

**Indonesian Pre-Service Teachers' Intercultural Awareness in Short-Term International
Experience:
A Narrative Inquiry**

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Abstract: English has become a medium of intercultural communication used by speakers of different linguacultures (linguistic and cultural background) as a result of the increasing globalization. In accommodating this, knowledge in the ELT classroom should be supplemented by an understanding of the sociocultural context in which communication takes place. With the ever-increasing needs in language learning, the institutions should prepare the pre-service teachers accordingly. This study aims to narrate the pre-service teachers' level of ICA during the STIE program. The participants in this study were two female pre-service teachers majoring in English Education of a university in Indonesia who were in their eight-term. The participants interned in Thailand and Australia for a month, respectively. This study used narrative inquiry as a method. An in-depth interview was conducted to collect the data. The results indicate that the pre-service teachers had developed all of the levels of ICAs but not all of the components.

Keywords: *intercultural awareness, pre-service teacher, short-term international experience.*

INTRODUCTION

The increased globalization in almost all aspects of life has marked the start of the twenty-first century with its widespread use of electronic media, international trade, greater mobility, easily accessible travel facilities, and e-communication. Consequently, English has become a medium of intercultural communication, an international language, a modern lingua franca, and a contact language used by speakers of different linguacultures (linguistic and cultural background) for communicative purposes. The new role of English has made it necessary for many spheres of education to change its ways in order to accommodate with the everchanging world.

As noted by Baker (2011b, pp. 2-5), knowledge in the traditional ELT classroom is not adequate for successful intercultural communication in English. It should be supplemented by an understanding of the sociocultural context in which communication takes place. He further claims that the earlier conceptions of Cultural Awareness (CA), in which the skills, knowledge, and attitude needed for a successful intercultural communication and have explicitly acknowledged the cultural dimension of communicative competence, is “most usually related to developing an understanding of and comparisons between a native culture (C1) and a non-native culture (C2) or a number of C2s”. However, a user or a learner of English could not be expected to

learn all different cultural contexts of communication they may encounter given the variety and heterogeneity of English used in an intercultural communication setting.

While the knowledge of specific cultures may still have an important role to play in developing an awareness of cultural differences and relativization, Baker argues that it should be supplemented by “an awareness of cultural influences in intercultural communication as fluid, fragmented, hybrid, and emergent with cultural groupings or boundaries less easily defined and referenced”. Thus, intercultural awareness (ICA) is the solution for successful communication through English in expanding the circle of lingua franca context.

In the face of new challenges in education, language teachers need to assume a new role in the classroom. Instead of developing students’ native-like competence as it was the primary goal of language teaching in Communicative Approach (Corbett, 2003, p. 1), teachers nowadays have to assist students in developing language skills as well as several non-linguistic competencies that help them to communicate appropriately in a variety of social contexts. In that regard, it becomes a necessity that teachers become guides and intercultural mediators in which they act as an intermediary between the L2 cultures and their own culture (Czura, 2016, p. 84).

The teachers’ choices of teaching methods and techniques, their approach to English language teaching, as well as their chosen materials, depending on their beliefs (Pajares, 1992). In support with that, Seru and St. John (2007, p. 51) states that “beliefs have been identified as pivotal to the task of achieving change in teachers and therefore, logically, need to be targeted, focused on strategically, in order to facilitate professional development and foster effective classroom practice”. It is apparent from that statement that it is necessary to shape the pre-service teachers’ beliefs throughout their training by encouraging

them to improve their sociolinguistic skills and foreign culture awareness or in this case ICA, from virtual or face-to-face intercultural encounters (Czura, 2016, p. 85).

