THE ASSOCIATION OF TEACHING ENGLISH
AS A FOREIGN LANGUAGE
IN INDONESIA

The 62nd TEFLIN

International Conference 2015

Denpasar, 14th - 16th September 2015

PROCEEDINGS

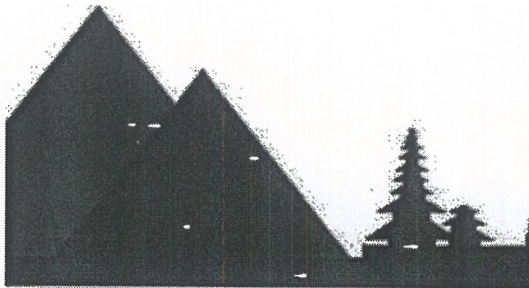*Teaching and Assessing L2 Learners in the 21st Century*

ENGLISH DEPARTMENT
FACULTY OF LETTERS AND CULTURE
IN COLLABORATION WITH
POST GRADUATE STUDY PROGRAM, UDAYANA UNIVERSITY

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FOREWORD

These proceedings are a collection of papers presented at the 62nd TEFLIN International Conference held in conjunction with the celebration of the 53rd *Dies Natalis* of Udayana University held in Sanur Paradise Hotel from 14th through 16th September 2015. The theme of this year's conference is *Teaching and Assessing L2 Learners in the 21st Century*. The papers were selected out of 503 papers presented covering issues of English-language teaching from the perspectives of (1) Language Policy and Planning in Assessment, (2) Quality Assurance in ELT, (3) 21st Century Language and Communication skills, (4) Assessment in Character Education, (5) Rotes of ICT in Teaching and Assessing L2 Learners, (6) English for Young Learners, (7) Innovations in Teaching and Assessing, (8) Best Practices in L2 Teaching and Research, (9) School-based Assessments, (10) English for Specific Purposes, (11) Standardized Tests of English Proficiency (e.g. KLTS, TOEFL), (12) English for General Purposes, (13) The National Examinations and their Impact on L2 Learning, (14) Translation in Language Teaching, (15) Teacher's Professional Development, and (16) Literature-Based in Language Teaching.

We would like to express our sincere thankfulness to those who presented their papers at the conference. We also wish to thank the students at the English Department, Faculty of Letters and Culture, Udayana University who have assisted us with the typesetting for the format of the proceedings. More importantly, we express our gratitude to the board of reviewers who have worked hard in reviewing the submitted papers selected for the proceedings.

Denpasar,   September 2015

The Committee

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BLENDED CULTURE AS A MODEL OF ENGLISH LANGUAGE TEACHING AT SECONDARY SCHOOL LEVELS

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Abstract

In English language teaching in Indonesia, English teachers are encouraged to utilize some teaching models one of which is a blended culture model. This model confers some convincing justification to second language learners because it can facilitate them to maximally gain the target language. Also, the use of a blended culture model in ELT can be employed as a means of establishing students' intercultural awareness and cultural appreciation. This suggests that the inclusion of target and local culture is advocated to be executed in the process of ELT. To do so, English teachers may select English materials which are generated from the target culture and local culture depending on the types of the macro-language skills that they need to focus on. For example, when they give an emphasis on teaching receptive skills, the target culture can be the matrix culture which is used to explore much information from English speaking countries. Conversely, when they deal with teaching productive skills, the local culture context of the second language learners should become the matrix culture because having the local culture context serving as the matrix culture can facilitate second language learners to easily generate their ideas. Such a way is fruitful to establish their sensitivity of the cultural diversity which is required in the global life. In reference to the issue, this paper attempts to theoretically justify the strengths of the application of the blended culture and to clearly provide examples of how to utilize the blended culture model in ELT.

