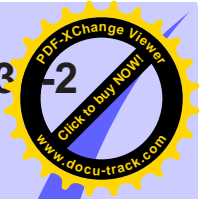


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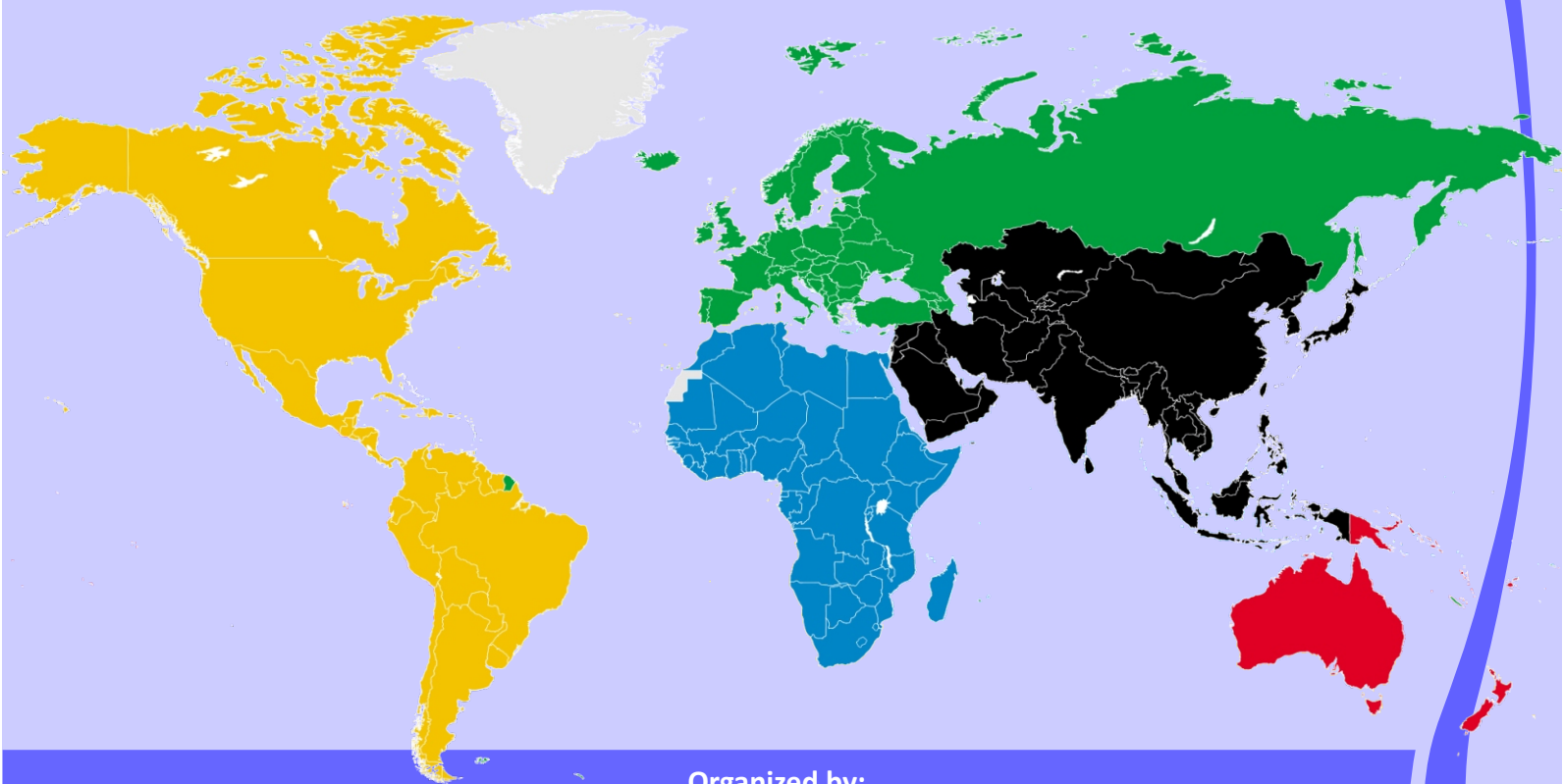