In Indonesian higher education, the aspect of culture may not explicitly be implemented in English language learning curriculum, especially in an effort to train the English pre-service teachers, but the importance of ICA is mentioned in Permendikbud No. 49 Tahun 2014 tentang Standar Nasional Pendidikan Tinggi as one element of the attitudes that all of the students in Indonesian higher education need to possess in order to graduate. In the formula of the attitude of Indonesian higher education’s graduates, Ministry of Education and Culture (2014, p. 1) states that every graduate of academic, vocational, and professional education programs must respect the diversity of culture, view, religion, and belief as well as other people’s opinions and their original findings. The regulation implies that Indonesian pre-service teachers have to possess the attitude that respects others from different backgrounds, and it confirms the challenge pre-service teachers would face in order to prepare to be teachers in the millennial era where intercultural communication is remarkably active.

Furthermore, in support of developing pre-service teachers’ ICA, there is a mandatory course on Cross-Cultural Understanding (CCU) in the English Education Department of a university in Indonesia in which the research is conducted. In the CCU course, the pre-service teachers learn about the culture of English native speakers, the culture around the world, and their own culture, as well as relating the three of them into the classroom situation. Other than that, the university offers a short-term international experience (STIE) (Barkhuizen & Feryok, 2006, pp. 115-134) in some countries such as Thailand and Australia for few selected students for hands-on teaching experiences for Teacher Training and Education faculty’s students.

The pre-service teachers' experiences outside of their home country provide interesting views on how they might communicate with others with different linguacultures, how they cope with the unfamiliar setting, and what effects the experiences have on the development of their ICA.

Previous studies had been conducted on how students' intercultural sensitivity develop during their study abroad program (Bloom & Miranda, 2015, pp. 567-580) and how experiential learning through participation in the short-term mobility program shape global teacher identity (Tangen et al., 2017, pp. 23-38). However, more exploration of the extent of the pre-service teachers' experiences in developing ICA is still rarely found, especially on the participant of Indonesian pre-service teachers. Therefore, the researcher considers that this is a unique phenomenon. In this study, the researcher explores to what extent the pre-service teachers develop their ICA during an STIE program.

LITERATURE REVIEW

The Notion of Intercultural Awareness

Byram (1997, p.3) labels ICC as the sojourner's necessary characteristics that intentionally relate to traditions in foreign language teaching, but significantly extends the notion of communicative competence. Furthermore, Lim and Griffith (2016) state that ICC refers to an individual's ability to navigate within a given society appropriately, and real competence in intercultural communication requires that an individual have an active knowledge of both his/her own culture as well as that of the target language culture.

As noted by Baker (2011, pp. 2-5), knowledge of phonology, lexis, the grammar of one particular 'linguistic code' in the traditional ELT classroom is not adequate for successful intercultural communication in English. It should be supplemented by an understanding of the sociocultural context in which communication takes place. He

further claims that the earlier conceptions of Cultural Awareness (CA), in which the skills, knowledge, and attitude needed for a successful intercultural communication and have explicitly acknowledged the cultural dimension of communicative competence, is "most usually related to developing an understanding of and comparisons between a native culture (C1) and a non-native culture (C2) or a number of C2s". However, a user or a learner of English could not be expected to learn all different cultural contexts of communication they may encounter given the variety and heterogeneity of English used in an intercultural communication setting.

The Significance of Intercultural Awareness

Language and culture are inseparable and bound to each other; thus, the target language should be taught along with the teaching of the target culture (Byram, 1997; Kramsch, 1998). English as a lingua franca in intercultural communication is making people reconsider the relationship between language and culture and moving people's views beyond the language-culture-nation correlations ingrained in previous conceptions of intercultural competence (Baker, 2011, p. 212). Chlopek (2008, p. 10) also maintains the same view as he states that teaching and learning a foreign language is beyond language skills and it includes the crucial component of cultural knowledge and awareness; in other words, to learn a language well requires the knowledge of the culture of that language.

However, the teaching of the target language's culture only is not sufficient to accommodate the communicative competence of English as a global language. English speakers nowadays do not only confront the culture of British or American native speakers, but they also confront the culture of non-native speakers and introduce their own culture (Xiao, 2010). In that case, Chlopek (2008, p. 10) states that the aim of EFL learners is not only to communicate

with native speakers of English, but also with non-native speakers of English which means that the target language becomes a tool to be used in interaction with people from all over the world, where communication in English takes place in fields such as science, technology, business, art, entertainment, tourism, and more.