Keywords: Blended Culture English Language Teaching Matrix Culture

1. INTRODUCTION

Nowadays, there has been a swing of a paradigm among scholars about the import of culture (local culture, target culture, and inter-culture) in the process of English language teaching (ELT). Philipson and Pennycook in Huda (2013:67), for example, advocate that the cultural contexts should be imported in the language teaching and learning (including English as the target language) on the grounds that it confers the feasible existing socioeconomic realities as manifested in the use of language. In support of this, the issue of the import of culture seems to be an inevitable part in any language teaching in general and Englishlanguage teaching in particular. It evidently merits researchers' close attention in any English as a SecondLanguage (ESL) or English as a Foreign language (EFL) context (Erfani, 2014:317). This suggests that English teachers or lecturers in Indonesia at any level of education are encouraged to take into account for the employment of culture sensitivity methodology used in ELT. Further, Huda (2013:67) urges that 'culture now should be considered to be closely related to learning, and hence, it is suggested that pedagogical principles for teaching-learning activities should be determined by taking the issue of culture'. In support of it, Krasner (1999) strongly advocates that the target culture should be imported in the process of English language teaching as it facilitates second language learners (SLLs) to deeply make sense of the English texts that they encounter.

With regard to the import of culture in ELT, there is a hot debate among scholars. Some of them state that English teachers or lecturers are triggered to only rely on the embedment

the target culture on the grounds that SLLs would capture the comprehensive use of the target language by deeply focusing on the aspects of the target culture (Turkan & Celik, 2007). In other words, English teachers are encouraged to utilize English materials which are generated from the cultural context of the inner-circle English speaking countries such as America, England, Australia, Canada, and others in which English serves as the first language employed as a means of communication practices. In support of it, Sysoyev and Donelson (2002) urge that the study of the target language should include the study of the cultural components of the target culture. Also, English teachers or lecturers may include the culture of the speakers from the outer-inner English speaking countries (Hongkong, Singapore, Thailand, Malaysia, and the like) which put English as the second language utilized by the speakers of those countries as a means of communication practices in daily contexts (Brown, 2007). Such statements are supported by Byram in Turkan & Celik (2007) who urges that the utilization of meaningful and culture-based content of the target culture is essential to deal with the target language (English) as it would facilitate SLLs to appropriately and acceptably use the language with regard to the social rules of the target culture. Bada (2001:101) strongly urges that 'the need for cultural literacy in ELT arises mainly from the fact that most SLLs, not exposed to cultural elements of the society in question, seem to encounter significantly hardship in communicating meanings to native speakers. This suggests that teaching the English without target culture seems to be inaccurate and incomplete. It is ironic that SLLs only rely on the study of the language which only focuses on the symbols or codes as the representation of meanings without knowing anything about how the language is used by English native speakers to represent the social planes of the native speakers. This suggests that the inclusion of the target culture becomes the main concern in ELT. Bennett, Bennett & Allen (2003: 237) strongly claim that 'the person who learns language without learning culture risks becoming a fluent fool' on the grounds that language and culture is interwoven in nature. In other words, language and culture are inseparable. The following presents the relationship between language and culture.

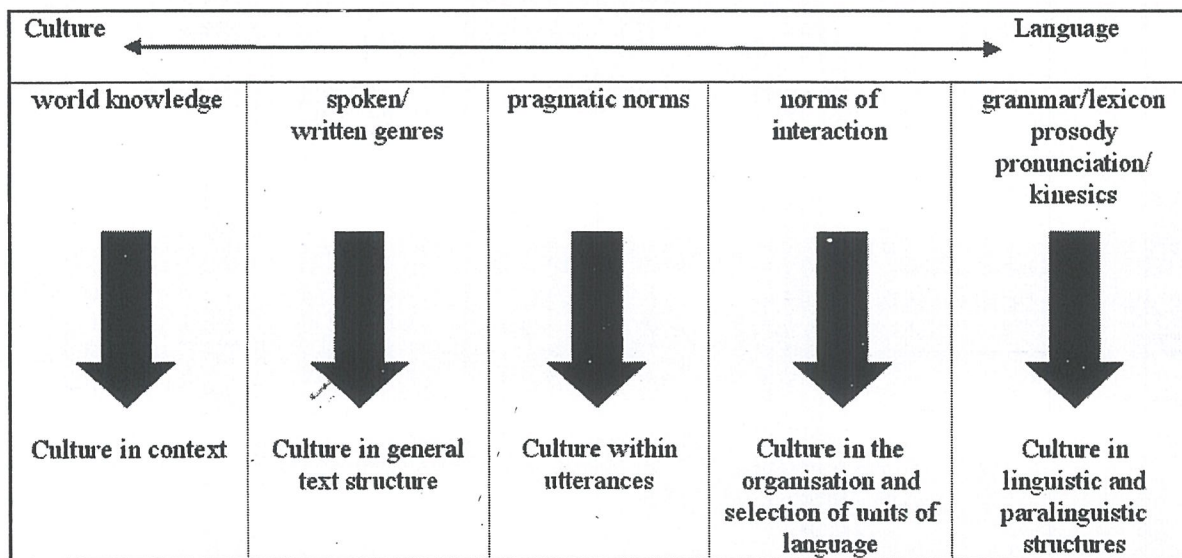| Culture ←———→ Language				
world knowledge	spoken/ written genres	pragmatic norms	norms of interaction	grammar/lexicon prosody pronunciation/ kinesics
↓	↓	↓	↓	↓
Culture in context	Culture in general text structure	Culture within utterances	Culture in the organisation and selection of units of language	Culture in linguistic and paralinguistic structures

