# A survey of tertiary teachers' beliefs about English Language Teaching in Indonesia with regard to the role of English as a global language.

**Nugrahenny T. Zacharias**

**MA-ELT THESIS**

**Institute for English Language Education**
**Assumption University of Thailand**
**August 2003**

# Statement

I certify that all material in this study which is not my own work has been identified and acknowledged, and that no material is included for which a degree has already been conferred upon me.

# Acknowledgements

# Abstract

Its role as an international lingua franca makes English a unique language in the world. The fact that English is mostly used worldwide among people for whom it is a second or foreign language is an indicator of such uniqueness. This distinctiveness does not only refer to the language itself, but also to the ways it is taught as a foreign language. Some of the pedagogical principles that have informed foreign language teaching in the last few decades, that is, need to be reconsidered when the language taught is English. Some questions need to be addressed, such as whose culture should be included in English language teaching? Are native speakers necessarily better language teachers? Should teaching materials come from English-speaking countries? What is the role of the students' mother tongue? The aim of this study was to investigate the extent to which such issues were part of the belief system of teachers in Indonesia and what impact they had on actual classroom practice. The findings indicated that the majority of the respondents saw English as belonging to English-speaking countries and related its importance to instrumental considerations, which were in turn linked to requirements imposed by the globalization era. As a result, issues mentioned above were present in the teachers' belief system only partly. As most respondents believed that English-speaking countries were the providers of 'perfect' English, they also thought that materials from English-speaking countries were to be preferred to those published in Indonesia, that the teaching of English should be accompanied by the teaching of the culture(s) of English-speaking countries, and that, at least for the teaching of pronunciation and speaking, native speakers were more suitable to teach English. However, the pattern was more complex and variegated than this brief summary might suggest, especially when the teachers' beliefs were compared to their classroom practice. The use of the students' mother tongue was a point for which what the teachers believed in principle was not entirely matched by what they did in the classroom.

# Table of Contents

# List of Tables

- viii -

# List of Figures

- ix -

# Chapter One - Introduction

## 1.1 Background of the Study

The growing importance of English as an international language and as a global *lingua franca* is observable in virtually all countries of the world: from its increasing status in educational curricula to its role as the language of international business, tourism, news broadcasting etc. In the specific case of Indonesia, the recognition by the government of the growing importance English now plays in the world can be seen in the increasing number of schools - from kindergarten to university level – in which the medium of instruction is English (see Dardjowidjojo 2002:48-49).

This unparalleled international role of the English language has, or should have, some repercussions on the way English is taught. As McKay (2002:1) puts it, "the teaching and learning of an international language must be based on an entirely different set of assumptions than the teaching and learning of any other second and foreign language". What is needed, then, is a paradigm shift, whereby traditional methodologies and approaches which may be valid for the teaching of other languages, have to be put into question when the teaching of English is considered.

Teachers are faced by a number of challenging questions, such as:

~ *How should English be taught in light of its role as an international language?*

~ *What kind(s) of English should we teach?*

~ *Does the teaching of English mean that we neglect the role of our L1 and our own local culture?*

~ *Who is the best English teacher (e.g. native speakers or non-native speakers)?*

There has been much controversy and discussion surrounding the above questions. The debate however, in essence, relates to the ownership of English – whether it

belongs to the international community, or whether it belongs to countries where English is the native language (see Kachru 1986; Phillipson 1992; Pennycook 1994; Alptekin 1996; Medgyes 1996; Rampton 1996; Canagarajah 1999, among others, for further details).

## 1.2 Significance of the Study

While the status of English has been discussed from ideological, cultural and political standpoints, the focus has often remained outside the scope of purely pedagogical concerns. Indeed, although publications have recently begun to appear which explicitly and concretely address the international status of English in relation to the teaching of it (see, for example, McKay 2002 and Jenkins 2000) such efforts still remain rather isolated. At the local level, studies of this type have so far mainly been conducted either in ESL settings (e.g. Singapore, Hong Kong, etc.) or in Western EFL ones, but not very much in non-Western EFL countries, such as Indonesia.

I feel that one way to begin to address these issues is to analyze local teachers' own beliefs regarding the role of English in their own lives and in their society. Since teachers play a central role in the delivery of language instruction and are also responsible for motivating their students to learn, it is essential that teachers themselves are aware of the beliefs they are operating from. Through this awareness, perhaps teachers can also reflect if their current beliefs and teaching practices are worth maintaining, or should be adjusted in the light of the current status of English in the world. As Parker Palmer (1998: 308) points out, "When I do not know myself, I cannot know who my students are. I will see them through a glass darkly, in the shadows of my unexamined life – and when I cannot see them clearly, I cannot teach them well." This is my main underlying reason for conducting this research.

Thus, it is hoped that the findings of my study will provide insights into the belief system of teachers of English in Indonesia in order to gain some indication as to whether and to what extent there is awareness of the role of English as a World language and how such an awareness affects their teaching.

## 1.3 Research Questions

The study will be guided by the following research questions:

1. To what extent is the global role of English part of the belief system of teachers in Indonesia?

2. To what extent is it accounted for in their teaching approaches?

## 1.4 Definitions of Terms:

The following terms will be used regularly in the study according to these definitions:

### a) Teachers' beliefs

The term here refers to teachers' pedagogic beliefs (Borg 2001), which are related to convictions about language and the teaching and learning of it. These beliefs are manifested in teachers' teaching approaches, selection of materials, activities, judgments, and behaviours in the classroom.

### b) English as a global language or an international language or a world language

Although they are not exactly identical, the terms 'global language', 'international language' and 'world language' are taken here to be synonymous and used interchangeably. The main reason for this is the fact that in the greater part of the relevant literature these terms are indeed used without any evident semantic difference, and the adoption of one term or another seems to depend on personal preferences. However, while all three terms may seem equivalent, it is worth pointing out the slight nuances of meaning that they may entail:

> ∞ The denomination of English as a "world language" may be associated with the idea of a language *for* the entire world, as if English should, for some intrinsic qualities, be designated the role of a sort of super-language suitable for all people in the world.

&#8500; The term "global language" may convey a sense of an all-encompassing language, used not only by everyone in the world but also *in all situations*, globally. As no language is used that way, calling English a global language may be seen as excessive or just inaccurate.

&#8500; "International language" technically refers to a language used by people from different countries. In this sense, there are many international languages in the world, such as Arabic, Mandarin, Spanish, French, just to name a few of the major ones. The extent to which English is used internationally, however, is unmatched by any other language today and this is the reason why the terms "world language" and "global language" seem to add an extra dimension to the term "international language".

### c) English-speaking countries

In this study, the term "English-speaking countries" refers to those countries which belong to Kachru's Inner Circle (see Chapter Two, section 2.3.2), such as the United Kingdom, Ireland, the United States of America, Canada, Australia and New Zealand.

### d) Native speakers and non-native speakers

The term "native speaker" is one which has recently generated a certain amount of controversy. The term escapes precise definitions, and some scholars either use it cautiously or prefer to avoid it altogether. However, for the purpose of this study "native speaker" is used according to the traditional sense, which is people from the Inner Circle countries, whereas "non-native speaker" refers to anyone else.

### e) The students' mother tongue

In the complex ethnic, sociocultural and linguistic panorama of South East Asia, the concept of "mother tongue" is not as straightforward as in other parts of the world.

Many people are bi- or trilingual and the identification of one mother tongue is not possible. Indonesia is no exception: normally each individual speaks two languages, a local language (e.g. Javanese, Timorese and Sundanese) and the lingua franca of the country, Bahasa Indonesia. In this study the students' "mother tongue" refers to which ever language(s) they speak other than English.

### *f) Materials*

Materials can be categorized broadly into *unpublished materials* (e.g. teacher-made materials, visual aids, and teachers' voice) and *published materials* (e.g. resource books and course books). In this study, the term 'materials' mostly refers to published materials.

### *g) Culture*

In this study the term 'culture' refers to "…the evolving way of life of a group of persons, consisting of a shared set of practices associated with a shared set of products, based upon a shared set of perspectives on the world and set within specific social contexts" (Moran 2001:24)

## 1.5  Structure of the Thesis

Apart from this introductory chapter, the thesis is organized into four more chapters.

Chapter Two reviews the relevant literature on teachers' beliefs, English as a global language and the implications of the global role of English for English language teaching.

Chapter Three describes the methodology that was used to conduct this research. It presents the subjects of the study, research design and procedure of data collection.

Chapter Four illustrates and analyzes the data collected, in an attempt to provide an answer to the research questions.

Chapter Five, finally, summarizes the findings, specifies how these answer the research questions, points out the main limitations of the study and provides suggestions for further research.

# Chapter Two - Literature Review

## 2.1 Introduction

The study of teachers' beliefs can provide significant insight into many aspects of education. Pajares (1992) explains that exploring teachers' beliefs is essential to improve teachers' professional development and teaching practices. Similarly, Kagan (1992) concludes that the study of beliefs is central to educational practice as these are "the clearest measure of a teacher's professional growth" (Kagan 1992:85).

This research aims to investigate the extent to which the international role of English is part of the belief system of teachers in Indonesia and what impact it has on actual classroom practice. This is particularly important considering the paradigm shift entailed in the recognition of English as an international or global language. The term 'paradigm shift' or 'pedagogical change' will be used interchangeably from time to time to refer to the ways in which assumptions and aims in ELT change as a result of the recognition of English as a world language. Within this shift, there are four aspects in English language teaching which will be focused on:

- ~ the role of native-ness in the teaching of English,
- ~ issues of standards in English language teaching,
- ~ the monocultural approach to English language teaching, and
- ~ the monolingual approach to English language teaching.