The Model of Intercultural Awareness

As an extension to the critical cultural awareness that is offered by Byram and other conceptions of cultural awareness, Baker (2011, p. 202-205) develops the components of ICA as follow:

Level 1, basic CA, shows aspects of CA, which is an understanding of cultures at a very general level with a focus on the first culture (C1). This level involves a conscious understanding of C1 and how it influences behavior, beliefs, and values, and its importance in communication. A reflection on and the development of an understanding of C1 thus represents the starting point of this model. There is also the awareness that other cultures may be different, but this awareness may not include any specific systematic knowledge of these other cultures or, indeed, the concept of culture itself.

Level 2, advanced CA, is an awareness of cultures as one of many social groupings or contexts and of the fluid, dynamic, and relative nature of any cultural characterization or understanding. It is also combined with specific knowledge of (an)other culture(s) and the effects this may have on communication in terms of possible misunderstanding and miscommunication. As regards skills or abilities, at level 2, participants in intercultural communication should be able to make use of their cultural knowledge to make predictions for possible areas of misunderstanding and miscommunication combined with the capacity to move beyond generalization. Intercultural communicators should also be able to compare and mediate between specific cultural frames of reference at this level.

Level 3, which is ICA, moves beyond viewing cultures as bounded entities, however complex they may be and recognizes that cultural references and communicative practices in intercultural communication may or may not be related to specific cultures. There is an understanding of the liminal and emergent nature of much intercultural communication through English as a global lingua franca. It requires the engagement of many of the previous elements simultaneously, including the ability to mediate and negotiate between different cultural frames of reference and communication modes as they occur in specific examples of intercultural communication. While comparison and mediation were also a feature of level 2, at this level, the ability to mediate and negotiate is combined with an awareness of the emergent nature of cultural forms, references, and practices in intercultural communication.

Short-Term International Experience

The term “immersion education” in the context of language learning and teaching may conjure up images of English-speaking school children in Quebec being taught through the medium of French (Lapkin & Swain, 1990; Swain, 1984). When the immersion experience occurs outside of the learner’s country, that is international, the core features of a prototypical immersion program begin to dissolve, and the label “immersion program” thus becomes harder to sustain. Because of this definitional fuzziness, we prefer to call programs of this international nature experience.

It is not only language learners who participate in such programs. International experiences for teachers are also widespread. In general education, these experiences for teachers have typically been planned to promote intercultural learning experiences (Nava, 1990; Wilson, 1982). In language teacher education, the purpose is for intercultural engagement, but there is usually the added goal, sometimes stated as

the primary goal, of improving proficiency in the language which the student teachers will eventually teach (Carrier, 2003; Crew, 1994; Liu, 1998). Furthermore, a pedagogical element is typically part of the experience, such as visits to schools and teaching methodology courses (Barkhuizen & Feryok, 2006, p. 116).

Since the program that is investigated in this study is short-term and occurs outside of the learner's country, it is referred to in this research as the short-term international experience (STIE) program (Barkhuizen & Feryok, 2006, p. 118). Two programs are involved in this study, which takes place in Thailand and Australia, respectively.

RESEARCH METHOD

The participants in this research were the two pre-service teachers enrolled as English Education major undergraduate students in a university in Indonesia who had experienced both the course on Cross-Cultural Understanding and a short-term international internship in either Thailand or Australia for a month. The pseudonyms Nayla and Afika were used for the pre-service teachers.

The research used narrative inquiry as the research design. More specifically, biographical case studies, which were studies of individuals, in which the researchers elicited data from the participant and write them up as narratives, possibly for further analysis (Barkhuizen et al., 2014). In this research, the researcher used oral narratives because the data were collected through an in-depth interview.