Fig. 1: Points of articulation between culture and language (Liddicoat, 2002, p. 9)

In reference to the above figure, it is evident that language and cultural are interrelated each other. This suggests that culture represents how language is used in any various communicative events which are governed by norms as presented in Figure 1. Added to this, culture underlies

the organization and selection of language units as performed in the verbal language embodying spoken and written texts, even nonverbal one. Therefore, studying the target language is not only concerned with the knowledge about language which articulates the internal structure of language but also deals with the knowledge beyond the language which accentuates the external structure of language one of which is the social planes practised by the native speakers of the language. Hedge (2008) urges that SLLs have to deal two types of knowledge in ELT, namely systemic knowledge and schematic knowledge and when they want to be successful in acquiring the target language. The former concerns the knowledge about language. The latter deals with the knowledge underlying the language one of which is socio-cultural knowledge.

In relation to the interwoven of language and culture, the embedment of the target culture in the process of ELT is a must on the grounds that the language and culture are twin in nature, which means that both cannot be separated (Wardhaugh, 2005). Learning language means learning culture or vice versa. Learning target language without learning target culture is like cooking vegetables without salt and sugar. This means that the target culture should be one of the aspects of learning the target language as SLLs are triggered to get into the social planes of the native speakers of the target language enabling them to really understand how the language is used in social contexts. This leads to the strong statement that English teachers or lecturers should exclusively integrate the target culture when they teach the target language. In support of the exclusive use of target culture, Gray in Erfani (2014: 318) has a strong idea that the target culture seems to uphold values and living standards that are better than those of the student's culture, leading to the perception that the target culture is superior to the student's culture. To sum up, the exclusive import of the target culture in ELT has to become the concern of English teachers or lecturers when they are involved in the process of English language teaching and learning.

The exclusive use of the target culture in ELT, however, is questioned by some scholars (Kramsch & Sullivan, 1996; Aptekin, 2002; Margana, 2009; Siddiqie, 2011; and Erfani, 2014). This relies on the fact that second language learners come to the class with their own culture which has been attached on their mind (Margana, 2009). This suggests that the exclusive embedment of the target culture in ELT should be reformulated as the exclusive integration of the target culture in the process of ELT is potential to discourage students to appreciate their own local culture and somehow could create a polarized society leading to creating social problems.

Kramsch and Sullivan (1996:211) strongly argue that SLLs should not deal with the culture of the target language exclusively, but they should be prepared to mind both global and local culture in order that they 'feel at home in both international and national cultures'. Post and Rathet in Margana (2009) also state that the use of the home culture as students' background knowledge provides positive impacts on making sense of the materials generated from the target culture. This is in line with a statement presented by Jenkins in Margana (2009), advocating that the students' background knowledge in the form of content familiarity of the English texts obtained from inner-circle English speaking countries facilitates them to capture and validate the sense of the texts. In other words, English teachers or **lecturers** should not only embed the target culture but also integrate the home culture in the process of English language teaching and learning on the grounds that the home culture assists SLLs to express their ideas, feelings, thoughts, experiences, and the like. It has a strong cultural aspect which aims to develop the learners' cultural awareness (Byram & Fleming, 1998) and to gain the target language together with features of its culture.