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**INTERNATIONAL CONFERENCE AND SEMINAR
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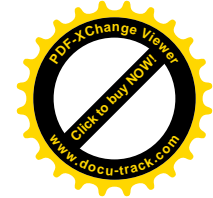
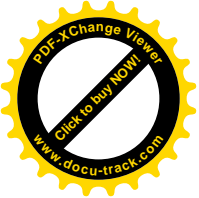
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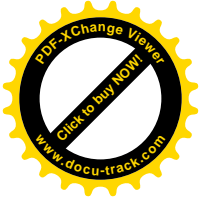
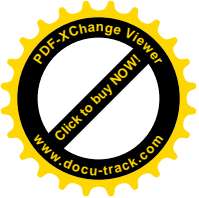
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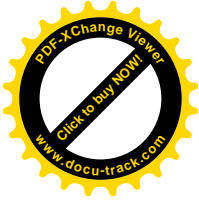
The Honorable Guests, Ladies and Gentlemen.

Assalamu'alaikum Wr Wb.

On this special occasion, let us offer our praise and gratitude to Allah SWT for His Grace and Favour, so we can gather in this nice place in good health to attend the International Conference and Seminar on Cross Cultural Understanding 2014.

On behalf of the organizing committee of ICOS CCU 2014, organized by Magister Program of English Education Graduate School in collaboration with Communication Department, English Letters Department, Indonesian Letters Department, Law Department, and Psychology Department, I am honoured and pleased to extend my very warmest welcome to you all.

Your attendance here in this International Conference and Seminar on Cross Cultural Understanding 2014 points up an essential fact the challenges and opportunities to develop the human quality that is a part of our understanding toward the cross culture. As we know that Cross Cultural Understanding is the basic ability that should be mastered in order to be used in learning language, literature, social sciences, education, economics, law, values, and culture of other countries. In its development, the function of cross cultural understanding takes some issues that hint both national and international scopes. The first issue is the cultural diversity. The second issue is the cultural awareness, the third issue is cultural knowledge, the forth issue is cultural competence, and the fifth issue is cultural sensitivity. That is why the committee has chosen a theme that will be discussed together along the day, which is cross culture for human equality.



Ladies and gentlemen

Organizing, managing, and coordinating this International Conference undoubtedly requires a lot of energy and commitment from those involved. Therefore, I would like to express my gratitude to the Rector of Ahmad Dahlan University, Dr. Kasiyarno, M.Hum.; all the Vice Rectors of Ahmad Dahlan University: Dr. Muchlas, M.T., Drs. Safar Nasir, M.Si., Dr. Abdul Fadhil and Prof. Dr. Sarbiran; The Director of Graduate School: Prof. Dr. Ahmad Mursyidi, Apt.; the Dean of Faculty of Law and the Department Head; the Dean of Faculty of Letters, Cultures and Communication and all the Department Heads: English Letters Department, Indonesian Letters Department, and Communication Department; the Dean of Faculty of Psychology Faculty and the Department Head.

In addition, I would like to extend my high appreciation to all committee members who really worked hard days and nights. This conference would not take place without the contribution from the plenary speakers, invited speakers, the parallel presenters, all participants, the reviewers of all abstracts and papers, the students, and all sponsors who have generously supported this event. Once again, great and deep indebtedness are exceptionally extended to all parties of this International Conference.

I also take this opportunity to express my hope that this conference will be productive, benefit, and memorable event for you, an important step in our efforts to improve the quality of human behaviour cause of our understanding toward cross culture. Thank you very much for your attention, response and support for the successful implementation of ICOS CCU 2014 event. May God bless us, Amin.

Ladies and Gentlemen

We humbly ask that the Rector of Ahmad Dahlan University deigns to give a speech and also inaugurate the implementation of the International Conference and Seminar on Cross Cultural Understanding 2014.

Wassalamu'alaikum Wr Wb.