This study used a semi-structured interview equipped with an interview guide or protocol as resources to direct the interview. However, at the same time, the questions were usually open-ended to allow the participants to elaborate and the researcher to develop the theme. As this research's focus was on the pre-service teachers' experiences involving ICA during STIE to identify their level of ICA, the researcher used Baker's (2011, p. 202-205)

model of ICA to collect the needed data to identify the participants' level of ICA.

The data in this research was analyzed using thematic analysis. The approach involves repeatedly reading the data, coding and categorizing the data extract, and recognizing the thematic headings (Barkhuizen et al., 2014, p. 75).

RESEARCH FINDINGS AND DISCUSSIONS

Firstly, the study results indicated that the Indonesian pre-service teachers gained most ICA experiences through mingling with the local people of different linguacultures. Both the pre-service teachers experienced many things regarding Thailand and Australian cultures, respectively, as they interacted with the host family, the students, their teaching supervisor, and the people from the institute who organized the program. Throughout the program, the pre-service teachers might also apply their knowledge into real-life intercultural communication context and observed the lifestyle of the local culture directly despite their initial cultural generalizations, prejudices, and stereotypes.

Through these observations and interactions, Nayla was able to rid herself of her negative prejudice upon people with different sexual preferences or non-heterosexual. As she interacted with them, she realized that they were not as different from her as Nayla thought, and she gradually erased her aversion toward non-heterosexual. Nayla was also able to communicate with her students despite the language barrier and their different cultural backgrounds. She found common ground between her as a teacher and her students through their shared interest in K-pop. Her background knowledge of Thailand through watching the Thailand drama series, as well as her previous visit to the country, also helped her to gather what would pique the Thai youngsters' interest.

Meanwhile, Afika was able to adapt and adopt teaching and learning methods from the Australians that she deemed useful

for improving Indonesian students' engagement in the classroom. Through observing the Australian teacher, she adopted the beliefs that a teacher was not the all-knowing being in the classroom and that the students' perspectives were as valued as the teacher's. Besides, she learned to encourage the students to find answers to their questions by themselves and to habituate the EFL students in communicating using English, especially during English class. Similar to Nayla, Afika was also able to communicate with her EFL students despite the language barrier as she tried to be friendly and shared information about their cultures.

Additionally, both pre-service teachers came to realize through the program that teaching English was beyond the goal of the traditional ELT classroom. Nayla believed that the students had to be encouraged to dream more and to use their English skills to achieve more than what they were obligated to in traditional ELT classroom. Meanwhile, Afika believed that the teachers were not the know-it-all being in a classroom. Teachers had to encourage the students to actively think on their own, which in turn would hone the students' problem-solving skills. It is intriguing to note that their flexibility in cultural practices made them believe that they could also encourage their students to learn about other cultures as well and to get to know how those people learn English to enrich their knowledge.

Secondly, both pre-service teachers had developed all of the levels of intercultural awareness but not all of the components. Further analysis was reported as follows:

Basic Cultural Awareness

Both pre-service teachers were able to articulate their cultural perspectives on certain things, such as how students of their culture learned in an ELT classroom. Furthermore, they were able to extend their perspective to comparisons with other cultures. It was evident in how Nayla

compared her culture's way of teaching English with Thailand's way from her own experiences as well as with the western culture's (in general) way in teaching English based on her background knowledge.

"In ELT, we know that western culture tends to use communicative competence, but it was difficult to be communicative (in teaching and learning process) in Thailand and Indonesia because from my experience, the students in Thailand are passive learners... They are more teacher-centered than student-centered."

She was also able to discern how different the high school students' behavior in Indonesia and Thailand, especially because of how influenced Thailand's youngsters by the South Korean culture.

"The Thai people imitate Korean's fashion. They are more conscious of their appearance than us (Indonesians). The high schooler already used lip tint, and they brought a mirror, comb, sheet mask, and serum to their school. Our high schoolers are nothing alike."

