevant in today’s life, such as we should respect others, be tolerant and care for everyone (Dhenok).

Regarding the practicality of the YouTube clips, participants perceived that the YouTube clips met their needs in learning. Zein, who had never been overseas and was unlikely to travel abroad due to financial constraints stated the YouTube clips provided varied and interesting cultural topics worldwide that broadened his understanding of sociocultural realities or issues. He explained YouTube clips were “the most suitable media used for learning English and culture”. Dhenok asserted that she could understand moral and cultural values more easily from watching videos than by reading literature. Unlike travelling and watching movies, YouTube is an easily accessible medium in the Indonesian EFL classroom context that provides rich cultural information for students to learn about other cultures. Farhaz’s comment supports this:

Well, there are some huge resources available on the internet. And if you asked me how I learned intercultural English, I would say that YouTube is a great resource. You just type about intercultural English on the search box, and then you get a huge amount of results related to culture (see Appendix 7, lines 47–50).

#### 6.4 Attitudes towards the intercultural tasks

Pedagogical tasks played a pivotal role in promoting intercultural awareness-related elements in the classroom. The intercultural learning tasks, and in particular the processes involving input, noticing, reflection and verbal output, assisted students’ engagement and learning about culture and language in integrated and systematic ways. Integrating intercultural aspects into the Public Speaking subject provided students with opportunities to learn communicative interactions in various cultural and situational contexts. These sequential activities actively engaged students in a student-centred learning process, prompting them to discuss with their diverse group members the intercultural issues and values embedded in the YouTube clips. This process generally helped improve students’ critical intercultural awareness. Key aspects of the intercultural learning tasks, as identified in student interviews, are presented in Table 6.3.

**Table 6.3**

*Roles of Pedagogical Tasks in Intercultural Learning*

Roles	Total coding
Accelerating intercultural input process	8
Increasing willingness to communicate	7
Engaging students in dynamic classroom interactions	7
Facilitating perspective exchanges and negotiation	5
Promoting cultural sensitivity and tolerance	4
Developing critical thinking skills	3

The inter-connected intercultural learning tasks of input, noticing, reflection and verbal output helped accelerate students' acquisition of intercultural knowledge. Firstly, the teacher's questions, as input, assisted students to brainstorm general issues of the cultural topic being learned. This preliminary activity activated students' background knowledge of the related topic and helped them focus on watching the YouTube clips while making notes on important sociocultural information (noticing). Rama stated he could follow the activities and improve his "knowledge about foreign cultures". This stage also encouraged students to notice the sociocultural issues by comparing and contrasting their own and other cultures (reflection). Students then engaged in small groups to discuss and reflect on what they had noticed with other group members (output). This activity allowed each group to evaluate the sociocultural issues thoroughly from different perspectives. Safira asserted that these activities were "well-managed and systematic" and that she was encouraged to "participate in discussing the cultural issues". Accordingly, this process helped her internalise intercultural knowledge more easily. The verbal output stage assisted students in the in-class discussions to report the group results. Belinda's statement captures how the tasks facilitated her deepening intercultural knowledge and understanding.

The activities help me improve my knowledge about cultural similarities and differences between my own and other cultures. The in-class discussion activities assist me to widen my knowledge and critical analysis of cultural issues (see Appendix 6, lines 30–33).

The participants also reported the intercultural learning tasks promoted their willingness to communicate with fellow students using English as the target language. In combination, the tasks created a positive learning environment where students could eliminate negative feelings, which had previously hindered them from participating in in-class discussions. For instance, in the early meetings, Anis "felt so inferior" because she perceived she had limited "English proficiency and cultural knowledge". This feeling discouraged her from mingling with other students from different faculties, and she tended to keep silent because she was afraid of making mistakes in English. After attending several meetings, she explained she had "increased confidence" and felt comfortable to "contribute to group's discussions". Likewise, as an EFL student, Dhenok previously felt reluctant to learn with students from diverse backgrounds and worried about her performance compared to non-English students. Dhenok explained the tasks showed "the learning situation was not stressful" and stimulated her willingness "to communicate with other students and the teachers using

English in the classroom”. Belinda also stated that this learning mode made her feel “enthusiastic and motivated” to join every stage of the activities. Farhaz’s statement indicated how the pedagogical tasks facilitated students’ willingness to learn and practise communication skills in various cultural contexts.

I feel I could use my English more appropriately. Although I am an English major, we are rarely asked by lecturers to speak in English. We hardly use English speaking skills in the classroom by addressing intercultural issues. By joining this class, I had a wide opportunity to practice how to communicate effectively in various contexts (see Appendix 7, lines 174–178).

Another crucial role of the pedagogical tasks was to engage students in dynamic classroom interactions. The tasks involved students in a variety of student-centred learning activities, including individual work, small group discussions and group presentations. The input stage allowed students to observe the YouTube clips individually while making notes on important sociocultural realities and values represented in the clips. The small group interactions enabled students to discuss and reflect on the key issues from different perspectives. Rama commented that this collaborative activity meant “the classroom situation became more engaging”, and he was encouraged to “actively communicate and share ideas with other group members without being afraid or embarrassed”. Belinda came to realise the advantages of working collaboratively with fellow students from diverse backgrounds. She elaborated, these activities helped her to be “open-minded” and “more enthusiastic about learning cultural aspects”. Additionally, the group presentations created multiple ways for students to share and communicate their new understanding. Anis stated the activity was valuable because she could learn from others by “sharing opinions with other group members and the teachers”.

Another key aspect of the intercultural tasks was the opportunity to exchange with, negotiate and reflect on different perspectives. Students took turns to share intercultural realities or issues they had noticed from the YouTube clips via small group discussions. This task assisted them to consider and argue for or against the ideas of other group member and to critically consider others’ perspectives. Rama reported he often had opinions different from other group members, but he found the discussions useful and helpful in making “more mature arguments”. Belinda asserted that working in a group encouraged her “to learn from others and build awareness”. Anis further explained sharing ideas with diverse students helped her see an issue from “different perspectives” to develop a more thorough understanding.

The in-class discussions extended the small group interactions and allowed students to share and discuss the issue with other groups. This process help strengthen and broaden students' understanding of the issue.

When I am involved in group discussions, we exchange information. So, when I miss out on some parts of the video, other group members help...I can contribute what I understand from the video and my friends can tell me what they know. So, we don't miss information from the video (see Appendix 7, lines 163–168).

Farhaz's statement also indicates that the tasks played an important role in promoting students' acceptance of different perspectives. Students could consider critically, different views expressed in the group to complement and strengthen their individual and group understanding of the sociocultural issues being learned. Belinda stated the tasks helped her approach an issue from multiple perspectives and to become "open to critics". Dhenok confirmed she learnt not to "easily judge people" and to "respect others' opinions". In short, the pedagogical tasks promoted cultural sensitivity and tolerance.

Overall, the intercultural pedagogical learning tasks actively built students' critical thinking skills. The tasks encouraged students to always think about the sociocultural realities presented in the videos in objective and critical ways. Dhenok explained the noticing and reflection activities assisted her to "think the cultural issues critically" and to interpret the issues "from various perspectives". Belinda elaborated that the processes of discussing what they noticed in small groups, evaluating the issues and considering group members' viewpoints helped increase "critical analysis of cultural issues".

## **6.5 Attitudes towards the teacher's scaffolding**

The teacher's instructional scaffolding played a vital role in helping students improve their intercultural learning and understanding. The students revealed the teacher's scaffolding took various forms. These included giving a mini-lesson about intercultural communication, modelling intercultural encounters, demonstrating intercultural communication skills, and mediating group discussions. Other scaffolds were: giving clear instructions; adjusting language; asking questions; checking students' comprehension, and providing feedback and advice. Generally, the teacher's scaffolding helped the intercultural input process run optimally, working to facilitate student-centred learning, and enabling students to process intercultural inputs collaboratively with other group members. Through the teacher's learning scaffolds and supports, students learnt how to analyse critically, and evaluate intercultural issues thus developing critical intercultural awareness. The communicative and interpersonal

features of the scaffolding process encourage students to participate actively in classroom interactions and to retain more information (Newman, 2017). Some key aspects of teacher's scaffolding as identified in interviews with students are presented in Table 6.4.

**Table 6.4**

*Roles of Teacher's Scaffolding in Intercultural Learning*

Roles	Total coding
Giving clear direction & outcome of learning	8
Facilitating group works and in-class discussions	6
Enhancing motivation and engagement	5
Gradually increasing independence	3
Increasing openness & curiosity	2
Building respect & acceptance of different perspectives	2

The teacher's instructional scaffolding provided the students with clear directions to progress their learning. A mini-lesson, presented in the first lesson, provided students with general ideas about intercultural awareness. Similarly, pedagogical tasks with step-by-step activities were part of the learning process from the beginning. A brief instruction was given, enabling the students to understand what they needed to do in each stage of an activity. Rama asserted "the teachers' instructions were clear and understandable" and helped eliminate any confusion and anxiety. Anis explained that the teacher's prompts were helpful in activating her background knowledge about the sociocultural issues being learnt. Anis realised she "knew what to do" when observing the YouTube clips and when working in a small group to discuss the cultural issues represented in them. The teacher's modelling on intercultural awareness helped Anis understand "how to analyse cultural issues in the videos" critically and always approach "the issues from multiple perspectives". Overall, the teacher's scaffolding helped students understand what they were supposed to do and to achieve in the learning process.

The teacher's supports and guidance facilitated the students' comprehension of intercultural issues. The teacher's language provided multiple benefits for the students. It provided valuable inputs that exposed necessary knowledge of cultural and linguistic features. It also served as an instructional medium to engage students in student-centred learning. Zain said the teacher's language assisted him in learning. Although the teachers "used English throughout the learning process", he could understand the instructions and follow the activities. The use of simple explanations with concrete examples made the teacher's inputs more comprehensible. Dhenok and Safira confirmed that the teacher's explanations helped resolve difficulties in comprehending sociocultural issues while Farhaz elaborated on how the



teacher's guidance "make difficult things look easier". The teacher's scaffolding facilitated the effective discussion of intercultural issues in small group works and in-class. Through the teacher's scaffolding, the group discussions came alive, and the students did not feel overwhelmed with the tasks. Zein's statement below highlights the statements above.

The teachers could organise the lessons very well and successfully motivate us to engage actively in all activities. Although they spoke in English most of the time, we could follow the instructions quite well because they used simple language with relevant examples. The teachers always encourage each member to speak up and contribute to the discussion (Zein).

Zain's statement also indicated that the appropriate scaffolding could increase motivation. All participants reported they were enthusiastic about participating in intercultural learning as the teacher's supports and guidance satisfied their needs and learning expectations. Naila and Riska stated that the teacher's instruction and language were understandable and they knew what they should and should not do in each stage of the activities. Dhenok, similar to Zain, described how the teacher's scaffolding increased her motivation.

Another thing that I like about the teacher's method was it could include everyone in the group to participate in learning. The teachers could motivate me to share ideas with other members (Dhenok).

Dhenok's statement also implied that teachers' scaffolding could increase students' engagement. The intercultural learning process became more inclusive, enabling all students to participate. Rama asserted he became more responsible for his group and tried to always contribute "in small group work or in-class discussions". Accordingly, the teachers provided adequate time for the groups to discuss and share their ideas using the target language while regularly monitoring each group to make sure the discussion ran smoothly. Zein asserted that the teachers "were very responsive", immediately offering help when they felt students had problems. The teachers also asked students questions to clarify or check for comprehension. Dahlia added the teachers "replayed the difficult parts of the clips" when students got into difficulties understanding cultural realities embedded in the YouTube clips. All these efforts helped students engage in learning to make sure they had a deeper understanding of the issues.

In the initial meeting, I expected the teachers to explain everything in detail, as always. After several sessions, I realised that they wanted us to be independent learners by optimising the in-class discussion. I find it very useful as I can learn how to share opinions with diverse group members, learn from others, be confident to speak in English, and always respect other's opinions (Safira).

Safira's statement (above) shows that the teacher's scaffolding gradually helped increase independence, with students feeling excited to "practice their English and increased their confidence in speaking" (Anis). The teachers successfully acted as the learning facilitators. Their facilitation skills helped students actively engage in student-centred learning. As the students became more proficient and familiar with sharing ideas with diverse group members, their confidence to accomplish the tasks increased. The group discussions became more effective, and the students could tackle more complex tasks with less support from the teachers. The teacher's scaffolding was gradually removed as the students became more independent.

The teacher's scaffolding built the students' independence and increased their openness and curiosity to learn about new cultures. The teacher's modelling on intercultural awareness helped shape students' attitudes towards communication across different cultural and linguistic backgrounds. Belinda said participating in intercultural learning helped increase her interest in "learning other countries' cultures". She found unique cultural information in each YouTube clip she watched. The teacher's supports helped her become "more open and critical" to analyse sociocultural issues or values embedded in the YouTube clips. Dhenok explained the teacher's scaffolding could motivate her to "share ideas openly and think critically".

The participants also recognised teachers' roles in building respect in the classroom. Naila stated how teachers consistently "showed high respect" for individuals' work, opinions, ideas, or beliefs, especially when facilitating group discussions. As a non-English major with average English proficiency, Naila's teacher's attitude was important in enhancing her learning, and in making her feel comfortable. Likewise, Farhaz asserted teachers' attitudes strongly modelled effective, tolerant and respectful intercultural communication. He emphasised how this helped shape his attitude to always "pay respect when interacting with other friends" from other disciplines, and it was "good for networking". Anis elaborated how she learned respect from the teachers:

The teachers help us critically analyse the issues in the videos...no wrong or right answers in learning, and every student has a right to say, but always respect other friends' opinions. We must cover both sides or different perspectives. Yeah, we should avoid nonjudgmental ways of thinking. Those are what I learned from them (Anis).

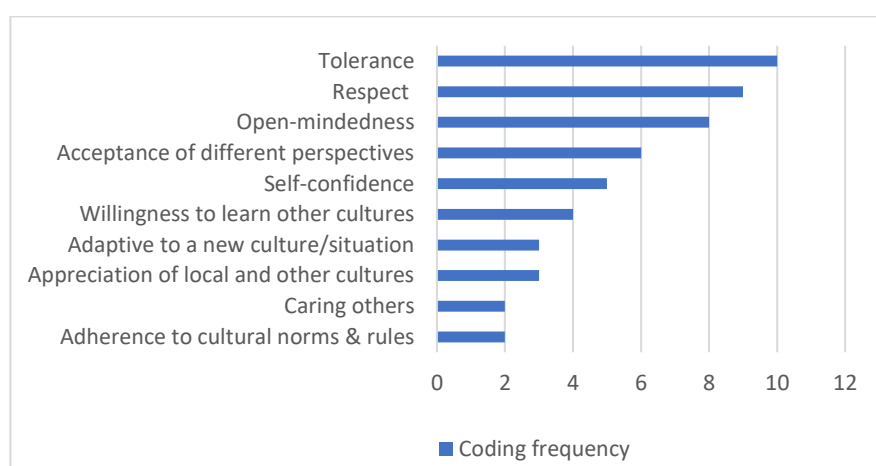
Anis's statement highlights how the teacher's scaffolding helped students build respect and acceptance of different perspectives. Students could see and learn from the teachers' attitudes when they were mediating group discussions. These attitudes included how they paid attention when fellow students talked, respected different perspectives or ideas, and avoided

judgemental language. Belinda confirmed the teacher’s scaffolding helped her build “respect and tolerance”.

## 6.6 Increased intercultural attitudes

This coding category was linked to students’ perceptions of the impact of IA-based learning on their attitudes towards sociocultural issues and communication across diverse cultures. The interview data indicated all ten participants had positive attitudes toward intercultural learning and demonstrated various elements of intercultural attitudes, as shown in Figure 6.2.

**Figure 6.2** *Increased Elements of Intercultural Attitudes*



The three attitudes students reported developing most frequently were respectively tolerance, respect and open-mindedness. All the participants recognised tolerance was a key element of intercultural awareness, although they developed their tolerance levels in various ways. Being tolerant, for some participants, meant allowing other people to do and be what they wanted. This mode of tolerance is a way of dealing with substantial differences in opinions or actions, and in this sense requires students to accept other points of view, actions, or ways of life. This is because, according to Belinda, other persons “have a right” to do so. Tolerance also means not being prejudiced. This type of tolerance is more active than the previous conception (Thompson Jr, 2014). Students showed tolerance when they were open and moderate toward other people or the issues being discussed. Students with high tolerance were more likely to show characteristics such as inclusiveness, care, and empathy. They learned it through interactions with fellow students when discussing sociocultural issues represented in the YouTube clips. Safira’s statement below highlights this.

The main advantage [of participating in intercultural learning] is tolerance. I learn this and I think I can improve it. In the class, I can appreciate others and avoid ethnocentrism...respect others and objectively evaluate cultural issues or differences from various views (Safira).

Students learned not to impose or interfere with other people's choices, although they might disapprove or dislike them. Farhaz shared his experience of an intercultural encounter with an LGBT community on social media just before participating in this study. In this online intercultural communication, he expressed his disagreement with LGBT practices; this resulted in him being blocked from the chat group, as detailed in section 5.2.3. Farhaz's lived intercultural encounter had meaningfully and personally demonstrated the value of tolerance. He had inadvertently disrespected the LGBT community but was surprised by the response he received from the chat group. Although he considered himself a tolerant person as he lived in a multicultural and multi-religious society in Indonesia, he failed to apply this tolerance in the chat room context. Participating in the intercultural tasks helped Farhaz to critically evaluate his intercultural encounter to discover the underlying issues, meanings or values. After sharing this encounter with his fellow students and the teachers in the class, he realised that LGBT was a sensitive issue in international communities, and he needed to be aware of this in future communications with any new online chat groups. He said "this is how they live their lives. I cannot force my opinion on them because I am from different background...I have my own value and I respect theirs". Farhaz's resolution indicated his stronger awareness of the importance of tolerance in his interactions with people from other cultural backgrounds.

Respect was the second strongest intercultural attitude students had developed. The term respect is identical to tolerance but has a more active meaning. Respect implies recognising individuals as independent beings whose "wills and interests are treated seriously and who are not looked down on" (Schirmer et al., 2012, p. 1049). Naila and Dhenok asserted that the cultural differences they observed in the YouTube clips helped grow their respect. Dhenok asserted that the YouTube clips enriched her knowledge about "a variety of cultures in the world". Dhenok contended she gained insights into how to "behave respectfully...be tolerant and care of everyone" in different cultural settings. Similarly, Dahlia stated her exposure to different cultures via the clips made her "more aware of the diversity of cultures". Rama highlighted video 6 when the audience at a conference in the UK gave a standing ovation to a young speaker for her speech defending the wearing of the hijab for female Muslim students at schools. This video caught Rama's attention and increased his "positive perception" of how the non-Muslim majority in the UK respected different ideas and valued religious

practices. He added that the YouTube clips helped him practice “tolerance and respect” in everyday life and in particular cultural contexts.

The intercultural tasks played an essential role in helping students build respect. Students found that diversity existed in cultural contexts globally, as represented in the clips, and also in their local contexts such as in group work and in-class discussions where students frequently expressed different ideas and viewpoints. Dahlia asserted that she learned how to “communicate with diverse students from different backgrounds and respect others’ ideas”. Rama asserted the intercultural tasks created a more neutral learning situation where students were willing to listen to each other, exchange perspectives, and actively contribute to group discussions. He stressed having a “different opinion is acceptable” and that every individual should “appreciate and respect” others’ ideas. This shows how the classroom environment nurtured students’ levels of tolerance and respect through a mutual understanding and a greater awareness of intercultural attitudes.

Open-mindedness was the third most common attitude students reported developing. The students showed openness by being attentive when observing the video materials and being receptive to interacting with fellow students, as detailed in section 5.2.1. Naila and Rama explained the YouTube clips provided valuable cultural realities and depicted issues across different countries and cultural contexts. Naila confirmed she had “become more aware of cultural differences” and more willing to learn and “accept new cultures more openly”. Rama explained how engaging in group discussions helped in “exchanging ideas and perspectives with others” and made him more open to have “differences of opinion and criticism”. Belinda confirmed that the intercultural tasks affected the improvement of her openness. Her statement below demonstrated her ability to learn from others by considering “new input and criticism”, indicating her increased openness:

I could increase my confidence to speak and open up my mind that working with others benefits me a lot. Now I enjoy learning collaboratively with diverse group members and am open to new input or criticism (see Appendix 6, lines 147–149).

The teachers confirmed the increase in participants’ intercultural attitudes of tolerance, respect and openness. Rohfin asserted that participants could improve their “curiosity about learning something new and open-minded” and respect others. Henny explained:

Students grew more open-minded and socialised with students from all faculties and cultures. When students discussed the lesson in groups, they also respected other people’s feelings and accepted diverse perspectives (Henny).

Participants reported that student-led discussions assisted in building their acceptance of different perspectives. Accepting different perspectives does not imply that one should agree with what others say, rather it may mean how they recognise, respect, and empathise with others while not imposing their own will or beliefs on others (Byram et al., 2001). Belinda's statement that she was open to "new input and criticism" when working in group discussions also indicated her acceptance of different perspectives. Anis and Naila emphasised how accepting different perspectives was important in building communication with other students who were culturally different. Dahlia elaborated on her increased awareness of attitudes towards differences:

Having a different opinion is normal. I am not afraid to express my opinion in the group anymore. I am glad If my idea is accepted, but I am not a problem if it is rejected (Dahlia).

Students also reported how the student-centred learning assisted in building their confidence and willingness to communicate or learn about other cultures. The intercultural tasks encouraged them to engage in in-class discussions and to negotiate and reflect on the cultural issues being learned. Anis explained how she tended to "be passive" and used to "feel inferior" when engaging in class discussions in previous regular classes. After participating in the intercultural learning, her confidence increased, and she felt "excited to take part in any discussions" and "dare to share opinions" with other fellow students and the teachers. Similarly, Safira and Zein asserted they no longer hesitated to communicate with other group members, sharing their perspectives and stating their position with other classmates. Safira shared how her increased confidence positively affected her "willingness to communicate" with people from diverse backgrounds.

Other intercultural attitudes were also identified. Several participants reported that the intercultural tasks assisted them to improve their cultural adaption. Belinda, for example, stated that her increased cultural knowledge and awareness enabled her to "become adaptable to cultural differences", "position herself effectively in society", and "quickly adjust to a new culture or situation". Dhenok said that she grew aware of how to recognise cultural differences, such as understanding social etiquette and adhering to "what is acceptable and not polite in another culture". She noted that the cultural tasks taught her to respect both local and other cultures, to care for others, and to adhere to cultural norms and standards.

## 6.7 Attitudes towards culture and language learning

This section highlights participants' attitudes towards culture and language learning. It encompasses the relationship between culture and language, important cultural aspects in EFL learning, reasons to integrate intercultural elements into EFL learning, benefits of learning about one's own and other cultures and cultural references in the EFL classroom.

When asked about the relationship between culture and language, the students most frequently answered that language is a part of culture, and thus cultural aspects should be integrated into classroom learning. Some students, namely Safira and Dahlia, recognised culture as a complex entity with society in general becoming more culturally and linguistically diverse. Dahlia also identified the role of English as a global language and cultural knowledge to assist people in effectively “communicating with other people from different cultural backgrounds”.

**Figure 6.3** *Cultural Aspects Necessarily Learned in EFL Classrooms*

religious practices	beliefs	food	gestures	formal & informal language		historical sites		history	
		cross-culture understanding		artifact s	dance	ethical	fashion		
	traditions			ceremon ies	lifestyles	places	politene ss		
			intercultural communication	faith	clothing	music	racism	tourism	
arts	festivals				customs	patterns	stereoty ping	ways of life	

Figure 6.3 depicts the cultural aspects students felt should be promoted in EFL classrooms. The most frequently reported aspect was religious practice. This aspect received the highest attention because students were curious to know how people from other countries view Islam and how to practise as a Muslim overseas. These issues were very sensitive and became the major reason the participants felt worried about going abroad, as identified in the pre-test questionnaire. Arts, beliefs, festivals, and food were the second most important aspects to include in IC learning in the EFL classroom followed by the newly-gained-concept of cultural aspects such as cross-cultural understanding, intercultural communication, and the use of non-verbal communication. This increased awareness of intercultural communication aspects and skills was significant as it shows the learning that occurred from the inclusion of

the clips in the EFL teaching. The participants also identified some cultural topics which reflected content in the YouTube clips they watched, such as ethics, racism, stereotyping, and politeness.

The participants held diverse opinions about the reasons why intercultural aspects should be integrated into classroom learning. The students' reasons for the integration of intercultural aspects in EFL classrooms are summarised in Table 6.5. The most frequently reported reason was to help students communicate effectively with people from diverse cultural backgrounds. They also believed teaching intercultural aspects could increase their understanding and awareness of sociocultural realities or issues, and this helps promote tolerant and harmonious life within society. The importance of learning intercultural aspects was also associated with adapting to new situations or global changes, the internationalisation of education, helping future careers or study, broadening worldviews, and facing globalisation.

**Table 6.5**

*Reasons to Integrate Intercultural Aspects into EFL Classrooms*

Aspects	Total coding
Communicate effectively with other people	18
Promote cultural tolerance & harmony in life	9
Cultural aspects are rarely promoted in the classrooms	5
English is a global language	9
Understanding sociocultural realities	6
Adapt to a new situation or culture	4
Future career or study	3
Open world views	3
Globalisation	2

The participants also held distinct views about including local or national cultures in EFL classrooms, as detailed in Table 6.6. The majority of participants felt that understanding their own cultures was a prerequisite for learning about foreign cultures. Having a good understanding of their own cultures was deemed useful to help better understand other country's cultures as it would encourage people to appreciate and respect diversity and approach cultural differences positively. Some students held the view that learning their own cultures was important to protect indigenous cultures from foreign influence. As Dahlia described:



We have hundreds of indigenous cultures and we need to preserve all of them. If we don't learn it, I am afraid we will lose our identity because of the great influence of foreign cultures. By learning our own cultures in the classrooms, we hope we can promote our cultures to foreigners (Dahlia).

Referring to her multicultural country Indonesia and living with hundreds of ethnic groups and local languages, Dahlia emphasised the importance of preserving and promoting local cultures to international communities as it is a part of her identity. Dhenok also recognised how many local cultural practices have the potential to spread globally, for instance, *Pencak Silat*, a type of martial arts. She was “proud of it and kindly to introduce it to the world”.

**Table 6.6**

*Benefits of Incorporating Own Cultures into EFL Classrooms*

<i>Aspects</i>	<i>Total coding</i>
Requirement for learning foreign cultures	7
Cross-cultural understanding	5
Promote local culture to international	4
Preserve indigenous culture and moral values	4
Living in a multicultural country	3
Prevent the negative impact of foreign cultures	3
Appreciate & respect cultural diversities	3
Self-identity	2

All the students stated that learning about both national and foreign cultures was equally important. Most students confirmed that EFL learning should introduce students to a variety of foreign cultures and include both English-speaking countries and non-English speaking countries. Dhenok stressed that teachers should “cover various cultures worldwide to open minds”, including Asian countries i.e., Japan because she “wants to continue study or get a job in Japan” and other students may have different interests as well. Other students held a different perspective. Anis suggested that cultural learning should focus more on English-speaking countries “such as the UK, the USA, Australia, and Canada” and Rama preferred to study Western and Asian countries because “people meet with other people from Western and Asian countries more frequently than before”.