Yogyakarta, 27th November 2014
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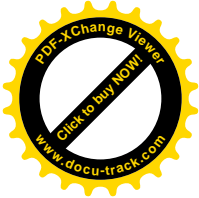


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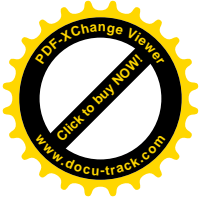
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EMBEDDING CULTURAL AND MORAL VALUES IN ELT THROUGH CULTURAL LANGUAGE LEARNING APPROACH (CLLA)

Hermayawati

University of Mercu Buana Yogyakarta
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ABSTRACT

English language teaching (ELT) today, has been prior focusing on 'the language use' rather than 'the language usage'. This has occurred since three decades ago. This view, of course, has brought the teachers' mindset in their ELT practices wherever they work for. Besides, the current curriculum used in Indonesia demands the learning content must embed the knowledge of culture and moral values. Embedding such aspects into ELT materials is, of course not an easy matter. It is proved by many teachers of English teaching at any level of study who still get confused on how to provide their teaching materials that embed both local and/or national culture and moral values as demanded by the current used curriculum. This case inspires the writer to invite the teachers and materials designers to discuss about it. This paper aims at providing an illustration on how to provide teaching materials by embedding the two aspects as written above using cultural language approach (CLLA). It is presented in the form of oral presentation and discussion by referring both the ELT theories and the relevant research findings.

Keywords: ELT, culture, moral values, language use, language usage

INTRODUCTION

Nowadays, moral deterioration has been considered occurred in Indonesia, so that it is necessary for the government to implement teaching curriculum for the sake of solving and all at once, preventing the phenomenon happened in any aspects of life. Even, that has been taken for granted as a 'culture' since such issue has become habitualized in this country. The 'cultures' are for instance corruption, illegal logging, parking, plagiarism, gratification, drugs abuse, et cetera. The current curriculum (2013) has been launched to solve such problems through linking the learning content with culture and moral values. This is intended to prevent the future generation to conduct such negative activities that may harm themselves and others. Such non-normative acts may also affect the nation's morale damage. This policy must be also implemented in English language teaching (ELT) for any level of study. It means that teachers must link their teaching materials with the local/national culture and life/moral values.

Introducing culture through learning sources may not only improve students' language capacities but also for the sake of conserving the existence of the arts and culture heritages. An approach used as the tool of introducing arts and/or cultural heritages is called cultural language learning (CLLA). Concerning with approach, Brown (2007: 17) defined that approach is theoretically well-informed positions and beliefs about the nature of language, the nature of language learning, and the applicability of both to pedagogical settings. Approach implementation cannot be separated by the use of method/s. Method is defined as a generalized set of classroom specifications for accomplishing linguistic objectives. Methods tend to be concerned primarily with teacher and student roles and behaviors and secondarily with such features as linguistic and subject-matter, objectives, sequencing, and materials (ibid).

CLLA is an approach used in language teaching by linking the language content with local cultures. The purpose is to introduce a particular cultural heritages especially to the young generation and/or other communities for the sake of avoiding recognition of other nation or community towards a certain culture (Hermayawati, 2014). This thought



has brought the writer either to conduct or to guide the students practice through researches that are practised for designing learning materials particularly for the tourism interests. But it is certainly possible to use for many other cases in ELT for any level of study.

DISCUSSION

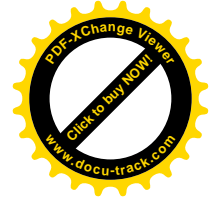
Culture and Moral Value in English Language Teaching (ELT)

Language teaching in an area or a community is influenced by the view of the community in treating it. The position of a language taught in an area is caused by the three terms, namely political, historical and economical condition of the community towards the nation of language users. For instance, Indonesia treats English as a foreign language not as a second language because politically, historically and economically the country has never been governed or colonized by the nations which use English as their mother tongue or their second language. This is different with other communities such as Malaysian, Philippines, Indian, and Singapore were the countries that have ever been occupied by British. Automatically, the language used by the colonial is spreaded as the formal language used in the colonized community for the use of the language is of course, politically supported as a formal language. Consequently, the language used is treated as an official means of communication.

Language teaching is conceptually defined as anything done by the teachers or materials developers to provide learning materials and activities as their learning facilities (Tomlinson, 198: 3). Practically, the matter of language teaching is influenced by the linguistics concept. In other words, language teaching development is influenced by the view of the linguists towards their insights on linguistics theory. As it is known that so far, linguistics view has been categorized into three categories based on the change of linguists view towards language. The language views are structural, functional and interactional (Richards, 2001). But today's view has been developing to the interactional view by considering that the aim of using language is for communication. Communication involves interactional activities, between communicator and communicant, both in oral and written way. The existence of language cannot be of course, separated by the existence of culture where the language users live, while culture contains moral values that depict the social characteristics of a certain community. The use of language considers utterances and/or expressions to whom the speaker speaks. The use of language expression to interact with a person we have known well, with an older person and a person with higher social status must be different when speaking with the close relations or siblings. This means, that there is a tight relation between language, culture and moral value.