Other than that, she felt that she obtained a new perspective in which how to view the non-heterosexual whom in her country were considered 'different' and topics revolving around it were a taboo to be discussed in public. On the contrary, the same kind of people was considered as equal and not to be shunned in Thailand. Nayla felt that this new perspective had made her more open to other possibilities than what she had believed before in her culture.

"Manly girls, flamboyant boys, they were not bullied, and their same-sex relationship is okay. It changes my perspective as in Indonesia; it is considered a taboo to discuss such things."

Afika also had her comparisons between her culture's way of teaching English with the Australian way of teaching from her experiences and also with the western

culture's (in general) way in teaching English from her background knowledge. She was able to articulate her cultural perspective about sharing food and extended it to comparison in Australian. In her culture, it was okay to share food with others in school but, in Australia, it was considered as something not to do in school because they were afraid their children would contract diseases from others.

However, Afika showed uncertainty in identifying what was considered as culture as she could not decide if having exotic animals was considered as culture or if Japanese people being polite could be considered as their culture. It may be caused by the lack of background knowledge on the topic.

"I know that cultures have different characteristics, and we should respect them."

"They have kangaroos. Is it culture or not?"

"I do not know; maybe it was in their culture that they should be sweet and polite because the students were really polite."

"I heard that sharing food in Australian schools was not okay because the parents were afraid their children would get sick. I was okay with sharing food, so the mother (in her host family) said, 'You share your food with people? We do not do that here.'"

Advanced Cultural Awareness

Nayla had developed advanced cultural awareness, especially an awareness of the relative nature of cultural norms, especially in the way that she believed that no culture is better than the others.

"No culture is better than the other."

She even added that we should respect those who come from different linguacultures. She found common ground in the differences of principles about drinking alcohol as in her country. Some people did the opposite of what was taught

in their religion and still defy it. She viewed it as something that had been considered as their habit and ideology that now it was okay to drink beer. It showed that she had developed a component of the advanced cultural awareness, where she needed an awareness of common ground between specific cultures.

"Respect them even though our principles are really different. Maybe in their religion, they were taught not to do that, but maybe they are not a good buddha, just like some of us who are not a good Muslim. Maybe that is their habit and ideology that it is okay to drink beer."

She further explained that in order to communicate to others whether it was a face-to-face encounter or in social media, people need to know their linguacultures to know what manners of communication that are appropriate while communicating with them. She mentioned that it also helped people to understand why certain group did certain things differently. It showed how she already developed an awareness of multiple voices or perspectives within any cultural grouping, individuals as members of many social groupings, and possibilities of mismatch and miscommunication between specific cultures.

"In this globalization era, we need to understand the manners in other cultures not only in face-to-face communication but also in social media. We cannot judge people and deem their ways weird; we have to know their background because maybe they did it because of their culture."

Similar to Nayla, Afika was also already aware of the differences that may exist between her own culture and others from different linguacultures. She believed that in those differences, she will find good sides of others' cultures that her people can adopt as their own in favor of a better quality life. It showed how Afika had developed an awareness of the relative nature of cultural norms, cultural

understanding as provisional, and possibilities of mismatch between specific cultures.

"I know that here (Indonesia) and abroad have different characteristics. We have to respect those differences, and we can also adopt or adapted the positive parts of their culture."

An interesting side of Afika's interaction with the Australians was when she noticed the differences in tone. Afika observed that while she and her EFL students were very expressive, the Australians were not. They answered in a laidback manner that Afika felt almost offended and had doubted that they wanted to talk with her. She translated the lack of expressiveness as not being interested in talking with her, but, then, she realized that maybe it was because of the difference in their tone or intonation. She explained that when Indonesians talk, the tone was very pronounced, but the English native speakers were the opposite. When they talked, the tone mostly went down while the Indonesians' tone mostly went up. Regardless of the validity of her claim, this belief showed how she at first jumped into a conclusion, but she did not stop there. She reflected on her experiences and evaluated the situation in another setting and came up with an answer that it was just a misunderstanding because of a mismatch in their ways of talking. It showed her awareness of possibilities for mismatch and miscommunication between specific cultures.