## 2.2. Teachers' beliefs in English language teaching

### 2.2.1 The notion of beliefs

Dilts (1999) defines beliefs as judgments and evaluations that people make about themselves, about others and about the world around them. However, despite this seemingly simple definition, and despite the fact that they are considered "the most valuable psychological construct to teacher education" (Pintrich 1990), beliefs are in fact difficult to conceptualize. Pajares (1992) suggests that one of the reasons for

such a difficulty is the fact that beliefs are a "messy construct" and are often referred to by means of such different terms as:

> attitudes, values, judgments, axioms, opinions, ideology, perceptions, conceptions, conceptual systems, preconceptions, dispositions, implicit theories, explicit theories, personal theories, internal mental processes, action strategies, rules of practice, practical principles, perspectives, repertories of understanding, and social strategy, to name but a few that can be found in the literature.

> (Pajares 1992: 309)

Another source of confusion about the concept of beliefs is the distinction between beliefs and knowledge. Several researches have found that beliefs are not so much different from knowledge since beliefs constitute a form of knowledge (Clark and Peterson 1986; Murphy 2000).

By contrast, according to Nespor (1987) beliefs and knowledge are different in the following ways:

1. Beliefs come into play when teachers attempt to define goals and tasks which they have no direct experience. On the contrary, teachers use knowledge when "the goals and paths to their attainment are well defined" (Nespor 1987:310).

2. Beliefs can be said to relate much more heavily on affective and evaluative components than knowledge (Nespor 1987) since beliefs are "an acceptance proposition for which there is no conventional knowledge, one that is not demonstrable and for which there is accepted disagreement" (Woods 1996:195). In other words, beliefs tend to have a higher degree of subjectivity than knowledge. On a continuum of doubt, there is less doubt about knowledge than about beliefs. The more complex a situation gets, the likelier it is for people to have diverse perspectives. This is when people turn to their beliefs. A belief, thus, represents a person's choice rather than the one true fact agreed upon by everyone.

3. Beliefs are often static whereas knowledge often changes.

4. Knowledge can be evaluated or judged whereas beliefs are relatively difficult to evaluate or judge because of the lack of agreement of how they should be assessed.

One important factor that can be drawn from Nespor's distinction of beliefs and knowledge is that beliefs are 'the bible' or "personal pedagogies or theories" (Nespor 1987) which teachers rely on when they do not have sufficient knowledge and understanding about a given task. Nespor (1987) suggests that teachers tend to rely more on their beliefs than on research-based theory:

> …teachers' beliefs play a major role in defining teaching tasks and organizing the knowledge and information relevant to those tasks. But why should this be so? Why wouldn't research-based knowledge or academic theory serve this purpose just as well? The answer suggested here is that the contexts and environments within which teachers work, and many of the problems they encounter, are ill-defined and deeply entangled, and that beliefs are peculiarly suited for making sense of such contexts.
>
> (Nespor 1987:324)

Pajares (1992) suggests the following synthesis of beliefs drawn from his review of the literature on the topic:

1. Beliefs are formed early. In fact, the earlier a belief is incorporated into the belief structure, the more difficult it is to alter. Newly acquired beliefs are most vulnerable to change.

2. Beliefs appear to be self-perpetuated and resistant to change. They tend to be preserved even against contradiction caused by reason, time, schooling, or experience. In addition, individuals tend to hold on to beliefs based on incorrect or incomplete knowledge even after scientifically correct explanations are presented to them. This is the reason why beliefs appear to be static, resistant to change and are generally not affected by reading and applying the findings of

educational research (see Hall and Loucks 1982; Nespor 1987; and Brousseiau et al. 1988).

3. People develop a belief system that houses all the beliefs acquired through the process of cultural transmission.

4. Beliefs are prioritized according to their connections or relationship to other beliefs. In fact, Woods (1996) speculates that the more teachers' beliefs are interconnected with other beliefs they are more difficult to change.

5. Beliefs strongly influence perception and behavior although they are unreliable guides to the nature of reality.

6. Beliefs play a key role in defining tasks and selecting the cognitive tools with which to interpret, plan, and make decisions regarding such tasks. Therefore they play a critical role in defining behaviour and organizing knowledge and information.

Now that the notion of 'belief' has been defined, the focus will be narrowed down to the role that teacher's beliefs play in actual classroom practice.

### 2.2.2 Understanding teachers' beliefs

Teachers come to the classroom with their own system of beliefs and, to some extent, these determine many of the choices they make in relation to what and how they teach. Murphy (2000) establishes a definition of teachers' beliefs based on Pajares' synthesis of the notion of beliefs. She defines teachers' beliefs as the representation of:

> … a complex and inter-related system of personal and professional knowledge that serves as implicit theories and cognitive maps for experiencing and responding to reality. Beliefs rely on cognitive and affective components and are often tacitly held.
>
> (Murphy 2000:4)

Richards defines teachers' belief as "the information, attitudes, values, expectations, theories, and assumptions about teaching and learning that teachers build up over time and bring with them to the classroom" (Richards 1998:66). It is for this reason that an investigation of teachers' beliefs is necessary in order to gain a better understanding of what goes on in the classroom (Borg 2001).

One of the difficulties in examining teachers' beliefs is that they are not directly observable. Therefore they can only be inferred from teachers' behaviors in the classroom. Aspects of classroom practice which reflect teachers' beliefs are (see Harste, Woodward, and Burke 1984; Hampton 1994, Shavelson and Stern 1981 cited in Richards 1998.):

- ~ teaching approaches (e.g. teacher-centered or learner-centered, monolingual or bilingual, focus on fluency or focus on accuracy, etc)

- ~ types of materials (e.g. locally produced, authentic materials, students-generated texts, multimedia, etc)

- ~ Types of activities (e.g. presentation, discussion, pair work, group work, games, role play, etc)

A number of studies have attempted to investigate the extent to which teachers' beliefs influence their classroom practice. In the sample of the teachers she studied, Johnson (1992, cited in Richards 1998: 69) indicated three different methodological beliefs adopted by teachers: a skills-based approach, a rules-based approach and a function-based approach[1]. She found that when teachers representing each theoretical orientation were observed, the majority of their lessons were found to be consistent with their theoretical orientation.

Woods (1991, cited in Richards 1998: 69), another scholar who explored the relationship between teachers' beliefs and classroom practices, conducted a longitudinal study of two teachers with different theoretical beliefs. The two teachers

---

[1] A skills-based approach views language as consisting of four discrete language skills; a rule-based approach views language as a process of rule-governed creativity; and a function-based approach focuses on the use of authentic language within situational contexts and seeks to provide opportunities for functional and communicative language use in the classroom (Richards 1998:69).

taught the same ESL course in a Canadian university. One of the teachers had a "curriculum-based" orientation while the other "a student-based" orientation[2]. Woods' findings showed that the teacher who adopted a "curriculum-based" approach tended to evaluate her teaching in terms of how successfully she had accomplished what she had preplanned according to the curriculum, while the teacher who had a "student-based" approach organized her teaching based on students' responses.

Smith (1996) is another scholar who studied the beliefs of ESL teachers in postsecondary ESL classes in Canada. His research indicated that teachers' instructional decisions were highly consistent with their expressed beliefs and that personal beliefs system influenced how teachers ranked their institution's explicit course objectives for the courses they were assigned to teach. Teachers with a structured grammar-view of language chose different goals from teachers holding a functional view of language.

All the studies cited so far indicate a positive correlation between the teachers' beliefs and the classroom practice. This could be due to the fact that in all of these cases, the teachers were relatively free to put their beliefs into practice in the classroom. However, these findings may not be reproducible in all contexts. Indeed, there are cases where there is no significant correlation between teachers' beliefs and their classroom practices.

In their study of eight reading teachers, Duffy and Anderson (1986, cited in Richards 1998: 70) found that only four of them consistently employed practices that directly reflected their beliefs. Similarly, in a study of ESL teachers in Singapore, Yim (1993, cited in Richards 1998: 70-71) found that the beliefs that these teachers expressed about the role of grammar in language teaching were not noticeable in their classroom practices.

The reason why teachers' beliefs have an impact on their classroom practice more evidently in some cases than in others is to be found in the fact that teaching

---

[2] A curriculum based view of teaching means that decisions related to the implementation of classroom activities are based primarily on what is preplanned according to the curriculum. Student-based teaching implies that decisions are based primarily on factors related to the particular group of students in the classroom at that particular moment (Richards 1998: 69)

situations may vary considerably in different contexts. Holliday (1994a, 1994b) differentiates two main learning situations in English language teaching. They are the BANA (Britain, Australasia and North America) contexts and the TESEP (tertiary, secondary and primary) contexts. Crucially, Holliday explains that while in BANA settings "there has been considerable freedom to develop classroom methodology" (Holliday 1994b: 4), in TESEP contexts such freedom is very much constrained by "wider curriculum, institutional and community forces" (Holliday 1994b: 4), which can be termed "external" forces.

Thus, the context in which teachers operate plays a very important role in determining the extent to which they can put their beliefs into practice. While in BANA settings teachers can put their beliefs into practice, in TESEP the teachers' beliefs can have an impact on classroom practice only as long as they do not contrast with the directives imposed by the institution and/or by the curriculum. If, instead, those beliefs are not in accordance with external forces then, teachers are less likely to be able to put them into practice in the classroom.