Table 6.7 summarises the participants' beliefs about the inclusion of foreign cultures in EFL learning. Most students reported that learning foreign cultures can enhance intercultural awareness and help communicate effectively with people from other countries, especially in today's era where communication across cultural and national borders occurs more frequently than ever before.

**Table 6.7***Beliefs about Incorporating Foreign Cultures into EFL Classrooms*

Aspects	Total coding
Build awareness among people from diverse cultures	14
People are more connected worldwide	7
Interact effectively with foreigners	6
Extend world views	4
Filter negative influence of foreign cultures	3
Maintain relationship	2
Learn English better	2

**6.8 Summary**

Overall, the findings demonstrated that participants were enthusiastic about the implementation of IA-based learning. They benefited from the ten-week intercultural learning intervention in a variety of ways, including increased CIA, confidence in expressing ideas, active engagement, critical thinking, and language abilities. Language barriers, a lack of prior understanding of interculturality, passive engagement, and self-doubts and worries were identified as some personal challenges, with the last being the most prominent. The findings also revealed that participants had favourable impressions of the video materials, the intercultural tasks, and the teachers' scaffolding. They discovered that the YouTube clips were beneficial for enhancing intercultural awareness, offered relevant information about everyday living and related to future careers, and were applicable in an EFL classroom. The pedagogical tasks were crucial in the promotion of intercultural awareness-related elements, and the teacher's instructional scaffolding aided participants in increasing their intercultural learning and comprehension. Furthermore, all ten participants demonstrated various intercultural attitudes, such as tolerance, respect, open-mindedness, acceptance of different perspectives, willingness to learn about other cultures, adaptability to a new culture/situation, and other related intercultural elements. The next chapter presents the discussion of the research findings.

## **CHAPTER 7. DISCUSSION**

### **7.1 Overview**

This chapter discusses the overarching research question ‘Can Indonesian EFL students enhance their CIA by participating in a ten-week intercultural learning intervention using video clip-assisted intercultural tasks?’ based on the quantitative findings in Chapter 4 and qualitative findings in Chapter 5. The discussion draws on the current and relevant publications (section 7.2). Then, section 7.3 addresses RQ 1, investigating the CIA development of students based on gender, academic major, and ethnicity, drawing on the quantitative findings from Chapter 4. Section 7.4 explores the impact of students’ prior intercultural experiences and their attitudes towards the English language and cultural learning on students’ CIA scores (RQ 2). Furthermore, section 7.5 highlights the IA-based learning model derived from the previous theoretical frameworks and the findings of this study. It comprehensively answers RQ 3, ‘In what ways is IA-based learning enacted to develop students’ critical awareness of sociocultural issues represented in the YouTube clips?’ The section covers RQ 4, a discussion of the students’ responses to the implementation of an IA-based learning model. A summary concludes the chapter.

### **7.2 Significant effect of IA-based learning on CIA development**

The primary aim of the study was to determine whether students can develop their CIA by participating in a ten-week learning intervention using YouTube clip-assisted intercultural tasks. Using a mixed-methods approach, the researcher collected and analysed quantitative and qualitative data to answer this overarching research question. The quantitative results showed a statistically significant difference between the CIA mean scores of students before and after the learning intervention (Sig. 2-tailed value .001,  $p < .05$ ), rejecting the proposed hypothesis, ‘there is no difference between the students’ pre- and post-CIA test scores’ (see 4.4). Additionally, the qualitative findings corroborate the quantitative results. The findings showed that authentic cultural exposure through YouTube clips assisted students in expanding intercultural knowledge and global perspectives. The students engaged actively in IA-based learning and heightened their critical awareness of sociocultural issues and values embedded in the YouTube clips. They could progress from basic cultural awareness to a complex cultural understanding and then to a strong CIA. Students’ CIA development was evident in their awareness and ability to (i) articulate their own and other cultures (see 5.3.1), (ii) understand

the complexity of cultures (see 5.3.2), (iii) move beyond cultural generalisation and stereotypes (see 5.3.3), and (iv) engage in intercultural communication/discussions while negotiating and mediating between cultures (see 5.3.4).

It should be noted that students' CIA development does not necessarily proceed in the order given above. This finding supports Baker's thesis (2009). For example, some participants demonstrated an ability to analyse and objectively evaluate sociocultural issues in a YouTube clip but failed to recognise them in other contexts and vice versa. This result shows that students may have awareness and skills in a particular case yet lack them in another, illustrating the complexity and indeterminacy of intercultural awareness (Baker, 2011, 2015b). This also implies that students may have advanced awareness/skills but lack other basic ones (Kian, 2018).

The IA-based learning encouraged students to engage actively in various classroom interactions. With the teacher's scaffolding, they worked in small groups and in-class discussions to identify and analyse sociocultural realities and issues reflected in the video segments. While working with peers from diverse backgrounds, students practised expressing ideas in English, shared what they noticed in the clips, and exchanged perspectives. Additionally, they negotiated and reflected on what they had discussed to reach a group consensus and then presented the outcomes to other groups/the class. These student-led discussions created multiple classroom interactions, such as student-learning materials, student-teacher, and student-peer/group/class. These multi-dimensional interactions allowed students to observe and acquire various (inter)cultural communication features (Binder, 2017; Susilo et al., 2019). This process encouraged students to approach sociocultural issues from different points of view, enabling them to develop an ability to articulate their own and other cultural perspectives (Baker, 2011). These findings are consistent with previous research that participating in collaborative tasks to discuss cultural issues helps students enhance cultural understanding and awareness of their own and others' views, behaviours, and values (Brendel et al., 2016; Hei et al., 2020; Kusumaningputri & Widodo, 2017; Ribeiro, 2016). Participating in group work and in-class discussions enhances students' understanding of sociocultural issues because they can complement and reinforce one another (Byram, 2021).

The use of video clips-intercultural tasks assisted students in building awareness of the complexity of cultures. The YouTube clips served as cultural-laden materials that expose students to a variety of sociocultural events and issues, including English from diverse dialects (see 3.6, Table 3.4). For example, video 3 'An idiot abroad-India' depicts an intercultural encounter between a man from England, portrayed in this clip as having 'ethnocentrism' and

the local Indians, with their unique and diverse cultural and religious beliefs and practices and products. With the teacher's scaffolding and within the groups, students learned how to objectively evaluate sociocultural issues and values embedded in the YouTube clips, taking cultural and contextual factors into account. This process helped shape their ability to compare cultures on a more specific level and draw more comprehensive conclusions (Baker, 2015b). After observing and discussing this clip in the groups, students reported that their understanding of otherness had increased, and they were more aware that culture and context play a pivotal role in the interpretation of meaning (see 5.3.2). They also recognised that cultural norms were relative and that their beliefs and perceptions of culture might alter. These examples demonstrate that students have acquired a high cultural awareness and understanding (Baker, 2011). Students' perceptions of the role of culture in the EFL classroom have shifted from a traditional knowledge-oriented approach to the development of openness, tolerance, and communication skills in various cross-cultural situations (Otwinowska-Kasztelanic, 2011) (see 5.2.1; 6.2.1; and 6.6).

Some YouTube clips contain sensitive issues such as racism, terrorism, and religious beliefs. While most teachers avoid bringing up such topics in class discussions to avoid controversy and psychological harm, this study suggests otherwise. Engaging students in guided and structured discussions about those sociocultural issues could help improve students' cultural sensitivity and skills for dealing with differences in their future lives and workplaces, supporting previous research (Lowe, 2015). IA-based learning assisted students in analysing and evaluating sensitive issues from multiple perspectives. For example, students could better evaluate sociocultural issues represented in the YouTube clips by using objective and non-judgemental language and being aware of the possibility of mismatches or miscommunications occurring in (inter)cultural encounters (see 5.3.3 and 5.3.4).

Based on previous quantitative and qualitative findings, it is possible to conclude that involving students in a ten-week intercultural learning intervention using video clip-assisted intercultural tasks can help develop their critical awareness of the sociocultural events and issues embedded in the clips. The IA-based learning, which consists of authentic input, noticing, reflecting, and verbal output, enables students to interact with peers from different backgrounds, effectively communicate and contribute to in-class discussions, and negotiate and mediate between cultures. Section 7.5 elaborates on the IA-based learning model, discussing what CIA attributes students can develop and how they do so in each activity.

### 7.3 CIA development based on gender, academic major, and ethnicity

One specific question is whether gender, academic majors and ethnicity contribute to the CIA development of students. This study examined the differences in the mean CIA scores across these three groups using a one-way ANOVA. The results demonstrated that there were no statistically significant differences between the CIA scores of students based on gender, faculty, and ethnicity ( $p > .05$ ), rejecting the hypotheses that these three variables served as predictors of the CIA development among students in the classroom (see 4.5.1; 4.5.2 and 4.5.3 respectively).

The results demonstrated no gender difference in intercultural awareness between male and female students ( $p = .828$ ). Although male students displayed a slightly higher mean score of CIA than female students, there seemed to be no gender differences in their awareness and ability to identify, analyse and evaluate sociocultural issues represented in the YouTube clips. The results suggest that gender does not significantly affect the intercultural learning process in the classroom and their CIA development. The findings support previous research (Lin, 2012; Mirzaei & Forouzandeh, 2013; Tosuncuoglu, 2019; Young, 2005). This study corresponds to Lin's conclusion (2012) that age, gender, and level of education are not key factors for predicting the level of ICC and intercultural communication anxiety. The findings, however, differ from other studies (Albiero & Matricardi, 2013; Solhaug & Kristensen, 2020; Tambunan et al., 2021; Tompkins et al., 2017). For instance, Tompkins et al. (2017) examined the intercultural competence of undergraduate students at a public institution in the American Midwest. They found that female participants scored significantly higher in intercultural sensitivity than male students, indicating that women were more motivated to understand, respect, and tolerate cultural differences. In contrast, Tambunan et al. (2021) compared female and male EFL students on the northern Indonesian island and revealed that male students had greater levels of ICC than female students. Research on the influence of gender on intercultural competence yields seemingly contradictory findings, which are influenced by the cultural context of each research setting. This is because social interactions are typically responsible for the behavioural and personal disparities between women and men (Miller & Costello, 2001).

Tukey's HSD multiple comparisons on academic majors demonstrated that none of the comparisons across the five-faculty groups was statistically significant ( $p > .05$ ). It indicates that the field of study has little effect on the students' CIA development. Although this variable does not significantly affect students' CIA, teachers should take it into account when facilitating intercultural learning in the classroom. The observation results showed that students

with different academic majors had different learning approaches and required different cultural aspects for their study purposes, future social life and work. The findings are consistent with previous research (Czura, 2016; Otwinowska-Kasztelanic, 2011), concluding that the field of study may influence students' approaches to learning intercultural elements in the classroom, but does not significantly contribute to their ICC development. For example, as a management student, Belinda emphasised that she “needs to learn business communication in both the Indonesian and international business environments”. Participating in the ten-week intercultural intervention assisted her in developing an ability to compare their fundamental similarities and differences and becoming “more well-prepared for international demands” (see Appendix 6, lines 225–230). Additionally, the use of video clip-assisted intercultural tasks helped the participants to be more independent and inclusive in group work and in-class discussions, sharing ideas and exchanging perspectives with other fellows from different faculty and cultural backgrounds (see Appendix 9, lines 157–161).

Moreover, the study found no statistically significant difference between the CIA scores of the majority and minority ethnic groups ( $p = .113$ ). Although ethnic backgrounds may play an important role in the early stage of the intercultural learning process, it is not necessarily a determining variable in the development of CIA, as also indicated by previous research (Chan, 2016; Rahimi & Soltani, 2011). Students demonstrated stereotypical perspectives and cultural generalisations on the pre-test questionnaire regardless of their ethnic backgrounds. They, for instance, perceived themselves to be polite and to value indigenous cultures, faith, and practices more than people from Western cultures (see 4.3.1, Table 4.4). These interpretations reflect their initial ethnocentrism and prejudice against cross-cultural differences (Barbuto Jr et al., 2015). Most students were inclined to see the world through an ethnocentric lens, simplifying or polarising cultural differences (Grossman & Yuen, 2006). Consequently, they demonstrate difficulty in comprehending and adjusting to various complex cultural differences. These results corroborate previous research findings (Yuen, 2010; Yuen & Grossman, 2009).

Participating in the ten-week intercultural tasks increased CIA scores for both the minority and majority groups on the post-test. Intriguingly, students had the most significant increase in mean scores on questions regarding their views of otherness, indicating that they could better challenge stereotypical viewpoints. Qualitative findings also supported these conclusions. The observations and interviews with teachers indicated that students could communicate more effectively during small group discussions, sharing their unique ideas and exchanging perspectives on the cultural issues represented in the YouTube clips (see 5.4.1 and 5.4.2). These student-centred discussions allowed members of the majority ethnic group to

learn about the culture and views of the minority ethnic group and vice versa. Such learning experiences broadened their understanding of otherness and heightened their respect for cultural diversity, allowing them to interact and collaborate more effectively with the minority group in classroom discussions. These results are consistent with previous research (Yuen & Grossman, 2009; Zhao, 2018).

Furthermore, intercultural tasks can embrace ethnic minority students in group discussions (Hue & Kennedy, 2012). They could overcome inferior feelings and self-doubt and contribute more effectively during classroom discussions (see 5.3.1 and 6.2.2). Both the majority and minority ethnic groups reported that they could challenge ethnocentrism and move beyond cultural stereotypes (see 5.3.3). They actively engaged in group work and in-class discussions, exchanging and respecting one another's viewpoints, beliefs, and values. This positive, inclusive learning environment became the influential factor that encouraged students from different ethnic groups to assist each other in intercultural learning (Susilo et al., 2019), enabling them to develop a critical intercultural understanding (see 5.2.4) and eventually increase their CIA.

#### **7.4 Significant influence of PIE and AECL on CIA development**

This study examined whether prior intercultural experience (PIE) and attitudes towards English and cultural learning (AECL) significantly impact the development of students' CIA. The analysis of multiple linear regression yielded a significant regression equation with the coefficients  $F(2, 47) = 49.663$ ,  $p = .001$  ( $<.05$ ), and  $R^2 = .679$ . The results indicate that almost 68% of the variances in participants' CIA could be explained by these two predictor variables, challenging the proposed hypothesis that PIE and AECL have no significant effect on students' CIA development. PIE was found to be a critical variable in predicting the CIA development of students ( $\beta = 3.776$ ,  $t = 8.161$ ,  $p = .001$ ). This finding is consistent with previous research findings (Beutel & Tangen, 2018; Chang, 2019; Sias et al., 2008; Summers & Volet, 2008; Tsang, 2022b). Chang (2019) asserts that students with frequent intercultural interactions perform better on the intercultural competence test than those with less intercultural experience. Prior quality engagement with people from a variety of cultural, linguistic and national backgrounds plays a crucial role in developing preservice teachers' intercultural communication competence over time (Beutel & Tangen, 2018). Hall et al. (2011) confirm that previous intercultural experiences help prepare students to interact with diverse peers at the tertiary level. Students with PIE are more likely to be adaptable and flexible in and beyond classroom interactions. Furthermore, they appear to be more proactive in their pursuit of



intercultural collaboration (Summers & Volet, 2008), thereby enhancing their intercultural communication skills and friendship with diverse fellows (Sias et al., 2008).

Some researchers argue that frequent interaction with foreigners or international experiences does not always foster good relationships and might increase intercultural sensitivity (Banks, 2008; Chan, 2016). While these claims may be valid in certain situations, the present study suggests otherwise. PIE has served as a foundation for enhancing and applying existing skills, knowledge and understanding, to achieve greater intercultural competence (Paige & Goode, 2009). Students who lack previous intercultural knowledge and experiences might feel greater stress and anxiety levels when engaging in cross-cultural activities and encountering cultural differences. Anis, for instance, had this problem and found the intercultural tasks to be of great assistance in boosting her confidence to express ideas in English, exchanging viewpoints with peers from diverse backgrounds, and developing a critical awareness of sociocultural issues (see 5.2.2 and 6.2.2). On the other hand, Farhaz, who had more intercultural experiences, was able to perform better on intercultural classroom tasks. He was able to relate his real-life intercultural encounter with an online international LGBT community and use that experience in the classroom, thereby expanding his global knowledge, respecting different perspectives (see also Appendix 7, lines 75–79), developing a sense of solidarity (see 5.3.3 and Appendix 7, lines 240–244), and enhancing his critical understanding (see 5.2.4). Prior knowledge and experiences are crucial in determining a person's ability to interpret sociocultural realities or issues (Byram, 2021). Thus, students with PIE seem more cognisant of the ethnocentric values and connotations portrayed in the YouTube clips.

This study partially supports Tsang's (2022b) findings that PIE on campus plays a more significant role in predicting learners' intercultural behaviour and perspectives than PIE at the class level. Tsang (2022a) asserts that students prefer to interact and work with peers from their own cultural and national backgrounds over those from other nationalities. Consequently, "diversity can be seen...but not felt" in most classroom settings (Brunner, 2006, p. 314). This circumstance also occurred during the early sessions of this study, when students tended to sit and work with their fellows from the same faculty or group (see 5.4.1). Participation in the intercultural tasks helps to break down this barrier and shape students' intercultural behaviours and perspectives, allowing them to be more inclusive in classroom interactions. Dhenok, for instance, expressed her enthusiasm for learning with diverse students from non-English major backgrounds and appeared more receptive to most classroom interactions (see 5.2.1). This example demonstrates how interacting and learning with fellows from diverse backgrounds,

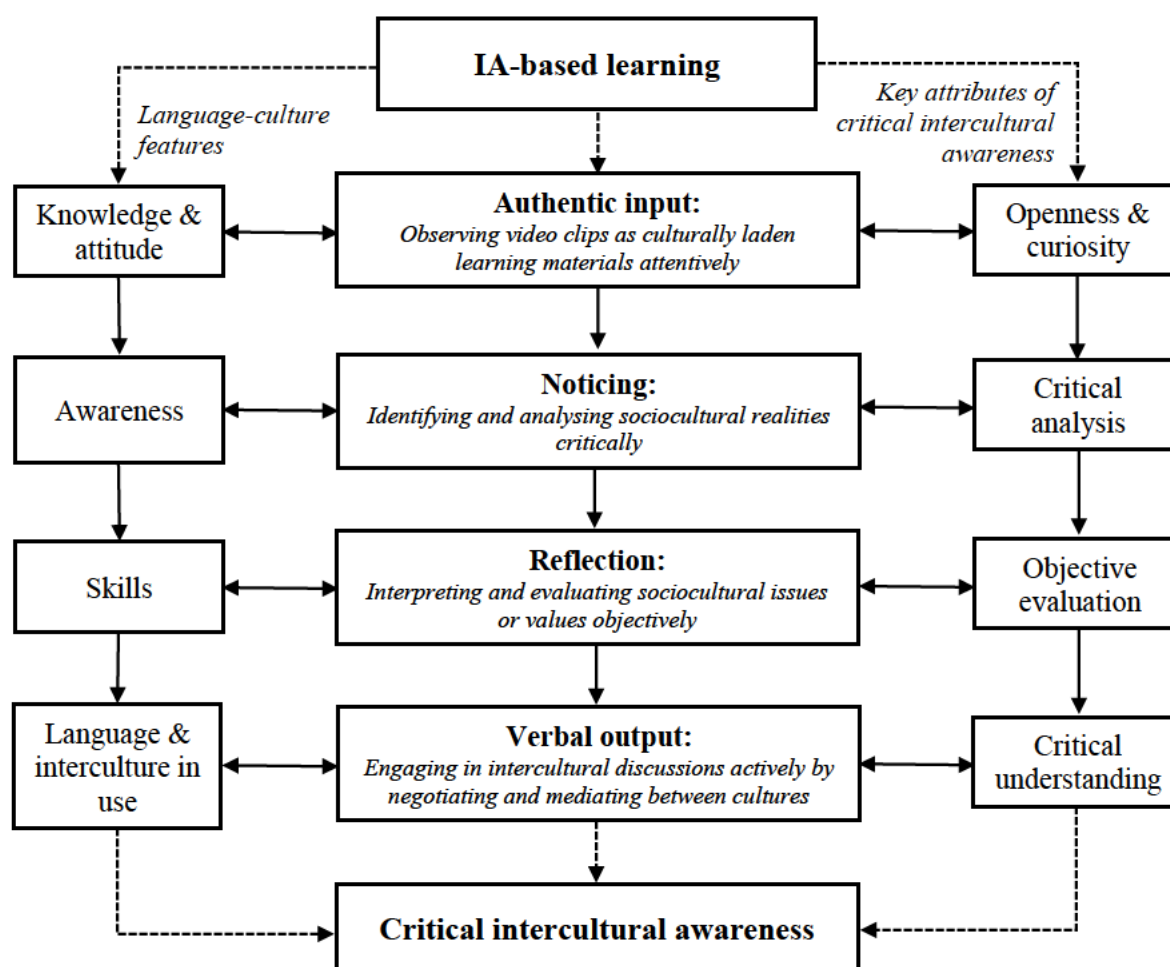
including gender, academic majors and ethnicity, increases opportunities for intercultural experiences inside and outside the classroom.

Moreover, the current study demonstrated that AECL was a significant predictor of students' CIA development ( $\beta = .451$ ,  $t = 2.155$ ,  $p = .036$ ). Students with positive attitudes towards learning the English language and culture had high intercultural awareness scores and vice versa. Gardner (2007) asserts that attitudes towards L2/foreign language and L2 community directly impact students' learning behaviour and are responsible for increasing or decreasing their intercultural communication competence. Positive attitudes and motivation in learning the English language and the target cultures are a driving force in shaping openness to cultural identification and willingness to communicate with people from diverse backgrounds, thereby fostering their intercultural awareness (Byram, 2021; Dörnyei, 2020). Negative attitudes towards target culture instruction, on the other hand, can result in rejection of the language itself, leading to disengagement in learning and a lack of intercultural awareness (Jabeen & Shah, 2011).

The finding that AECL is inextricably linked to the CIA supports previous research (Chang, 2019; Mirzaei & Forouzandeh, 2013; Romadloni & Mantasiah, 2017). Chang (2019), for example, examined the relationship between Chinese college students' attitudes towards the English language and culture and their intercultural competence. This study found that students who were receptive to cultural differences, willing to learn about other cultures, and/or had a positive attitude and interest in English-speaking communities performed better than those who were less willing or able to expose themselves to the language and culture (p. 78). Mirzaei and Forouzandeh (2013) confirm that AECL has a significant impact on students' intercultural dispositions and alignment with otherness, and "motivational factors, in turn, guide the learning process and ensure achievement" (p. 312). Students' motivation and frequency of English usage in and out of the classrooms affects their level of intercultural communication competence and apprehension (Lin, 2012).

## **7.5 A model of intercultural awareness-based learning**

In order to comprehensively answer RQ 3, 'In what ways is IA-based learning enacted to develop students' critical awareness of sociocultural issues represented in the YouTube clips?' a model of IA-based learning was developed. This model was designed by adhering to the instructional design principles (see 3.7) and was based on the theoretical frameworks (see 2.2.1 and 2.2.2) and the empirical findings of this present study, as depicted in Figure 7.1.

**Figure 7.1** *A Model of Intercultural Awareness-Based Learning*

This model is student-centred and contextual learning-oriented, promoting intercultural elements in EFL classrooms. The model is rooted in the sociocultural paradigm and adheres to a non-essentialist view of culture (Byram, 2014; Byram & Wagner, 2018; Holliday et al., 2017). It is also informed by a systematic approach in instructional design to assure the feasibility and quality of the input, process, and output of learning (Van Merriënboer & Kirschner, 2017). The input refers to the intercultural learning objectives and the language-cultural content that will be incorporated. The process deals with students' learning experiences and the methods used to facilitate their learning. The output is the educational outcomes that students can demonstrate after learning. In this model, the double-headed arrows illustrate the reciprocal relationships between language-cultural components where one element may affect and/or be influenced by another. The dotted arrows represent the main elements' ongoing effects on students' CIA development. The arrows between components show the sequence of

the learning process. The double-headed arrows illustrate the reciprocal relationships between two components where one element may affect and/or be influenced by another.

The IA-based learning model consists of three integrated parts: language-culture features, CIA attributes, and pedagogical tasks as the main activities. The language-culture part reflects the intertwining of language and culture. The integration of intercultural components in language learning aims to help students achieve communicative competence (Canale, 1983; Canale & Swain, 1980; Celce-Murcia et al., 1995; Hymes, 1972) and intercultural competence (Byram, 1997). The language element involves acquiring three interrelated language dimensions: form, content, and use (Larsen-Freeman et al., 2016). Language form relates to the constructions of words (morphology) and word orders (syntax). Language content concerns a grammatical or lexical meaning of a particular grammar construction (semantic). Language use deals with how language is used in accordance with the given text or social communication (pragmatics).

The intercultural element embraces four fundamental components: intercultural knowledge, attitude, skills, and intercultural awareness (Byram, 2021). Intercultural knowledge refers to students' understanding of social groups' cultural beliefs, practices, products, and interactional features. Intercultural attitudes mean being receptive to the meanings, beliefs, values, and behaviours and willing to suspend judgement and disbelief. Intercultural skills deal with their ability to make sense of and connect with other cultural perspectives and their capacity to acquire new cultural knowledge/perspectives, practices, or products and apply them in authentic communications and interactions. Intercultural awareness refers to the ability to critically evaluate one's own and other cultures' perspectives, practices, and products.

The second part on the right side of the figure depicts four attributes of CIA: openness and curiosity, critical analysis, objective evaluation, and critical understanding. Openness and curiosity are CIA attributes reflecting willingness and readiness to learn about new cultures and interact with people from different backgrounds. These dual attributes help students become more receptive to new ideas and different perspectives, allowing them to learn new things and seek out additional information (Byram et al., 2001). The critical analysis deals with students' ability to discern sociocultural realities and interpret explicit or implicit cultural values embedded in the learning materials. With critical analysis, students would be better able to identify sociocultural issues by applying explicit criteria to examine their own and other cultural norms in the given context, allowing them to have a deeper understanding of cultural issues (Byram, 2021). The objective evaluation deals with students' ability to evaluate

sociocultural issues depicted in YouTube clips, while taking multiple ideological and cultural perspectives into account. This attribute enables students to set aside prejudices, confront stereotypes, and reach rational and valid conclusions (Baker, 2016). Critical understanding is the capacity to recognise and value one's and others' cultural beliefs, practices, and products, enabling students to build relationships and foster mutual respect.

The middle part of the model serves as the pedagogical task to assist students in intercultural learning. The tasks engage students in small group work and in-class discussions to analyse and evaluate sociocultural realities and issues depicted in the YouTube clips. These intercultural tasks consist of four sequential activities: authentic input, noticing, reflection, and verbal output (Liddicoat et al., 1999). The following four subheadings detail how the participating teachers engaged students in each stage of the intercultural learning tasks to promote their CIA.