Conceptually, culture is the characteristics of a particular group of people, defined by everything from language, religion, cuisine, social habits, music and arts. Today, in the United States as in other countries populated largely by immigrants, the culture is influenced by the many groups of people that now make up the country (<http://www.livescience.com/21478-what-is-culture-definition-of-culture.html>). According to Barro, *et.al.* (1998: 76), 'Culture' has tended to be dealt with superficially in textbooks, as 'thin description' but superficiality in textbooks is not the only problem. In the discourses everyday life, 'culture is often invoked difference and justify exclusion'. Anthropologists have shown how language and culture linked together have been used as the tool in the construction of the nation state, and the ideologies that support it and so in the symbolic construction of difference and exclusion.

The term 'culture' cannot be separated from the matter of 'life values' for culture is considered as the result of human's creation towards his/her ideal, sense, and willingness where within the culture includes life values of certain community's that depicts its specific characters. Moral values consists of the word 'moral' and 'values (plural form)'. According to Hornby (1995: 755) 'moral' is defined as 'principles of right or wrong behavior' while 'values (life values)' means 'moral or professional standards of behaviour, principles, e.g. cultural/family/social values' (p. 1319). Referring to such meanings, it can be defined that 'moral values' is the life principles of right or wrong behavior which have been agreed and



as legalized commitment applied in a particular family, social or community and/or nation. The committed behaviour is, then, judged as the standardized norms that must be applied by the family, social, community members. The term 'culture' today, has been also interpreted as a wrong social behaviour such as, for instance: 'culture of corruption', 'culture of cheating during the tests or plagiarism', 'culture of gratification', et cetera. Such terms have been entrenched as the social behaviour that has been habitualized by a particular community such as happened within the authorized people and students.

Based on the facts written above, teaching language must, of course, be embedded with the culture and the normative social values. The purpose is, to introduce the culture and its values towards the language learners for language and culture is somewhat the two sides of coins. It means that learning the target language must be in a package and should not be learnt isolatedly in chunks of language aspects (such as isolated grammar, structure, vocabulary, spelling and pronunciation) by remembering that learning language today has been focused on language use or practice, while practising language must take its culture into account. Using language without knowing the native speaker's culture may arouse misunderstanding and even, trigger conflicts. Language teaching is ideally conducted not only teaching the language forms but also embedding its culture and social values all at once. This may bring the learners respects towards the users. Besides, language teaching must access both the language content and the language target demanded by the current used curriculum. Curriculum illustrates in what aspects of learning outcomes the target language learning should be achieved.

The problem is, there are many teachers and/or trainers who do neither realize nor acquire the concepts as written above. So far, many teachers still only teach language forms or discourses without considering such elements written above. In connection with the concepts of native speaker, Krash (1998: 20) stated that originally, native speakership was viewed as an uncontroversial privilege of birth. A person who was born into a language was considered to be a 'native' speaker of that language. Native speakers in that sense have grammatical intuitions that non-native speakers do not. He also took Chomsky's insight, that the mere fact of being human was enough to endow one with the ability to know grammatical right from wrong. However, Chomsky's was such an idealised abstraction, that his entitlement was inoperative. Chomsky's native speaker had no social reality (*ibid*).

As it is known that Chomsky's LAD (Language Acquisition Device) and UG (Universal Grammar) theories have been debated by the applied linguists by the reason that language use does not merely involve grammatical and structural aspects but also should consider social and cultural aspects. He believes that child language acquisition or learning (CLA/CLL) is a very specific cognitive process. According to him, all human beings have been endowed with special mechanism in the brain which enable children to know the language rules. Language learning is innate or native to human beings. This theory is often described as innatist or nativist. He believed that the LAD or UG contains the principles governing all human languages. It works to stop a child from going on a wrong track in the process of learning the rules of his first language. As the child hears samples of the language, they trigger off the LAD or UG, which then enables him to "discover" the structure or rules of the language by matching his inborn knowledge of basic grammatical relationships to what he has heard. The process of learning, in brief, consists of innate, internal-rule making using the LAD or UG (Jovelyn, 2009).