### 2.2.3 The sources of teachers' beliefs

Another point that needs to be elaborated on is the ways in which teachers actually develop their beliefs. Kindsvatter, Willen, and Ishler (1988, cited in Richards and Lockhart 1996: 30) suggest the following sources of teachers' beliefs:

1. **Teachers' experience as language learners**. All teachers have undergone a phase in which they were learners and reflections about how they were taught contribute to forming their beliefs about teaching.

2. **Experience from teaching**. Teaching experience can be the primary source of teachers' beliefs. By witnessing how a method works for a particular group of students might lead to the beliefs about such a method.

3. **Teachers' own personality**. Some teachers have a preference for a particular teaching method or activity simply because it matches their personality.

4. **Expectation from the school, parents, the government and the local society**. Within a school, an institution or a community, certain teaching styles or methods may be preferred. Furthermore, a method or an approach rooted in a community or a school system for quite some time might be taken for granted as the most effective.

5. **Education-based or research-based principles**. Teachers might derive their belief system from learning principles of second language acquisition (SLA) research, education or even other schools of thoughts such as psychology.

While the first four points may be applicable to the vast majority of teachers, the extent to which fifth point applies may vary greatly according to the situation. In Indonesia most teachers operate in TESEP settings. Long teaching hours and heavy work loads make it difficult for teachers to keep up to date with the latest developments in ELT. In addition, there is limited availability of academic materials and, in general, teachers do not have many opportunities for professional development. In particular, they do not have many chances at all to be exposed to, and so become aware of, new ideas in relation to aspects of ELT.

One such aspect is the paradigm shift in ELT which has resulted from the growing acknowledgment of English as a global language. Because the role of English as a world *lingua franca*, and because of the existence of its many nativized varieties world-wide, teaching English is fundamentally different than teaching any other foreign language.

Specifically, the following points need to be taken into account:
- ~ the role of native-ness in the teaching of English,
- ~ issues of standards in English language teaching,
- ~ the monocultural approach to English language teaching, and
- ~ the monolingual approach to English language teaching.

## 2.3 English as a global language

### 2.3.1 Historical overview

History shows that English is a very hybrid language, as it has been influenced by several other languages. In the $5^{th}$ century, Germanic populations from northwest Europe, the Anglo-Saxons, invaded and settled in Britain. As a result, Old English was a Germanic language in structure and vocabulary. From the $7^{th}$ to $14^{th}$ century, the Vikings from Scandinavia invaded Britain repeatedly and such invasion brought many items of vocabulary into English. In 1066, the Normans from northern France conquered Britain and this is the reason why in modern English about 45% of the vocabulary originates from French. This shows how English is "a vacuum-cleaner, sucking in word and expressions from other languages" (Crystal 2001:56).

The extraordinary spread of English around the world has been possible for two main reasons: the expansion of the British empire especially in the $18^{th}$ and $19^{th}$ centuries, and, more recently, the socio-economic influence that the United States of America have in virtually every corner of the world. The British empire began in the $17^{th}$ century and English started its journey around the globe, as "whenever British have settled, they have taken their language with them" (Philipson 1992:109). The British imperialism sent English around the globe, but the global status of English is not solely a result of the successful expedition of its military forces. "It may take a military powerful nation to establish a language, but it takes an economically powerful one to maintain and expand it" (Crystal 1997:7-8). In the $20^{th}$ century, the international role of English was maintained mostly through the economic supremacy of the United States of America (Graddol 1997).

### 2.3.2 English speakers in the world

One of the fundamental consequences of the global spread of English has been the rapid increase of English speakers around the world. Otto Jespersen (1968, cited in Pennycook 1994: 7) gives insightful approximations of the number of English speakers since the $15^{th}$ century. In the year 1500, English speakers were estimated to be 4 million, in 1600 6 million, in 1700 8.5 million, in 1800 between 20 and 40

million and in 1900 between 116 and 123 million. Today, English speakers are estimated to range between 700 million and 1 billion (Crystal 2002: 2).

The use of English in the world is not uniform. Particularly, its roles vary according to the different national contexts in which it is used. According to Kachru (1985), the speakers of English fall into three categories, which can be represented through three concentric circles. The *inner circle* includes countries such as the UK, the USA and Australia where English is the primary and often the only language for the majority of the population. The *outer circle* refers to countries such as Singapore, India and Nigeria, where English has become part of chief institutions, and plays the role of 'second' or 'additional' language, alongside local languages. The *expanding circle* consists of countries where English is only a foreign language. These countries acknowledge the importance of English as a world language although they do not have a history of colonization by members of the inner circle, nor does English have any special administrative status in the society like in the outer circle countries (Crystal 1997: 54). Kachru (1985, cited in McArthur 1998) sees the inner-circle countries as 'norm-providing varieties', those in the outer circle as 'norm-developing varieties', and those in the expanding circle are the 'norm-dependent varieties'. Figure 2.1 illustrates the three 'circles' of English.
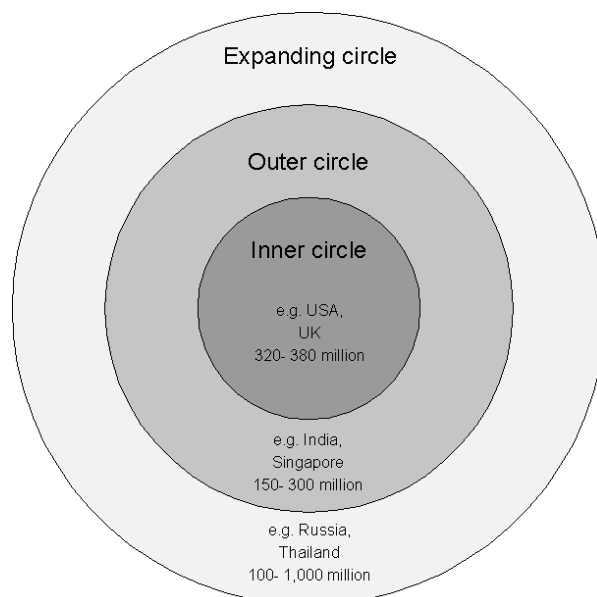


*Figure 2. 1: Three 'circles' of English*

Kachru's model also highlights the different ways in which English spread in these three contexts. In the Inner circle, English spread due to a migration of English speakers; in the Outer circle it occurred mostly because of colonization by English-speaking nations (i.e. UK and US) and finally, the English spread in the Expanding circle tends to be a result of foreign language learning.

However, there are two principal drawbacks in Kachru's model. First, it places the native speakers and native-speaking countries at the centre of the global use of English. Therefore, it suggests that native speakers are "the source of models of correctness, the best teachers as well as the source of goods and services for those in the outer and expanding circle" (Graddol 1997: 10). Second, today many countries in the Expanding circle (e.g. Norway, Denmark and the Netherlands) have many more English-speaking bilinguals than some countries in the Outer Circle where English has an official status, such as Gambia and Rwanda (McKay 2002).

Graddol (1997) suggests a different way of classifying the users of English around the world and attempts to fill in the gaps in Kachru's three concentric circles. Similarly to Kachru, he divides English speakers into three broad categories. *First language speakers* (L1) are those who use English as the first and often the only language; these speakers commonly live in countries where the dominant culture is based around English such as US and Australia. *Second language speakers* (L2) use English as a second or additional language. Since English is present in the community, L2 speakers might use local varieties of English, which reflect local indigenous cultures and languages, increasingly divergent from the varieties of English spoken by first language speakers (i.e. UK, US, Australia, etc). The third category comprises those who learn English as a foreign language (EFL) or *foreign language speakers*.

The main difference from Kachru's model is in the graphical representation of Graddol's model:



750 million
EFL speakers

375 million
L2
speakers

375 million
L1
speakers
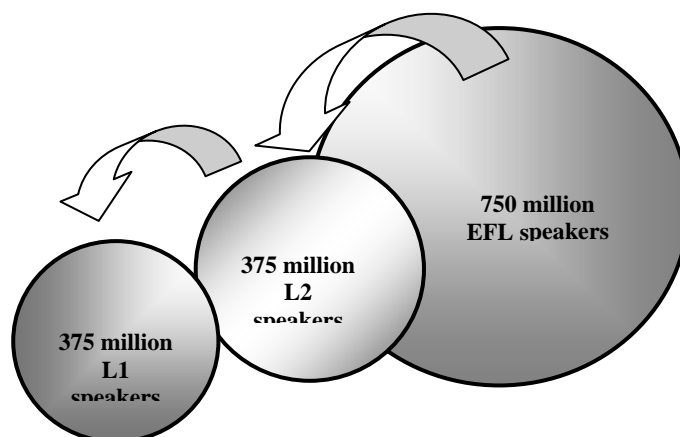
*Figure 2.2: The distribution of English speakers in the world*

Graddol's model is more dynamic than Kachru's and suggests that L2 and EFL speakers will eventually outnumber L1 speakers.

The diversity of English speakers around the world has contributed to the global role of English as the following section will explore further.

### 2.3.3 What is a global language?

It is a widely accepted fact that English is the world language (see Graddol 1997, Jenkins 2000; McKay 2002). In understanding why English has achieved the status of a world language, it is important to define what one means by 'world language' or 'international language' or 'global language'. Throughout this thesis these three terms would be used interchangeably.