### **7.5.1 Authentic input: Observing YouTube clips as culturally laden learning materials**

The input stage exposes students to authentic language and cultural knowledge through YouTube clips. It also seeks to promote intercultural attitudes among students by emphasising openness and curiosity as the fundamental attribute of CIA. First, teachers assigned students to heterogeneous groups of four and provided clear, explicit instructions regarding what to look for while observing the YouTube clips. Prior to watching the clips, the teachers asked students several questions and brainstormed their ideas to assist them in grasping the message or moral values embedded in the clips being discussed. This activity helped students focus on their learning and activate their background knowledge or schema regarding the pertinent linguistic aspects and intercultural topics, thereby promoting more significant linguistic and cultural inputs (McVee et al., 2005). The teachers guided students with cultural questions to equip them with foundational intercultural knowledge and awareness by analysing the video's content using discourse theory as informed by Schirato and Yell (2000). As guidelines, the following questions were used:

- a. Who is involved in the clip (role/social status)?
- b. What happens?
- c. Why does it happen?
- d. What discourses are involved?
- e. How are the values or issues negotiated?
- f. What is the nature of the clip? (Susilo et al., 2019, p. 321)

Students were instructed to take notes on any significant sociocultural realities, issues, or values depicted in the YouTube clips. Taking notes helped students retain more information from the video materials (Jansen et al., 2017). The teachers replayed and paused the clips to facilitate the students' understanding and their learning needs. All these efforts were made to ensure that students could comprehend the cultural information and values embedded in the clips and advance beyond their current level of comprehension, as suggested by Krashen's input hypothesis (1985).

As discussed previously, the YouTube clips serve as culturally-laden learning materials integrated into the intercultural tasks. The findings indicate that the use of YouTube clips assists students in developing their language-cultural knowledge (see 6.3). This is due to the fact that the YouTube clips contain authentic and extensive language and cultural content (Vezzali et al., 2019). Students could observe various dynamic intercultural communication activities and events in everyday life and diverse situational and cultural contexts. The video materials expose students to intercultural interactions using English in different settings and dialects. This exposure expands their linguistic knowledge and appreciation for different English accents, enriching their pre-existing intercultural knowledge and understanding (Zhang, 2020). For example, after discussing video 3, the students reported that their knowledge of India's cultural festivals, religious practices, and cultural heritages increased (see 5.3.1) and their understanding of the complexity of cultures (see 5.3.2).

The YouTube clips also demonstrated explicit concepts and ideas about intercultural encounters, including narratives illustrating cultural differences and how to deal with these matters (Borghetti & Lertola, 2014; Chao, 2013; Jacobsson, 2017). For instance, video 2 emphasises the importance of openness, curiosity, respect, tolerance, and nonjudgmental evaluation in effective communication with people from different cultural backgrounds. Additionally, video 4 demonstrates the necessity of being aware of people's nonverbal communication in various cultural contexts to avoid potential miscommunication. Adequate exposure to such cultural content helps broaden intercultural knowledge. This result is consistent with previous research findings (Herron et al., 2002; Vezzali et al., 2019). Exposing students to authentic learning materials with meaningful tasks helps them build their intercultural attitudes (Tran & Duong, 2018). This task helps students improve their capacity to articulate their own and other cultural perspectives (Baker, 2011).

Furthermore, the combination of audio and visual elements helped ease students to catch the language meanings and the concepts of interculturality (see 6.3). The use of YouTube clips enabled them to make sense of cultural values by listening to details while observing the

cultural realities in the given contexts (Berk, 2009). Thus, exposure to culturally relevant YouTube clips helps students develop a broader understanding and critical awareness of sociocultural issues (Herron et al., 2002).

The authentic input increases students' interest in learning about other cultures and interaction with other fellows from different backgrounds. In this study, students were more willing to communicate in English with their peers from different faculties and cultures. They showed enthusiasm for learning and discussing sociocultural issues in groups and in-class discussions. These findings align with Binder's study (2017) that student-centred learning could enhance openness and curiosity. Students become more receptive to cultural differences and actively participate in most classroom interactions by sharing ideas, asking complex questions, negotiating cultural perspectives, and respecting multiple perspectives (see 5.2.1).

### **7.5.2 Noticing: Identifying and analysing sociocultural realities critically**

The noticing stage emphasises the development of students' language-cultural awareness and critical analytical skills. It allows students to notice the language-culture input they previously received from the YouTube clips. At this stage, the teachers gave students time to individually review their notes by identifying important language features and perceived-unique cultural elements. This activity encourages students to compare and contrast known and unknown language-cultural aspects (Tran & Duong, 2018). Group members were then instructed to take turns presenting to their peers what they had observed in the clips. When one was presenting, others were required to pay attention. This noticing process enables students to attend to previously unnoticed aspects of the input, as described in Schmidt's noticing theory (1990, 2001). This process also helps students identify and observe gaps between their own and other fellow students' perspectives, thereby fostering their discovery skills (Byram, 2021).

The findings of this study show that the students heightened their language and cultural awareness after engaging in subsequent noticing activities. They were more aware of some fundamental language-cultural features in a variety of intercultural communications (see 5.3.1 and 5.3.2). This result is in line with the study by Tran and Seepho (2016) that the noticing tasks help participants attend to and observe unknown language and cultural input features. The findings also support Schmidt's noticing hypothesis that input is heavily determined by what students "pay attention to and become aware of" in the target language-culture input (2012, p. 27).

Students were required to identify sociocultural realities and analyse the explicit or implicit cultural values embedded in the YouTube clips by considering multiple perspectives

during the noticing stage. Students learn how to classify, list and categorise significant cultural realities or issues depicted in the clips and how to connect the pertinent information. These activities help them to be better able to interpret the issues properly based on the given cultural and situational contexts (see 5.2.2). Thus, all these processes assist them in developing their critical analysis (Byram, 2021).

### **7.5.3 Reflection: Interpreting and evaluating sociocultural issues objectively**

Reflection is a crucial stage in IA-based learning where students learn how to objectively interpret and evaluate sociocultural issues and values embedded in the YouTube clips. In this reflection stage, the teachers engaged students in group discussions to reflect on the sociocultural issues they noticed in the previous activities. Additionally, each group was asked to analyse critically what was or was not taken for granted to understand diverse cultural perspectives and beliefs. The teachers scaffolded the groups by assisting them in a) reflecting on what they observed in the YouTube clips in relation to their notes, b) comparing cultural similarities, c) contrasting cultural differences, and d) engaging in the negotiation process. Teacher's scaffolding encourages students to participate actively in class, exchange perspectives with their peers, and to retain more information (Howe, 2013; Newman, 2017; Van de Pol & Elbers, 2013).

The reflection activities help students improve their language and intercultural skills. Students have a wide range of opportunities to discuss sociocultural issues while practising English, enabling them to improve their speaking skills (Tran & Duong, 2018). The reflection activities also assist students in understanding the meanings of the sociocultural issues depicted in the clips and in reflecting on cultural differences within their culturally diverse groups. This process allows them to experience meaningful intercultural interactions with diverse peers and groups, building their intercultural communication skills (Neff & Rucynski Jr, 2013). Additionally, this process aids students in the development of their perspective on sociocultural issues and hones their ability to respond to the issues critically and nonjudgmentally. When students participate in reflection activities, they engage in meaning negotiation and perspective exchange with their peers. This student-centred activity, along with the teacher's scaffolding, makes intercultural learning more productive and meaningful, as described in Long's interaction hypothesis (1985, 1996). Reflection in language-cultural learning allows students to make connections between their prior experience and the intercultural knowledge, attitudes and skills they learn in the classrooms (Denton, 2011).



Participation in reflection activities helps develop intercultural skills. Students learn how to evaluate critically sociocultural issues in groups by taking into account contextual factors and multiple perspectives. This process shapes their ability to interpret and relate meanings from the target culture to their own (Tran & Duong, 2018). Byram (2021) refers to these dual abilities as interpreting and relating skills. These abilities allow students to identify and make sense of sociocultural realities represented in the YouTube clips and connect over similarities and differences within their own culture.

Students' intercultural skills were also enhanced through their interactions in work group discussions with fellow students, where they shared ideas and exchanged perspectives to reach a final consensus. This process assisted students in developing their interaction skills (Tran & Duong, 2018). When they are engaged constantly with the cultural realities or encounters, which are entirely or partly new to them, students grow their awareness to notice and resolve the underlying issues or values based on their more informed interpretations. To draw the collective conclusions, they exchanged ideas and perspectives to uncover the cultural issues and then reflected collectively on, explored and compromised on issues. This process extended their discovery skills and the ability to construct meanings and to understand particular behaviours, beliefs, and values in a given cultural and situational context (Byram, 2021).

The YouTube clips show a wide range of cultural realities and events worldwide, and some contain sensitive or contentious issues, which can lead to both positive and negative feelings or opinions. During the reflection activity, with the teacher's scaffolding, students analysed critically explicit and implicit cultural issues and evaluated the sociocultural issues and values embedded in the YouTube clips from multiple perspectives by considering diverse ideological and cultural perspectives. These efforts helped them to interpret properly the issues and draw more valid and comprehensive conclusions (Salem, 2013). Students also learned how to suspend judgemental opinions and eliminate stereotypes (see 5.3.3). Students better understood ethnocentric values and connotations as portrayed in the intercultural encounters shown in the YouTube clips. This is consistent with Byram's assertion (2021) that ethnocentric values and connotations influence the interpretation of cultural issues.

#### **7.5.4 Verbal output: Negotiating and mediating between cultures**

This final phase of IA-based learning aims to engage students in in-class discussion to present the group results to the whole class. The emphasis of this stage is to assist students in producing verbal output by giving them opportunities to practise their English and intercultural

skills to negotiate and mediate between cultures and build critical understanding. In this stage, the teachers facilitated the discussion by inviting groups to present their findings to the whole class. This activity encourages students to produce more verbal output, as described in Swain's output hypothesis (1985, 2000). Students have wide range of opportunities to exchange perspectives and negotiate sociocultural issues with other groups, allowing them to better understand sociocultural issues (see 5.3.4). It develops students' intercultural competence and their ability to avoid stereotypical behaviour both within their own culture and towards the target culture (Salem, 2013). This activity shapes students' positive attitudes toward otherness (Buchanan et al., 2018; Byram et al., 2021; Chan, 2016).

## **7.6 Summary**

This chapter answers the overarching research question and concludes that video clip-assisted intercultural tasks can assist Indonesian EFL students in improving their CIA. It also addresses RQs 1 and 2 through a discussion associated with theoretical framework and relevant publications. It elaborates on the IA-based learning model and how students develop their CIA through the model in response to RQ 3. The discussion also includes RQ 4, which describes students' responses to the ten-week learning intervention via YouTube clips and intercultural tasks. The next chapter is a conclusion.

## CHAPTER 8. CONCLUSION

### 8.1 Overview

Chapter 8 concludes this mixed-methods study that examined whether and how Indonesian EFL students develop their CIA through the use of culturally relevant YouTube clips and pedagogical tasks. This final chapter begins with a summary of the findings pertinent to the research questions. It proceeds to the implications and contributions of this study to the field of knowledge. Finally, the chapter identifies the limitations of the study and concludes with recommendations for future research.

### 8.2 Summary of the main findings

The primary aim of this study is to examine whether students' CIA can be enhanced through IA-based learning in the Indonesian tertiary context. To achieve this aim, a mixed-methods classroom-based study was conducted involving 50 undergraduate students with diverse gender, faculty and ethnic backgrounds and engaged them in a ten-week learning intervention using YouTube clips-assisted intercultural tasks. Both quantitative and qualitative analyses are used to address the overarching research question: *'Can Indonesian EFL students enhance their CIA by participating in a ten-week intercultural learning intervention using video clip-assisted intercultural tasks?'*

The quantitative analysis revealed that the mean scores of the intercultural learning intervention's pre-test and post-test were 123.88 and 144.40 respectively. The paired samples *t*-test revealed a significance value of .001,  $t(49) = -8.833$ ,  $p < .05$  (two-tailed), indicating the existence of a significant difference. The calculated value of Cohen's *d* was 1.57, showing a large effect. The qualitative results complement the quantitative findings. During the ten-week learning intervention, the students' CIA has evolved from basic cultural awareness to mastery of complex intercultural understandings, and ultimately, to a more advanced CIA. Students increased their critical awareness of sociocultural issues and values depicted in the YouTube clips and are better able to identify, analyse, evaluate, and interpret cultural issues objectively and with nonjudgmental language. Their CIA development is evidenced by several key characteristics, such as their awareness and ability to articulate their own and other cultures, their understanding of the complexity of cultures, their ability to move beyond cultural generalisations and stereotypes, and their engagement in intercultural communication/discussions while negotiating and mediating between cultures. In conclusion, it is evident from

both quantitative and qualitative analyses that students can develop their CIA through IA-based learning.

Additionally, this study answered the four specific research questions (RQs). The first two RQs are related to quantitative analyses, while the next two RQs deal with qualitative analyses.

*a) RQ 1: Is there any significant difference in students' CIA according to gender, faculty, and ethnic groups?*

Using a one-way ANOVA, the researcher investigated the differences in the mean CIA scores by gender, faculty, and ethnicity. Male and female students did not differ significantly in their intercultural awareness ( $p = .828, >.05$ ). Tukey's HSD multiple comparisons revealed that none of the ten comparisons across the five faculty groups was statistically significant ( $p >.05$ ). Similarly, there was no statistically significant difference between the majority and minority ethnic groups ( $p = .113, >.05$ ). These results indicate that gender, academic discipline, and ethnicity do not significantly influence the CIA development of students.

*b) RQ 2: What impact do prior intercultural experiences and attitudes towards the English language and cultural learning have on students' CIA development?*

The multiple linear regression analysis was conducted to determine whether 'prior intercultural experiences' and 'attitudes towards the English language and cultural learning' influenced the development of the CIA in students. The results revealed a significant regression equation of  $F(2, 47) = 49.663, p = .001 (<.05)$ , with an  $R^2$  of .679. The results indicate that the two predictor variables account for nearly 68% of the variances in the participants' CIA. This suggests that students with a high level of prior intercultural experiences and positive attitudes towards the English language and cultural learning will likely be able to develop their CIA more effectively.

*c) RQ 3: In what ways is IA-based learning enacted to develop students' critical awareness of sociocultural issues represented in the YouTube clips?*

RQ 3 is related to qualitative analysis of the participant observations and interviews with students and teachers. To answer this RQ, it begins by addressing the two sub-questions: What are the most important characteristics of students' CIA, and how do students develop their CIA? Concerning the first sub-question, the findings identified four key CIA attributes

that students demonstrated during their ten-week participation in the intercultural learning intervention: openness and curiosity, critical analysis, objective evaluation, and critical understanding. Regarding the second sub-question, this study supports Baker's (2011) intercultural awareness framework that the development of ICA does not necessarily follow in the order of the levels, from basic cultural awareness to advanced cultural awareness and then intercultural awareness. Additionally, the attributes of cultural awareness at each level are intricately intertwined, with no clear distinctions between them. For example, articulating one's own culture necessitates understanding cultures at general and specific levels, its complexities, and how it influences communication with others.

Drawing from the above findings, a model of IA-based learning was developed by utilising YouTube clips and intercultural tasks. IA-based learning emphasises the interrelationship between communicative and intercultural approaches in foreign language learning, with critical intercultural awareness as the core of the learning process and outcomes. This model is enacted through four steps of intercultural activities: authentic input, noticing, reflection, and verbal output (see Figure 7.1). Each activity incorporates specific language-culture elements and CIA attributes that students will learn. This model engages students in a learner-centred learning process such as individual noticing activity, small group and peer interactions, and in-class discussions, enabling them to experience contextual, meaningful, and productive intercultural learning.

*d) RQ 4: What are students' responses to video clip-assisted intercultural tasks as they were engaged in IA-based learning?*

In general, students have favourable impressions of the implementation of IA-based learning. The use of YouTube clip-assisted intercultural tasks is feasible, practical, relevant, and beneficial to CIA development. Several challenges are identified, with the predominant issues stemming from students' self-doubts and fears of learning new and unfamiliar cultural materials in a different learning engagement style. Despite these challenges, students assert that the YouTube clips serve as culturally laden materials that expose a variety of sociocultural realities, issues, and values from different countries and cultures and provide authentic exposure to language components and English dialects worldwide. The use of YouTube clips also benefits students by enhancing their comprehension of the sociocultural issues and values embedded in the clips, promoting greater retention in learning, and providing learning interests. With scaffolding from the teacher, YouTube clip-assisted intercultural tasks facilitate students' intercultural learning, including accelerating the intercultural input process, increasing

students' willingness to communicate, engaging them in dynamic classroom interactions, facilitating perspective exchanges and negotiation, promoting cultural sensitivity and tolerance, and fostering the development of critical thinking skills.

### **8.3 Contributions of the study**

This present study contributes theoretically, methodologically, and pedagogically to the field of intercultural language teaching and learning (ILTL). First, the study has analysed the key CIA attributes necessary for effective intercultural communication, a field with limited research (Kusumaningputri & Widodo, 2017). It provides in-depth insights into the characteristics of CIA attributes—openness and curiosity, critical analysis, objective evaluation, and critical understanding (see 5.2)—and how students develop them through a sequential process of IA-based learning using YouTube clip-assisted intercultural tasks. Thus, EFL teachers can make use of the theory to incorporate intercultural elements into their classroom practices, promote CIA among students, and evaluate their learning progress.

This study also contributes to the expanding body of literature that challenges the prevalent native English speaker model of language, culture and communication in EFL instruction (Baker, 2011). Instead, it suggests that EFL students should be made aware of linguistic and cultural differences in intercultural communication settings. They should be exposed to a variety of communication features and styles and be equipped with the attitudes and skills necessary to negotiate and mediate the variety, thereby enabling them to communicate effectively with people from diverse linguistic, cultural, and national backgrounds.

Second, this study makes a methodological contribution by offering new evidence on using the concurrent triangulation mixed-methods research to investigate the development of CIA among students in the Indonesian EFL tertiary context. The study provides empirical evidence that IA-based learning helps students develop their awareness and ability to identify, analyse, interpret and evaluate sociocultural issues embedded in the YouTube clips. The quantitative part of the study, which employs the paired sample t-test, demonstrates that students' CIA scores improve significantly after participating in the ten-week intercultural learning intervention. It enables the researcher to extrapolate the findings to other research contexts. The qualitative content analysis expands on the quantitative findings by describing whether and how students develop their CIA. Thus, this study supports previous research that found mixed methods to be the most appropriate approach for investigating the development of interculturally related competencies because it enables researchers to conduct a more

comprehensive and in-depth data analysis, thereby gaining a deeper understanding of the phenomena under investigation (Deardorff, 2006; Gelo et al., 2008; Schrauf, 2016).

Third, this study contributes pedagogically to the field of ILTL. As discussed in sections 2.3.3 and 2.3.5, intercultural education in EFL classrooms has not become a priority. Some contextual factors predominantly affect the integration of intercultural components into classroom syllabi and practices, including curriculum constraints and limited cultural learning resources (Gandana, 2014; Wahyudi, 2018) and limited in-service training for teachers on explicit intercultural teaching (Dimitrov & Haque, 2016). This study addresses the dearth of research on the use of pedagogical tasks to develop students' CIA as part of ICC in EFL classrooms in Asia and beyond (Kusumaningputri & Widodo, 2017; Vezzali et al., 2019; Zhang, 2020). It offers a model of IA-based learning using YouTube clip-assisted intercultural tasks, which has been developed based on the theoretical frameworks and the empirical findings of this study (see 7.5). Given the theoretical and empirical evidence that this model effectively promotes students' CIA, EFL teachers can use it as an alternative model to incorporate intercultural components into their course syllabi and classroom practices.

Finally, the findings raise EFL teachers' awareness of ILTL strategies, such as which linguistic and cultural aspects should be emphasised and how to assist students from diverse backgrounds in developing their ICC through group work and in-class discussions. A further contribution is that IA-based learning receives positive feedback from students, indicating that it is feasible, practical, relevant, and beneficial for their learning needs as well as their future social and professional lives.

#### **8.4 Pedagogical implications of the study**

This study demonstrates the effectiveness of IA-based learning with YouTube-assisted intercultural tasks in promoting CIA among Indonesian EFL university students. It enhances our understanding of the essential characteristics of CIA as a central component of ICC and how students can develop their CIA most effectively in the classroom. Therefore, the findings have pedagogical implications for EFL teachers, EFL curriculum developers, and policymakers.

The findings have six main practical implications for EFL teachers. First, EFL teachers should expose students to authentic language and cultural inputs and make them aware of sociocultural differences and linguistic variations in intercultural communication. When promoting intercultural input, the teachers should ensure all students comprehend the input (Krashen, 1985) and ensure the input process is engaging and encouraging, allowing students

to heighten their openness and curiosity. For example, the teachers can guide students with cultural questions to brainstorm their ideas about the intercultural topics discussed in the findings (see 7.5.1). This effort assists students in focusing on their learning and activating prior knowledge of relevant linguistic and intercultural features. The teachers should also make their language understandable for all students and provide students with clear instructions on what they should/not do and what they are expected to achieve.

Second, to promote authentic input, EFL teachers may use YouTube clips as culturally laden materials as these have been found effective in exposing students to various sociocultural issues and linguistic variations and stimulating the development of their CIA. The cultural information in a YouTube clip is contextual, bounded by its situational and cultural contexts, whereas the embedded values are dynamic and depend on the audience's interpretation. Consequently, the teachers should always encourage students to see sociocultural realities critically and objectively, by considering multiple perspectives. To prevent students from experiencing self-doubt, confusion, or disorientation while viewing the clips, the teachers should facilitate and create multi-way interactions in the classroom. Furthermore, cultural information in a YouTube clip is not automatically updated, but similar video clips are massively uploaded online on YouTube channels. Therefore, the teachers should ensure that the YouTube clips shown in class are always relevant to the students' learning needs. Teachers should consider the length and structure of video presentations, cultural elements, and language features represented in the clips when selecting YouTube clips. To make the YouTube clips feasible and meaningful, teachers can adapt them to students' linguistic and cultural backgrounds.

Third, it should be noted that YouTube clips alone will not improve students' CIA; they must be used in conjunction with pedagogical tasks. EFL teachers are advised not to overuse YouTube clips in intercultural teaching to prevent students from becoming bored and discouraged with their studies. Rather, the teachers need to incorporate various intercultural teaching materials and vary their teaching strategies. EFL teachers, for instance, could encourage students to collaborate with peers from other cultures or countries through online social networking (Ngai et al., 2020) via Zoom, Facebook, Twitter, and other online platforms. This activity will provide students with authentic and meaningful cultural experiences. For this purpose, EFL teachers can prepare a mini-workshop to equip students with a foundational intercultural awareness and understanding.

Fourth, EFL teachers play a pivotal role as facilitators. They should engage students in small group and in-class discussions to give them chances to share ideas in English and



exchange perspectives on sociocultural issues depicted in the learning materials. They should scaffold group discussions to help students avoid confusion and uncertainty when comparing cultures and ensure that each student contributes to the discussions. The teachers' scaffolding also assists students in negotiating and mediating between cultures, enabling them to make meaning and broaden their perspectives.

Fifth, EFL teachers should also consider the diversity of their classrooms. Although some variables such as gender, academic majors, and ethnicity do not significantly influence CIA development among students, it is important to note that the results may only be true if the learning environment is inclusive, engaging and supportive of their learning needs. Otherwise, these variables may substantially impact the intercultural learning process and, consequently, the CIA development among students. Thus, EFL teachers should promote inclusive education principles to ensure that all students have the same direction to accomplish the same goals, respect differences, and share responsibility for their own and other learning.

Sixth, this study suggests an immediate need for a paradigm shift in EFL instruction based on an intercultural stance as both the ultimate goal and the learning process. EFL teachers' roles are becoming more important in ILTL because the interculturality of teachers and students can be viewed as two sides of the same coin; the growth of the former may result in the growth of the latter (Siregar, 2016). This puts the teachers at the forefront, where they must be role models and demonstrate intercultural awareness, like curiosity, openness, and a willingness to learn alongside their students (Newton, 2016). Consequently, teachers must upgrade their intercultural teaching competencies, including their foundational, facilitation, and curriculum design skills (Dimitrov & Haque, 2016). The teachers, for example, can improve their intercultural teaching competencies while teaching intercultural topics to their students through intercultural team teaching, as demonstrated in this study. Other efforts can be made by participation in various academic events, such as virtual and in-person international workshops and conferences. These activities promote professional development and networking, allowing the teachers to broaden their worldviews and sense of otherness.

Intercultural education can take place only when EFL teachers are motivated intrinsically to develop their own interculturality and have a willingness to promote it into classroom practices. However, motivation alone is insufficient because most EFL teachers lack intercultural competence and pedagogical skills (Dimitrov & Haque, 2016; Gandana & Parr, 2013). It brings implications for institutional policymakers and administrators to provide in-service training on ICC to the teachers. Institutions should also provide continuous support for

teachers by giving time and space to build professional intercultural development for optimal and sustainable results of in-service training.

Institutional policymakers and administrators should also include intercultural awareness in their educational visions and missions. This concern is consistent with the recently published policy in Indonesian higher education, namely '*Merdeka Belajar–Kampus Merdeka*' (Freedom to learn–Independent campus), also known as MBKM curriculum. MBKM offers opportunities for students for three semesters to gain learning experiences outside their study programmes and/or off-campus through activities such as student exchanges, internships, teaching assistantships in schools, research, humanitarian projects, entrepreneurial activities, or independent projects (Directorate General of Higher Education, 2020). For this reason, university policymakers and administrators must equip students with intercultural awareness and other related ICC elements before they study off-campus. For example, they can create seminars and workshops on ICC to equip students with sets of knowledge, attitudes and skills that will assist them in dealing with rapid changes in social, cultural, work environment and technological advances. In addition, extra-campus events should be promoted as students have the opportunity to interact with other colleagues from different faculties and sociocultural backgrounds, thereby enhancing their intercultural awareness.

This study has implications for EFL curriculum developers. The findings indicate that students view intercultural awareness as a critical element required for effective communication in today's global society and their future workplaces. They also have a favourable attitude towards implementing IA-based learning because it benefits their CIA development. Therefore, EFL curriculum developers can incorporate ICC elements into their institutional curricula, possibly at the national level, to help students develop intercultural communication skills. Institutions concerned with internalising their curricula should make intercultural education a priority and may offer students an Intercultural communication unit.

In addition, EFL curriculum developers should involve EFL teachers in the entire process of planning, designing, and implementing an interculturally-based curriculum. Teachers should have their voices heard and their practical experiences considered, as they are agents in educational language policy processes (Menken & García, 2010). Through the texts and resources they create and incorporate, teachers play a significant role in shaping curricula, programmes, and learning experiences (Scarino, 2014; Siregar, 2016). This implies that teachers, as curriculum implementers and classroom syllabus designers, are crucial to the success of intercultural education.