In contrast with the the above language view, theories and methods are constantly changing and growing in the field of ELT. It is imperative that as teachers we should be aware and well-grown to conduct the best practices in order to benefit students in their pursuit of acquiring English. We do not need to change and adapt for every new whim, but it is important to know and understand current research and evaluate what that means for the learners we are responsible for. Teaching is a beautiful combination of art and science, and no two teachers will look exactly alike. We need to continue to add as many tools as possible to our repertoire so that we can be better equipped to excel in our field (Liz, 2012).

The Purpose of Embedding Culture and Moral Values in ELT



The aim of communication using the target language is to convey speaker's ideas through language meanings. The conveyed ideas include the speaker's own mind towards scientific, cultural and life values. This is intended to exchange knowledge, culture and life values between the communicator and communicant. ELT should be addressed to facilitate learners to be able to use the target language they learn in such a way through the provided discourses that is designed by accessing the current used curriculum. ELT curriculum currently used in Indonesia is the 2013. It means that the design of ELT materials should refer to both the content and the language target suggested within it. The existence of curriculum design is commonly and normatively based on the needs analysis and the latest concept of ELT. But in facts many learning materials available and used at schools, including the package book which has been legalized by the authorized institution are not conceptually designed yet. This may because of the package book is commonly projected with the very limited time beside the appointed designers are not on the right place. It seems that the course book designers or developers are commonly not aware to access local culture and moral values as it is suggested by the 2013 curriculum. Meanwhile, language learning activities are the appropriate tools to develop cultural and learner's personality building.

Embedding culture as a social value may be used to improve learners character buildings. In the field of ELT, such aspect is possible to insert within the given discourses or through the language content being taught. The intention is, of course, to introduce the cultural heritages owned by particular community in order to be well known either by the younger generation or other community to avoid conflicts as the effect of erroneous recognition of the ownership of a work of art or a particular culture. In addition, misunderstanding in communication as a result of cultural differences in language use also easily generate conflicts between communities. Therefore, cross-cultural understanding needs to be taught through the teaching of languages that includes the understanding of the discourse in the context of the development of language skills. Say for example, the recognition of Malaysian some times ago towards the several Indonesian arts like dances, batik, and. songs had triggered a little conflicts between the two nations. This is of, course needs to be prevented

Meanwhile, the choice of words or expressions of different languages from a community with other communities may also affect conflict. For example, holding the head of another person and talking loudly in the Java community is very disrespectful, stomping feet of others, said a person is too fat, asking for woman's age, marital status and one's occupation are not recommended in communicating with the westerners. To keep communication peacefully, children and/or learners must acquire other cultures and introducing their cultural heritages through language learning. To embed sense of belonging towards cultural heritage and moral values is possible to conduct through the given discourses. It means that the discourses being learnt must access the local and/or national heritages which include clothing, foods, arts, songs, dances folktales/folklores, historical buildings, weapons, music instruments and so on. Such effort is also beneficial to prevent the heritages fade away, and then totally lost.

Moral values today, is extremely needed to embed, especially for the beginning learners level. This is considered as a crucial matter for the young generation to have normative moral values to face their daily future life conveniently Logically, those who live according to the norms or rules applied in the community or the environment will be relative more comfortable life compared with ones who live with violating community's norms.