For some people, a global language is a language which has a large number of native speakers (Graddol 1997, McKay 2002). If this is accepted then languages like Mandarin, Spanish and Arabic should also be considered international languages. However, as McKay explains, "unless such languages are spoken by a large number

of native speakers of other languages, the language cannot serve as a language of wider communication" (McKay 2002:5). English is not only used among people from English-speaking countries but also, and probably primarily, among people for whom English is not the mother tongue. This is also supported by Graddol (1999, cited in McKay 2002), who states that

> … based solely on expected population changes, the number of people using English as their second language will grow from 235 million to around 465 million during the next 50 years. This indicates that the balance between L1 and L2 speakers will critically change, with L2 speakers eventually overtaking L1 speakers.
>
> (Graddol 1999:62 cited in McKay 2002:13)

In fact, Jenkins (2000) maintains that

> [f]or the first time in the history of the English language, second language speakers outnumber those for whom it is the mother tongue, and interaction in English increasingly involves no first language speakers whatsoever.
>
> (Jenkins 2000:1)

Graddol (1999) and Jenkins (2000) believe that the shift of balance between native and non-native speakers of English will give the non-native speakers of English the justification to participate in determining the future of English, and have a more prominent 'norm-providing' role.

According to Crystal (1997), another factor that determines the global status of a language is that it should have a special role recognized in every country. This special role can be achieved in two ways. First, it is made as the official language used in governments, law courts, the media and the educational system. This is what often called a 'second', an 'additional' or an 'auxiliary' language. In countries which were formerly the British colonies such as Singapore, Malaysia and India, English is the official language alongside other local languages. Apart from being the official language, a language can develop a special role in a country if it is made a priority in the country's foreign language teaching, even though it is not a second language.

Crystal (1997) maintains that English now is the language most widely taught as a foreign language in over 100 countries.

Other scholars believe that a global language has no boundary of usage. Widdowson (1994) defines a global language as the language that serves "a whole range of different communities and their institutional purposes, and these transcend traditional, communal and cultural boundaries" (Widdowson 1994 cited in Jenkins 2000:7). Smith (1976, cited in McKay 2002), one of the first scholar to define the term global or world language, suggests that a world language is a language used by people from different nations to communicate with each other. Smith (1976), then, makes further assumptions which provide pedagogical basis for learning an international language as cited in McKay (2002:12). Those assumptions are:

1. learners of an international language do not need to internalize the cultural norms of native speakers of that language,

2. the ownership of an international language becomes 'de-nationalized', and

3. the educational goal of learning an international language is to enable learners to communicate their ideas and culture to others.


According to Pennycook (1994), the concept 'global' implies not only that the language is used across nations but also within a nation. Therefore McKay (2002) suggests a modification of Smith's second assumption. McKay (2002) claims that with regard to the use of English in the outer circle countries, the ownership of English should be re-nationalized rather than de-nationalized. This means that the use of English should be embedded in local contexts of use (see Kramch 1993, Holliday 1994, Pennycook 1994, Cook 2001, and McKay 2002). Based on this concept, McKay (2002) reframes Smith's notions as follows:

1. As a global language, English is used both in a global sense for international communication between countries and in local sense as a language of wider communication within multilingual societies.

2. As English is a global language, the use of English is no longer connected to the culture of the Inner circle countries.

3. As a global language in a local sense, English becomes embedded in the culture of the country in which it is used.

4. As English is a world language in a global sense, one of its primary functions is to enable speakers to share with others their ideas and culture.

Brutt-Griffler (2002, cited in McKay 2002), finally, puts forward four central features characterizing the development of a world language:

1. A world language is the product of the development of a world econocultural system, which includes the development of a world market and business community, as well as the development of a global scientific, cultural, and intellectual life.

2. A world language tends to establish itself alongside local languages in multilingual contexts composed of bilingual speakers.

3. A world language, unlike an elite lingua franca, is not confined to the socioeconomic elite but is learned by various level of society.

4. A world language spreads not by speakers of that language migrating to other areas but rather by many individuals acquiring that language.

Nowadays, no other languages fulfill the parameters of a global language but English.

## 2.4 The implications of the global role of English for English language teaching

It is agreed that the teaching of English as an international language should be based on a whole set of different assumptions. Unfortunately this paradigm shift is not apparent in English language teaching pedagogy today (Jenkins 2000). In many parts of the world, English is still taught as a foreign or second language and not as a world language. There are four key features central to the teaching of English as a

world language that are principally different from the teaching of any second or foreign language. Those key features are:

- ~ the concept of native-ness,

- ~ issues of language standards,

- ~ the monocultural approach to language teaching, and

- ~ the monolingual approach to language teaching.

These key features will now be examined individually with regard to the available literature.

### 2.4.1 The role of native-ness in the teaching of English

*2.4.1.1 The native speaker as a model of competence in English language teaching*

Who is a native speaker of English? A common answer would be people from America, British, Australia, Canada or from other inner-circle countries. Several scholars have attempted to conceptualize the term 'native speaker'. Davies (1991 cited in Cook 1999) claims that the first recorded definition of native speaker was "The first language a human being learns to speak is his *native language*, he is a *native speaker* of this language" (Bloomfield 1933:43 cited in Cook 1999). According to this definition, a person is a native speaker of the language learnt during childhood. This definition echoes many definitions of a native speaker today. McArthur (1998) defines a native speaker as a person who speaks a certain language since early childhood. *The Longman Dictionary of Applied Linguistics* defines a native speaker as "a person considered as a speaker of his or her native language" (Richards, Platt and Weber 1985:188). Within this definition, a native language then is defined as the language that "a person acquires early in childhood because it is spoken in the family and/or it is the language of the country where he or she living" (Richards, Platt and Weber 1985:188).

These definitions of native speaker are rather simple but problematic. According to Kramsch (1993: 49), "The notion of a generic native speaker has become so diversified that it has lost its meaning." Similarly, Kachru and Nelson (2001: 15)

claim that "This casual labelling [native speaker], which used to be so comfortably available as a demarcation line between this and that type or group of users of English, must now be called into serious question." First, such definitions assume that a person can only have one native language. They exclude the fact that there are many people who have more than one native language. As a consequence, bilingual users of English in the outer circle countries like Singapore or Malaysia are considered non-native speakers although they acquire English 'early in childhood' and English is 'spoken in the family'. Another drawback is that any language individuals acquire later in life can never reach the status of "native language", regardless of how long or how well they speak it (Cook 2001). It implies the idea that monolingualism is the norm when in fact, most people in the world are bilinguals (Jenkins 2000).

Another way of defining native speaker is by listing features that make up a native speaker. Stern (1983, cited in Cook 1999: 186) suggests characteristics of a native speaker of a language:

- ~ subconscious knowledge of rules,

- ~ an intuitive grasp of meanings,

- ~ the ability to communicate within social settings,

- ~ a range of language skills, and

- ~ creativity of language use.

According to Stern (1983) these characteristics are the strengths of native speakers which he terms "the native speaker's competence", "proficiency" or "knowledge of the language" (Stern 1983:341). Stern believes that this competence is a necessary point of reference for the second language proficiency in English language teaching.

In addition to the characteristics above, Davies (1996: 154) adds three more characteristics of a native speaker:

- ~ the ability to produce fluent discourse,

- ~ knowledge of differences between their own speech and that of the "standard" form of the language, and

~ the ability to "interpret and translate into the L1 of which she or he is a native speaker".

Rampton (1996), finally, lists the features that most people associate with a native speaker of a language:

~ The language of a native speaker is inherited, either through genetic endowment or through birth into the social group stereotypically associated with it.

~ Inheriting a language means being able to speak it well.

~ Being a native speaker involves the comprehensive grasp of a language.

~ Just as people are usually citizens of one country, people are speakers of one mother tongue.

These lists of features seem commonsensical but there are arguments that can be put forward against their validity. According to Cook (2001), the characteristics which are commonly associated with native speakers are not necessarily the prerogative of native speakers. ESL or EFL speakers may be able to acquire some if not all of those native-speaker features. As Phillipson (1992: 194) observes, "None of these virtues is […] something that well-trained non-natives cannot acquire." Rampton (1996) further argues that not all individuals who inherit a language from childhood are able to speak it well or "produce fluent discourse'. The ability to speak a language well is something learned and not granted. It is a skill that needs to be continually practiced and developed.

Due to the fact that there is no satisfactory definitions and characterization of the term 'native speaker', the goal of English language teaching to achieve native-like competence is no longer relevant. It is unreasonable to take such a poorly defined construct as a model of competence in English language pedagogy (Tay 1979; Le Page 1988; Philipson 1992; Gupta 1999; Pennycook 1994; Seidlhofer 1999 Jenkins 2000, McKay 2002). The second reason is English used in the inner, outer and expanding circles serves different purposes and needs. Thus, an approach based on the notion that all learners of English need to achieve so-called 'native-speaker' competence will contribute little to serve the various language needs of these people.

Jenkins (2000) rejects the term "native speaker" altogether, as she claims that

> it is entirely inappropriate, indeed, offensive, to label as 'non-native speakers' those who have learnt English as a second or foreign language and achieved bilingual status as fluent, proficient users. The perpetuation of the native/non-native dichotomy causes negative perceptions and self-perceptions of 'non-native teachers' . . . It leads to 'non-natives' being refused places on EFL teacher training courses, limited publication of their articles in prestigious international journals, a simplistic view of what constitutes an error...

> (Jenkins, 2000: 9).

Therefore, she proposes the following new terms, instead of the native/non-native distinction:

MES   –   Monolingual English Speaker, for those L1 speakers who speak no other language fluently.

BES   –   Bilingual English Speaker, for both those L1 speakers who speak another language fluently and for L2 speakers who speak English fluently.