### **8.5 Limitations of the study and recommendations for future research**

This study has five main limitations. The first limitation relates to the generalisability of the findings, as the study included only 50 participants. This sample size is relatively small compared to the EFL student population in the research setting, even on the national scale. The second limitation pertains to the use of a pre-experimental research design with a one-group pre-test/post-test. The absence of a control group may raise an issue regarding the validity of the findings, despite the presence of some essential elements such as a baseline measurement, a ten-week intervention, and a post-measurement. Third, the YouTube clip-assisted intercultural tasks span ten weeks in a face-to-face classroom, providing a short-term investigation of the CIA development among students. Fourth, while this study includes participants of various gender, academic majors, and ethnic backgrounds, no international students participated. Consequently, the participants only had intercultural experiences in the classroom with peers from different regional cultures but not with international counterparts. Lastly, this study did not utilise recording devices. Therefore, some specific moments of the group work and in-class discussions were not recorded and may have gone unnoticed. Despite these limitations, the study recommends incorporating intercultural components into classroom activities and curricula in Indonesia to improve the CIA of EFL students.

Considering the limitations above, this study provides directions for future research. Future longitudinal studies are required to examine the CIA development of students during a minimum of one year, employing a true experimental research design with a larger population sample to generate more reliable data. Researchers may use recording devices to observe classroom interactions, but ethical issues must be taken into account. Future research needs to look into students' intercultural experiences in the classroom or online via virtual intercultural exchanges or language partnerships with peers from other countries. Future researchers may also employ classroom action research to improve students' CIA and ICC using different types of interventions/actions.

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## APPENDICES

### Appendix 1. Questionnaire–Indonesian version

#### KUESIONER

Kuesioner ini dibuat untuk tujuan penelitian program doktor (Ph.D) dengan judul “Mengembangkan kesadaran kritis antarbudaya mahasiswa di perguruan tinggi Indonesia: Penggunaan YouTube videos dan tugas dalam pembelajaran antar budaya”. Partisipasi dan kerjasama Saudara sangat diperlukan demi kelancaran pelaksanaan penelitian ini.

Kuesioner ini mengukur tingkat kesadaran kritis antarbudaya yang Saudara miliki. Kuesioner terdiri dari dua bagian. Pada bagian pertama, Saudara diminta menanggapi beberapa pernyataan yang terbagi dalam empat subbagian. Bagian ke dua yaitu mengisi informasi demografi. Waktu yang diperlukan untuk mengisi kuesioner ini sekitar 20 menit. Terima kasih banyak atas kerja samanya.

#### Part I

Bacalah pernyataan berikut dengan saksama, lalu pilih salah satu dari lima poin skala Likert untuk menunjukkan tingkat persetujuan Saudara terhadap pernyataan tersebut dengan cara memilih salah satu jawaban: (1) sangat tidak setuju, (2) tidak setuju, (3) netral, (4) setuju, dan (5) sangat setuju. Tidak ada jawaban yang benar atau salah, tetapi Saudara diminta untuk menjawab semua pertanyaan dengan jujur.

Daftar Pertanyaan	Likert scale				
	sangat tidak setuju	Tidak setuju	Netral	setuju	Sangat setuju
<b>Bagian 1: Sikap terhadap pembelajaran Bahasa Inggris dan Budaya</b>					
1. Saya senang belajar bahasa Inggris di kelas	1	2	3	4	5
2. Saya lebih suka bahasa Inggris digunakan untuk berkomunikasi di kelas.	1	2	3	4	5
3. Jika diundang untuk menghadiri pertemuan/ studi klub bahasa Inggris, saya sangat antusias karena dapat meningkatkan kemampuan bahasa Inggris dan mengenal orang lain.	1	2	3	4	5
4. Pada saat menghadiri studi klub bahasa Inggris, saya merasa nyaman untuk berkontribusi dalam diskusi.	1	2	3	4	5
5. Saya lebih suka menonton film asing dengan terjemahan bahasa Inggris daripada bahasa Indonesia.	1	2	3	4	5
6. Saya lebih suka membaca literatur dalam bahasa Inggris daripada terjemahannya.	1	2	3	4	5
7. Budaya dan bahasa menurut saya saling berkaitan.	1	2	3	4	5

Daftar Pertanyaan	Likert scale				
	sangat tidak setuju	Tidak setuju	Netral	setuju	Sangat setuju
8. Aspek-aspek budaya harus tercakup dalam pembelajaran bahasa Inggris.	1	2	3	4	5
9. Mempelajari budaya sendiri dan budaya lain sayang sangat penting bagi saya.	1	2	3	4	5
10. Mempelajari budaya asing dari berbagai negara dapat meningkatkan motivasi dalam belajar bahasa Inggris.	1	2	3	4	5
<b>Bagian 2. Identifikasi dan interpretasi terhadap budaya sendiri dan budaya luar</b>					
11. Menurut saya, pengetahuan saya tentang budaya sendiri sudah cukup baik.	1	2	3	4	5
12. Pengetahuan saya tentang budaya sendiri dapat mempengaruhi saya dalam memandang diri sendiri dan orang lain.	1	2	3	4	5
13. Setiap orang dari latar budaya yang berbeda memiliki cara pandang yang berbeda pula dalam mengekspresikan pikiran mereka.	1	2	3	4	5
14. Mempunyai banyak teman dari latar belakang budaya dan negara berbeda sangat menyenangkan.	1	2	3	4	5
15. Seseorang perlu memahami budaya lain agar dapat berkomunikasi secara efektif dengan orang dari budaya yang bersangkutan.	1	2	3	4	5
16. Komunikasi dengan orang lain terjadi secara verbal dan nonverbal.	1	2	3	4	5
17. Bahasa tubuh berperan penting dalam konteks komunikasi antarbudaya.	1	2	3	4	5
18. Intonasi seseorang bermakna dalam proses komunikasi sedangkan intonasi tersebut berbeda antara budaya satu dan lainnya.	1	2	3	4	5
19. Setiap budaya memiliki topik yang tabu untuk didiskusikan.	1	2	3	4	5
20. Orang Timur lebih sopan daripada orang Barat.	1	2	3	4	5
21. Budaya Barat lebih maju daripada budaya Timur.	1	2	3	4	5
22. Aksen orang Inggris lebih diterima daripada aksen orang Amerika.	1	2	3	4	5
23. Kompetensi mengajar guru bahasa Inggris penutur asli lebih baik daripada mereka yang bukan penutur asli.	1	2	3	4	5
24. Orang Indonesia lebih menghargai budaya-budaya lokal daripada orang Barat.	1	2	3	4	5
25. Mempelajari budaya dari negara penutur asli seperti Australia, Inggris, dan Amerika lebih bermanfaat daripada budaya negara lain yang bukan penutur asli.	1	2	3	4	5
<b>Bagian 3. Analisa dan evaluasi terhadap isu-isu sosial budaya</b>					
26. Seseorang tidak bisa mengatakan budaya orang lain itu baik atau buruk berdasarkan standar budayanya sendiri.	1	2	3	4	5

Daftar Pertanyaan	Likert scale				
	sangat tidak setuju	Tidak setuju	Netral	setuju	Sangat setuju
27. Pemahaman saya tentang budaya sendiri dapat mempengaruhi saya dalam berkomunikasi dengan orang lain dari latar belakang budaya dan negara yang berbeda.	1	2	3	4	5
28. Memahami berbagai budaya akan membuat saya lebih toleran.	1	2	3	4	5
29. Pengalaman berinteraksi dengan orang-orang dari negara lain dapat memperluas wawasan saya terhadap dunia luar.	1	2	3	4	5
30. Semakin memahami budaya luar, saya merasa semakin berkompeten dalam komunikasi antarbudaya.	1	2	3	4	5
31. Ketika berbicara di ruang publik, saya harus memperhatikan konteks situasi dan budaya yang ada.	1	2	3	4	5
32. Memiliki sifat terbuka dan rasa ingin tahu terhadap perspektif orang lain akan membantu saya untuk tidak cepat menjustifikasi mereka.	1	2	3	4	5
33. Terlibat dalam berbagai kegiatan sosial atau pengabdian masyarakat sangat penting karena saya bagian dari masyarakat.	1	2	3	4	5
34. Perbedaan budaya membuat saya enggan pergi ke luar negeri.	1	2	3	4	5
35. Sebagian besar orang barat individualis.	1	2	3	4	5
36. Saya khawatir tidak bisa mempraktikkan ritual agama saya ketika bepergian ke luar negeri.	1	2	3	4	5
37. Perbedaan budaya tidak menjadi hambatan bagi saya untuk berinteraksi dengan orang lain dari berbagai budaya dan negara.	1	2	3	4	5
<b>Bagian 4. Terlibat dalam komunikasi antarbudaya</b>					
38. Jika bertemu dengan turis asing, saya mencoba untuk menyapanya.	1	2	3	4	5
39. Jika mengunjungi daerah lain, saya mencoba untuk berkomunikasi dengan penduduk setempat.	1	2	3	4	5
40. Saya tidak nyaman membicarakan budaya saya kepada orang lain dari budaya atau negara yang berbeda.	1	2	3	4	5
41. Jika saya diminta untuk menampilkan kesenian tradisional di hadapan orang asing, saya senang melakukannya.	1	2	3	4	5
42. Jika ada orang asing yang mengalami kendala dalam belajar/ menggunakan bahasa Indonesia, saya akan membantunya dengan senang hati.	1	2	3	4	5
43. Jika ada kesempatan belajar ke luar negeri, saya akan bergabung dengan komunitas atau mengikuti kegiatan-kegiatan yang berkaitan dengan keragaman budaya.	1	2	3	4	5

Daftar Pertanyaan	Likert scale				
	sangat tidak setuju	Tidak setuju	Netral	setuju	Sangat setuju
44. Jika berkunjung ke luar negeri, saya tertarik untuk melihat pameran-pameran seni dan berbagai pameran budaya.	①	②	③	④	⑤
45. Jika memiliki kesempatan untuk berbicara dengan orang asing, saya akan memperkenalkan kepadanya budaya Indonesia.	①	②	③	④	⑤

## Part II. Informasi demografi

Isilah data diri Saudara dengan memilih atau mengisi jawaban yang sesuai!

a. Berapa nomor induk mahasiswa Saudara?

\_\_\_\_\_

b. Apa jenis kelamin Saudara?

- ☐ Laki-laki  
☐ Perempuan  
☐ Lebih baik tidak menjawab

c. Berapa umur Saudara?

\_\_\_\_\_

d. Saudara saat ini kuliah di Fakultas apa?

- ☐ Pendidikan Agama Islam      ☐ Hukum  
☐ Keguruan dan Ilmu Kependidikan      ☐ Ekonomi  
☐ Teknik      ☐ Kesehatan  
☐ Fisip

e. Apa Jurusan Saudara?

\_\_\_\_\_

f. Saudara termasuk golongan suku apa?

- ☐ Jawa  
☐ Madura  
☐ Sunda  
☐ lainnya (mohon dirinci) \_\_\_\_\_

g. Apakah Saudara sering bepergian ke berbagai daerah di Indonesia?

- ☐ tidak pernah      ☐ jarang      ☐ kadang-kadang      ☐ sering      ☐ sangat sering

h. Apakah Saudara sering berinteraksi dengan orang lain dari latar belakang sosial-budaya berbeda?

- ☐ tidak pernah      ☐ jarang      ☐ kadang-kadang      ☐ sering      ☐ sangat sering

- i. Apakah Saudara pernah bepergian ke luar negeri? Jika iya, negara mana saja yang Saudara kunjungi?
- ☐ Tidak (langsung ke pertanyaan 10)
- ☐ Ya \_\_\_\_\_
- j. Untuk keperluan apa dan berapa lama Saudara berkunjung ke negara tersebut?
- \_\_\_\_\_
- k. Apakah Saudara pernah berkomunikasi dengan orang asing dari negara lain?
- ☐ tidak pernah    ☐ jarang    ☐ kadang-kadang    ☐ sering    ☐ sangat sering
- l. Apakah Saudara tertarik untuk mengetahui dan mempelajari budaya dari daerah/negara lain?
- ☐ tidak tertarik    ☐ kurang tertarik    ☐ cukup tertarik    ☐ tertarik    ☐ sangat tertarik
- m. Dari mana Saudara mengenal atau mempelajari budaya asing?
- ☐ literatur    ☐ film    ☐ video clip di internet
- ☐ lagu    ☐ TV    ☐ traveling
- ☐ lainnya (mohon dirinci) \_\_\_\_\_
- n. Media/sarana apa yang efektif membantu Saudara meningkatkan pengetahuan dan pemahaman tentang budaya atau negara-negara luar dalam pembelajaran di kelas? (pilih opsi yang sesuai)
- ☐ literatur    ☐ film    ☐ video clip di internet
- ☐ lagu    ☐ TV    ☐ traveling
- ☐ lainnya (mohon dirinci) \_\_\_\_\_

## Appendix 2. Questionnaire–English version

You are invited to participate in the PhD project *Developing EFL students' critical intercultural awareness in Indonesian tertiary classrooms: the use of video clip-assisted intercultural learning tasks*. Your participation involves answering this questionnaire.

The questionnaire aims to investigate the level of your critical intercultural awareness. It consists of two parts. The first part asks you to respond to the statements across four sections. The second part asks for demographic information. It will take approximately 20 minutes to complete the survey. Thank you very much for your cooperation.

### Part I

Read the following statements carefully, then choose one of the five-point Likert scale responses to indicate your level of agreement with the statements by ticking the box:

1) strongly disagree, 2) disagree, 3) neutral, 4) agree, and 5) strongly agree. There is no right or wrong answer and please answer all of the question items honestly.

Statements	Likert scale				
	Strongly disagree	Disagree	Neutral	Agree	Strongly agree
<b>Section 1. Attitudes towards learning English and culture</b>					
1. I enjoy learning English as a foreign language in the tertiary classroom.	1	2	3	4	5
2. I would prefer to have English spoken in the classroom.	1	2	3	4	5
3. If I am invited to attend an English study meeting/club, I would love to join it.	1	2	3	4	5
4. At English study meetings, I feel comfortable/confident to contribute to the discussion.	1	2	3	4	5
5. I prefer to watch a foreign film with English subtitles.	1	2	3	4	5
6. I would like to be able to read literature/s in the original language rather than a translation.	1	2	3	4	5
7. Culture and language are intertwined.	1	2	3	4	5
8. Cultural aspects should be integrated in foreign language learning.	1	2	3	4	5
9. It is important to learn about my own and other cultures.	1	2	3	4	5
10. Learning about other cultures helps to motivate learning a foreign language.	1	2	3	4	5
<b>Section 2. Identify and interpret sociocultural realities</b>					
11. I think I am knowledgeable about my own culture.	1	2	3	4	5
12. My knowledge of my own culture impacts how I view myself and other people.	1	2	3	4	5
13. People from different cultures express their thoughts in different ways.	1	2	3	4	5



Statements	Likert scale				
	Strongly disagree	Disagree	Neutral	Agree	Strongly agree
14. It is interesting to have a lot of friends from different cultural backgrounds and countries.	1	2	3	4	5
15. A person needs to understand other cultures to communicate effectively with people from those cultures.	1	2	3	4	5
16. Communication with other people occurs both in verbal and non-verbal ways.	1	2	3	4	5
17. Body language is important in communicating across cultures.	1	2	3	4	5
18. A person's intonation is meaningful in a communication process, and it differs from one culture to another.	1	2	3	4	5
19. Every culture has topics that are taboo to discuss.	1	2	3	4	5
20. People of eastern countries are politer than those of western countries.	1	2	3	4	5
21. The culture of the west is more advanced than that of the east.	1	2	3	4	5
22. A British English accent is more widely accepted than an American accent.	1	2	3	4	5
23. Native English teachers' teaching competencies are better than non-native English teachers' teaching competences.	1	2	3	4	5
24. Indonesian people value their local cultures more than Western people value their local cultures.	1	2	3	4	5
25. Learning the cultures of English-speaking countries such as Australia, the UK and the USA is preferable than that of non-English speaking countries.	1	2	3	4	5
<b>Section 3. Analyse and evaluate sociocultural issues from multiple perspectives</b>					
26. People cannot say if a culture is good or bad when compared to his/her own culture.	1	2	3	4	5
27. My understanding of my own culture can affect my communication with people from different cultures and countries.	1	2	3	4	5
28. Having a good understanding of other cultures will make me more tolerant.	1	2	3	4	5
29. Intercultural encounters with international fellows/colleagues can broaden my worldview.	1	2	3	4	5
30. The more I understand about other cultures, the more competent I feel in intercultural communication.	1	2	3	4	5
31. When speaking in public, I should consider the contexts of situation and culture.	1	2	3	4	5
32. Being open and curious about other people's perspectives or viewpoints will help prevent me from misjudging them.	1	2	3	4	5

Statements	Likert scale				
	Strongly disagree	Disagree	Neutral	Agree	Strongly agree
33. It is necessary to engage in community services as I am a part of society.	1	2	3	4	5
34. Cultural differences make me reluctant to travel abroad.	1	2	3	4	5
35. Most Western people are individualistic.	1	2	3	4	5
36. I worry I will not be able to practice my religion when I am travelling overseas.	1	2	3	4	5
37. Cultural differences are not an obstacle for me in my interactions with people from different cultures and countries.	1	2	3	4	5
<b>Section 4. Engage in intercultural communication</b>					
38. If I meet foreign tourists, I am willing to greet them and have a conversation in English.	1	2	3	4	5
39. If I visit other countries, I try to communicate with local people.	1	2	3	4	5
40. I am not comfortable talking about my own culture to other people from different cultures or countries.	1	2	3	4	5
41. If I am asked to perform traditional arts to foreigners, I am happy to do so.	1	2	3	4	5
42. I would feel comfortable serving as an assistant or advocate for someone from a different cultural or linguistic background.	1	2	3	4	5
43. If I studied abroad, I would attend groups or events that deal with diversity (e.g., student clubs).	1	2	3	4	5
44. If I travel overseas, I am interested in seeing art exhibits and cultural festivals.	1	2	3	4	5
45. If I had a chance to talk to a foreigner, I would tell him/her Indonesian culture.	1	2	3	4	5

## Part II. Demographic information

Please provide your data by filling in or marking the appropriate answer.

a. What is your student ID?

\_\_\_\_\_

b. What is your gender?

☐ Male

☐ Female

☐ Prefer not to say

c. What is your age?

☐ ≤ 17

☐ 20

☐ 18

☐ 21

☐ 19

☐ ≥ 22



d. What Faculty are you studying under?

- |   |                                  |
|---|----------------------------------|
| <input type="checkbox"/> Islamic Education              | <input type="checkbox"/> Law     |
| <input type="checkbox"/> Teacher Training and Education | <input type="checkbox"/> Economy |
| <input type="checkbox"/> Engineering                    | <input type="checkbox"/> Health  |
| <input type="checkbox"/> Politics and Social Science    |                                  |

e. What is your Major?

\_\_\_\_\_

f. What ethnic group do you identify yourself with?

- |                                   |   |
|-----------------------------------|---|
| <input type="checkbox"/> Javanese | <input type="checkbox"/> Sundanese              |
| <input type="checkbox"/> Madurese | <input type="checkbox"/> Other (please specify) |

g. Do you often go to some regions in Indonesia?

- ☐ never    ☐ rarely    ☐ sometimes    ☐ frequently    ☐ very frequently

h. How often do you interact with other people from different sociocultural backgrounds?

- ☐ never    ☐ rarely    ☐ sometimes    ☐ frequently    ☐ very frequently

i. Have you ever been to other countries? If yes, which countries?

- ☐ No (Go to question 8)
- ☐ Yes \_\_\_\_\_

j. For what reasons have you been there and how long?

\_\_\_\_\_

k. Have you ever communicated with people from other countries?

- ☐ never    ☐ rarely    ☐ sometimes    ☐ frequently    ☐ very frequently

l. Are you interested in learning other cultures from different regions or countries?

- ☐ not interested    ☐ less interested    ☐ interested    ☐ very interested

m. How do you learn or improve your knowledge about other cultures from diverse countries?

- |   |                               |   |
|---|-------------------------------|---|
| <input type="checkbox"/> literature                   | <input type="checkbox"/> film | <input type="checkbox"/> video clip in internet |
| <input type="checkbox"/> song                         | <input type="checkbox"/> TV   | <input type="checkbox"/> traveling              |
| <input type="checkbox"/> other (please specify) _____ |                               |   |

n. What tools/media are effective to help improve your knowledge and understanding of other countries' cultures in the classrooms? (Choose the applicable option/s)

- |   |                               |   |
|---|-------------------------------|---|
| <input type="checkbox"/> literature                   | <input type="checkbox"/> film | <input type="checkbox"/> video clip in internet |
| <input type="checkbox"/> song                         | <input type="checkbox"/> TV   | <input type="checkbox"/> traveling              |
| <input type="checkbox"/> other (please specify) _____ |                               |   |

### Appendix 3. Questionnaire results

**Table 9.1**

*Validity of Instrument*

<i>Items</i>	$r_{xy}$	$r_{table}$	<i>Result</i>	<i>Category</i>
1	0.218	0.374	Valid	Low
2	0.218	0.316	Valid	Low
3	0.218	0.506	Valid	Fair
4	0.218	0.454	Valid	Fair
5	0.218	0.244	Valid	Low
6	0.218	0.415	Valid	Fair
7	0.218	0.458	Valid	Fair
8	0.218	0.478	Valid	Fair
9	0.218	0.617	Valid	High
10	0.218	0.546	Valid	Fair
11	0.218	0.606	Valid	High
12	0.218	0.441	Valid	Fair
13	0.218	0.502	Valid	Fair
14	0.218	0.502	Valid	Fair
15	0.218	0.541	Valid	Fair
16	0.218	0.577	Valid	Fair
17	0.218	0.477	Valid	Fair
18	0.218	0.486	Valid	Fair
19	0.218	0.507	Valid	Fair
20	0.218	0.409	Valid	Fair
21	0.218	0.316	Valid	Low
22	0.218	0.430	Valid	Fair
23	0.218	0.421	Valid	Fair
24	0.218	0.353	Valid	Low
25	0.218	0.401	Valid	Fair
26	0.218	0.397	Valid	Low
27	0.218	0.084	Not Valid	Very low
28	0.218	0.142	Not Valid	Very low
29	0.218	0.137	Not Valid	Very low
30	0.218	0.401	Valid	Fair
31	0.218	0.073	Not Valid	Very low
32	0.218	0.610	Valid	High
33	0.218	0.536	Valid	Fair
34	0.218	0.472	Valid	Fair
35	0.218	0.701	Valid	High
36	0.218	0.634	Valid	High
37	0.218	0.633	Valid	High
38	0.218	0.555	Valid	Fair

<i>Items</i>	<i>r<sub>xy</sub></i>	<i>r<sub>table</sub></i>	<i>Result</i>	<i>Category</i>
39	0.218	0.478	Valid	Fair
40	0.218	0.445	Valid	Fair
41	0.218	0.57	Valid	Fair
42	0.218	0.567	Valid	Fair
43	0.218	0.435	Valid	Fair
44	0.218	0.426	Valid	Fair
45	0.218	0.62	Valid	High
46	0.218	0.619	Valid	High
47	0.218	0.549	Valid	Fair
48	0.218	0.642	Valid	High
49	0.218	0.115	Not Valid	Very low
50	0.218	0.653	Valid	High

Note:

<i>Coefficient Interval</i>	<i>Correlation Rate</i>
0.00 – 0.199	Very low
0.20 – 0.399	Low
0.40 – 0.599	Fair
0.60 – 0.799	High
0.80 – 1.000	Very high

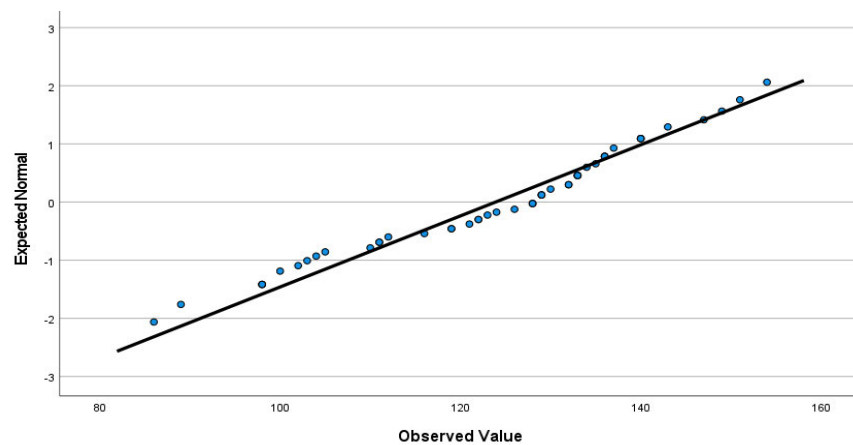
**Table 9.2**

*Descriptive Statistics of Pre-test/Post-test*

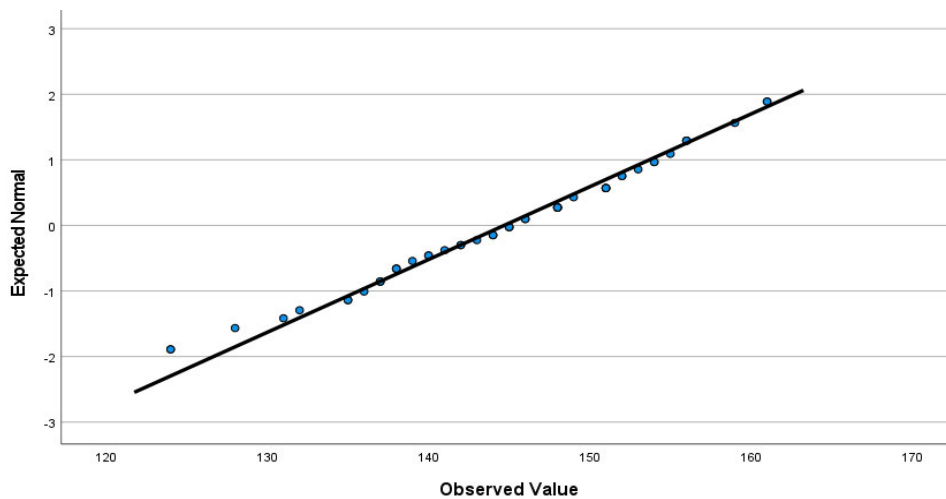
			<i>Statistic</i>	<i>Std. Error</i>
Pre-test	Mean		123.88	2.314
	95% Confidence Interval for Mean	Lower Bound	119.23	
		Upper Bound	128.53	
	5% Trimmed Mean		124.23	
	Median		128.00	
	Variance		267.700	
	Std. Deviation		16.362	
	Minimum		86	
	Maximum		154	
	Range		68	
	Interquartile Range		24	
	Skewness		-.466	.337
	Kurtosis		-.433	.662
Post-test	Mean		144.68	1.274
	95% Confidence Interval for Mean	Lower Bound	142.12	
		Upper Bound	147.24	
	5% Trimmed Mean		144.90	
	Median		145.00	
	Variance		81.202	
	Std. Deviation		9.011	
	Minimum		124	
	Maximum		161	