"I am very expressive when I talk. When I am shocked, I will show it clearly. The Australians, when they answered me, they looked laidback, like, do they really want to talk with me? They were not very expressive. When I talked with my Asian students, we were the same: expressive. However, maybe, that is just because of the tone. When we (Indonesians) talk, our tone is very pronounced, but native speakers are not. When they talk, the tone mostly goes down while our tone mostly goes up."

Intercultural Awareness

Nayla explained that before she went to Thailand for the internship, she still felt weird when talking about a topic revolving around sexual preferences, specifically non-heterosexual. In her culture, it was taboo to talk about non-heterosexual; as a result, she did not have many exposures to everything involving non-heterosexual. She claimed that it was also because non-heterosexual people seemed to like to hide in Indonesia because of fear being judged or reviled. Coming to Thailand made her realize that non-heterosexual were real because she could see them everywhere she went to Thailand, and no one ridiculing these people throughout her stays there. They accepted them as a part of their society, and Nayla became used to such exposure in Thailand that it made her think that those kinds of people were just like her. She began to be more open and to not be discriminative toward non-heterosexual. It showed how she was adapting to liminal cultural practices in which she adapted to the culture of Thailand as well as accepted their part of the culture that she viewed as something positive to have.

"Manly girls or flamboyant boys were not bullied. They were very open to same-sex relationships. It changes my perspective... It is a taboo to talk about something like that. I couldn't do that (talking about the topic)... I did not think it was real because they were well-hidden, but there (Thailand), they are real. Gay people are not reviled. You can accept them because it is common to have people like that (in Thailand) People's minds are different. They are just like us. Now, I can be more open, and I am not discriminative anymore. If someone were to discuss this topic with me, I would not feel weirded out anymore."

Another interesting part was how Nayla believed that as a future teacher, she should not only teach about English skills but also to motivate her students to use that skill to dream more and to go anywhere in

the world. She wanted to encourage her future students to learn about other cultures around the world and to learn how they learn English as well. She claimed that learning English was not just about talking to English native speakers, but her students should have various goals in mind to achieve with their English skills. It showed how Nayla was ready to be the intercultural mediator to encourage the students to be more and beyond the traditional goal of the ELT classroom.

"My ideology has changed. Teaching is not only about teaching but also to motivate students to be more aware of the culture and to be curious about how other people learn English and how their life is. Then, to encourage them to dream more, to go abroad, not only to be skilled in English but also to use it to go to places. Learning English is not just about talking to the (English) native speakers, but also reading information to know the culture and the life of others."

Meanwhile, Afika firmly believed that regardless of how much different a certain culture from others, there would be something that people of different cultures could adopt or adapt from each other. She gave an example of the freedom of speech in western culture, especially America to be adopted to Indonesia's culture as many interesting topics such as body positivity, non-heterosexual, and sex education that had been discussed in the west was still seen as a taboo in many countries including Indonesia. From her perspective, some of the topics could be discussed in Indonesia as well to improve the life quality in Indonesia. She delivered an example in sex education that still had a negative connotation when it was discussed in Indonesia. She believed that if Indonesia could be more open to discussing such topics, especially around children, it would reduce the rate of free sex. Similar to Nayla, Afika had adapted to liminal cultural practices as she believed that some parts of

other cultures could be used as a reference for a better life.

"If it (the culture) was good, it can be adapted or adopted. From the western culture, which is very different from eastern culture, some can be adopted. Western culture had freedom of speech, and many topics were not yet discussed in Indonesia, like, body positivity, one (topic) that is often discussed there. West and east also view non-heterosexual differently. I can say it is a positive thing because they (western people) can accept people like this (non-heterosexual), but many countries like Indonesia have not accepted this. It is still a taboo. It is the same for sex education. Talking about topics regarding this in Indonesia has a negative connotation. I think with the children knowing about sex education; free sex can be reduced."