NBES   –   Non-Bilingual English Speaker, for those L2 speakers whose English may have progressed only to the level at which it serves their particular international communicative purpose.

*2.4.1.2 Nativeness as a quality of the ideal teacher of English*

Despite all the arguments against the concept "native speaker", it is still widely believed that nativeness is an important, if not the most important, quality of teachers of English. This is what is referred to as *native speaker fallacy*, "according to which native speakers of English are automatically the best teachers of the language" (Canagarajah, 1999: 126).

In many parts of the world, native-ness is a determining factor in the ELT job market. Cook (2001) shares his experience regarding this. In London, native speakers of English were preferred for teaching English partly because people claimed that students asked for their money back if they found they were being taught by a bilingual user of English. Similarly in Indonesia, English courses and institutions prefer native-speaker teachers because they attracted more students. Indeed, as Canagarajah (1999: 126) observes, most institutions, even outside the inner-circle countries, "still stubbornly insist that the English instructors must be 'native speakers'". As a consequence, native speakers are often paid significantly higher than bilingual users of English irrespective the educational background of the bilingual teachers. The survey conducted by Govardhan, Nayar, and Sheorey (1999, cited in McKay 2002: 42) showed that the most common requirement found in advertisements for English language teachers was being a native or native-like speaker of English.

Paradoxically, even many non-native teachers feel inferior in comparison to native speakers. In her 1995-1996 survey of 47 nonnative ESL teachers in Hong Kong, Tang (1997) found that her participants believed native ESL teachers were superior to non-natives in speaking (100 per cent), pronunciation (92 per cent), listening (87 per cent), vocabulary (79 percent) and reading (72 per cent). Seidlhofer (1999) in her survey of English teachers in Austria indicated that a majority (57 per cent) of the respondents felt that being bilingual teachers of English made them feel insecure rather than confident.

It is encouraging that more and more linguists are challenging the native speaker fallacy and highlighting the advantages of bilingual teachers of English. Cook (2001) suggests that bilingual teachers may be a better model than the model embodied by native speakers. Bilingual teachers, by definition, have commands of two languages. Furthermore, they have gone through the same stages or "L1 filter" (Seidlhofer 1999:238) as their students. Therefore they know what it means to learn a second language themselves. Seidlhofer (1999) refers to bilingual teachers as 'double agents' who have the following advantages to offer:

a. They are at home with the language(s) and culture(s) they share with their students, but they also know the relevant terrain inhabited by the target

language. Thus, they are suitable to be agents facilitating learning by mediating between the different languages and cultures through appropriate pedagogy.

b.  Since they were once learners of the language themselves, bilingual teachers usually develop a high degree of consciousness/declarative, knowledge of the internal organization of the code itself.

Britten (1985) also shares a similar view. According to him, the ideal teacher is the person who "has near-native speaker proficiency in the foreign language, and comes from the same linguistic and cultural background as the learners" (Britten 1985:116 cited in Phillipson 1992:195). He thinks that bilingual teachers of English may in fact be better qualified than native speaker, if they have gone through the laborious process of acquiring English as a second language and if they offer insights into the linguistic and cultural needs of their learners. Success in learning a foreign language may correlate highly with success in teaching (Britten 1985:116 cited in Philipson 1992:195).

Native-ness of the language teacher, thus, should no longer be an issue in English language teaching since native-ness contains many drawbacks due to its poor conceptualization and/or as a model competence for English language teaching.

### *2.4.2 Issues of standards in English language teaching*

#### *2.4.2.1 How many standards of English?*

One concern accompanying the paradigm shift in English language teaching is that of standardness. The fact that English is used in various contexts especially in the Outer-Circle countries has resulted in the emergence of different varieties, often serving different purposes. Some people fear that "the varieties of English will become mutually unintelligible and so undeserving the label 'English'" (Kachru and Nelson 2001:20) and thus there is a need for one common standard to assure intelligibility among users of English in various contexts.

The debate over one standard or many standards was originally geared by Quirk (1985) and Kachru (1985). Quirk (1985) argues for the need to uphold one common standard in the use of English both inside and outside the Inner Circle countries. He notes that

> tolerance for variation in language use was educationally damaging in Inner Circle countries and that 'relatively narrow range of purposes for which the non-native needs to use English … is arguably well catered for by a single monochrome standard form that looks as good on paper as it sounds in speech'.

> (Quirk 1985:6)

He also points out that a common standard of use for written as well as spoken English is necessary to regulate the use of English in different contexts.

In response to Quirk's admonitions, Kachru (1985) suggests the need to challenge traditional notions of standardization and models since they tend to be related to Inner-Circle users only. He maintains that

> … the global diffusion of English has taken an interesting turn: the native speakers of this language seem to have lost the exclusive prerogative to control its standardization; in fact, if current statistics are any indication, they have become a minority. This sociolinguistics fact must be accepted and its implication recognized. What we need now are new paradigms and perspectives for linguistics and pedagogical research and for understanding the linguistic creativity in multilingual situations across cultures.

> (Kachru 1985:30)

Kachru's argument against the native speakers' prerogative control over standard English was echoed later by Widdowson (1994), who contended that native speakers cannot claim ownership of English:

> How English develops in the world is no business whatsoever of native speakers in England, the United States, or anywhere else. They have no say in the matter, no right to intervene or pass judgment. They are irrelevant. The

very fact that English is an international language means that no nation can have custody over it. To grant such custody of the language is necessarily to arrest its development and so undermine its international status. It is a matter of considerable pride and satisfaction for native speakers of English that their language is an international means of communication. But the point is that it is only international to the extent that it is not their language. It is not a possession which they lease out to others, while still retaining the freehold. Other people actually own it.

(Widdowson 1994:385)

Bhatia (1997, cited in Jenkins 2000) also shares similar views. He states that

in the emerging language learning and teaching contexts of variation in the use of English across the international boundaries, it is necessary to recognize nativized norms for intranational functions without specific speech communities, rather than enforcing or creating a different norm in addition to that.

(Bhatia 1997:318, cited in Jenkins 2000:17)

Brutt-Griffler (1998, cited in McKay 2002) is another scholar advocating many standards of English. She thinks that the existence of varieties of English in other contexts outside the Inner-Circle countries should be tolerated simply because the differences within the varieties of English in the Inner-Circle countries are widely accepted and not viewed as a threat to global intelligibility:

Most, if not all, Inner Circle English speakers appear willing to meet on a common linguistic plane, accept the diversity of their Englishes, and do not require of one another to prove competence in English despite the considerable differences in the varieties of English they speak and the cross-communication problems entailed thereby … this situation must be extended to all-English-using communities.

(Brutt-Griffler 1998:389, cited in McKay 2002:50)

Kachru (1985), Widdowson (1994), Bhatia (1997) and Brutt-Griffler (1998) highlight the need to recognize all English varieties used within particular speech communities whether they are in the Inner Circle or in the Outer Circle.

The biggest argument against the acceptance of many standards is that they provide a threat to the global intelligibility of English. In fact, this is not necessarily the case. Kachru (1985) believes that acknowledging a variety of norms would not lead to a lack of intelligibility among different users of English. Even if these varieties did become increasingly different, Crystal (1997) claims that the consequences would not be fatal since "the use of a single language by a community does not guarantee social harmony and mutual understanding; nor does the presence of more than one language (or variety) within a community causes chaos" (Crystal 1997:136).

Widdowson (1994) argues that the fact that many bilingual users of English acquire the language in educational contexts, which put emphasis on a particular standard, will tend to ensure some unifying forms:

> As soon as you accept that English serves the communicative and communal needs of different communities, it follows logically that it must be diverse. An international language has to be an independent language. It does not follow logically, however, that the language will disperse into mutually unintelligible varieties. For it will naturally stabilize into standard forms to the extent required to meet the needs of the communities concerned. Thus it is clearly vital to the interests of the international community … that they should preserve a common standard of English in order to keep up standards of communicative effectiveness.

> (Widdowson 1994:385)

Thus, considering the dual functions that English serves today, what seems to be the case is that varieties of English exist alongside a more standard form. According to Graddol (1997), English is a vehicle for international communication and the basis for constructing cultural identities (see also Crystal 1997). To fulfill the first function, English should be intelligible among users around the globe and consequently, requires a common standard. This demands the ability and willingness for English users, including those from the Inner Circle countries, to adjust their

English and make it more comprehensible to other users of English worldwide (Jenkins 2000). The second function of English, the construction of cultural identities, encourages the development of 'nativized Englishes' (Kachru 1985). Crystal (1997) explains further that people applying the dual function of English will gain more advantage than those who can only use one. They have a dialect to express their national identity; and they have another dialect which can guarantee international intelligibility, and use one or the other according to the situation.

*2.4.2.2 What is standard English?*

The debate over one or many standards is made complex by the fact that there is no well-defined concept of what exactly "standard English" refers to.

Standard English is believed to represent the most appropriate, ideal and correct varieties of English (see Quirk 1968; Claiborne 1983; Millward 1989). *The Longman Dictionary of Applied Linguistics* (Richards, Platt and Weber 1985, cited in McKay 2002:51-52) defines Standard English as

> the variety of a language which has the highest status in a community or nation and which is usually based on the speech and writing of educated speakers of the language. A standard variety is generally:
>
> (a)  used in the news media and in literature
>
> (b)  described in dictionaries and grammars
>
> (c)  taught in schools and taught to non-native speakers when they learn the language as a foreign language

Even so it is important to note that the term 'standard English' does not mean "an English that has been formally standardized by official action" (Quirk, Greenbaum, Leech and Svartvik 1972 cited in McArthur 1998) as in the case of Bahasa Indonesia.