More specifically, the use of the home culture drives second language learners to activate

their background knowledge to accomplish the tasks as manifested in four macro-language skills which include listening, reading, speaking, and writing. Renner in Margana (2009:127) states that the process of English language teaching is meaningful and successful when English teachers or lecturers blend two types of culture which are utilized in a series of English language teaching activities. In support of it, Genc and Bada (2005:75) advocate that bringing students' local culture classes humanizes second language learners and provide them with a motivating effect in the learning process as it facilitates them to observe similarities and differences among various cultural groups two of which are local culture and target culture.

With regard to the above issue, this paper confers a model called blended culture (BC) as one of the models that can be utilized by English teachers or lecturers when they are involved in the process of English language teaching and learning. This paper mainly attempts to explore the theoretical justifications of use of blended culture in English language teaching and learning practices and describe some practical issues of the utilization of BC.

2. NOTIONS OF BLENDED CULTURE

As mentioned earlier, the blend of target and local culture is of great importance for SLLs as it could facilitate them to maximally acquire the target language. It suggests that in the process of language teaching and learning English teachers or lecturers are encouraged to employ the two types of culture, namely local culture and target culture as the main menu of the ELTL in order that SLLs capture how language is activated in various social planes. This triggers them to comprehensively construct the social experiences enabling them to easily establish the frame of how the target language is used in the contexts of life on their mind with the use of their senses. Such a frame of knowledge of language use as manifested social planes generates schematic knowledge which can be activated when SLLs are involved in constructing and deconstructing the texts.

In reference to the importance of the use of BC in the process of ELT as conferred in this paper, it is necessary to explore the notions of BC as it serves as the main key concept. The definition of the term BC is aimed at minimizing a misconception which is potential to have different concepts due to different perspectives applied by scholars. With regard to this, the following presents the notion of BC.

Theoretically, the term blended culture is derived from two words, namely "culture" and "blended". The term *culture* has been successfully defined by many scholars. However, the definition of culture varies in nature as they have different perspectives in defining it. For example,Mesthrie et al. (2009:28) state that culture refers the way of lives, a set of ideas, and a pattern of habits owned by a group of people who live together. Those three aspects of culture are shared, learned, and inherited from generations to other generations. This dominion sees culture as abstract issues in the forms of principles, ideas, and behaviors which are preserved and inherited from generations to generations. In line with the definition, Tulia et al. (2009) defines culture as 'patterns of human activity and the symbolicstructures that give such activity significance'. It embodies knowledge,technology, art, customs, as well as moral systemsand many other practices and capacities produced by human beings which are inherited from one generation to another. Similarly, Peterson (2004) defines culture as "the totality of socially transmitted behavior patterns, arts, beliefs, institutions and all other products of human work and thought." This suggests that culture embodies abstract and concrete things as the products of human beings.

In terms of its types, culture can be divided into some aspects depending on the perspectives applied. Appelbaum in Margana (2009:126) categorizes culture into two, namely material and

immaterial culture. The former refers to 'all physical objects created by the members of a particular society to shape their lives. The examples of this type of culture include consumed goods, the places of worship, cuisine types, offices, stores, transportation devices, technological devices, statue, artifacts, and the like. Those aspects of culture are concrete in nature. By contrast, immaterial culture refers to the human beings' creations which are abstract in nature. The examples of immaterial culture embody language, values, beliefs, customs, habits, rules, conventions, institutions, organizations, and the like.

Different from the above categorization of culture, Hofstede in Jandt (2003:7) proposes four elements of culture. They include (1) symbols, (2) rituals, (3) values, and (4) heroes. Symbols refer to a system of signs which can be in the form of verbal and non-verbal language. Rituals are defined as 'the socially essential collective activities within culture'. Values mean perceptions which are not limited to discussion within a culture about what is good or bad, beautiful or ugly, normal or abnormal which are present in a majority of the members of a culture. Heroes refer to 'the real or imaginary people' who become the behavior models of the members of the society.