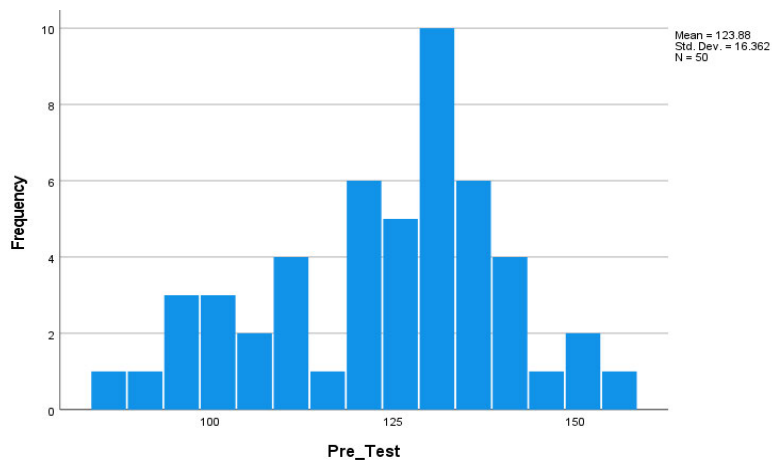
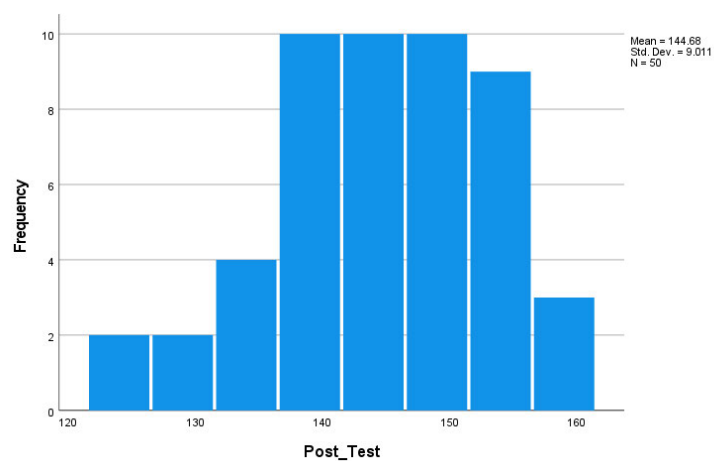
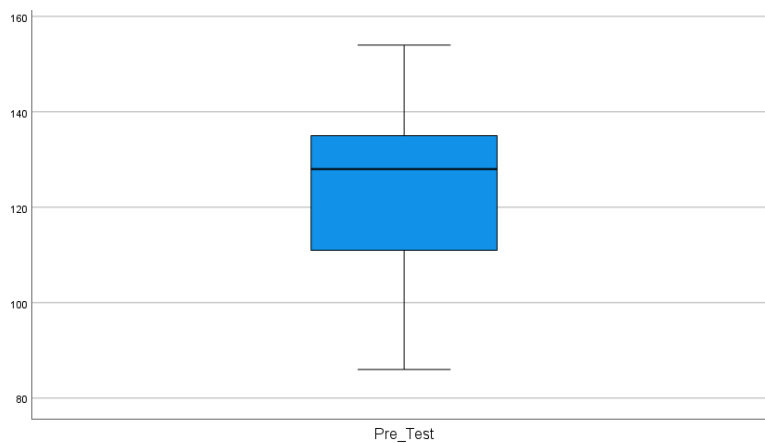
	<i>Statistic</i>	<i>Std. Error</i>
Range	37	
Interquartile Range	13	
Skewness	-.314	.337
Kurtosis	-.312	.662

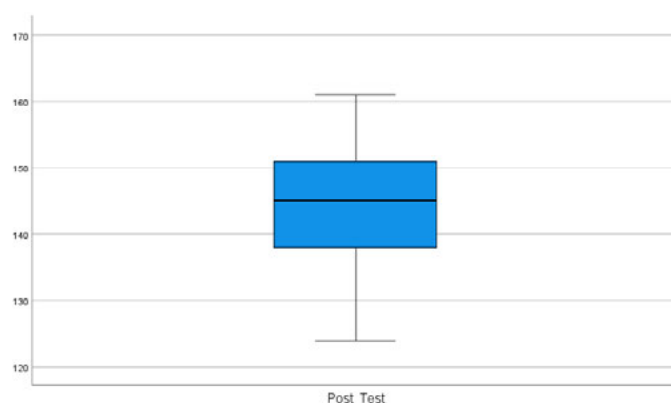
**Figure 9.1** Normal Q-Q Plot of Pre-test



**Figure 9.2** Normal Q-Q Plot of Post-test



**Figure 9.3** *Histogram of Pre-test***Figure 9.4** *Histogram of Post-test***Figure 9.5** *Boxplot of Pre-test*

**Figure 9.6** *Boxplot of Post-test***Table 9.3***Results of Pre-test*

Items	N	Mean	Std. Deviation	Skewness		Kurtosis	
				Statistic	Std. Error	Statistic	Std. Error
Section 2. Identify and interpret sociocultural realities							
11. I think I am knowledgeable about my own culture.	50	4.36	.631	-.458	.337	-.609	.662
12. My knowledge of my own culture impacts how I view myself and other people.	50	4.02	.742	-.032	.337	-1.140	.662
13. People from different cultures express their thoughts in different ways.	50	4.26	.694	-.400	.337	-.835	.662
14. It is interesting to have a lot of friends from different cultural backgrounds and countries.	50	4.14	.756	-.241	.337	-1.187	.662
15. A person needs to understand other cultures to communicate effectively with people from those cultures.	50	4.16	.618	-.107	.337	-.371	.662
16. Communication with other people occurs both in verbal and non-verbal ways.	50	3.90	.735	.160	.337	-1.095	.662
17. Body language is important in communicating across cultures.	50	4.06	.740	-.097	.337	-1.125	.662
18. A person's intonation is meaningful in a communication process, and it differs from one culture to another.	50	3.88	.799	-.277	.337	-.357	.662
19. Every culture has topics that are taboo to discuss.	50	3.20	1.069	.000	.337	-.288	.662
20. People of Eastern countries are politer than those of Western countries.	50	1.92	.877	.538	.337	-.618	.662
21. The culture of the West is more advanced than that of the East.	50	2.22	.932	.482	.337	.239	.662

<i>Items</i>	<i>N</i>	<i>Mean</i>	<i>Std. Deviation</i>	<i>Skewness</i>		<i>Kurtosis</i>	
				<i>Statistic</i>	<i>Std. Error</i>	<i>Statistic</i>	<i>Std. Error</i>
22. A British English accent is more widely accepted than an American accent.	50	2.12	.824	-.230	.337	-1.491	.662
23. Native English teachers' teaching competencies are better than non-native English teachers' teaching competences.	50	2.24	.894	.034	.337	-.905	.662
24. Indonesian people value their local cultures more than Western people value their local cultures.	50	2.00	.833	.221	.337	-.989	.662
25. Learning the cultures of English-speaking countries such as Australia, the UK and the USA is preferable than that of non-English speaking countries.	50	2.44	.972	-.032	.337	-.952	.662
Average score of section 2	50	48.92	6.305	-.450	.337	-.482	.662
<i>Section 3. Analyse and evaluate sociocultural issues from multiple perspectives</i>							
26. People cannot say if a culture is good or bad when compared to his/her own culture.	50	3.78	1.093	-1.200	.337	1.309	.662
27. My understanding of my own culture can affect my communication with people from different cultures and countries.	50	4.00	.670	.000	.337	-.675	.662
28. Having a good understanding of other cultures will make me more tolerant.	50	4.30	.735	-.545	.337	-.943	.662
29. Intercultural encounters with international fellows/colleagues can broaden my worldview.	50	4.24	.687	-.350	.337	-.813	.662
30. The more I understand about other cultures, the more competent I feel in intercultural communication.	50	4.02	.742	-.032	.337	-1.140	.662
31. When speaking in public, I should consider the contexts of situation and culture.	50	4.10	.614	-.055	.337	-.260	.662
32. Being open and curious about other people's perspectives or viewpoints will help prevent me from misjudging them.	50	3.86	.756	-.349	.337	.032	.662
33. It is necessary to engage in community services as I am a part of society.	50	4.04	.755	-.067	.337	-1.207	.662
34. Cultural differences make me reluctant to travel abroad.	50	3.38	1.227	-.366	.337	-.828	.662
35. Most Western people are individualistic.	50	1.94	.767	.104	.337	-1.265	.662
36. I worry I will not be able to practice my religion when I am travelling overseas.	50	2.56	1.232	.573	.337	-.541	.662

<i>Items</i>	<i>N</i>	<i>Mean</i>	<i>Std. Deviation</i>	<i>Skewness</i>		<i>Kurtosis</i>	
				<i>Statistic</i>	<i>Std. Error</i>	<i>Statistic</i>	<i>Std. Error</i>
37. Cultural differences are not an obstacle for me in my interactions with people from different cultures and countries.	50	4.02	.937	-.662	.337	-.406	.662
Average score of section 3	50	44.24	6.696	-.406	.337	-.642	.662
<i>Section 4. Engage in intercultural communication</i>							
38. If I meet foreign tourists, I am willing to greet them and have a conversation in English.	50	3.68	.844	.465	.337	-1.060	.662
39. If I visit other countries, I try to communicate with local people.	50	3.86	.808	.265	.337	-1.415	.662
40. I am not comfortable talking about my own culture to other people from different cultures or countries.	50	2.98	1.286	.159	.337	-1.081	.662
41. If I am asked to perform traditional arts to foreigners, I am happy to do so.	50	3.62	.987	-.216	.337	-.338	.662
42. I would feel comfortable serving as an assistant or advocate for someone from a different cultural or linguistic background.	50	4.26	.723	-.442	.337	-.952	.662
43. If I studied abroad, I would attend groups or events that deal with diversity (e.g., student clubs).	50	4.08	.778	-.142	.337	-1.315	.662
44. If I travel overseas, I am interested in seeing art exhibits and cultural festivals.	50	4.02	.869	-.818	.337	1.300	.662
45. If I had a chance to talk to a foreigner, I would tell him/her about Indonesian culture.	50	4.22	.679	-.301	.337	-.778	.662
Average score of section 4	50	30.72	4.686	.019	.337	-.801	.662
Pre-test score	50	123.88	16.362	-.466	.337	-.433	.662

**Table 9.4***Results of Post-test*

Items	N	Mean	Std. Deviation	Skewness		Kurtosis	
				Statistic	Std. Error	Statistic	Std. Error
Section 2. Identify and interpret sociocultural realities							
11. I think I am knowledgeable about my own culture.	50	4.74	.487	-1.667	.337	1.991	.662
12. My knowledge of my own culture impacts how I view myself and other people.	50	4.46	.613	-.672	.337	-.453	.662



<i>Items</i>	<i>N</i>	<i>Mean</i>	<i>Std. Deviation</i>	<i>Skewness</i>		<i>Kurtosis</i>	
				<i>Statistic</i>	<i>Std. Error</i>	<i>Statistic</i>	<i>Std. Error</i>
13. People from different cultures express their thoughts in different ways.	50	4.64	.525	-1.036	.337	-.020	.662
14. It is interesting to have a lot of friends from different cultural backgrounds and countries.	50	4.40	.606	-.458	.337	-.608	.662
15. A person needs to understand other cultures to communicate effectively with people from those cultures.	50	4.62	.490	-.510	.337	-1.814	.662
16. Communication with other people occurs both in verbal and non-verbal ways.	50	4.56	.541	-.651	.337	-.768	.662
17. Body language is important in communicating across cultures.	50	4.60	.571	-1.094	.337	.269	.662
18. A person's intonation is meaningful in a communication process, and it differs from one culture to another.	50	4.50	.580	-.653	.337	-.523	.662
19. Every culture has topics that are taboo to discuss.	50	4.20	.782	-.905	.337	.810	.662
20. People of Eastern countries are politer than those of Western countries.	50	2.62	.602	.390	.337	-.626	.662
21. The culture of the West is more advanced than that of the East.	50	3.04	.755	.230	.337	-.423	.662
22. A British English accent is more widely accepted than an American accent.	50	2.70	.647	.848	.337	1.879	.662
23. Native English teachers' teaching competencies are better than non-native English teachers' teaching competences.	50	2.94	.652	.058	.337	-.544	.662
24. Indonesian people value their local cultures more than Western people value their local cultures.	50	2.90	.789	.442	.337	-.499	.662
25. Learning the cultures of English-speaking countries such as Australia, the UK and the USA is preferable than that of non-English speaking countries.	50	3.08	.724	.214	.337	-.187	.662
Average score of section 2	50	58.00	3.933	-.277	.337	-.235	.662

*Section 3. Analyse and evaluate sociocultural issues from multiple perspectives*

26. People cannot say if a culture is good or bad when compared to his/her own culture.	50	4.60	.606	-1.260	.337	.623	.662
27. My understanding of my own culture can affect my communication with people from different cultures and countries.	50	4.44	.611	-.599	.337	-.522	.662
28. Having a good understanding of other cultures will make me more tolerant.	50	4.74	.443	-1.128	.337	-.759	.662

<i>Items</i>	<i>N</i>	<i>Mean</i>	<i>Std. Deviation</i>	<i>Skewness</i>		<i>Kurtosis</i>	
				<i>Statistic</i>	<i>Std. Error</i>	<i>Statistic</i>	<i>Std. Error</i>
29. Intercultural encounters with international fellows/colleagues can broaden my worldview.	50	4.68	.513	-1.261	.337	.589	.662
30. The more I understand about other cultures, the more competent I feel in intercultural communication.	50	4.46	.613	-.672	.337	-.453	.662
31. When speaking in public, I should consider the contexts of situation and culture.	50	4.38	.602	-.390	.337	-.626	.662
32. Being open and curious about other people's perspectives or viewpoints will help prevent me from misjudging them.	50	4.56	.611	-1.075	.337	.191	.662
33. It is necessary to engage in community services as I am a part of society.	50	4.54	.646	-1.103	.337	.149	.662
34. Cultural differences make me reluctant to travel abroad.	50	4.18	.774	-.602	.337	-.196	.662
35. Most Western people are individualistic.	50	2.82	.774	.877	.337	.851	.662
36. I worry I will not be able to practice my religion when I am travelling overseas.	50	3.72	.757	-.358	.337	.059	.662
37. Cultural differences are not an obstacle for me in my interactions with people from different cultures and countries.	50	4.42	.609	-.528	.337	-.574	.662
Average score of section 3	50	51.54	3.824	-.078	.337	-.477	.662
<i>Section 4. Engage in intercultural communication</i>							
38. If I meet foreign tourists, I am willing to greet them and have a conversation in English.	50	4.26	.694	-.400	.337	-.835	.662
39. If I visit other countries, I try to communicate with local people.	50	4.42	.609	-.528	.337	-.574	.662
40. I am not comfortable talking about my own culture to other people from different cultures or countries.	50	3.94	.867	-.273	.337	-.815	.662
41. If I am asked to perform traditional arts to foreigners, I am happy to do so.	50	4.28	.757	-.524	.337	-1.054	.662
42. I would feel comfortable serving as an assistant or advocate for someone from a different cultural or linguistic background.	50	4.60	.571	-1.094	.337	.269	.662
43. If I studied abroad, I would attend groups or events that deal with diversity (e.g., student clubs).	50	4.58	.499	-.334	.337	-1.969	.662
44. If I travel overseas, I am interested in seeing art exhibits and cultural festivals.	50	4.56	.541	-.651	.337	-.768	.662

<i>Items</i>	<i>N</i>	<i>Mean</i>	<i>Std. Deviation</i>	<i>Skewness</i>		<i>Kurtosis</i>	
				<i>Statistic</i>	<i>Std. Error</i>	<i>Statistic</i>	<i>Std. Error</i>
45. If I had a chance to talk to a foreigner, I would tell him/her Indonesian culture.	50	4.50	.580	-.653	.337	-.523	.662
Average score of section 4	50	35.14	3.233	-.244	.337	-1.119	.662
Post-test score	50	144.68	9.011	-.314	.337	-.312	.662

**Table 9.5***Test of Normality*

	<i>Group</i>	<i>Kolmogorov-Smirnov<sup>a</sup></i>			<i>Shapiro-Wilk</i>		
		<i>Statistic</i>	<i>df</i>	<i>Sig.</i>	<i>Statistic</i>	<i>df</i>	<i>Sig.</i>
Score	Pre-test	.139	50	.016	.962	50	.104
	Post-test	.084	50	.200*	.979	50	.523

\*. This is a lower bound of true significance.

a. Lilliefors Significance Correction

**Table 9.6***Test of Homogeneity of Variance*

		<i>Levene</i>			
		<i>Statistic</i>	<i>df1</i>	<i>df2</i>	<i>Sig.</i>
Results of pre-test and post-test	Based on Mean	2.470	9	17	.052
	Based on Median	.459	9	17	.882
	Based on Median and with adjusted df	.459	9	7.220	.863
	Based on trimmed mean	2.064	9	17	.095

**Table 9.7***Paired Samples Statistics*

		<i>Mean</i>	<i>N</i>	<i>Std. Deviation</i>	<i>Std. Error Mean</i>
Pair 1	Pre-test	123.88	50	16.362	2.314
	Post-test	144.68	50	9.011	1.274
Pair 2	Pre-test–indicator 1	48.92	50	6.305	.892
	Post-test–indicator 1	58.00	50	3.933	.556
Pair 3	Pre-test–indicator 2	44.24	50	6.696	.947
	Post-test–indicator 2	51.54	50	3.824	.541
Pair 4	Pre-test–indicator 3	30.72	50	4.686	.663
	Post-test–indicator 3	35.14	50	3.233	.457

**Table 9.8***Paired Samples Correlations*

		<i>N</i>	<i>Correlation</i>	<i>Sig. (2-tailed)</i>
Pair 1	Pre-test & Post-test	50	.243	.089
Pair 2	Pre-test (indicator 1) & post-test (indicator 1)	50	.175	.223
Pair 3	Pre-test (indicator 2) & post-test (indicator 2)	50	.344	.014
Pair 4	Pre-test (indicator 3) & post-test (indicator 3)	50	.143	.323

**Table 9.9***Paired Samples Test*

	<i>Mean</i>	<i>Std. Deviation</i>	<i>Std. Error Mean</i>	<i>95% Confidence Interval of the Difference</i>		<i>t</i>	<i>df</i>	<i>Sig. (2-tailed)</i>
				<i>Lower</i>	<i>Upper</i>			
Pre-test–post-test	-20.80	16.651	2.355	-25.532	-16.068	-8.833	49	.001
Pre-test (indicator 1)– Post-test (indicator 1)	-9.080	6.821	.965	-11.018	-7.142	-9.413	49	.001
Pre-test (indicator 2)– Post-test (indicator 2)	-7.300	6.469	.915	-9.138	-5.462	-7.980	49	.001
Pre-test (indicator 3)– Post-test (indicator 3)	-4.420	5.300	.749	-5.926	-2.914	-5.897	49	.001

**Table 9.10***Descriptive Statistics of Gender Group*

<i>Gender</i>			<i>Statistic</i>	<i>Std. Error</i>
Post-test	M	Mean	145.15	1.846
		95% Confidence Interval for Mean	Lower Bound	141.13
			Upper Bound	149.18
			5% Trimmed Mean	145.00
		Median	144.00	
		Variance	44.308	
		Std. Deviation	6.656	
		Minimum	137	
		Maximum	156	
		Range	19	
		Interquartile Range	12	
		Skewness	.538	.616
		Kurtosis	-.999	1.191

<i>Gender</i>		<i>Statistic</i>	<i>Std. Error</i>
F	Mean	144.51	1.608
	95% Confidence Interval for Mean	Lower Bound	
		Upper Bound	
	5% Trimmed Mean	144.74	
	Median	146.00	
	Variance	95.646	
	Std. Deviation	9.780	
	Minimum	124	
	Maximum	161	
	Range	37	
	Interquartile Range	14	
	Skewness	-.359	.388
	Kurtosis	-.505	.759

### Tests of Normality

		<i>Kolmogorov-Smirnov<sup>a</sup></i>			<i>Shapiro-Wilk</i>		
	<i>Gender</i>	<i>Statistic</i>	<i>df</i>	<i>Sig.</i>	<i>Statistic</i>	<i>df</i>	<i>Sig.</i>
Post-test	M	.144	13	.200*	.909	13	.177
	F	.126	37	.147	.969	37	.385

\*. This is a lower bound of the true significance.

a. Lilliefors Significance Correction

### Test of Homogeneity of Variance

		<i>Levene Statistic</i>	<i>df1</i>	<i>df2</i>	<i>Sig.</i>
Post-test	Based on Mean	2.546	1	48	.117
	Based on Median	2.269	1	48	.139
	Based on Median and with adjusted df	2.269	1	44.667	.139
	Based on trimmed mean	2.503	1	48	.120

**Table 9.11**

*ANOVA Results on Gender Comparison*

	<i>Sum of Squares</i>	<i>df</i>	<i>Mean Square</i>	<i>F</i>	<i>Sig.</i>
Between Groups	3.944	1	3.944	.048	.828
Within Groups	3974.936	48	82.811		
Total	3978.880	49			

**Table 9.12***Descriptive Statistics of Faculty Group*

<i>Faculty</i>			<i>Statistic</i>	<i>Std. Error</i>
Education	Mean		145.00	1.924
	95% Confidence Interval for Mean	Lower Bound	139.66	
		Upper Bound	150.34	
	5% Trimmed Mean		144.83	
	Median		145.00	
	Variance		18.500	
	Std. Deviation		4.301	
	Minimum		141	
	Maximum		152	
	Range		11	
	Interquartile Range		7	
	Skewness		1.320	.913
	Kurtosis		2.000	2.000
Social & Political Science	Mean		142.08	2.904
	95% Confidence Interval for Mean	Lower Bound	135.69	
		Upper Bound	148.47	
	5% Trimmed Mean		142.04	
	Median		142.00	
	Variance		101.174	
	Std. Deviation		10.059	
	Minimum		124	
	Maximum		161	
	Range		37	
	Interquartile Range		13	
	Skewness		.076	.637
	Kurtosis		.130	1.232
Economics	Mean		146.07	2.892
	95% Confidence Interval for Mean	Lower Bound	139.86	
		Upper Bound	152.27	
	5% Trimmed Mean		146.46	
	Median		151.00	
	Variance		125.495	
	Std. Deviation		11.202	
	Minimum		124	
	Maximum		161	
	Range		37	
	Interquartile Range		18	
	Skewness		-.609	.580
	Kurtosis		-.560	1.121
Engineering	Mean		150.67	1.856
	95% Confidence Interval for Mean	Lower Bound	145.90	
		Upper Bound	155.44	
	5% Trimmed Mean		150.69	
	Median		149.50	
	Variance		20.667	
	Std. Deviation		4.546	
	Minimum		145	
	Maximum		156	
	Range		11	
	Interquartile Range		9	

<i>Faculty</i>		<i>Statistic</i>	<i>Std. Error</i>
Health	Skewness	.267	.845
	Kurtosis	-1.742	1.741
	Mean	142.42	2.032
	95% Confidence Interval for Mean	Lower Bound	137.94
		Upper Bound	146.89
	5% Trimmed Mean	142.35	
	Median	141.00	
	Variance	49.538	
	Std. Deviation	7.038	
	Minimum	132	
	Maximum	154	
	Range	22	
	Interquartile Range	12	
	Skewness	.220	.637
	Kurtosis	-1.225	1.232

### Tests of Normality

<i>Faculty</i>	<i>Kolmogorov-Smirnov<sup>a</sup></i>			<i>Shapiro-Wilk</i>		
	<i>Statistic</i>	<i>df</i>	<i>Sig.</i>	<i>Statistic</i>	<i>df</i>	<i>Sig.</i>
Education	.300	5	.161	.872	5	.277
Social & Political Science	.112	12	.200*	.992	12	1.000
Economics	.204	15	.095	.936	15	.336
Engineering	.221	6	.200*	.889	6	.312
Health	.152	12	.200*	.954	12	.699

\*. This is a lower bound of the true significance.

a. Lilliefors Significance Correction

### Test of Homogeneity of Variance

		<i>Levene Statistic</i>	<i>df1</i>	<i>df2</i>	<i>Sig.</i>
Post-test	Based on Mean	3.058	4	45	.026
	Based on Median	1.845	4	45	.137
	Based on Median and with adjusted df	1.845	4	30.292	.146
	Based on trimmed mean	2.989	4	45	.029

**Table 9.13**

*ANOVA Results on Faculty Group Comparison*

	<i>Sum of Squares</i>	<i>df</i>	<i>Mean Square</i>	<i>F</i>	<i>Sig.</i>
Between Groups	386.780	4	96.695	1.211	.319
Within Groups	3592.100	45	79.824		
Total	3978.880	49			

**Table 9.14***Tukey HSD Multiple Comparisons of Faculty Group*

(I) Faculty	(J) Faculty	Mean Difference (I-J)	Std. Error	Sig.	95% Confidence Interval	
					Lower Bound	Upper Bound
Education	Social & Political Science	2.917	4.756	.972	-10.60	16.43
	Economics	-1.067	4.614	.999	-14.18	12.04
	Engineering	-5.667	5.410	.832	-21.04	9.71
	Health	2.583	4.756	.982	-10.93	16.10
Social & Political Science	Education	-2.917	4.756	.972	-16.43	10.60
	Economics	-3.983	3.460	.778	-13.82	5.85
	Engineering	-8.583	4.467	.321	-21.28	4.11
	Health	-.333	3.647	1.000	-10.70	10.03
Economics	Education	1.067	4.614	.999	-12.04	14.18
	Social & Political Science	3.983	3.460	.778	-5.85	13.82
	Engineering	-4.600	4.316	.823	-16.86	7.66
	Health	3.650	3.460	.828	-6.18	13.48
Engineering	Education	5.667	5.410	.832	-9.71	21.04
	Social & Political Science	8.583	4.467	.321	-4.11	21.28
	Economics	4.600	4.316	.823	-7.66	16.86
	Health	8.250	4.467	.360	-4.44	20.94
Health	Education	-2.583	4.756	.982	-16.10	10.93
	Social & Political Science	.333	3.647	1.000	-10.03	10.70
	Economics	-3.650	3.460	.828	-13.48	6.18
	Engineering	-8.250	4.467	.360	-20.94	4.44

**Table 9.15***Descriptive Statistics of Ethnic Group*

Ethnic group		Statistic	Std. Error
Majority	Mean	144.19	1.494
	95% Confidence Interval for Mean	Lower Bound	141.17
		Upper Bound	147.21
	5% Trimmed Mean	144.37	
	Median	144.00	
	Variance	93.719	
	Std. Deviation	9.681	
	Minimum	124	
	Maximum	161	
	Range	37	
	Interquartile Range	15	
	Skewness	-.165	.365
	Kurtosis	-.655	.717
Minority	Mean	147.25	1.146
	95% Confidence Interval for Mean	Lower Bound	144.54
		Upper Bound	149.96



<i>Ethnic group</i>	<i>Statistic</i>	<i>Std. Error</i>
5% Trimmed Mean	147.28	
Median	147.00	
Variance	10.500	
Std. Deviation	3.240	
Minimum	142	
Maximum	152	
Range	10	
Interquartile Range	5	
Skewness	.004	.752
Kurtosis	-.243	1.481

#### Tests of Normality

		<i>Kolmogorov-Smirnov<sup>a</sup></i>			<i>Shapiro-Wilk</i>		
	<i>Ethnic group</i>	<i>Statistic</i>	<i>df</i>	<i>Sig.</i>	<i>Statistic</i>	<i>df</i>	<i>Sig.</i>
Post-test	Majority	.092	42	.200*	.973	42	.414
	Minority	.158	8	.200*	.963	8	.835

\*. This is a lower bound of the true significance.

a. Lilliefors Significance Correction

#### Test of Homogeneity of Variance

		<i>Levene Statistic</i>	<i>df1</i>	<i>df2</i>	<i>Sig.</i>
Post-test	Based on Mean	8.738	1	48	.005
	Based on Median	8.648	1	48	.005
	Based on Median and with adjusted df	8.648	1	42.656	.005
	Based on trimmed mean	8.800	1	48	.005

**Table 9.16**

*ANOVA Results on Ethnic Group Comparison*

	<i>Sum of Squares</i>	<i>df</i>	<i>Mean Square</i>	<i>F</i>	<i>Sig.</i>
Between Groups	62.904	1	62.904	.771	.384
Within Groups	3915.976	48	81.583		
Total	3978.880	49			

#### Robust Tests of Equality of Means

	<i>Statistic<sup>a</sup></i>	<i>df1</i>	<i>df2</i>	<i>Sig.</i>
Brown-Forsythe	2.641	1	34.171	.113

a. Asymptotically F distributed.