Some people have taken standard English to mean the English varieties used in writing and spoken by educated people (see Weekley 1928; Wrenn 1949; Francis 1963; Abercrombie 1965; Baugh and Cable 1978; Trudgill and Hannah 1982; Creswell and McDavid 1987).

According to Strevens (1983, cited in McKay 2002) standard English is

> a particular dialect of English, being the only non-localized dialect, of global currency without significant variation, universally accepted as the appropriate educational target in teaching English; which may be spoken with an unrestricted choice of accent.
>
> (Strevens 1983:88 cited in McKay 2002:51)

McKay (2002) suggests the contexts use of a language should also be considered in discussing what a standard is and what is not. If a certain variety is established by regular use in a given society, then it should be considered as standard in that particular context. Consequently, a variety may be standard in one context but not others.

In conclusion, it can be said that the concept of standard English is debatable, but it is important to note that if on the one hand each variety of English serves different functions and cannot be replaced by one common standard, on the other hand, a common standard of English is needed as "a global currency" for international communication.

Given the complexity of the term 'standard English' and issues related to it, rather than lament this state of affairs it might be more useful to focus on how teachers should respond in this complex condition since they are the one who deals with English language teaching every day. Jenkins (2000) suggests that it is important for English users, including teachers, to develop a greater tolerance of difference, and the ability to adapt and adjust their expectations according to the interlocutors and settings. Thus, teachers need to make learners aware of cross-cultural variations embodied in different varieties of English and by maximizing their abilities to negotiate, accommodate and accept plurality of standards (Bhatia 1997 cited in Jenkins 2000).

### 2.4.3 The monolingual approach to the teaching of English

In the monolingual approach, the view held is that the teaching of English as a foreign and a second language should be entirely through the medium of the target language (Philipson 1992). Gatenby, one of the founding fathers in ELT, formulated this tenet in 1950 (Phillipson 1992:185). He believes "what is essential is that the language being studied should be as far as possible the sole medium of communication in any given environment (Gatenby 1965:14 cited in Phillipson 1992:185). In the teaching of English, thus, the only language allowed in the classroom is English.

This tenet has become the basis for the teaching of English in Indonesia even until now.  The acknowledgement by the government of the growing importance English now plays in the world can be seen in the increasing number of schools - from kindergarten to university level – in which the medium of instruction is English (see Dardjowidjojo 2002:48-49).

Implicit in this tenet is the belief that an exclusive focus on the target language will maximize the learning of the language, regardless of whatever other languages the learner may know (Phillipson 1992). The ban of other languages, including the students' mother tongue, reflects a belief that other languages are a hindrance in foreign language learning.

However, a growing number of scholars have proposed that the monolingual approach should be perceived with a more critical eye and an open mind. The main criticism has been that the monolingual approach may not be entirely based on linguistic considerations but also on political and ideological ones (Canagarajah 1999). Banning the use of the students' mother tongue entails that teachers do not have to know their students' language. This, Canagarajah further argues, ensures that classrooms all over the world are predictable and uniform. Consequently, it is easier for teachers of English from the Inner Circle countries to get jobs as English teachers in periphery countries (i.e. countries in the Outer Circle and Expanding Circle) without any proficiency in the local language and culture (Canagarajah 1999). Conversely, it is more difficult for local teachers to enter the ELT profession. If familiarity with the language and culture of the learners/local context was to be made

obligatory for teachers of English from Inner Circle countries, they would immediately be disqualified (Philipson 1992).

Another reason why the monolingual approach should be re-evaluated is the fact that research in second language acquisition (SLA) indicates that bilingualism is an advantage, not a hindrance, for language learners. As Cook (2001:10) notes, "people who know two languages think more flexibly than monolinguals". The ban of the mother tongue from the classroom implicitly ignores this finding because it discourages students from using their mother tongue in their second language learning.

In addition, in a context like Indonesia, where most people are bilinguals, banning the mother tongue creates an artificially constructed environment in the classroom, which disregards the bilingual reality that surrounds it. The use of the mother tongue is one indication that the class is communicative and "real".

*2.4.3.1 Positive perspectives on the use of the students' mother tongue in ELT*

In English language teaching, the use of mother tongue in the classroom has clear advantages. I will discuss them with regard to the metaphors put forward by Prodromou (2001). Only the last metaphor, the mother tongue as a shelter, is my own and hopefully will enrich the sets of metaphors suggested by Prodromou.

~ *Mother tongue as a window*

The mother tongue is the window into students' understanding of the concepts being taught. It can be used to ensure that students have correctly understood a particular concept. Tenses are the most troublesome for Indonesian learners since Bahasa Indonesia does not have them. Thus asking students to explain this in Bahasa Indonesia will indicate if the concept has been properly understood or not.

The overuse of the mother tongue by the students may also indicate how the students perceive the learning and teaching process. It might show that a given task or the

teachers' explanation may be too difficult, not clear, not interesting and too unstructured.

~   *Mother tongue as a lubricant*:

Using the mother tongue can be time-efficient in certain situations (Cook 2001). It can be used to provide a quick and accurate translation of an English word, especially abstract words, that might take several minutes to explain in the target language, with no guarantee that students understood the explanation correctly.

Translation is almost completely absent from the teaching methods originated from the Inner Circle. This is not surprising since in those contexts EFL classes do not share one common language. In other contexts, however, there are quite a number of good reasons for using translation, especially where students and teachers share a similar linguistic and cultural background. One of them is that it would be consistent with the general educational principle that learning involves developing new knowledge based on what is familiar (Seidlhofer 1999, Cook 2001). Seidlhofer (1999) further claims that

> Translation relates the language to be learnt to the linguistic experience that people have already had, and this of course can reduce a good deal of the threat of the new subject, and help the learner to appropriate the new language. It is entirely natural to seek to make new experience meaningful by referring it to conceptual categories drawn from previous experience, and so translation is, in this respect, the reflex of natural learning.

(Seidlhofer 1999:240)

In other words, translation is a 'lubricant' that makes the learning and teaching process of the target language go faster and smoother.

According to Krashen's Affective Filter Hypothesis, the 'affective filter' is "an imaginary barrier which prevents learners from acquiring language." (Lightbown and Spada 1999:39). Examples of 'affect' are such things as motives, needs, attitudes, and emotional states (Lightbown and Spada 1999). Thus, Knibbeler (1989) suggests that the best situations for language learning are those which provide lower anxiety levels. Auerbach (1993, cited in Canagarajah 1999) claims that the use of the L1 reduces anxiety and enhances the affective environment for learning. Canagarajah (1999) points out that the use of the mother tongue can encourage hesitant, frightened, or nervous students as it will put students at ease. In short, the use of mother tongue helps to create a less threatening atmosphere.

### 2.4.3.2  What is the students' mother tongue for?

The next important step is to know when and how to use the mother tongue in the classroom. Teaching has its trials. Therefore, providing answers to when and how to use the mother tongue would involve trying out different ideas and assumptions. One important thing to bear in mind, however, is the fact that the mother tongue should not be overused. That is, the use of mother tongue should be selective and not seen as just an easy option. Merrit et al (1992, quoted in Canagarajah 1999) suggest that teacher should practice 'modality splitting' to manage the classroom more efficiently. Modality splitting is "the reservation of specific codes or channels of communication for distinct functions" (Canagarajah 1999:131). While English is reserved for a specific set of functions (i.e. lecturing), the mother tongue can be reserved for other functions. Below are some suggestions for using the mother tongue in the classroom (see Atkinson 1987, Chambers 1992, Auerbach 1993, Macaro 1997, Cook 2001 and Prodromou 2001).

~ *Explaining Grammar to students*. This is especially useful to explain grammatical concepts in the target language that do not occur in students' first language. Another way of using the mother tongue is to compare the target language with the mother tongue. I found this especially useful in

order to make my students' aware of the grammatical differences between the students' mother tongue and the target language.

~ *Explaining tasks to the students.*

~ *Using the mother tongue during classroom activities*

~ *Providing individual comments to students.*

~ *Giving instruction about activities* in the target language and ask students' to repeat in their mother tongue. This will ensure that everyone fully understands what to do.

~ *Explaining a particular methodology used in class.* The teacher needs to be aware of students' reactions to what takes place in the classroom, and learners have the right to express their views on this as clearly as possible. To serve this purpose, the discussion of methodology at early levels is best conducted in either a mixture of both languages or exclusively in the students' mother tongue.

~ *Explaining the aims of a lesson.*

~ *Checking comprehension.* The mother tongue can be used to check students' understanding of the concept behind a structure, e.g. How do you say 'If I were you, I would stay here' in Bahasa Indonesia?' This technique encourages students to develop the ability to distinguish between 'structural, semantic and pragmatic' equivalence (Widdowson 1974 cited in Atkinson 1987).

~ *Checking sense.* When writing compositions or doing gap-fill/cloze exercises, many students have a tendency to concentrate excessively on form over meaning. It is better that students are encouraged to do a quick mental translation of a composition or gap-fill exercise to check if the students have not written something that would be nonsensical in both languages (Atkinson 1987).

~ *Presentation and reinforcement of language.* An explanation in the mother tongue which highlights a recently taught language item can provide useful reinforcement of structural, conceptual, and sociolinguistic differences between the native and the target languages.