More specifically, Jandt (2003:10) classifies culture into many aspects which embody language and gesture, personal appearance and social relationships, religion, philosophy, values, courtship, marriage, family customs, food and recreation, work and government, education and communication systems, health, transportation, government system, and economic systems (see also Margana, 2009, 2013, 2014). These elements of culture could be embedded in the process of English language teaching which depends upon the students' characteristics.

The word *blended* refers to mixed or collaborated which means that two types of cultures (target culture and home culture) are activated together in the process of ELT depending on what aspects of cultures need to be articulated. With regard to this, there must be one culture either target culture or home culture serving as a matrix culture or an embedded culture in the process of ELT. The matrix culture refers to the dominant culture which serves as a frame of the study of the target language. On the other hand, the embedded culture is defined as the culture which serves as the subordinate of the matrix culture. With regard to this, the target culture or home culture may hold the matrix culture or the embedded culture. This depends on the nature of the macro-language skills which are articulated. For example, when SLLs are driven to deal with receptive skills, the target culture can be the matrix culture which is used to explore much information from inner or outer English speaking countries. Conversely, when they deal with teaching productive skills, the local culture of the SLLs should become the matrix culture as having the local culture as the matrix culture can facilitate learners to easily generate their ideas. Such determination is not fixed in nature but it depends on the students' characteristics, the learning objectives, and the like.

In reference to the explanation above, the term blended culture refers to the mixture of culture that consists of at least two types of culture, namely target culture and home or local culture used in ELT. The target culture may comprise a mixture of inner-circle, outer-circle, and expanding-circle English speaking countries. Such a notion is used as a operational definition of this paper.

3.   REASONS FOR USE OF BC MODEL IN ELT

As explored in the previous discussion, the blend of target culture and local culture is encouraged to be applied as a model of teaching English at any level of education on the grounds that it could facilitate SLLs to maximally acquire the target language. In reference to this issue, the following presents more detailed reasons for use of the BC model in teaching English.

It is evident that use of BC in the process of ELT confers a fruitful benefit for SLLs on the grounds that it facilitates them to make a link between the concept of the target culture and home culture which are directed to cope with the differences and similarities enabling them to enrich the understanding of the various cultural types. Such an understanding could establish the intercultural awareness on the part of SLLs. In this context, the term *intercultural awareness* refers to "gradually developing inner sense of the equality of cultures, an increasedunderstanding of one's own and other people's cultures, and a positive interest in how both cultures are similarand different in some aspects (Tomlinson, 2001:5). The establishment of the intercultural awareness directly or indirectly generates SLLs to establish tolerance. Andrew in Erfani (2014: 320) states that 'cultural awareness-raising actively seeks to engage SLLs and broaden their understanding, increase sensitivity and promote flexibility and tolerance of otherness and cultural diversity'. Added to this, having high intercultural awareness is of great importance for mediating the communication barriers due to the cultural differences. Willems (2002: 9) strongly urges that the attainment of languages serving as carriers of cultural identity in all its diversity generates intercultural awareness which could mind the world peace.

Use of blended culture in ELT is also rationalized by the issue of establishing local wisdom (moral and living values) on the part of SLLs. This suggests that having the intersection of both cultures in ELT enables them to generate the appreciation of their own culture and to beware of the moral values performed in the presented texts which directly or indirectly form a set of behaviors which do not violate the agreed norms. This is in line with the statement presented by Kachru and Smith (2008: 42-43) advocating that cultural values play an important role in determining what participants do in verbal and non verbal interactions

In terms of the content attainment, use of BC could facilitate SLLs to maximally gain the target language as they deal with a real context of social planes which are easily put in the long term memory space. The presence of the interrelated, thematic, and contextual information of the target language is easier to be captured, stored, and lateralized in a long term memory space. This suggests that importing culture both target and home culture facilitates SLLs to construct the frame of language use in contexts enabling them to conceptualize how language operates in real life.