Procedures on Embedding Culture and Moral Values in ELT

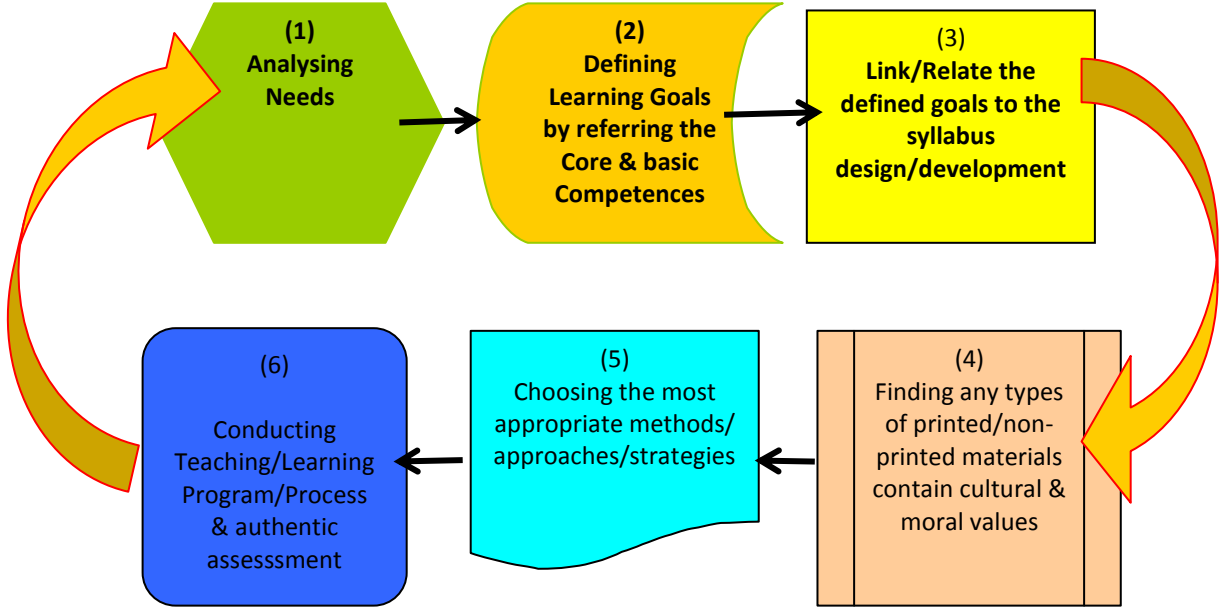
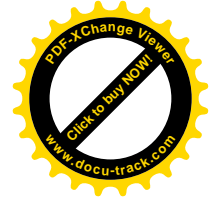


Figure 1. Procedures on linking cultural and moral values to the language content

How to link the culture and moral values within the materials being taught? This is not an easy matter. But it does not mean impossible to do. In this case, the writer would like to share ideas on how to step on the procedures. The following is the procedure we may implement to link culture and moral values into our teaching materials: (1) Analysing the needs of your learners during their learning program; (2) Use the result of the needs analysis to define the goals of learning; (3) Consider and relate the learning needs and the goals to the current used curriculum to design or develop your teaching syllabus; (4) Refer the suggested core competence and basic competences written within the curriculum to break down into learning indicators (In this case consider that you teach language skills contextually and not teaching language aspects isolatedly); (5) Find any types of printed and/or non printed materials as the learning discourses (In this case you are suggested to find the texts which contain life values and local and/or national culture all at once); (6) Decide the most appropriate learning methods/approaches and strategy to present the defined learning materials (In this practice, consider that learning activities much more focus on learners language use or language practices); and (7) Conducting authentic assessment. The following is further illustration concerning the above procedure.

Analysing the needs of learners during their learning program may be done either orally (through direct interview or giving questions) or in written way (using questionnaire) related to the learners early language competence. The result of interviewing or questionnaire is, then, analysed as the basic of formulating learning objectives by considering socio-cultural and moral values prevailing in society suggested by the current curriculum. The designed objectives are (specified into learning indicators) used as the basic to provide learning materials by accessing both linguistic and pedagogical theories. Linguistic theory which must be considered is such as: language skills, language content and language target to be taught. Pedagogical theory is such as learners' learning style, learning domains (cognitive, affective and psychomotor), approach, method and strategy to be used. The selected materials must be appropriate with the learners (early language acquisition) and learning needs (target language needs), beside considering language use as the focus of learning. In providing learning materials, teacher or language trainer must also provide language practice and exercises as assessment instruments.



The procedures written above has been implemented in several developmental researchs conducted by the writer herself and the writer's thesis guidance students (The materials sample as the research findings are provided separately). The result showed that the designed teaching materials were appropriate to use for elementary learners, street children (with various level of age), tourist guides, tourist drivers and culinary services.

CONCLUSION

Since teachers are part of education system that must support the government policy in its effort to solve the people's moral values degradation and for the sake of introducing local cultures towards young generation and foreigners aiming at preventing conflicts due to the wrong recognition on the available certain heritages, it is suggested for the teachers and trainers to embed the two aspects written above within their teaching materials. It should be done by considering that the available materials published by other materials designers are not really appropriate both with the learners and the community needs.

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