Although the opinions around the use of the mother tongue in the classroom are not concordant (see, for example, Auerbach 1993, Tang 1997, Hawks 2001), the current trend suggests that it is necessary to at least re-evaluate the role of the students' L1 in the process of foreign language learning.

Using the mother tongue in the classroom should no longer be viewed as having drawbacks. Instead it can be viewed as part of a teaching strategy in making meaning come across more effectively and efficiently. Cook (2001) believes that teachers who manage to do this can serve as a model of successful bilingual. They are able to use the two languages effectively since each language, either the mother tongue or the target language, serves a different function in the teaching and learning process. The monolingual approach fails to consider the ways in which the learners' first language can contribute to the uniqueness of their second language or co-exist with the L2 (Canagarajah 1999). In my opinion, English language teaching in Indonesia should not devalue the mother tongue. After all, the ways in which classroom discourse is influenced by the social community outside will constantly remind us that we cannot isolate the classroom from the society in which it is situated (Canagarajah 1999).

### 2.4.4  The monocultural approach to English language teaching

#### 2.4.4.1 The close interlink between language and culture

The relationship between language and culture is entrenched in language teaching around the world. This is based on the premise that language and culture are like the two sides of the same coin – one cannot be taught without the other. Seelye (1984:26) argues that "the study of language cannot be divorced from the study of culture" for language is the means through which all elements of culture are represented and carried out (Moran 2001). In other words, language accommodates the culture of people.

Therefore, in teaching a language, it is crucial to teach the culture of its people since "one cannot learn to use a language without knowing the culture of the people who speak that language" (Kramsch 1988:63). This view is not a recent one, since it had

already been expressed by Politzer (1959), according to whom whether or not teachers want to teach a culture is not an option but it is a necessity:

> … as language teachers we must be interested in the study of culture (in the social scientist' sense of the word) not because we necessarily want to teach the culture of the other country but because we have to teach it. If we teach language without teaching at the same time the culture in which it operates, we are teaching meaningless symbols or symbols to which the student attaches the wrong meaning; for unless he is warned, unless he receives cultural instructions, he will associate American concepts or objects with the foreign symbols.

> (Politzer 1959:100-101)

In fact, even before that, Sapir (1921) stated that "language does not exist apart from culture" (Sapir 1921:207 cited in Harumi 2002:36). According to Harumi (2002), this anthropological creed has been incorporated into foreign language education by such L2 methodologists as Fries (1945), Lado (1964), Brooks (1964) Rivers (1968), Chastain (1976) and others. Now it is regarded as one of the most important cornerstones of second and foreign language learning, including the teaching of English worldwide.

The necessity to teach culture alongside language is readily accepted if the target language is German, Italian, Thai, Bahasa Indonesia, or Japanese since many people still learn these languages to communicate with their L1 speakers and mostly in the L1 country (Jenkins 2000). However, if the target language is English, the situation is not so straightforward as it appears because English is a global language and is not associated with one particular nation and culture.

*2.4.4.2 Whose culture should be taught with English?*

The fact that language and culture are closely intertwined can be agreed upon. The problem is whose culture we should teach when teaching a global language such as English. The most ideal answer to the question above is "as varied as the numerous English speakers around the world" (Alptekin 1996: 60). This, however, is easier said than done.

Following Smith's notion of an international language, Gonzalez (1995) claims that the teaching of an international language should not include culture since an international language should be 'de-nationalized'. He maintains that "English is deracinated or uprooted from its original cultural soil; only special registers of science and technology, business and geopolitics are used" (Gonzalez 1995:58). The significant feature of his argument is that the teaching of a global language is no different from the teaching of ESP (English for specific purposes).

Richards (2002), on the other hand, asserts that the teaching of English should still include culture but not the culture of English-speaking countries. He argues

> English is no longer viewed as the property of the English-speaking world but is an international commodity …. The cultural values of Britain and the US are often seen as irrelevant to language teaching, except in situation where the learner has a pragmatic need for such information. The language teacher need no longer be an expert on British and American culture and a literature specialist as well.

> (Richards 2002:3)

Other scholars (Widdowson 1994, Gupta 1999, Jenkins 2000, and McKay 2002) have expressed similar views. Thus, while traditionally the teaching of culture in English language classrooms had the UK and the US as main points of reference, it is now time to take into account how and where learners are going to use English, and to reconsider the location of the culture(s) teachers should concentrate on.

In short, the learning English needs to be placed in a realistic context for the specific learner, or group of learners, who are likely to use English within their own society (Gupta 2001:377).

*2.4.4.3 What aspects of culture should the teaching of a global language be concerned with?*

Many scholars have suggested that the function of teaching the culture of a world language should be to enable learners to share their ideas and cultures (Kramsch 1993, Jenkins 2000, McKay 2002). This is especially true because of the strong connection between language and identity, since

> every time language learners speak, they are not only exchanging information with their interlocutors; they are also constantly organizing and reorganizing a sense of how they are and how they relate to the social world. They are in other words, engaged in identity construction and negotiation
>
> (Norton 1997:410)

Therefore it is important for users of English to claim ownership of the language, so they might consider themselves legitimate speakers of English (Bourdieu 1977 cited in Norton 1997). One way of doing that is by contextualizing English within the users' own cultural norms (Jenkins 2000).

Another aim for the teaching of culture is to develop 'a multicompetent speaker' (Cook 2001:179) or 'intercultural communicative competence' (Byram 1995) or 'intercultural competence' (Jenkins 2000:13). This is because the majority of English users acquire English in various settings to serve various purposes. They use English to communicate with people from different countries and not exclusively to people from the Inner Circle countries. Thus a multicompetent speaker is an individual who "can stand between two viewpoints and between two cultures, a multi-competent speaker who can do more than any monolingual" (Cook 2001: 179) and so "the point should be to equip people to use two languages without losing their own identity, not to manufacture ersatz native speakers" (Cook 2001:179).

According to Byram (1995), intercultural competence involves

> …comprehension not only of how we understand others but also of how others perceive us. Speakers need to be aware that what they communicate is understood as a function of how others identify them and what perceptions of

them their interlocutors bring to the interaction. They need to be aware of their own culture, of what they take for granted, of the culture relativity of what they hitherto believed was natural and normal

(Byram 1995:27)

Cortazzi and Jin (1999) add to this suggestion, in that according to them intercultural competence also involves understanding other cultures and not only one's own:

Developing cultural awareness means being aware of members of another culture group: their behaviour, their expectations, their perspectives and values. It also means attempting to understand their reasons for their actions and beliefs. Ultimately, this needs to be translated into skill in communicating across cultures and about cultures. This can be encouraged by developing an ethnographic stance toward cultural learning.

(Cortazzi and Jin 1999:217)

Jenkins (2000) suggests different ways of achieving so-called 'intercultural competence'. She contends that intercultural competence can be encouraged through contrastive work, exposure to a range of cultures and the use of literature and drama. By doing these activities, learners can develop receptive awareness of the different cultural norms across L2/cultural groupings, while at the same time gaining insight into the nature of the norms of their own L1 culture. Jenkins (2000) further explains that "this awareness, not only will increase their tolerance of difference but also enable learners to accommodate mutually, in small but significant ways, towards members of other groups, as they engage in EIL interaction" (Jenkins 2000:13).

Jin and Cortazzi (1998) suggest two important bases for developing intercultural competence when learning English:

1.  An individual needs to consider his or her own culture in relation to another. Hence, the process of learning about another culture entails a reflection on one's own culture as well as the target culture. How? First learners need to acquire knowledge about another culture and then they need to reflect on how their own culture differs from it.

2. Teaching culture as difference: this notion of culture highlights the fact that national identities are not monolithic. Within each culture exists a variety of national characteristics that are related to age, gender, regional origin, ethnic background, and social class.

When presenting culture, either exclusively or integratively, in teaching English as a global language, the goal should not should not be confined to the exposure of a certain number of specific cultural baggage belonging to a particular culture. Therefore, it is better if teachers concern on developing awareness of (see Kramch 1993, Jin and Cortazzi 1998 and 1999; Byram 1995, Harumi 2002, and McKay 2002):

~ the existence of cultures different from the students',

~ the interrelation between English and the cultures of English-speaking people,

~ the global status of today's English, and

~ students' own culture in the process of acquiring such multifaceted awareness.

This multifaceted awareness is then expected to lay the basis for a positive attitude among students toward cross-cultural communication and understanding in using English as the lingua franca of the world today.


## 2.5 Conclusion

In this chapter I have attempted to explore the following points:

~ The importance of teachers' beliefs in English language teaching. Even though it is difficult to observe such beliefs directly, the teaching approaches, types of materials and activities that teachers use in the classroom can give an indication of their belief systems.

~ Considering that teachers' beliefs are a filter through which teachers evaluate changes (Shavelson and Stern 1981, cited in Richards 1998:66), a core

component of this chapter, and indeed of the whole thesis, is the paradigm shift that is currently taking place in ELT due to the growing awareness of English as a world language.

~ A brief historical overview of the English language highlighting the non-uniform nature of this language and the various external influences that it received.

~ A description of the speakers of English in the world, based on the different roles that this language plays in different contexts. Accordingly, sociolinguists, most notably Kachru (1985) and Graddol (1999), have identified three broad categories have been identified: first-language speakers, second-language speakers and foreign-language speakers.

~ The different concepts and definitions of a global language.

~ The implications that the global role of English has on certain core issues within ELT:

> 1. the concept of native-ness,
>
> 2. issues of language standards,
>
> 3. the monocultural approach to language teaching, and
>
> 4. the monolingual approach to language teaching.