4. HOW TO BLEND CULTURE IN ELT

The blend of the target culture and home culture employed in the process of English language teaching could be conducted in many ways. This paper confers at least four orientations of how to blend those cultures. They include material-orientation, learning-tasks-orientation, media-orientation, and assessment-orientation. The first orientation deals with the integration of the two types of cultures which are realized in the selection of materials presented in ELT practices. This means that English teachers or lecturers should include the target culture and home culture as the English materials. The determination of which culture serves as the matrix culture or the embedded culture depends on the types of the macro-language skills which are highlighted. For example, when they articulate on the productive language skills (speaking and writing), home culture could serve as the matrix culture (dominant culture) on the grounds that SLLs may activate their home culture as schematic knowledge to construct the texts. This relies on the fact that SLLs tend to be easier to generate the texts with the use of their schemata in the context of home culture. On the other hand, when English teachers or lecturers want to focus on receptive language skills (listening and reading), the target culture should be the matrix culture on the grounds that SLLs are triggered to decode the input from the target culture which is very fruitful to establish their knowledge of the target language. However, it should be noted that the

determination of the matrix culture and embedded culture should not only refer to the nature of the macro-language skills but also consider the characteristics of the SLLs themselves in order to meet the their language backgrounds. This implies that it is possible to take the home culture as the matrix culture when English teachers or lecturers articulate on reading or listening when they realize that SLLs perform the insufficient English language proficiency as this could facilitate them to activate their prior knowledge to encounter the language tasks.

The second way of the blend of the two cultures can be conducted through the learning-task-orientation. This means that the English teachers or lecturers could integrate the target and home culture in designing learning tasks or activities which are provided for SLLs. For example, students are asked to do role plays which perform the social planes of the target culture and home culture when they are involved in speaking practices. Also, SLLs are assigned to deconstruct of the spoken or written texts which describe the social practices that occur in the target culture or home culture contexts with the use of English as the device of deconstructing the texts.

The blend of the target and home culture could be done when English teachers or lecturers use media to facilitate SLLs to easily understand the target language. In other words, the media used in the process of English language teaching and learning are generated from the social planes of the target and home culture which are relevant to the macro-language skills which are articulated by the English teachers or lecturers. For example, they could use the social planes of target culture in collaboration with home culture as the reference of deconstructing and constructing the texts when the English teachers or lecturers want to articulate spoken cycles (listening and speaking).

In the process of ELT, the assessment is one of the teaching activities which is aimed at seeking out the information whether or not the presented English materials could be well achieved by the SLLs. The assessment should be designed in reference to the context of the social planes of the target culture and home culture depending on the area of the assessment articulated. For example, when English teachers or lecturers want to focus on the written cycles, they are encouraged to select the texts used in the texts which are generated from the target culture and home culture context.

With regard to the above explanation above, the model of the blended culture could be done in reference to four practices, namely selecting materials, designing the learning tasks or activities, developing learning media, and designing the learning assessment. Those depend on the creativity of the English teachers or lecturers in blending the target culture and home culture. In relation to the four practices, the following present the examples of the model of blended culture in teaching reading focusing on the material-orientation.

5 EXAMPLES OF THE BLENDED CULTURE MODEL IN ELT

The teaching of reading is basically concerned with deconstructing the written texts with the use of three approaches, namely top-down processing, bottom-up processing, and interactive. The first approach deals with deconstructing the texts by looking at the general issue of the text to specific one. Margana (2015) states that top-down processing is a way of making sense of the text from schematic knowledge (external structure of language) to systemic knowledge (internal structure of language). On the other hand, bottom-up processing refers to making sense of texts which start from systemic knowledge to schematic knowledge. Interactive processing is defined as the collaboration of the top-down processing and bottom-up processing employed to deal with the meaning making of English texts.

With regard to the three types of approaches, the following presents the examples of use of

blended culture in teaching reading with the use of material-oriented.