**Table 9.17***Correlation between PIE, AECL, and CIA*

		<i>CIA</i>	<i>PIE</i>	<i>AECL</i>
Pearson Correlation	<i>CIA</i>	1.000	.804	.473
	<i>PIE</i>	.804	1.000	.303
	<i>AECL</i>	.473	.303	1.000
Sig. (1-tailed)	<i>CIA</i>	.	<.001	<.001
	<i>PIE</i>	.000	.	.003
	<i>AECL</i>	.000	.003	.
N	<i>CIA</i>	50	50	50
	<i>PIE</i>	50	50	50
	<i>AECL</i>	50	50	50

**Model Summary<sup>b</sup>**

<i>Model</i>	<i>R</i>	<i>R Square</i>	<i>Adjusted R Square</i>	<i>Std. Error of the Estimate</i>	<i>Durbin-Watson</i>
1	.824 <sup>a</sup>	.679	.665	5.215	1.744

*a. Predictors: (Constant), AECL, PIE**b. Dependent Variable: CIA***ANOVA<sup>a</sup>**

<i>Model</i>		<i>Sum of Squares</i>	<i>df</i>	<i>Mean Square</i>	<i>F</i>	<i>Sig.</i>
1	Regression	2700.860	2	1350.430	49.663	<.001 <sup>b</sup>
	Residual	1278.020	47	27.192		
	Total	3978.880	49			

*a. Dependent Variable: CIA**b. Predictors: (Constant), AECL, PIE***Coefficients<sup>a</sup>**

<i>Model</i>		<i>Unstandardized Coefficients</i>		<i>Standardized Coefficients</i>		<i>Sig.</i>	<i>Collinearity Statistics</i>	
		<i>B</i>	<i>Std. Error</i>	<i>Beta</i>	<i>t</i>		<i>Tolerance</i>	<i>VIF</i>
1	(Constant)	94.866	7.941		11.947	<.001		
	PIE	3.776	.463	.730	8.161	<.001	.853	1.172
	AECL	.451	.209	.193	2.155	.036	.853	1.172

*a. Dependent Variable: CIA***Coefficient Correlations<sup>a</sup>**

<i>Model</i>			<i>AECL</i>	<i>PIE</i>
1	Correlations	<i>AECL</i>	1.000	-.303
		<i>PIE</i>	-.303	1.000
	Covariances	<i>AECL</i>	.044	-.037
		<i>PIE</i>	-.037	.214

*a. Dependent Variable: CIA*

Collinearity Diagnostics<sup>a</sup>

<i>Model</i>	<i>Dimension</i>	<i>Eigenvalue</i>	<i>Condition Index</i>	<i>Variance Proportions</i>		
				<i>(Constant)</i>	<i>PIE</i>	<i>AECL</i>
1	1	2.971	1.000	.00	.00	.00
	2	.024	11.019	.08	.95	.04
	3	.004	26.613	.92	.04	.96

*a. Dependent Variable: CIA*

Residuals Statistics<sup>a</sup>

	<i>Minimum</i>	<i>Maximum</i>	<i>Mean</i>	<i>Std. Deviation</i>	<i>N</i>
Predicted Value	129.53	157.60	144.68	7.424	50
Std. Predicted Value	-2.041	1.740	.000	1.000	50
Standard Error of Predicted Value	.756	2.116	1.234	.332	50
Adjusted Predicted Value	129.71	157.25	144.67	7.403	50
Residual	-14.986	17.438	.000	5.107	50
Std. Residual	-2.874	3.344	.000	.979	50
Stud. Residual	-2.935	3.380	.001	1.005	50
Deleted Residual	-15.634	17.813	.006	5.386	50
Stud. Deleted Residual	-3.213	3.843	.007	1.061	50
Mahal. Distance	.051	7.089	1.960	1.551	50
Cook's Distance	.000	.172	.018	.032	50
Centered Leverage Value	.001	.145	.040	.032	50

*a. Dependent Variable: CIA*

#### Appendix 4. Participant observation results–example

Observation no : 2	Meeting : 3 <sup>rd</sup>	Teachers : EL & HE
Class : Eco A	Observation date : 19/11/2018	Observer : AS
Topic : An idiot abroad – India	Start/Finish : 13.00–14.00	

Observed indicators	Results			Evidence/Comments
	Not Evident	Evident	Well-represented	
<b>1. Intercultural tasks</b> Students actively engage in:				
1. Authentic input – i.e., respond to the teacher's questions; observe the clips; take notes.	√			<ul style="list-style-type: none"> <li>Teachers often received no response when asking brainstorming questions about the clips to students. Only a few students responded but with basic answers.</li> <li>Teachers directly appointed students to answer.</li> <li>Teachers rearranged the groups as students sat in the same group with their fellows from the same faculty.</li> <li>Students hesitated to initiate conversation, interact and mingle with other students from diverse backgrounds.</li> <li>Some students spoke with their fellows and did not really pay attention to the teacher's instruction.</li> <li>Students seemed to enjoy watching the YouTube clips.</li> </ul>
2. Noticing–i.e., identify and interpret sociocultural values represented in the clips; comparing and contrasting cultures.	√			<ul style="list-style-type: none"> <li>Only a few students observed the clips mindfully while taking notes.</li> <li>Most students enjoyed the content of the YouTube clip but less paid attention to cultural events or issues on the clips.</li> <li>Students seemed confused when assigned to identify the cultural realities or issues represented in the clips.</li> <li>Some just saw other fellows analysing their notes and did nothing.</li> </ul>
3. Reflection–i.e., contribute to group discussions; critically analyse sociocultural issues;	√			<ul style="list-style-type: none"> <li>Most students did not actively participate in and contribute to group discussions.</li> <li>They were reluctant to share ideas.</li> <li>Teachers encouraged students to discuss and share opinions, but most remained silent.</li> </ul>

Observed indicators	Results			Evidence/Comments
	Not Evident	Evident	Well-represented	
Objectively evaluate the issues from various perspectives				
4. Verbal output–i.e., sharing the discussion results with other groups; exchanging perspectives, involving in in-class discussions	√			<ul style="list-style-type: none"> <li>▪ Not all group members took part in discussions, but just a few of them</li> <li>▪ Students hesitated to present their group discussion results voluntarily to other groups. They tended to nominate other fellows to represent their groups.</li> <li>▪ They seemed less willing to use English in the classroom and had no curiosity to learn about other cultures.</li> </ul>
<b>2. Intercultural awareness</b> Students are able to:				<ul style="list-style-type: none"> <li>▪</li> </ul>
5. Identify and interpret explicit or implicit cultural realities or events	√			<ul style="list-style-type: none"> <li>▪ Students seemed unaware of the cultural diversity of the local Indians: festivals, religious practices, beliefs etc.</li> <li>▪ Most of the groups misinterpreted cultural issues represented in the YouTube clip. They considered ‘Dung cakes’ as ‘weird and disgusting goods’ rather than a cultural product of the local Indians.</li> </ul>
6. Analyse cultural events or issues represented in the video clips	√			<ul style="list-style-type: none"> <li>▪ Students tended to analyse cultural realities from their perspectives or cultural norms.</li> </ul>
7. Evaluate sociocultural issues or values embedded in the YouTube clips	√			<ul style="list-style-type: none"> <li>▪ They failed to see a cultural product or issue from other beliefs and traditions, demonstrating prejudice and stereotypical thinking about other cultures.</li> </ul>
8. Interact and mediate in intercultural exchanges	√			<ul style="list-style-type: none"> <li>▪ Students had less willingness to participate in classroom interactions.</li> <li>▪ They did not want to mingle and communicate with students from diverse backgrounds.</li> <li>▪ They had difficulties in expressing their ideas during group discussions</li> </ul>
<b>3. Attitudes towards learning</b> Students showed:				
9. Enthusiasm in learning		√		<ul style="list-style-type: none"> <li>▪ Students were passive in classroom interactions, although they seemed interested in learning.</li> <li>▪ Some students came late.</li> </ul>

Observed indicators	Results			Evidence/Comments
	Not Evident	Evident	Well-represented	
10. Willingness to interact and communicate with diverse classroom members	√			<ul style="list-style-type: none"> <li>Students tended to sit and group with their fellows from the same major or faculty.</li> <li>Students seemed hesitant to mingle and interact with other fellows from diverse backgrounds</li> <li>They predominantly used Indonesian during classroom interactions.</li> <li>They felt uncomfortable when teachers assigned them to mixed groups.</li> <li>Most students remained silent during teacher-student interaction.</li> <li>Teachers verbally encouraged students to speak up, but they remained quiet.</li> </ul>
11. Active involvement in group discussions	√			<ul style="list-style-type: none"> <li>They were reluctant to express their ideas in group discussions.</li> <li>They lacked confidence and got afraid of using English during discussions.</li> <li>A few students dominated group discussions.</li> </ul>
12. Tolerance, respect, acceptance of different perspectives etc.		√		<ul style="list-style-type: none"> <li>Students showed respect and appreciated each other opinions or perspectives during discussions.</li> </ul>
13. autonomy in learning	√			<ul style="list-style-type: none"> <li>Students tended to be dependent on teachers. They paid attention but tended to be passive.</li> <li>Students did not voluntarily ask or respond to teachers' questions if they were not requested to do so. They waited to be asked by teachers.</li> </ul>
14. High responsibility for their own and the learning of others	√			<ul style="list-style-type: none"> <li>Students' passivity caused the group discussions to run ineffectively. Only a few students showed their active contributions to their groups.</li> </ul>
15. Efforts to eliminate negative feelings (i.e., embarrassed, anxious, hesitant, unconfident, etc.)	√			<ul style="list-style-type: none"> <li>Most students were reluctant to communicate with other fellows.</li> <li>They felt unconfident in using English during group work and in-class discussions.</li> <li>They hesitated to exchange perspectives or argue against other students' opinions.</li> </ul>
<b>4. Challenges during the learning process</b> Students experience issues in terms of:				
16. YouTube clips		√		<ul style="list-style-type: none"> <li>The clip contained sensitive issues, i.e., religious beliefs and race, preventing students from discussing the issues.</li> <li>Some students got the language in the clip hard to understand due to the accent and fast speed.</li> <li>Teachers should play parts of the clip two or three times to help students understand. Consequently, they needed extra time.</li> </ul>

Observed indicators	Results			Evidence/Comments
	Not Evident	Evident	Well-represented	
17. Pedagogical tasks		√		<ul style="list-style-type: none"> <li>Some students seemed unfamiliar with the tasks, especially the analysing and evaluating activities.</li> </ul>
18. Teacher's scaffolding		√		<ul style="list-style-type: none"> <li>Students seemed still unfamiliar with the intercultural tasks. Although the teachers did an excellent job as facilitators, students were confused following each stage of the tasks, particularly when analysing and evaluating activities.</li> <li>Students remained silent when teachers asked if they understood the instructions; some responded yes. However, only a few students actively participated in the assignments and followed the instructions. Consequently, teachers repeated the instructions to students.</li> </ul>
<p><b>Other comments:</b></p> <p>Overall, the intercultural tasks were still not optimal because students had unfavourable attitudes towards learning. They did not participate actively in group work or in-class discussions to analyse and evaluate sociocultural issues in the YouTube clips. They were still reluctant to share ideas or exchange perspectives with other students due to their passive learning style. Furthermore, students appeared to have difficulty recognising sociocultural concerns in the clips. They tended to analyse cultural issues based on their own standard norms.</p>				

**Notes:**

- Each of the four category labels under observed indicators identifies a key performance/attitudes/behaviours shown by participants during the intercultural learning.
- The results column (not evident, evident, well-represented) shows the extent to which participants demonstrate or achieve the observed criteria.
- Evidence or documentation is provided to support the results.

## **Appendix 5. Student interview protocol**

### **Pedoman Wawancara untuk Mahasiswa**

(Indonesian version)

#### **A. Pertanyaan umum**

1. Bagaimana kesan Saudara sebelum dan sesudah mengikuti program tersebut?
2. Bagaimana tanggapan Saudara terhadap penggunaan YouTube dan aktifitas diskusi yang telah dilakukan untuk meningkatkan kemampuan Bahasa Inggris dan komunikasi antar budaya?

#### **B. Kesadaran antar budaya**

3. Menurut Saudara, Apakah pembelajaran bahasa Inggris perlu mencakup pembelajaran budaya?
4. Apakah pengetahuan tentang budaya negara lain penting untuk dipelajari? Budaya negara mana yang perlu dipelajari? Apa manfaatnya untuk saudara?
5. Aspek-aspek budaya atau topik-topik apa sajakah yang perlu dikuasai oleh mahasiswa?
6. Apakah pengetahuan tentang budaya nasional atau lokal yang Anda miliki membantu dalam memahami orang lain dari budaya dan negara yang berbeda?

#### **C. Aktifitas pembelajaran antar budaya melalui YouTube klip**

7. Apakah penggunaan YouTube klip membantu meningkatkan pemahaman Anda tentang budaya lain?
8. Apakah aktifitas pembelajaran tersebut membantu Anda berkomunikasi dan berdiskusi tentang realitas sosio-kultural yang terkandung dalam YouTube bersama dengan teman-teman lain?
9. Apakah aktivitas pembelajaran tersebut membantu Anda mengidentifikasi persamaan atau perbedaan antara budaya Anda dan budaya lain?
10. Apakah ada bagian dari tugas yang perlu diubah atau ditambahkan?
11. Apakah setelah mengikuti tugas-tugas tersebut Anda yakin mampu berinteraksi dengan menggunakan bahasa Inggris dalam berbagai situasi budaya seperti di YouTube?



**D. Persepsi pembelajaran antarbudaya dalam pembelajaran Bahasa Inggris di Perguruan Tinggi Indonesia**

12. Apakah menurut Anda Mahasiswa harus meningkatkan kemampuan mereka untuk berkomunikasi dengan orang lain dari budaya dan negara yang berbeda?
13. Apakah menurut Anda aspek-aspek interkultural harus dimasukkan dalam kurikulum universitas atau bahkan di tingkat nasional?
14. Apakah Anda mengalami kesulitan atau kerugian dalam mempelajari komunikasi antarbudaya di Perguruan Tinggi?
15. Adakah materi atau kegiatan pembelajaran lainnya yang dapat membantu Anda meningkatkan kesadaran antar budaya?

## **Student interview protocol**

(English version)

### **A. General questions**

1. Do you find the learning activities interesting? Why or why not?
2. Do you feel able to participate fully in the learning activities?

### **B. Intercultural awareness**

3. Do you think learning English should also cover learning culture?
4. What aspects of culture do you think necessary to learn?
5. Is knowledge about other culture and countries important to learn?
6. Does your knowledge of the national or local culture help you understand other people from different culture and countries?

### **C. YouTube clips-intercultural learning tasks**

7. Do the YouTube clips help your understanding about other cultures improve?
8. Do the tasks help you communicate and share ideas with other friends?
9. Do the tasks assist you to identify the similarities or differences between your own and other culture?
10. Are there any parts of the tasks that need to change or add?
11. Do you think after following the learning activities you are confident to interact with English in various cultural situations like in the clips?

### **D. Perception of intercultural learning in Indonesian EFL tertiary context**

12. Do you think university students should improve their ability to communicate with other people from different cultures and countries?
13. Do you think intercultural aspects should be addressed in your institutional or national curricula?
14. Are there possible difficulties or disadvantages of learning intercultural communication in tertiary classrooms?
15. Are there other potential learning materials or activities that might help you improve intercultural awareness?

## Appendix 6. Student interview example 1–Belinda<sup>17</sup>

The interview with Belinda was conducted in Indonesian on Monday, 21 January 2019, at UNMUH Ponorogo. Belinda is studying Management at Economy Faculty, Universitas Muhammadiyah Ponorogo, Indonesia.

- 1    **Andi**
- 2    *Hi. Good afternoon?*
- 3    **Belinda**
- 4    Good afternoon, sir.
- 5    **Andi**
- 6    *What is your name?*
- 7    **Belinda**
- 8    Belinda, from Management class 1 G
- 9    **Andi**
- 10   *Thanks very much for your participation. Firstly, I'd like to ask you, do you find the*
- 11   *learning activities using YouTube clips interesting?*
- 12   **Belinda**
- 13   I am so excited about learning English and culture through video clips. I could open my
- 14   mind that other countries have their own unique cultures different from mine. So, I can
- 15   be more open-minded and curious to learn the cultural differences and similarities. The
- 16   knowledge about other countries can build my tolerance.
- 17   **Andi**
- 18   *Do you feel able to participate fully in the learning activities?*
- 19   **Belinda**
- 20   *Alhamdulillah*, I was very active in the class discussion and answered questions from
- 21   the teachers. I am happy because I could share my opinion and was not afraid of using
- 22   English and was not afraid of using English without being afraid of making mistakes
- 23   anymore. I could participate in most class activities, do the tasks optimally, and work
- 24   collaboratively with different group members.
- 25   **Andi**
- 26   *Do you feel that your awareness of interculturality improves after following this*
- 27   *program?*
- 28   **Belinda**
- 29   Yes, that's right. The videos provide valuable information about communication across
- 30   various cultures. I was so excited and got moral values from the videos. The activities
- 31   help me improve my knowledge about cultural similarities and differences between my
- 32   own and other cultures. The in-class discussion activities assist me to widen my
- 33   knowledge and critical analysis of cultural issues. This skill is important to build my
- 34   awareness and respect for other people's cultures.

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<sup>17</sup> This thesis provides two examples of student interview transcripts. For additional data, please contact the researcher at 18811399@student.westernsydney.edu.au.

35 **Andi**

36 *Do you think that learning English should also cover cultural aspects?*

37 **Belinda**

38 I think it's true because language and culture are closely related. We can understand  
39 other countries' cultures through cultural learning. Also, we learn English for  
40 international communication. So, mastering English alone is insufficient if we want to  
41 go overseas or connect with people from other countries. We should understand their  
42 cultures, customs or habits of the local people. The most important thing in everyday  
43 life is that we understand and socialise with the community.

44 **Andi**

45 *Yeah, what else would you like to say?*

46 **Belinda**

47 We will find what we are doing can be different from other people when travelling to  
48 other countries. If we go abroad with little knowledge and understanding of the culture  
49 in the visited country, we will get a culture shock. We will easily presume that my  
50 culture is better than their culture or their culture is weird or bad

51 **Andi**

52 *What aspects of culture do you think are necessary to learn?*

53 **Belinda**

54 I think the most important one is ethics. Learning about ethics is very essential because  
55 it is the heart of communication. We should understand our ethics and pay attention to  
56 other people's behaviours or attitudes during communication. Understanding ethics  
57 will help assist us in communicating with other people effectively. When we go abroad,  
58 we need local people's help in the visited country. Therefore, we have to know how to  
59 behave in acceptable manners based on their customs. And the second is art. In my  
60 opinion, understanding art is the way how we appreciate people's work and understand  
61 their thought or culture. It is closely related to the way people in that country act. So, it  
62 can increase our respect for them.

63 **Andi**

64 *What else?*

65 **Belinda**

66 Tourism aspect. I think this will increase our knowledge of tourism all around the  
67 world. So, it can help develop our tourism sector in Indonesia.

68 **Andi**

69 *Is knowledge about other countries' cultures important to learn?*

70 **Belinda**

71 Yes, it is necessary. If we only know about Indonesian culture and reject to learn other  
72 cultures, we will be narrow-minded, like *Katak dalam tempurung* and we cannot go  
73 internationally. Although we are good at English, it does not guarantee we can succeed  
74 in international communication. We need to know the culture of other nations so that  
75 we are equal to them and respect each other.

76 **Andi**

77 *What country's cultures do you think necessary to learn in the English classroom?*

- 78 **Belinda**  
 79 We need to know as many as possible, both the cultures of English-speaking countries  
 80 or non-English speaking countries.
- 81 **Andi**  
 82 *What about our own culture? Is it important to learn it in English class?*
- 83 **Belinda**  
 84 Of course. Understanding our own cultures is the prerequisite to effectively learn other  
 85 people's cultures. So, it must be integrated into English learning.
- 86 **Andi**  
 87 *Do you agree that the knowledge about your own culture and foreign cultures helps you*  
 88 *communicate with people from different backgrounds?*
- 89 **Belinda**  
 90 That is absolutely right. If we are knowledgeable about cultural knowledge, we will be  
 91 able to learn and understand the sociocultural conditions in a country. This helps us  
 92 easily adapt to live wherever we are. We can become flexible to cultural differences and  
 93 be able to position ourselves appropriately in society
- 94 **Andi**  
 95 *Let's move to the next part. Do the video clips help your understanding of other*  
 96 *cultures improve?*
- 97 **Belinda**  
 98 Quite helpful. *Alhamdulillah*, it is very helpful because I prefer watching videos rather  
 99 than reading. Through the video clips learned in the Ecopexus class, I could open my  
 100 eyes that every country has its own unique culture; even in a particular group, they  
 101 differ greatly. When I watched the cultures of local Indians in the video, it looked so  
 102 weird...strange religious rituals. My understanding of these cultural realities changed  
 103 after following intercultural learning. Now I can understand and respect them.
- 104 **Andi**  
 105 *Can you tell me another YouTube clips that make you impressed?*
- 106 **Belinda**  
 107 I was impressed by the third clip. It was about a man from England going to India, and  
 108 he found many weird things, such as a slum environment, terrible traffic, and the habits  
 109 of local Hindus. Since he has never been abroad, he gets a cultural shock, such as the  
 110 traffic, sanitation, food, and when he finds local people have religious festivals and  
 111 sacred cow as a holy animal. These experiences make him uncomfortable living in this  
 112 country. Although he might feel uncomfortable, he should not behave like that. It would  
 113 have been better to adapt to the local people's customs. We do not need to be them, but  
 114 at least we can show respect to them
- 115 **Andi**  
 116 *In your opinion, what factors might cause the person to behave that way?*
- 117 **Belinda**  
 118 In my opinion, that is because of his ethnocentrism and egocentricity. Therefore, he  
 119 could not appreciate the local people's cultures and adapt to a new situation in India.
- 120 **Andi**  
 121 *Did the language become a barrier for him to interact with the local people?*

122 **Belinda**

123 I don't think so, because many Indians could speak English and they understand each  
124 other. Language does not restrict communication, but he is stereotyping.

125 **Andi**

126 *Let's talk about the tasks. Do the tasks help you communicate and share ideas with*  
127 *other friends?*

128 **Belinda**

129 *Alhamdulillah*, the tasks are very helpful. The Ecopexus class consists of heterogonous  
130 students from different faculties and study programs. We are assigned to several groups  
131 to discuss various sociocultural issues. I can exchange ideas and discuss the issues  
132 together, although sometimes I have different opinions from my friends. For example,  
133 when we discuss a digital museum, some of my friends disagree because it can  
134 seriously threaten the existence of real museums. But I have a different idea because  
135 today is a digital era, and it will help larger society to know the museums. We can learn  
136 from each other and build our awareness. We complement each other.

137 **Andi**

138 *Do you have anything else to say?*

139 **Belinda**

140 I find some improvement in my language skills and my critical analysis of cultural  
141 issues. I had seldom learned cultural aspects in English classrooms or English courses  
142 when I studied in Kampung Pare. We learned mostly about grammar and vocabulary.  
143 We rarely learn about cultures and how to deal with cultural issues in cross-cultural  
144 communication. I just kept silent in the first several meetings because I was not  
145 accustomed to studying and interacting with different classes of students. I was afraid if  
146 someone challenged my ideas and I could not reply using good English. But, after  
147 joining several discussion activities, I could increase my confidence to speak and open  
148 up my mind that working with others benefits me a lot. Now I enjoy learning  
149 collaboratively with diverse group members and am open to new input or criticism.

150 **Andi**

151 *Do the YouTube clips and activities assist you in understanding the context of the*  
152 *problem?*

153 **Belinda**

154 I guess so. I could learn from the videos about cultural similarities and differences  
155 between my own and other cultures. The in-class discussion activities assist me in  
156 widening my knowledge and critical analysis of cultural issues. Also, the use of video  
157 clips and the tasks could stimulate us to communicate ideas using English with other  
158 members. For example, I learn from the previous video about Karl. The issue is almost  
159 similar, but the setting now is different in Africa. Karl is so ethnocentric. That's why he  
160 got shocked when an African male student answered 'sex' as an example of risk. He  
161 does not want to open his mind to understand the viewpoint of African students, and he  
162 only thinks from what he knows and from his own beliefs.

163 **Andi**

164 *Do you find any problem analysing the video clips yourself?*

165 **Belinda**

166 For the first time, it seems quite hard to understand the videos. I only saw the issue  
167 based on my own understanding, and I failed to avoid stereotyping. The teachers and  
168 group discussion encouraged me to be more open and critical. I could improve my

169 analytical skills to analyse issues in the clips. For instance, when the teacher played a  
 170 video about a deaf girl, my friends judged that the girl was being rude to a man beside  
 171 her, but I said no. There must be something problem with the girl, and it was correct  
 172 because the girl was deaf. So, working in a group encourage us to exchange  
 173 perspectives.

174 **Andi**

175 *What did you do when you had a different opinion from your group?*

176 **Belinda**

177 I think everyone has a right to give an opinion, and we should listen and respect it. The  
 178 teachers encouraged us to negotiate different perspectives and make an agreement. This  
 179 process makes me more confident in debating.