She discussed a part of Australian culture that she deemed fit to be adopted into Indonesia's ELT classroom. From her experience, she observed that there was a lack of communication in English from the students and the teachers in Indonesia's ELT classroom. She claimed that one of the reasons was because the students often did not feel obligated to do it. She mentioned that in one of the classes in Australia, they had a simple system where the students who did not use English to communicate would be fined. It strengthens the evidence that Afika had adapted very well to the liminal cultural practices.

"If I am not mistaken, uhh, there was one (EFL) class that if someone did not talk in English, they would get fined. That is one thing that I think has not yet been implemented in Indonesia."

Thirdly, the pre-service teachers' past intercultural awareness experiences before participating in the program influenced how they would behave in intercultural communication, and those experiences would shape their belief as well as identity

as future teachers. In one of Baker's (2013) study, the result revealed that many of the participants' positive attitudes to intercultural communication and global Englishes existed before the course. In specific relation to global Englishes, the participants consistently revealed that they viewed English as a global language that they would, or already did, use in a variety of contexts with a range of users. It is in line with the Indonesian pre-service teachers experience in this study regarding to the past experiences of the pre-service teachers that influenced their views on intercultural communication, and at the same time, it adds the details on what kinds of experiences that could elicit such positive responses that had not been covered in Baker's (2013) study.

Fourthly, both pre-service teachers had gone through the Cross-Cultural Understanding (CCU) course before the program. They were taught about the comparison between the English native speakers' culture and Indonesian culture and how they would teach this to their future students. Some courses also sometimes implement cultural studies about different dialects of English around the world, proper expressions in English about certain situations, and more. A conclusion could be derived that both of them had developed Basic Cultural Awareness even before they participated in the STIE program.

Finally, their activities outside of the classroom also influenced their views on other cultures greatly. Nayla loved to watch films from other countries like Thailand, Japan, and German. She would find general differences and similarities between her own culture and the cultures depicted in the movies. Sometimes, she would agree with the cultural views depicted in the movie, even if it opposed her own culture's belief. For instance, Nayla observed that western culture could portray sex education inside the movie well while in Indonesia talking about sex education in movies considered mostly taboo, and there are many stigmas around the topic in Indonesia like how

Indonesians view tampons as something that would ruin the girls' virginity. Nayla showed how she opposed these stigmas as she believed that tampons had no relation to virginity. This experience indicates how Nayla shows that she had adapted to liminal cultural practices as they believed that they could always learn from other cultures and adopted her ways into her life to improving their life quality.

IMPLICATION

In order to prepare the pre-service teachers to be teachers in the millennia era where intercultural communication is remarkably active, the universities, especially the lecturers, need to provide them with the knowledge of ICA. The current related course in this study only covered the knowledge of ICA in Basic Cultural Awareness or the first level of ICA. The lecturers need to provide the pre-service teachers with the knowledge of the second level and the third level of ICA as well. However, learning inside the classroom limited their opportunities to experience how to communicate with people of different linguacultures directly and to implement what they had learned. Therefore, in addition to the knowledge of ICA taught inside the classroom, the universities also need to give chances for the pre-service teachers to have hands-on experiences in intercultural communication outside the classroom in the form of an STIE program. The program should be designed with intercultural communication opportunities as the focus. In that way, the pre-service teachers not only gain new experiences that might help to develop their ICA but also practice how to teach ICA to their students.

The institutions that conduct similar programs should prepare their participants before the beginning of the program, especially around the topic of their teaching during the internship. The pre-service teachers in this study were not prepared for what they should teach explicitly and were only told to teach Indonesian culture, which was too broad of a subject. A topic like

comparing Indonesian culture with the students' own culture may be sufficient in this case, especially in order to develop the first stages of Intercultural Awareness. The intercultural communication opportunity during the program should be marked as the focus of the program.