Text 1

Acquired immune deficiency syndrome or **acquired immunodeficiency syndrome (AIDS)** is a disease of the human immune system caused by the human immunodeficiency <u>virus</u> (HIV).This condition progressively reduces the effectiveness of the immune system and leaves individuals susceptible to opportunistic infections and tumors. HIV is transmitted through direct contact of a mucous membrane or the bloodstream with a bodily fluid containing HIV, such as blood, <u>semen</u>, vaginal fluid, pre-seminal fluid, and <u>breast milk</u>. AIDS is now a <u>pandemic</u> which commonly exist in under developing countries as what happen in some Asian African countries. The transmission can involve anal, vaginal or oral sex, <u>blood transfusion</u>, contaminated hypodermic needles, exchange between mother and baby during pregnancy, childbirth, <u>breastfeeding</u> or other exposure to one of the above bodily fluids.

AIDS was first recognized by the U.S. Centres for Disease Control and Prevention in 1981 and its cause, HIV, identified in the early 1980s. A retrovirus, the Human Immunodeficiency Virus (HIV) was identified in 1983 as the pathogen responsible for the Acquired Immunodeficiency Syndrome (AIDS). AIDS is characterized by changes in the population of T-cell lymphocytes that play a key role in the immune defence system. In the infected individual, the virus causes a depletion of T-cells, called "T-helper cells", which leaves these patients susceptible to opportunistic infections, and certain malignancies. Credit: CDC/ C. Goldsmith, P. Feorino, E. L. Palmer, W. R. McManusThe AIDS pandemic can also be seen as several epidemics of separate subtypes; the major factors in its spread are sexual transmission and vertical transmission from mother to child at birth and through breast milk.

So far, there is currently no <u>vaccine</u> or cure. Antiretroviral treatment reduces both the mortality and the morbidity of HIV infection, but these drugs are expensive and routine access to antiretroviral medication is not available in all countries. Due to the difficulty in treating HIV infection, preventing infection is a key aim in controlling the AIDS pandemic, with health organizations promoting safe sex and needle-exchange programs in attempts to slow the spread of the virus.

Globally, an estimated 33.2 million people lived with HIV in 2007, including 2.5 million children. An estimated 2.5 million (range 1.8–4.1 million) people were newly infected in 2007, including 420,000 children. South & South East Asia are second worst affected; in 2007 this region contained an estimated 18% of all people living with AIDS, and an estimated 300,000 deaths from AIDS. In the United States, young African-American women are also at unusually high risk for HIV infection. This is due in part to a lack of information about AIDS and a perception that they are not vulnerable, as well as to limited access to health-care resources and a higher likelihood of sexual contact with at-risk male partners. There are also geographic disparities in AIDS prevalence in the United States, where it is most common in rural areas and in the southern states, particularly in the Appalachian and Mississippi Delta regions and along the border with Mexico.
(*Taken from <u>http://www.geronguide.com/gg/Acquired+Immunodeficiency+Syndrome</u>*)

The above text shows one of the social planes which describes the nature of aids as one of the deadly diseases. The text is aimed at informing the danger, the origin, the nature, and the cases of AIDS which spread out in some countries including inner, outer, and expanding English speaking countries. In relation to this, SLLs should not be triggered to only deconstruct the text by articulating the systemic knowledge, namely the analysis of linguistic components such as the category of words, types of phrases, types of sentences, and the like. More importantly, SLLs are guided to make sense of the text which accentuates the communicative function of the text and the content of the texts as manifested in the use of the language. This suggests that SLLs should be encouraged to deal with learning through language and learning about language. The former is concerned with learning social plane that exists in the text with the use of language while the latter focuses on the analysis of texts articulating the language form.

In relation to the above text, the following presents the other text which takes the Indonesian context about AIDS which is aimed to lateralize SLLs' understanding of texts.

Text 2

Indonesia's first case of HIV was reported in 1987 and between then and 2009, 3,492 people died from the disease. Of the 11,856 cases reported in 2008, 6,962 of them were people under 30 years of age, including 55 infants under 1 year old. There are a high number of concentrated cases among Indonesia's most at risk including injection drug users (IDUs), sex workers their partners and clients, homosexual men and infants who contract the disease through the womb or from being breast fed.