180 **Andi**

181 *What about the roles of the teachers? Are they very helpful?*

182 **Belinda**

183 Yes, they are. They are very helpful, especially Miss Ely. She organises the activities  
 184 very well, facilitates our learning, and helps us to solve problems during discussion. If  
 185 we have problems comprehending the video, she guided and gave us questions to  
 186 uncover the issues.

187 **Andi**

188 *Do you think after following the learning activities you are confident to interact with*  
 189 *English in various cultural situations like in the clips?*

190 **Belinda**

191 I have learned how to critically analyse intercultural issues from various perspectives.  
 192 These experiences have built my critical awareness, and I feel more ready to engage in  
 193 intercultural communication. I am more enthusiastic about learning cultural aspects in  
 194 other classes. It will be very beneficial for my future career.

195 **Andi**

196 *Do the videos and activities help you improve your analysis skills?*

197 **Belinda**

198 Before I joined the Ecopexus class, I was introverted. After attending this class and  
 199 watching nine or ten video clips, I became open-minded and tolerant of cultural  
 200 differences.

201 **Andi**

202 *Are there any parts of the tasks that need to change or add?*

203 **Belinda**

204 I think the activities are fine with me. We only need more practice in collaborative  
 205 learning.

206 **Andi**

207 *Can you suggest what tasks or methods can promote active participation in the*  
 208 *classroom?*

209 **Belinda**

210 Maybe by giving additional reward points to those who are actively involved in the  
 211 discussion. This can stimulate all students to participate.

212 **Andi**

213 *Do you think students need to improve their ability to communicate with other people*  
 214 *from different cultures and countries?*

215 **Belinda**

216 Yes, I think it is very important, especially for the top universities that have diverse  
 217 staff members and students from the local or international community. As they come  
 218 from different sociocultural, linguistics, and nationality, each must have a mutual  
 219 understanding to respect and create a connection. Thus, intercultural awareness is  
 220 essential.

221 **Andi**

222 *Do you think intercultural aspects should be addressed in your institutional or even the*  
 223 *national curriculum?*

224 **Belinda**

225 I think it is necessary. As I study in the management department, I need to learn  
 226 business communication in Indonesian and the international business environment. As  
 227 far as I know, the business culture in Indonesia is different from that in other countries.  
 228 In Europe, for example, discipline is the key point of business culture, but we hardly  
 229 find it in the Indonesian context. We will be more well-prepared for international  
 230 demands.

231 **Andi**

232 *Are there possible disadvantages to learning about foreign cultures?*

233 **Belinda**

234 The negative effect depends on individuals. We need just to know the negative aspects  
 235 of culture but not follow them. There will be a negative side to learning foreign cultures  
 236 if we don't increase our critical awareness of global issues, for example, about LGBT.  
 237 This culture is considered unacceptable for our culture and religion. But we need to  
 238 discuss this issue comprehensively to avoid overgeneralising or stereotyping certain  
 239 cultures or groups.

240 **Andi**

241 *In your opinion, what challenges will be found in integrating intercultural learning?*

242 **Belinda**

243 Maybe not every student has realised the importance of intercultural learning, and some  
 244 of them will take it for granted. We need teachers who are knowledgeable about  
 245 intercultural communication skills and how to facilitate students in the classroom.  
 246 Besides, university support is essential.

247 **Andi**

248 *The last question. Are there other potential learning materials or activities that might*  
 249 *help you improve intercultural awareness?*

250 **Belinda**

251 By reading literature about cultural issues. The university should provide more  
 252 literature and training on how to improve communication across cultures. Another way  
 253 is by joining student exchange programs. If the university can provide more funding for  
 254 students to join student exchange programs, it will stimulate us to improve our  
 255 experiences.

256 **Andi**

257 *This is the end of our interview. Thanks very much for your participation, Belinda.*



## Appendix 7. Student interview example 2–Farhaz

The interview with Farhaz was conducted in English on Monday, 21 January 2019, at UNMUH Ponorogo. Farhaz is studying at the English department, Faculty of teacher training and education, Universitas Muhammadiyah Ponorogo, Indonesia

1 **Andi**

2 *Hi, what's your name?*

3 **Farhaz**

4 My name is Farhaz. I am from the seventh semester in university Muhammadiyah  
5 Ponorogo currently majoring on English Education

6 **Andi**

7 *Alright. I would like to start asking you about the learning process you have attended.*  
8 *In general, do you find the learning activities interesting?*

9 **Farhaz**

10 Overall, I think the class was interesting and the students were enthusiastic. I had some  
11 classmates who were in the first year, but I think they were pretty good at understanding  
12 the video and they were very responsive when the lecturer gave the materials. But I had  
13 some problems because they were afraid to talk to the lecturer. I don't know why they  
14 were afraid. Although they had ideas, they were afraid to express their minds.

15 **Andi**

16 *Do you feel able to participate fully in the learning activities?*

17 **Farhaz**

18 Well, when I was watching the video, I think I could follow most of the videos but  
19 when the lecturers were giving me the worksheet to work together in my group, I think  
20 I had some problems with that. Because the teachers only gave me a limited time, so I  
21 had no time to think deeply about it.

22 **Andi**

23 *Do you feel that your awareness of interculturality improves after following that*  
24 *program?*

25 **Farhaz**

26 Absolutely yes. I come to know the cultural differences from several countries. I think I  
27 learn much from this class. It can help me to communicate and avoid mis understanding  
28 with other people, especially foreigners.

29 **Andi**

30 *Alright, let's go to the next part. Do you think that culture and language are*  
31 *integrated?*

32 **Farhaz**

33 Of course, they do. For example, when we want to learn English, it is better for us if we  
34 understand it from an intercultural perspective. There are some idioms that only  
35 foreigners or people with a background of English knowledge can understand. For  
36 example, when I talk about learning English *is my cup of tea*. I think Indonesian people

37 get difficulties to understand the meaning. So, we need to understand and use  
38 intercultural communication skills.

39 **Andi**

40 *What kind of cultural aspects that should be addressed in teaching English?*

41 **Farhaz**

42 I think the cultural aspect that should be integrated into English learning is more about  
43 communication competence across different cultural settings. Do you know what I  
44 mean? For instance, when we try to understand what the speaker from a Ted Talk video  
45 says, there is something in the video that we don't understand well and needs to be  
46 understood at the cultural level. So, we have no choice but to expand our knowledge.  
47 And the question is how do we do that? Well, there are some huge resources available  
48 on the internet. And if you asked me how I learned intercultural English, I would say  
49 that YouTube is a great resource. You just type about intercultural English on the  
50 search box, and then you get a huge amount of results related to culture.

51 **Andi**

52 *Can you give examples of intercultural knowledge that should be learned in the*  
53 *classroom?*

54 **Farhaz**

55 So, I have learned about cross-cultural understanding in my class and lecturers should  
56 add materials about understanding how Americans, for example, behave, how they talk  
57 to each other, and how they speak. In most English classes, they (teachers) teach totally  
58 different languages from what is used in English-speaking countries. For example,  
59 when you are talking, you'd say, 'Hi how are you?' and the other would answer, 'I am  
60 fine, thank you'. But in reality, people don't do that. People from English speaking  
61 countries would say 'Hi what's up? How're you doing?' This is a cultural conversation  
62 and we have to understand it and we have to learn. Don't just learn about textbook  
63 English in English classes.

64 **Andi**

65 *Would you please give me examples of cultural topics that need to learn in English*  
66 *classrooms?*

67 **Farhaz**

68 Okay, I think we can start learning about the topic that is linked with language because  
69 my major is English education. Maybe we can talk about our daily life. And we can  
70 make the class more interesting by letting students make groups and instruct them to tell  
71 about their daily life, for example, ask them what they did this morning, ask them to  
72 compare with their peers. By comparing with peers, we can understand more about how  
73 people live their lives and if there is a foreign speaker in the class then we can compare  
74 to the foreigner about what we do in our life compared to theirs. From my conversation  
75 with a lecturer who graduated from an overseas university and a foreigner (American)  
76 in Kojam Cafe, I understand about foreign speakers. They have diverse points of view.  
77 When they talk, some utterances are considered inappropriate in my culture. Foreign  
78 speaker tends to speak straightforward. When he doesn't like something, he just simply  
79 says I dislike it. I explained to him if you speak like that, many people think it is rude.  
80 And he said sorry to me. Then I said 'no problem' many people understand that, but  
81 you need just be aware of that. I also need to learn from your cultur.

82 **Andi**

83 *Do you think that it is important to learn about your own culture in English lessons?*

84 **Farhaz**

85 Of course, because based on the cross-cultural understanding lesson I learned in the  
86 classroom if we don't know our own culture than learning other cultures will be  
87 meaningless. When we learn more about foreign cultures then we will understand that  
88 we are lacking the understanding of our own culture. So, we should learn about our  
89 culture first and after that, we can learn about other cultures.

90 **Andi**

91 *Do you think that your knowledge about foreign culture contributes to learning English*  
92 *and other cultures?*

93 **Farhaz**

94 I think it helps indirectly. Let me explain this. When I learn about Indonesian culture,  
95 for instance how people behave, talk to each other, and live their lives, I can understand  
96 that I am different from American people and others. When I talk to them I can get the  
97 feeling that actually I need to adjust myself. So, whenever I learn about other cultures, I  
98 should have intercultural awareness. I have to conform to their cultures. Because that's  
99 what people do when they know about their own culture. They want to respect other  
100 cultures, so maybe they want to conform.

101 **Andi**

102 *Which countries' cultures do you think necessary to learn?*

103 **Farhaz**

104 In my opinion, we have to learn about eastern cultures and also western cultures.

105 **Andi**

106 *Can you please explain your answer?*

107 **Farhaz**

108 Both cultures are important to learn. Eastern cultures are cultures of people living in  
109 Asia. People are friendly. They don't talk very straightforward and too honest to other  
110 people. They respect each other. They respect people's space. But when we talk to  
111 American people, I can understand that they talk about what is in their mind  
112 straightforwardly... but I need to learn their cultures so that I can understand their point  
113 of view. So, when I meet with them, I can be better able to communicate effectively.

114 **Andi**

115 *Do you have other things to say?*

116 **Farhaz**

117 When we learn about eastern countries, we can understand that eastern people are  
118 friendly. It is the main point. Japanese people, for example, are very friendly and when  
119 they meet each other, they will bow and greet each other. It is taboo for them to talk  
120 rudely and too loudly. It's correlated with my culture (Javanese). Most Eastern cultures  
121 are friendly.

122 **Andi**

123 *Why do you think we also need to learn about the cultures of Asian countries?*

124 **Farhaz**

125 As I told you before, if we know their cultures, we will be able to communicate with  
126 them effectively and adapt to their behaviour.

127 **Andi**

128 *What about foreign cultures? Which country's cultures are necessarily learned in*  
129 *English classrooms?*

130 **Farhaz**

131 I don't know much about American culture because I learn mostly about British  
132 cultures and little about American culture. But I think we need to know all cultures  
133 because we are more connected with the global society nowadays.

134 **Andi**

135 *Do you think that the use of video clips helped you improve your knowledge about other*  
136 *cultures?*

137 **Farhaz**

138 Yes, it does. In reality when we learn in traditional classes, it is very boring. The  
139 teachers or lecturers only come to the class; they ask their students to learn the textbook  
140 and do the tasks. It is very boring. It needs more innovation. But if we learn by  
141 watching videos, I think this is a game-changer because based on the research I had  
142 read recently that most people learn better in visual. I can store information in my  
143 memory better when I learn in visuals. I can recall it better than when I learn by reading  
144 text only. So, when we learn about...let's say TED Talk and some video clips which  
145 explain intercultural differences, it's very good because students will remember it for a  
146 long term.

147 **Andi**

148 *Do you think that the activities can help you communicate and discuss the topic with*  
149 *your friends in a group or whole discussion?*

150 **Farhaz**

151 If you ask about the discussion, I think it is very helpful. I look many students can  
152 participate in the discussions although a few of them are still hesitant because they  
153 aren't fluent in speaking.

154 **Andi**

155 *Can the video stimulate you to discuss sociocultural realities in a peer group?*

156 **Farhaz**

157 Yes, it can stimulate us to discuss cultural realities because it gives a context that eases  
158 us to understand the issues.

159 **Andi**

160 *What about the tasks? Do they help you analyse the cultural issues embedded in the*  
161 *video clips?*

162 **Farhaz**

163 Of course, it does. When I am involved in group discussions, we exchange information.  
164 So, when I miss out on some parts of the video, other group members help. For  
165 example, "Farhaz do you remember that in the first scene the person is doing this and  
166 that?" I can get more knowledge from my friends. I can contribute what I understand  
167 from the video and my friends can tell me what they know. So, we don't miss

168 information from the video. Besides, I often lead the group discussion to encourage  
 169 more ideas from my group members because sometimes they are very passive. I  
 170 sometimes mediate the discussions when we have different opinions.

171 **Andi**

172 *Do you think this language program improve your cultural knowledge?*

173 **Farhaz**

174 Absolutely. I feel I could use my English more appropriately. Although I am an English  
 175 major, we are rarely asked by lecturers to speak in English. We hardly use English  
 176 speaking skills in the classroom by addressing intercultural issues. By joining this class,  
 177 I had a wide opportunity to practice how to communicate effectively in various  
 178 contexts.

179 **Andi**

180 *Do you feel that your intercultural awareness improves after following the ten-weeks*  
 181 *language program?*

182 **Farhaz**

183 Yes, it does. By watching these videos, I understand that people have their own  
 184 cultures. I have to respect them. Joining this Ecopexus class enables me to interact with  
 185 my friends from other majors, and this is good for networking. I have new insights into  
 186 how people from other majors learn.

187 **Andi**

188 *Do you feel more confident to speak up?*

189 **Farhaz**

190 Yes of course. I can talk to other people about different things.

191 **Andi**

192 *Some people are worried that learning other cultures can do more harm than benefits.*  
 193 *Do you think so?*

194 **Farhaz**

195 I am 50% agree and 50% disagree. People with less understanding of their own cultural  
 196 values might be potentially influenced by foreign cultures. Let's talk about free sex,  
 197 which is identical to Western culture. Commonly, people who keep practising free sex  
 198 have been affected much by foreign cultures. They consider that foreign cultures are  
 199 more modern and better than their indigenous culture. I have to emphasize that if we  
 200 want to understand other cultures, we have to understand our culture first. The  
 201 understanding of our own culture will assist us to understand other cultures. So the  
 202 understanding of our culture and other cultures is related to each other. It can't be  
 203 separated.

204 **Andi**

205 *Suppose you are in an intercultural situation where you meet friends from other*  
 206 *cultures or countries and your friends are talking about a taboo topic, for example,*  
 207 *LGBT. What do you feel? Or what will you do?*

208 **Farhaz**

209 Okay, let me state my opinion first. I have learned a lot about intercultural values,  
 210 especially in America. They are not afraid to talk about LGBT. But religion is still a  
 211 sensitive topic to be discussed. They don't talk about it openly. I have a chat group

212 consisting of members from America. I can notice that people can talk freely and  
 213 openly about LGBT. They are proud to say to the group that they were Gay or Lesbian.  
 214 The first time reading their chats, I was shocked. Why do they openly speak about  
 215 sexual orientation and relationships? It is inappropriate in my own culture. After I  
 216 understood them deeply, I learned that in America, LGBT is not considered taboo. But  
 217 talking about religion in public is considered inappropriate. If we go to America and ask  
 218 some persons randomly about their religion, it will be considered inappropriate. Many  
 219 people in American are atheists. They can speak openly to anyone that they don't  
 220 believe in God.

221 **Andi**

222 *Alright, that is a very sensitive subject to be discussed. Do you feel afraid to state your*  
 223 *perception and belief about that topic?*

224 **Farhaz**

225 Once I spoke my disagreement in LGBT then I got bullied and was blocked by some  
 226 members. I don't mean that, and I don't take it personally. I learned from my mistake  
 227 that LGBT is accepted by the American government. If we disagree with LGBT, people  
 228 will call you homophobia. It's so different in Indonesia and people can talk freely about  
 229 LGBT as it is not legalised. In the US, it is legal and not considered taboo, but it is not  
 230 legalised in Indonesia. I learned a lot this issue from intercultural learning. Now I have  
 231 joined another group chat.

232 **Andi**

233 *What do you think about LGBT? Do you stand by the LGBT?*

234 **Farhaz**

235 Of course NO. I disagree.

236 **Andi**

237 *Can you express your disagreement in that group?*

238 **Farhaz**

239 Even If I can talk to them, I don't want to express it. I know that this is how they live  
 240 their lives. I cannot force my opinion on them because I am from different background.  
 241 I have my own value, and I respect their values.

242 **Andi**

243 *So the knowledge about other cultures is also important, isn't it?*

244 **Farhaz**

245 It doesn't mean that I should follow them. So that's why intercultural learning is  
 246 important. I can adjust my attitudes and show appropriate behaviours based on the  
 247 situation or cultural contexts

248 **Andi**

249 *Could you provide me some activities that make you impressed in intercultural*  
 250 *learning?*

251 **Farhaz**

252 The most activity I remember from the Ecopexus class was about the video clips. The  
 253 one about Mr. Bean video when he used his middle finger without knowing the real  
 254 meaning behind it. It made me laugh and thought at the same time because when Mr.  
 255 Bean was showing middle finger. It was clear that he [Mr Bean] didn't understand the

256 meaning behind it [thumb-up gesture]. So the video is very useful. When I have an  
 257 opportunity to go abroad, I should not follow what other people do before I find out the  
 258 real meaning behind it. I don't want to follow people blindly. So, the lesson I learned is  
 259 don't follow something you see when you don't know the meaning.

260 **Andi**

261 *Do you still find problems to understand the message of sociocultural issues embedded*  
 262 *in the video clips?*

263 **Farhaz**

264 I think without teachers I still have difficulties. The role of teachers is to make difficult  
 265 things easier. So, I still need guidance from them.

266 **Andi**

267 *What do you think about the teachers' roles during intercultural learning?*

268 **Farhaz**

269 I think they facilitated us very well and could engage us in group discussions. However,  
 270 the need to spend more time asking individual students questions because several  
 271 students were still hesitant to talk if they were not asked to, as always.

272 **Andi**

273 *Is there any activity that should be changed or improved to help students participate in*  
 274 *the classroom?*

275 **Farhaz**

276 The teachers can ask students one by one to speak their minds in front of the class. It is  
 277 not enough only to ask students to do the worksheets. If we are given more  
 278 opportunities to speak up, we will remember it better. They [the teachers] need to spend  
 279 more time asking individual students questions because several students were still  
 280 hesitant to talk if they were not asked to, as always.

281 **Andi**

282 *Anything else to say about this program?*

283 **Farhaz**

284 The use of video was very good and I had no suggestion about it. The speaking session  
 285 should be more emphasized in this case.

286 **Andi**

287 *Do you think that university students need to improve their knowledge and*  
 288 *communication skills about other cultures?*

289 **Farhaz**

290 Let me talk about communication skills first. Communication is very important because  
 291 if we don't speak we lost our ability to use the language. It's different between speaking  
 292 and writing.

293 **Andi**

294 *So is it important to have intercultural communication skills?*

295 **Farhaz**

296 Yes. It's very crucial to have it. I rarely meet foreign English speakers in my life  
 297 because I live in Ponorogo where they rarely travel to this regency. When I joined  
 298 Ecopexus class, at least I can prepare if next time I meet foreigners, I will understand  
 299 that they have different cultures so I can adjust myself to behave accordingly.

300 **Andi**

301 *So far do you think that intercultural knowledge has been sufficiently discussed in the*  
 302 *classroom?*

303 **Farhaz**

304 No. It's rarely discussed. They don't discuss intercultural knowledge so much except in  
 305 the CCU lesson and nothing else. I think we still lack intercultural knowledge. It's very  
 306 unfortunate for an English major to have little background knowledge about  
 307 intercultural. And I learn it by myself. The intercultural lesson is insufficient in my  
 308 university.

309 **Andi**

310 *Are you saying you have a little opportunity to learn intercultural knowledge at your*  
 311 *university?*

312 **Farhaz**

313 Yes.

314 **Andi**

315 *Do you recommend the intercultural communication skills should be integrated into the*  
 316 *curriculum?*

317 **Farhaz**

318 I Absolutely agree with that. Intercultural learning should be prioritized. In learning  
 319 English we mostly focus on grammar or prepare for the test. It is very insufficient.  
 320 Students should have a wide opportunity to improve intercultural knowledge and  
 321 communication skills. Sometimes we have to go out and interact with people in real-life  
 322 situations. The point of language is about how we interact with people. If we solely  
 323 learn in the classroom, the knowledge we get is less meaningful.

324 **Andi**

325 *Do you have anything else to say about this intercultural learning?*

326 **Farhaz**

327 I think for English students there is a great difference between this class and regular  
 328 classes. When we join this class, we can expand our memory because we learn via  
 329 videos. We don't get bored reading textbooks and learn to speak using English to  
 330 convey our minds. It is very important to develop a curriculum by integrating  
 331 intercultural aspects into learning. We can use videos to introduce intercultural aspects  
 332 to avoid a boring activity using worksheets. The only way to improve English is by  
 333 using it using linguistically acceptable and culturally appropriate languages. When we  
 334 practice speaking regularly we can improve our English. Learning grammar does not  
 335 guarantee us to speak English properly. I think the English department or non-English  
 336 department students can get more knowledge.

337 **Andi**

338 *So, do you recommend your friends to join this program in the future?*

339 **Farhaz**

340 I would recommend my friends from 3<sup>rd</sup> and 5<sup>th</sup> semesters to join this class and I think it  
 341 will have a good impact on them.

342 **Andi**

343 *Thank you very much, Farhaz, for your participation.*



## **Appendix 8. Teacher interview protocol**

### **a. Teacher Intercultural awareness**

1. What does intercultural awareness mean to you?
2. Do you think that teachers need to enhance their critical intercultural awareness? Why or why not?
3. Do you think that the knowledge about other cultures and countries is important to address in English language teaching?
4. What intercultural aspects do you think students need to know?

### **b. Video clips-intercultural learning tasks**

5. Do you think students are interested in using video-clip-assisted intercultural learning tasks?
6. Do you find that the tasks can engage them fully in the group and whole-class discussion?
7. Do you think using video-clip-assisted intercultural learning tasks contributes to developing students' intercultural knowledge base? If yes, why?
8. Do you think using video-clip-assisted intercultural learning tasks contributes to developing students' oral communication skills? If yes, why?
9. Do you think using video-clip-assisted intercultural learning tasks contributes to developing students' intercultural attitudes? If yes, give an example.
10. Are there any parts of the tasks that need to change or add?
11. Do you feel that intercultural task-based language teaching can also promote your critical intercultural awareness? If yes, in what ways?

### **c. Perception of intercultural learning in Indonesian EFL tertiary context**

12. Do you think university teachers should improve students' ability to communicate with other people from different cultures and countries?
13. Do you think intercultural competence should be addressed in your institutional or even the national curriculum?
14. Are there possible difficulties or disadvantages of teaching intercultural communication in tertiary classrooms?
15. What other possible teaching materials or strategies might be helpful to promote intercultural learning in the classroom?

### Appendix 9. Teacher interview example–Ais

The interview with the English teacher, Ms. Ais, was conducted in English on January 25th, 2019 at her office at the Language Centre, University of Muhammadiyah Ponorogo, East Java, Indonesia.

1 **Andi**

2 *I have several questions regarding your experiences after facilitating intercultural*  
3 *learning using video clip-assisted intercultural learning tasks. First, I'd like to know*  
4 *what intercultural awareness means to you.*

5 **Ais**

6 In my opinion, intercultural awareness is the positive...what is that...positive attitude of  
7 someone about another culture without underestimating their own culture. It means that  
8 they can respect, they can understand and aware to other countries, another culture  
9 without they underestimate or thinking that "mine is worse". No! They know that every  
10 culture, every habit that they know as few.

11 **Andi**

12 *As a university teacher, do you think you need to include intercultural awareness in*  
13 *today's globalised world?*

14 **Ais**

15 Yes of course! Actually we prepare university students to be successful people, right?  
16 And in this globalisation era language and then culture is not only used in the university  
17 environment but we prepare them to be the best successful people that they have to  
18 prepare everything outside of there. That is to prepare to face the real-life. But  
19 nowadays I have to understand I have to prepare myself to have intercultural awareness  
20 because as I know that my students is not only students who come from the same region  
21 or they have different habits that sometimes "Why do you call me like that?" "can you  
22 speak in English by using this dialect" or their Indonesian is too difficult...but if I have  
23 intercultural awareness, I can accept that. I can say "It's okay, never mind". But for me,  
24 because I don't have intercultural awareness at that time "I think that you have to learn  
25 more. You have to practice more for that" because I know that that is their own way to  
26 deliver or approaches words or speak up.

27 **Andi**

28 *Do you think your intercultural awareness can also be enhanced by teaching*  
29 *intercultural learning?*

30 **Ais**

31 Yes of course sir! We guess as usual. For example, something that related to religion  
32 that is a sensitive thing right? But I think that is not great habit because that is not  
33 suitable with our beliefs. That is my opinion before I learned about intercultural  
34 awareness. But, in intercultural awareness we also learn about the knowledge, the  
35 background of knowledge why they do that kind of things. From the history and  
36 another...But I know that "Oh this is the reason why they do this!" This is the reason  
37 why they do the different thing, the different habit with me, and sometimes I just be like  
38 this sir, "If I am in their position maybe I'll do the same". That's why I can open my  
39 need and I can be respect to another. For example, the real example is student from  
40 Papua. He called me "Kakak kakak I would like to ask where is the library?" and then I

41 don't answer I cannot treat her like the way I treat another student because that is the  
 42 freak dialect and then the person is different race sir. "Do you call me?" and then  
 43 "Yes!" I mostly I cannot treat her like I treat other students. But now I know that's not  
 44 great. That's not true.

45 **Andi**

46 *Regarding the implementation of teaching intercultural learning using video clips and*  
 47 *intercultural tasks. Do you find something new or interesting from these activities?*

48 **Ais**

49 Yes of course. It can help me to understand interculturality because honestly I never  
 50 learn about intercultural before. I prepare myself to deliver about intercultural. And here  
 51 the pedagogic...the most important is making the students active...sorry about that.  
 52 Yes,...Before we just ask students to "please share your opinion! please share your  
 53 opinion!". But they just keep silent. And then "it is better not fear. No fear is better to  
 54 increase your ability to improve yourself like that. And then they try to apply that  
 55 although they cannot be like the person who very active, but as we know that they  
 56 increase the activeness in class.

57 **Andi**

58 *In overall when you deliver the instructions, do you notice yourself your intercultural*  
 59 *awareness improve?*

60 **Ais**

61 Yes sir, from my experience I never consider with whom I talk. This is my style. But  
 62 nowadays I have to consider. For example I make a planning to meet someone and that  
 63 is the person who have the discipline habit. Nowadays he has the same culture with me  
 64 he has the different habit with me. The key here is awareness and the students in  
 65 Sumatra have different accent.