CONCLUSION AND SUGGESTION

The results indicated that both pre-service teachers had developed their intercultural awareness to the extent that they had some components from the three levels of Intercultural Awareness already developed, especially in the practice section of the model. Both pre-service teachers had developed their basic cultural awareness in which they were able to articulate their cultural perspectives on certain things, such as how students of their cultures learn in an ELT classroom. Furthermore, they were able to extend their perspective to comparisons with other cultures. They were also able to find common ground despite differences in linguacultures and to understand the possibilities for mismatch and miscommunication between specific cultures.

Both pre-service teachers had adapted to liminal cultural practices as they believed that they could always learn from other cultures and adopted their ways into their lives to improve their life quality. Their flexibility in cultural practices made them believe that they could also encourage their students to learn about other cultures as well and to get to know how those people learned English to enrich their knowledge. Nayla believed that the students had to be encouraged to dream more and to use their English skills to achieve more than what they were obligated to in traditional ELT classroom.

The researcher suggests that the pre-service teachers may reflect on the experiences to further develop their understanding of ICA and use the experiences as a reference to what shall transpire in communication between people with different linguacultures. The related

institutions may use this research as a reference on what should be prepared before the start of an STIE program and on what aspect of the program that should be further inspected and developed before the program execution for further effectiveness of the program. The other researchers may conduct further research on similar topics with STIE program in different settings, different research methods, or participants from different linguacultures and with different genders in order to help with further understanding in the field of intercultural awareness, especially in preparing the pre-service teachers to be an intercultural mediator.

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GRAMMARLY REPORT

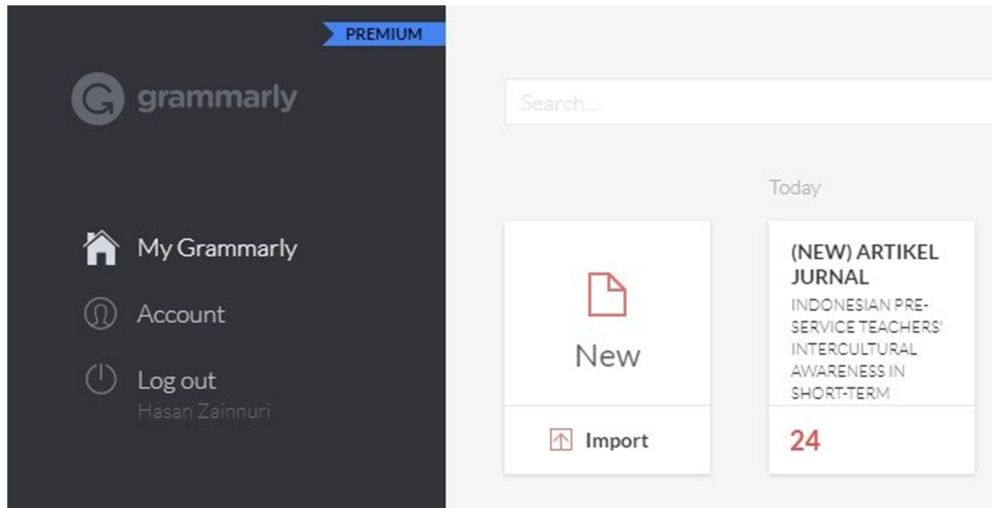


Figure 1 Screenshot Grammarly

TURNITIN REPORT

The screenshot displays the Turnitin interface for a document titled "INDONESIAN PRE-SERVICE TEACHERS' INTERCULTURAL AWARENESS IN SHORT-TERM INTERNATIONAL EXPERIENCE: A NARRATIVE INQUIRY" by Nur Amanah Santoso, Nur Arifah Drajiati, and Teguh Saresa. The document is from the English Education Journal, Revision 1 - DUE 31-Dec-2018. The Turnitin score is 22% (SIMILAR). The match overview table on the right lists the following sources and their similarity percentages:

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Figure 2 Screenshot Turnitin