In the last 15 years, HIV/AIDS has become an epidemic in Indonesia. The highest concentration areas are Papua, Jakarta, East Java, West Java, Bali and Riau and all are considered to be zones that need immediate attention. Due to the increasing number of IDUs, the number of new infections has grown rapidly since 1999. Moreover, a generalized epidemic is already under way in the provinces of Papua and West Papua, where a population-based survey found an adult-prevalence rate of 2.4% in 2006. A whopping 48% of Papuans are unaware of HIV/AIDS, and the number of AIDS cases per 100,000 people in the two provinces is almost 20 times the national average. The percentage of people who reported being unaware of HIV/AIDS increases to 74% among uneducated populations in the region.

The epidemic in Indonesia is one of the fastest growing among HIV/AIDS in Asia. The epidemic of injecting drug use continues to be the primary mode of transmission, accounting for 59% of HIV infections, and heterosexual transmission accounted for 41% in 2006. According to the Indonesian Ministry of Health, recent surveys report that more than 40% of IDUs in Jakarta have tested positive for HIV, and about 13% tested positive in West Java. Many IDUs sell sex to finance their drug habits. Yet in 2005, 25% of IDUs in Bandung, Jakarta, and Medan said they had unprotected paid sex in the last 12 months.

The Indonesian archipelago stretches more than 3,000 miles along the Equator. Cultural practices and levels of urbanization have an impact on the HIV/AIDS epidemic. For instance, a culture of paid and "transactional" sex among young men and women aged 15 to 24 has been a driving factor in Papua. Among 15 to 24 year olds, HIV-prevalence rates were 3% in 2006, according to the Ministry of Health. Prevalence rates among sex workers in Papua's major urban areas ranged from 9% in Timika to 16% in Sorong in 2004.

Numerous factors put Indonesia in danger of a broader epidemic. Risky sexual behaviors are common. Only 54.7% of sex workers and 56.5% of men who have sex with men (MSM) use condoms consistently, and just 18.5 percent of IDUs consistently use both sterile needles and condoms, according to Indonesia's 2006 report to the United Nations General Assembly Special Session on HIV/AIDS (UNGASS). Many IDUs are also sex workers or clients of sex workers, increasing the likelihood of HIV/AIDS spreading to the general population. Awareness of HIV status among at-risk populations is low. According to a 2004–2005 study cited in the UNGASS report, 18.1% of IDUs, 15.4% of MSM, 14.8% of sex workers, and 3.3% of clients of sex workers had received HIV testing in the previous 12 months and knew their test results. Stigma and discrimination persist and many people living with HIV hide their status for fear of losing their jobs, social status, and the support of their families and communities, thus decreasing the likelihood that they will receive proper treatment and increasing the chances of HIV spreading undetected.[1]
(Taken from https://en.wikipedia.org/wiki/HIV/AIDS_in_Indonesia)

The above text discusses the case of AIDS that occurs in Indonesia which is taken from the context of home culture aimed at fostering the understanding of the issue of AIDS as performed in Text 1. It represents one of the social planes which is found in the home culture that SLLs could find in real context which enables them to easily attain the content of the text as they have got the schematic knowledge from the previous text or other recourses which explore the case of AIDS as discussed in the text above.

6. CONCLUSION

In reference to the above discussions, it is evident that the integration of the target culture and local culture confers some convincing justifications on the grounds that the blended model used in the process of English language teaching and learning facilitate SLLs to lateralize use of the target language according to the social planes which describe real use of the target language

in various communication practices. Added to this, the utilization of the blended culture as a model of teaching could enhance SLLs to establish cultural awareness which is strongly required to gain the harmony of the lives of human beings in the global era.

In relation to the above statements, English teachers or lecturers are encouraged to utilize the blended model when they are involved in English language teaching and learning practices. The blend of the target and home culture can be conducted through material-orientation, learning-task-orientation, media-orientation, and assessment-orientation. Those four types of orientations could facilitate SLLs to acquire the target language since the success of the acquisition is constrained by the social cultural knowledge as one of the determinant factors.

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