66 **Andi**

67 *The improvement of your intercultural awareness. Do you think that it also impact the*  
 68 *way you facilitate the students where they also come from different mix and gender? Do*  
 69 *you think that your facilitation skill also improve?*

70 **Ais**

71 Yes I think so because as my story last time that I can't treat the students same with  
 72 different students. They have different cultures. For example we have the same words  
 73 but we have different meaning. I would say "no! that's wrong!". They said, "Actually  
 74 that is based on my religion" and I said yes. Now I understand that different religion  
 75 have different meaning. I just inform them or tell them about this just for additional  
 76 knowledge. I don't change their mindset to be like mine.

77 **Andi**

78 *The ways you facilitate also improve. Do you notice that the improvement of your*  
 79 *facilitation skill will result in the students' activeness in the classroom?*

80 **Ais**

81 Yes sir of course! Because at the previous time if the students do not want to deliver  
 82 their opinion. it's okay , I just continue my explanation because I think I haven't  
 83 intercultural awareness to understand students to motivate them. Well its okay if you  
 84 don't answer let me explain them. But nowadays I will motivate them to be better  
 85 because it's teachers who make students better than them right? And then I will try.  
 86 Maybe that was me when I was a student but now I don't want to have the student like

87 me in the previous time. They have to be better so I ask them to answer. Automatically  
88 they'll motivate themselves to speak up.

89 **Andi**

90 *For future teaching, does this study benefit you from curriculum design abilities to*  
91 *incorporate intercultural aspect in the future teaching?*

92 **Ais**

93 Yes of course sir but this question makes me realise that after we have intercultural  
94 awareness we will share that directly to our students. Although I was a student of  
95 English department for four years, but I don't know if everybody ask us "How are  
96 you?" and we answer "Good!" in another countries. But we just answer "I am fine". But  
97 I am fine is the expression when we are recovering from getting sick or another. I just  
98 understand this now because we have this intercultural research so directly I tell my  
99 students in the boarding school. I always ask "How are you" to my students in boarding  
100 school And then they'll answer "I am fine". Then directly I don't know why but I give  
101 explanation to my students. "it's okay if you answer I am fine but do you know in  
102 another countries actually it just the expression that can be used for people who have  
103 recovered from sickness.

104 **Andi**

105 *Okay, do you think that students really need to develop their intercultural*  
106 *communication competence nowadays?*

107 **Ais**

108 Yes

109 **Andi**

110 *Why is that?*

111 **Ais**

112 Because intercultural is needed by all of people in this life. Whatever their background  
113 of education, whatever they come from because in this globalisation 4.0 era we need  
114 something that...we do not need to differentiate "you are this group, you are this  
115 group..." but "That is your group and then I have to learn about yours if I would like to  
116 mingle with yours". For example make the relation in business for economic students,  
117 that is business. And then technology. As we know that Indonesia has not great enough  
118 in technology. They have to make the relation with another countries. And then for  
119 example in making a planning for have a meeting and another, they have to understand  
120 the habit of those people and then...that is about time also about how to...how to  
121 discuss something, the way to eat maybe and etc. we have to learn about that.

122 **Andi**

123 *Do you think that intercultural learning is important for the students?*

124 **Ais**

125 Yes I think so.

126 **Andi**

127 *In what ways the intercultural teaching you have done could improve the students'*  
128 *intercultural awareness?*

129 **Ais**

130 Uhm...I just wanna give example in a very small example here before I teach the  
131 students. It's useful because they are heterogenous students. They come from different  
132 departments and then they have couple or pairs in the same department. But after we

133 learn about intercultural awareness, intercultural competence and others. I just remind  
 134 them “it’s okay if you mingle with another. It’s okay if you mingle with the students  
 135 from another departments” and it works well because they always remind each other  
 136 “hey why do you sit down here? It is better if you go over there” because we just try to  
 137 implement the intercultural awareness that we have learned.

138 **Andi**

139 *Could you tell me your experience...your impression when you first taught intercultural*  
 140 *learning?*

141 **Ais**

142 We discussed video 3 about risks. The first time before I played video-clip and asked  
 143 students by brainstorming their understanding about the theme, I asked them ‘risk’  
 144 based on their perspectives. Students confused and did not answer my question. Then, I  
 145 asked them to check English dictionary and a student delivered the definition of ‘risk’.  
 146 After all students understood risk well, I asked students to tell their experiences or some  
 147 examples about risks. Students of class did not want to answer my question and I  
 148 pointed a student to tell her experience. When I asked other to give additional examples,  
 149 two students directly responded to share their experiences without I offered them. It  
 150 means that they had started to arouse awareness to communicate and take a part in  
 151 discussion.

152 **Andi**

153 *Do you observe that students made improvement in learning?*

154 **Ais**

155 Yes, I think so. I also took part in other meeting by assisting other instructors who teach  
 156 class to discuss and analyse videos of intercultural. While the process of learning, I  
 157 observed students’ activeness in classroom. At the beginning of class, students did not  
 158 respond actively. I had to ask and encourage them to discuss and share opinions. Not all  
 159 group members took part in discussions, but just a few of them. Students tended to be  
 160 passive and kept their habit of coming late. Actually, students could answer the  
 161 questions. They had ideas and arguments, but they waited to be asked by the instructors.  
 162 In the next meetings, I feel that students’ willingness to participate in the discussions  
 163 had improved. Most of the students were active, and small group discussions could be  
 164 done naturally, although sometimes they mixed with Bahasa Indonesia because they  
 165 were still difficult to express some ideas in English. Another improvement was students  
 166 who usually come late could come on time.

167 **Andi**

168 *What intercultural aspects do you think the students could improve?*

169 **Ais**

170 Open minded. Yes, they are open-minded because they can accept others. They don’t  
 171 ignore and then respect other feelings. And then share the knowledge with other people  
 172 from different cultures. And then no fear to us to mingle with another to communicate  
 173 because sometimes that we know the different people from example the native from  
 174 other countries and then we don’t want to communicate with them because we afraid “I  
 175 am afraid that my grammar is wrong”. It is understandable. And actually there are so  
 176 many things that I want to say... maybe also awareness.

177 **Andi**

178 *Of those intercultural aspects, do you notice the students could enhance their*  
 179 *intercultural awareness during the ten-week intervention?*

180 **Ais**

181 I say that yes, the students made progress. I think most of them increased awareness of  
 182 the complexity of cultures. For example, they did not judge and evaluate other cultures  
 183 based on their perspective only, but they also valued other perspectives based on the  
 184 context. For instance, when learning about gestures in different cultures, I asked them  
 185 “What is the point of that video?” They answered that body language actions have  
 186 different meanings among countries around the world. I asked again “So, what should  
 187 you do if you are in other countries?” They responded that they would be more careful  
 188 in making body language. They added that if people want to go abroad, they have to  
 189 learn both verbal and nonverbal language. Wrong interpretation of gestures can create  
 190 fatal problems and break down interactions

191 **Andi**

192 *Could you give examples or more explanations about their improvement?*

193 **Ais**

194 In the classroom, students deliver their opinions if they are pointed by the teachers. I  
 195 know this after we say that maybe they have different cultures. They fear delivering  
 196 their opinions. If I ask them to answer they now can answer. I think students benefit  
 197 from this intervention both in direct and indirect impacts. The examples of direct  
 198 impacts are they have understood other culture and they could appreciate others.  
 199 Moreover, they also have critical thinking to argue and show what they have to do in  
 200 facing these differences, for example tolerance, appreciation and learning others history  
 201 so that they know the reason why some cultures happen in a certain area. For instance,  
 202 they found out the reason of African women get married in young age so that teenagers  
 203 know about sex early without understand sex education. In this case, students did not  
 204 blame African woman, they could tolerate it because they had known condition and  
 205 environment in Africa. In addition, students also learned some terms of intercultural,  
 206 such as intercultural awareness, ethnocentrism, intercultural encounter, intercultural  
 207 communication competence, etc. Therefore, the example of indirect impact is students  
 208 can mingle with other students from different faculty, culture, region, etc in classroom.

209 **Andi**

210 *Do you think that the video clips are appropriate for the students?*

211 **Ais**

212 Yes I think video is very appropriate. The use of video clips is very appropriate. It can  
 213 show students the real situation, the real environment and also the real people over there  
 214 because sometimes we just shocked if know other people from different countries and  
 215 cultures. Students prefer to use videos for learning cultures than literature or textbooks.  
 216 The text only gives us the knowledge or story of another culture. But the students can't  
 217 see it directly they just imagine it. And then for mini drama they do it by themselves  
 218 and they can't understand directly. And then for photographs it's just the picture that  
 219 can't dynamically move and another so it's difficult for student to understand it, yes it  
 220 helps but not as easy as the video itself

221 **Andi**

222 *On you opinion, what is the role of video clips in students' intercultural learning?*

223 **Ais**

224 Videos content has motivated students to learn intercultural well. It can be proven by  
 225 student willingness to get some information from internet and other sources. Honestly,  
 226 the first time I watched the videos, I felt that those were difficult to be understood and I

227 thought it would be better if the content should be changed by videos which directly  
 228 show the difference of culture. However, after carrying out the intervention I found that  
 229 the video clips and discussion tasks effectively promote students' critical awareness of  
 230 sociocultural issues and values. By using video clips, students can directly watch other  
 231 cultures that are different from their own, such as cultural practices, values and  
 232 products. Understanding these differences will arouse their critical thinking and  
 233 curiosity and motivate them to argue, ask questions, and find information about  
 234 sociocultural issues. In addition, by the process of learning, I think students have more  
 235 awareness to intervene in the discussions. They enjoyed and were interested in the  
 236 materials. It could be proven by their activeness in the discussion. A presenter delivered  
 237 the result of the group discussion well, and other teams directly gave feedback without  
 238 the instructors forcing them by mentioning their names so that the discussion ran  
 239 naturally. Students could communicate well with all members of the class without  
 240 differentiating them based on learning group, faculty or major, gender, etc. In this case,  
 241 intercultural awareness has been really applied.

242 **Andi**

243 *On your opinion, what is the role of pedagogical tasks in intercultural learning?*

244 **Ais**

245 The task helped them to communicate and share ideas in discussion because they  
 246 thought that they had responsibility to answer some questions by presenting the result  
 247 of discussion in class or responding instructors' questions directly. Moreover, the task  
 248 also helped students to argue, add information, and show their arguments in different  
 249 perspectives. Besides helping students in communication and sharing ideas, tasks also  
 250 helped students to improve their awareness to identify similarities and differences  
 251 between their own and other cultures because in those tasks, students were instructed to  
 252 compare other culture and their own. They could do it well. For instance, students  
 253 discovered some possible reasons why a 15-year-old African student said having 'sex'  
 254 without getting married is an example of risk in the video clip. They did not blame the  
 255 African student. They carefully analysed this issue by comparing Karl's culture,  
 256 Indonesian culture and the African culture represented in the video clip; they might  
 257 grow up in a harsh environment, an environment that is at high risk of sexual violence,  
 258 not friendly to children. This is uncommon for Indonesian people; living together with a  
 259 girl or boyfriend without getting married is not a problem in Karl's country, but that is  
 260 not appropriate in Indonesia.

261 **Andi**

262 *Are there any possible strategies to promote intercultural learning besides the*  
 263 *intercultural tasks and videos in our educational context?*

264 **Ais**

265 Maybe if we give the assignment for the students we can compare. We can give them  
 266 for example we can give the task or assignment to other students, for example to  
 267 Science Communication students. We give them for example "You have to deliver the  
 268 news from Indonesia and also in another culture. We need to broaden even they will  
 269 deliver about the information from another culture to and then we have to recommend  
 270 to them that we have to learn the place you see. Watch the person from another  
 271 countries deliver the news. So everything can be chosen. In process of delivering the  
 272 materials we just give in Indonesia like this and in English like this. As English teacher  
 273 maybe I can use the text related to other not only from Indonesia for example if we  
 274 learn about recount, past tense etc we just learn about the traditional story of Indonesia.

275 We can use another culture and everything from other countries to make students  
 276 understand about the culture. Actually there are so many things that we can use sir but  
 277 the most important here is we cannot ask students to go abroad and also we need to give  
 278 understanding to them that we just need to know that we need to be aware another not  
 279 imitated.

280 **Andi**

281 *Do you think that the university has equipped students with intercultural*  
 282 *communication skills so far?*

283 **Ais**

284 For this university? Not yet! As English department students I have learned about CCU  
 285 (Cross Culture and Understanding). I think this intercultural when the first time you  
 286 said to me that you'd like to have the research about intercultural.. I think that is related  
 287 to the Cross Culture Understanding that I learned. But, after I know the material, after I  
 288 know the syllabus that we have to build, we have to learn and another. That is different  
 289 because we just need to know... just know at a glance not understanding, not the way  
 290 how we make the communication the way we respect, the way how we learn their  
 291 history background of everything that happen in other countries.

292 **Andi**

293 *What factors may affect this?*

294 **Ais**

295 Uhm...I don't know what happens in Indonesian education but they just...I mean the  
 296 government maybe just thinks that for example for this intercultural awareness it just  
 297 needs first...students of English department so there is a CCU, but maybe they have to  
 298 consider that the technique...I mean for informatics engineer students they are prepared  
 299 to be person who go over there, go abroad. Yes they do their business in engineering for  
 300 example. And then students of economic have to be prepared in business. So  
 301 intercultural awareness is not only used for English department students who have  
 302 international language. Because you learn about international language so you have to  
 303 understand about intercultural...I mean for international thing. For example about  
 304 culture or anything, but we have to realise that actually intercultural is not as simple as  
 305 the language itself. We can learn the language we can hire the guide or another but for  
 306 the culture itself we have to apply this, we have to know this to be with another person  
 307 in this world.

308 **Andi**

309 *What about the teachers? Are they parts of the problems causing the absence of*  
 310 *intercultural learning in the classroom?*

311 **Ais**

312 Yes, from the teacher itself. I think Indonesian teacher...they have to be built by the  
 313 regulation of the government because without the regulation of the government I cannot  
 314 ask you whether they will think about that or not. Because me myself I never think  
 315 about that. Why? Because my previous education never taught that to me so I don't  
 316 know and then from this reason...yeah...this is the beneficial for me. I can understand  
 317 about this.

318 **Andi**

319 *Are you saying there should be a curriculum policy to integrate it?*

320 **Ais**

321 Yes



- 322 **Andi**  
 323 *The national policy?*
- 324 **Ais**  
 325 Yes sir
- 326 **Andi**  
 327 *What about the other factors? .... maybe teachers based problems because the limited*  
 328 *materials or something else. Do you think so?*
- 329 **Ais**  
 330 Yes they don't have the materials to be delivered because they never get the materials  
 331 so it means that if we would like to develop the intercultural of our students we have to  
 332 learn... as teacher we have to learn about that and then we give the material to the  
 333 students because the first time I teach about intercultural I lack of everything but I  
 334 motivated myself to find out everything, watch the video and then read everything  
 335 related to the materials that I have to deliver in class and I think it has increased  
 336 although just a little maybe.
- 337 **Andi**  
 338 *Okay... uhmm... are there maybe another factors?*
- 339 **Ais**  
 340 Another factors is the awareness of the teachers itself.
- 341 **Andi**  
 342 *If the teachers have a good awareness of their own and other cultures, do you think*  
 343 *they will integrate intercultural learning in classroom practices?*
- 344 **Ais**  
 345 Together with the policy of the government.
- 346 **Andi**  
 347 *So would you recommend the university curriculum will incorporate intercultural*  
 348 *aspects in some courses?*
- 349 **Ais**  
 350 Yes of course! If I can say something to curriculum developer, again I will say that  
 351 actually not only English department students who need the intercultural awareness  
 352 because we have to realise that we prepare the successful people based on their own  
 353 department. So this is...last time sir for business they have to learn about the how  
 354 another culture in making discussion and then how another culture appreciate the time  
 355 and another. And it can be used to another department. So the keyword here is all  
 356 departments needs intercultural awareness. Actually we don't need for example an hour  
 357 about the intercultural awareness. No we just need to for example we learn about  
 358 something...About in making meeting or having meeting with another person, another  
 359 people outside of there. We just see that people in here they have to be on time like this.  
 360 So if you can't be discipline people you will fail to make the relationship with the  
 361 people in this nation or this country. Just that the simple things integrated instead  
 362 together with delivering a material related to the department we can give the  
 363 understanding or the knowledge related to the intercultural awareness.
- 364 **Andi**  
 365 *Thank you very much for your participation*

### Appendix 10. Intercultural awareness coding results

Coding	Participants										Total Code
	Anis	Belinda	Dahlia	Dhenok	Farhaz	Naila	Rama	Riska	Safira	Zein	
<i>a. Articulating one's own and other cultures</i>											
1. Awareness of own cultures	2	2	2	2	2	1	1	1	2	2	17
2. Awareness of other cultures	2	2	2	3	2	1	1	1	1	2	17
3. Articulate own and other cultures	1	1	1	2	2	1	1	1	1	1	12
4. Compare cultures at a general level	2	2	1	2	1	1	1	1	1	2	14
5. Role of culture and context	1	2	1	2	2	1	1	1	1	1	13
<i>b. Understanding the complexity of cultures</i>											
1. Awareness of multiple perspectives	1	2	1	2	3	1	1	1	1	1	14
2. Individuals as members of many social groupings	1	1	1	1	2	1	0	1	0	1	9
3. Cultural understanding as provisional and open to revision	0	1	0	1	1	0	1	1	0	2	7
4. Compare cultures at a specific level	1	1	1	1	1	1	1	0	1	1	9
5. Relative nature of cultural norms	0	1	1	1	1	1	1	0	0	0	6
<i>c. Moving beyond cultural generalisations and stereotypes</i>											
1. Making an evaluative analysis	2	2	1	3	2	1	1	1	1	2	16
2. Being more cautious and able to eliminate cultural generalisations and stereotypes	1	2	1	1	2	2	1	0	1	1	12
3. Awareness of possible mismatch or miscommunication occurred in (inter)cultural encounters.	1	2	1	1	2	0	0	1	1	1	10
<i>d. Negotiating and mediating between cultures</i>											
1. Negotiate in intercultural exchanges	1	2	0	2	1	1	0	1	1	1	10
2. Taking the role of mediator	1	1	0	1	2	0	0	0	0	1	6
3. Adapting cultural practices	1	2	1	1	2	1	1	0	1	1	11
Total	18	26	15	26	28	14	12	11	13	20	183

Notes:

- The codes are applied based on the content, and a coded area ends when the content changes.
- Coding classifications may overlap if more than one characteristic appears in one segment.

## Appendix 11. Research schedules

### 1. Fieldwork schedule

<i>Date</i>	<i>Activities</i>	<i>Description</i>
24/10/2018	Preparation meeting with the teachers–1 <sup>st</sup> meeting	<ul style="list-style-type: none"> <li>• Overviewing the research project</li> <li>• Arranging the research schedule</li> </ul>
25/10/2018	Questionnaire trial	<ul style="list-style-type: none"> <li>• Piloting the questionnaire to non-experiment groups/regular students</li> </ul>
29/10/2018	Preparation meeting with the participating teachers–2 <sup>nd</sup> meeting	<ul style="list-style-type: none"> <li>• Understanding attributes of intercultural awareness &amp; IA-based teaching</li> <li>• Discussing the ten-video clips for intervention</li> </ul>
31/10/2018	Preparation meeting with the participating teachers–3 <sup>rd</sup> meeting	<ul style="list-style-type: none"> <li>• Doing simulation of IA-based teaching</li> </ul>
01/11/2018	Pre-test	<ul style="list-style-type: none"> <li>• Administering the questionnaire for pre-test</li> </ul>
05/11/2018–07/01/2019	Intervention & observation	<ul style="list-style-type: none"> <li>• Conducting the learning intervention ten times (see Part 3. Intervention schedule)</li> <li>• Undertaking participant observation five times (see Part 4. Participant observation schedule)</li> </ul>
5/11/2018 19/11/2018 3/12/2018 17/12/2018 07/01/2019	Fortnightly meetings	<ul style="list-style-type: none"> <li>• Fortnightly meetings with the teachers to discuss issues occurred during the intervention &amp; students' progress in learning</li> </ul>
14/01/2019	Post-test	<ul style="list-style-type: none"> <li>• Administering the questionnaire for post-test</li> </ul>
15/01/2019–28/02/2019	Interviews	<ul style="list-style-type: none"> <li>• Undertaking interviews with 10 students and 4 teachers</li> </ul>
01/03/2019–30/03/2019	Organising & finalising data.	<ul style="list-style-type: none"> <li>• Finalising data collection &amp; organising the data for analysis</li> </ul>

### 2. Pre-test & post-test schedule

<i>Test</i>	<i>Date</i>	<i>Class</i>	<i>Time<sup>*)</sup></i>
Pre-test	Thu, 01/11/2018	Eco A	13.00–14.00
		Eco B	15.00–16.00
Post-test	Mon, 14/01/2019	Eco A	13.00–14.00
		Eco B	15.00–16.00

### 3. Intervention schedule

<i>Meeting</i>	<i>Video Titles</i>	<i>Date</i>	<i>Time<sup>*)</sup></i>	<i>Class</i>	<i>Teachers</i>
1	The importance of intercultural awareness	05/11/2018	13.00–14.00	Eco A	EL & HE
			15.00–16.00	Eco B	RO & AI
2	Too quick to judge	12/11/2018	13.00–14.00	Eco A	RO & AI
			15.00–16.00	Eco B	EL & HE
3	An idiot abroad–India	19/11/2018	13.00–14.00	Eco A	EL & HE
			15.00–16.00	Eco B	RO & AI
4	Mr. Bean–The movie (1997) middle finger scene	26/11/2018	13.00–14.00	Eco A	RO & AI
			15.00–16.00	Eco B	EL & HE
5	An Idiot Abroad–Karl teaches in African school about risks	03/12/2018	13.00–14.00	Eco A	EL & HE
			15.00–16.00	Eco B	RO & AI
6	Latifa Abu Chakra defends hijab & other powerful speech in the UK	10/12/2018	13.00–14.00	Eco A	RO & AI
			15.00–16.00	Eco B	EL & HE
7	Building a museum of museums on the web, Amit Sood, TED-ed	17/12/2018	13.00–14.00	Eco A	RO & AI
			15.00–16.00	Eco B	EL & HE
8	Flying Into America (Trevor Noah-Lost in Translation)	20/12/2018	13.00–14.00	Eco A	EL & HE
			15.00–16.00	Eco B	RO & AI
9	Cross-cultural communication, Pellegrino Riccardi, TEDxBergen	31/12/2018	13.00–14.00	Eco A	EL & HE
			15.00–16.00	Eco B	RO & AI
10	How to start an empathy, Roman Krznaric, TEDxAthens	07/01/2019	13.00–14.00	Eco A	RO & AI
			15.00–16.00	Eco B	EL & HE

### 4. Participant observation schedule

<i>No</i>	<i>Meeting</i>	<i>Date</i>	<i>Time<sup>*)</sup></i>	<i>Class</i>	<i>Teachers</i>
1	1 <sup>st</sup>	05/11/2018	13.00–14.00	Eco A	EL & HE
			15.00–16.00	Eco B	RO & AI
2	3 <sup>rd</sup>	19/11/2018	13.00–14.00	Eco A	EL & HE
			15.00–16.00	Eco B	RO & AI
3	5 <sup>th</sup>	03/12/2018	13.00–14.00	Eco A	RO & AI
			15.00–16.00	Eco B	EL & HE
4	7 <sup>th</sup>	17/12/2018	13.00–14.00	Eco A	EL & HE
			15.00–16.00	Eco B	RO & AI
5	10 <sup>th</sup>	07/01/2019	13.00–14.00	Eco A	RO & AI
			15.00–16.00	Eco B	EL & HE

### 5. Student interview schedule

<i>No</i>	<i>Participants<sup>**)</sup></i>	<i>Date</i>	<i>Time<sup>*)</sup></i>	<i>Length</i>
1	Anis	01/02/2019	14:35	26:39
2	Safira	05/02/2019	15:03	28:46
3	Belinda	21/01/2019	07:40	30:28

<i>No</i>	<i>Participants</i> <sup>**)</sup>	<i>Date</i>	<i>Time</i> <sup>*)</sup>	<i>Length</i>
4	Dhenok	07/02/2019	13:23	29:33
5	Dahlia	25/01/2019	08:54	35:53
6	Farhaz	23/01/2019	08:13	36:51
7	Naila	11/02/2019	14:08	25:15
8	Rama	07/02/2019	13:54	38:47
9	Riska	28/01/2019	13:43	32:34
10	Zein	02/02/2019	14:01	29:50
	Average			31:27

#### **6. Teacher interview schedule**

<i>No</i>	<i>Participants</i> <sup>**)</sup>	<i>Date</i>	<i>Time</i> <sup>*)</sup>	<i>Length</i>
1	Ais	25/01/2019	10:24	34:47
2	Ely	20/02/2019	09:05	36:16
3	Fina	28/01/2019	09:40	36:33
4	Henny	21/02/2019	08:39	39:59
	Average			36:53

Notes:

<sup>\*)</sup> Jakarta time, Indonesia (GMT+7)

<sup>\*\*)</sup> Pseudonyms

## Appendix 12. Ethics approval letter<sup>18</sup>

**WESTERN SYDNEY**  
UNIVERSITY



REDI Reference: HI2882  
Risk Rating: Low 2 - HREC

### HUMAN RESEARCH ETHICS COMMITTEE

23 October 2018  
Doctor Ping Yang  
School of Humanities and Communication Arts

Dear Ping,

I wish to formally advise you that the Human Research Ethics Committee (HREC) has approved your research proposal HI2882 "Developing EFL learners, and teacher critical intercultural awareness in Indonesian tertiary classrooms: the use of video clip-assisted intercultural learning tasks", until 23 October 2021 with the provision of a progress report annually if over 12 months and a final report on completion.

In providing this approval the HREC determined that the proposal meets the requirements of the National Statement on Ethical Conduct in Human Research.

This protocol covers the following researchers:

**Ruying Qi, Ping Yang, Andi Susilo**

#### Conditions of Approval

1. A progress report will be due annually on the anniversary of the approval date.
2. A final report will be due at the expiration of the approval period.
3. Any amendments to the project must be approved by the Human Research Ethics Committee prior to being implemented. Amendments must be requested using the HREC Amendment Request Form
4. Any serious or unexpected adverse events on participants must be reported to the Human Research Ethics Committee via the Human Ethics Officer as a matter of priority.
5. Any unforeseen events that might affect continued ethical acceptability of the project should also be reported to the Committee as a matter of priority
6. Consent forms are to be retained within the archives of the School or Research Institute and made available to the Committee upon request.
7. Project specific conditions:  
There are no specific conditions applicable.

Please quote the registration number and title as indicated above in the subject line on all future correspondence related to this project. All correspondence should be sent to [humanethics@westernsydney.edu.au](mailto:humanethics@westernsydney.edu.au) as this email address is closely monitored.

Yours sincerely

  
Professor Elizabeth Deane  
Presiding Member,  
Western Sydney University Human Research Ethics Committee

University of Western Sydney  
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<sup>18</sup> The title of the research project listed on this certificate was a working title used by the researcher during data collection; it has changed after data analysis and thesis writing.