# Chapter Three - Research Methodology

- 45 -

This chapter presents the research methods and techniques used for the data collection. Both quantitative and qualitative data were collected, through

- a questionnaire, for the collection of quantitative data;

- classroom observations, and interviews for the collection of qualitative data.

The qualitative data was useful because it enriched the study as a whole and, additionally, functioned as a way to crosscheck and validate the data collected through the questionnaire.

Before a detailed description of each one of these instruments is presented, the research questions will be restated.

## 3.1 Restating the Research Questions

The data for the study was collected from tertiary English teachers in Indonesia. The main aim of this study was to find out the beliefs of English teachers and practices with regard to the global role of English. The aims of the study, as stated in Chapter One, are to discover:

1. To what extent is the global role of English part of the belief system of teachers in Indonesia?

2. To what extent is it accounted for in their teaching approaches?

## 3.2 Instruments of data collection

### 3.2.1 Questionnaire

The aim of the questionnaire was to identify the teachers' beliefs in relation to the topic of this research, and the extent to which these beliefs were present in actual classroom practice. The questionnaire is designed using a Likert scale.

### 3.2.1.1 Subjects

There were one hundred teachers who participated in the study. Ninety four percent of these teachers were non-native teachers of English. The majority of these teachers (seventy percent) came from five universities in Central Java, namely,

- ~ Satya Wacana Christian University in Salatiga (34 teachers),
- ~ STiBA (School of Foreign Languages) Satya Wacana in Salatiga (18 teachers),
- ~ Sebelas Maret State University (UNS) in Solo (7 teachers),
- ~ Muhammadiyah University in Solo (7 teachers), and
- ~ Soegijapranata Catholic University in Semarang (4 teachers).

The remaining thirty percent of the respondents were teachers who attended the International Seminar on Language, Literature and World Peace held in Yogyakarta on 5-6 May 2003.

Sixty percent of the subjects were female and forty percent were male. All of the teachers taught English at the tertiary level. The majority held either a BA (52%) as their highest degree, or an MA degree (42%), while the remaining 6% had a doctorate degree. The teachers varied greatly in terms of age and the length of their teaching experience. Tables 3.1 and 3.2 present the breakdown of the participants by age and the length of their teaching experience.

**Table 3.1: Participants by age**

| Age | Percentage |
|-----|-----------|
| <31 | 34% |
| 31-40 | 37% |
| 41-50 | 14% |
| >50 | 15% |
| Total | 100% |

**Table 3.2: Participants by the length of teaching experience**

| Teaching Experience | Percentage |
|---------------------|-----------|
| <6 years | 40% |
| 6-15 years | 35% |
| 16-25 years | 14% |
| >25 years | 11% |
| Total | 100% |

*3.2.1.2 Methods*

Four hundred copies of the questionnaire were distributed and a total of 100 were returned.

The questionnaire consists of three parts. The first is about teachers' beliefs, the second about the teaching approaches that these teachers employ in their classroom, and the third dedicated to the personal information of the respondents, such as sex, age, highest academic qualifications, and so on (for the complete questionnaire see Appendix A)

### 3.2.2 Classroom observation

A number of classroom observations were conducted to cross check the extent to which the teachers' beliefs stated in the questionnaire were actually present in their classroom practice.

#### 3.2.2.1 Subjects

The observation involved 13 teachers (6 female and 7 male), only one of whom was a native speaker of English. They were selected on the basis of their teaching experience, sex, type of lessons taught, and educational background. The breakdown of the teachers selected for the observation was as follows:

~ Satya Wacana Christian University in Salatiga (6 teachers),

~ STiBA (School of Foreign Languages) Satya Wacana in Salatiga (2 teachers),

~ Sebelas Maret State University (UNS) in Solo (1 teacher),

~ Muhammadiyah University in Solo (3 teachers), and

~ Soegijapranata Catholic University in Semarang (1 teachers).

The following are the personal information on each subject.

1. Teacher A

   Teacher A was male, 35 years old. He had a bachelor's degree and had been teaching English for 6 years. At the time of the observation, he was teaching structure.

2. Teacher B

   Teacher B was female, 40 years old. She had a master's degree and had been teaching English for 16 years. At the time of the observation, she was teaching phonology.

3. Teacher C

   Teacher C was female, 46 years old. She had a master's degree and had been teaching English for 20 years. At the time of the observation, she was teaching introduction to applied linguistics.

4. Teacher D

   Teacher D was male, 38 years old. He had a bachelor's degree and had been teaching English for 11 years. At the time of the observation, he was teaching phonology.

5. Teacher E

   Teacher E was female, 26 years old. She had a bachelor's degree and had been teaching English for 3 years. At the time of the observation, she was teaching writing.

6. Teacher F

   Teacher F was male, 25 years old. He had a bachelor's degree and had been teaching English for 2 years. At the time of the observation, he was teaching listening.

7. Teacher G

   Teacher G was male, 24 years old. He had a bachelor's degree and had been teaching English for 2 years. At the time of the observation, he was teaching introduction to literature.

8. Teacher H

   Teacher H was female, 54 years old. She had a master's degree and had been teaching English for 25 years. At the time of the observation, she was teaching extensive reading.

9. Teacher I

Teacher I was male, 30 years old. He had a bachelor's degree and had been teaching English for 4 years. At the time of the observation, he was teaching introduction to literature.

10. Teacher J

Teacher J is male, 29 years old. He holds a bachelor's degree and had been teaching English for 2 years. At the time of the observation, he was teaching speaking.

11. Teacher K

Teacher K was female, 36 years old. She had a master's degree and had been teaching English for 12 years. At the time of the observation, she was teaching speaking.

12. Teacher L

Teacher L was female, 42 years old. She had a doctorate degree and had been teaching English for 15 years. At the time of the observation, she was teaching speaking.

13. Teacher M

Teacher M was male, 39 years old. He had a master's degree and had been teaching English for 9 years. At the time of the observation, he was teaching cross cultural understanding (CCU)

Due to time constraints, each teacher was observed once. Each class lasted for 100 minutes. A structured-checklist was used during the observation and field notes were also taken (see Appendix B).

*3.2.2.2 Methods*

The classroom observation focused on materials used in the lesson, the use of students' mother tongue (Bahasa Indonesia or Javanese), the varieties of English present in the lesson, and the teachers' contextualization of the lessons or subjects into the students' culture.

A checklist was used for the classroom observation which focused on the following aspects:

a. The materials used by the teacher:

1. What kinds of materials are used?

2. Are the materials taken exclusively from books published locally?

3. Are the materials taken exclusively from books published in the Inner-Circle countries?

4. Are the materials taken both from books published locally and from books published in the Inner-Circle countries?

b. The teacher's attitude towards varieties of English

1. What seems to be the teacher's views about varieties of English?

2. Are such views noticeable in spellings, pronunciation, etc.?

c. The use of the students' mother tongue by the teacher:

1. Is the students' mother tongue used in class?

2. To what extent does the teacher use the students' mother tongue?

3. Is the students' mother tongue used for:

~ checking the students' understanding

~ giving feedback

~ giving instruction

~ explaining the content of texts

~ explain grammar concepts

d. The students' culture

    1.   Does the teacher relate the topic to the students' culture?

    2.   If yes, how, when and for what purpose?

### 3.2.3 Interviews

#### 3.2.3.1 Subjects

After every classroom observation, the teacher was also interviewed.

#### 3.2.3.2 Methods

The interviews were conducted both in the teachers' mother tongue (Bahasa Indonesia) and English, although most respondents preferred to use English. Each interview lasted between 15 and 20 minutes. The interviews were semi-structured and were based on the following core questions:

1. What is the importance of English in Indonesia?

2. What is your understanding of English as a global language?

3. Which variety of English do you think represents the best model?

4. Is the students' mother tongue useful when teaching English?

5. Whose culture do you think students should learn when learning English?

6. Do you think native speakers of English are better teachers? In what ways? For what purpose?

7. How do you feel about the textbooks used? Which materials do you prefer? Locally-published or from English speaking countries?

8. What kinds of extracurricular activities do you provide in this school?

9. What do you think Cross Cultural Understanding should be about?

All the interviews were audio-taped and later transcribed for further analysis. These transcripts were then deductively analyzed according to pre-determined similar

categories found in the questionnaire namely the importance of English in Indonesia, the use of materials from English-speaking countries, the role of native speakers, the use of the students' mother tongue and the issues of culture in English language teaching.

The next chapter will provide an analysis of the data collected through the instruments just described.

# Chapter Four - Data Analysis and Discussion

## 4.1 Introduction

This chapter provides an analysis of the data in order to attempt to answer the main research question of this study, namely the extent to which the pedagogical implications of the global role of English are part of the belief system of teachers in Indonesia.

The data will be analyzed according to the following aspects:

1. The importance of English in Indonesia

2. Materials in English language teaching

3. Native-speaker teachers and non-native speaker teachers.

4. The use of the mother tongue in English language teaching

5. The issue of culture in English language teaching

## 4.2 The importance of English in Indonesia

The classroom does not represent an isolated world, as what goes on in it is always dependent on wider contextual factors. Classroom practice is interconnected with the socio-cultural reality in the environment around it. This is especially true in TESEP settings, where external forces play a major role in determining pedagogical practices. In the specific case of this study, therefore, it was important to find out, first of all, what were the teachers' perceptions about the role of English in Indonesia.

Figure 4.1 displays the teachers' beliefs about the importance of English in Indonesia.

**Figure 4.1: The teachers' beliefs about the importance of English in Indonesia**
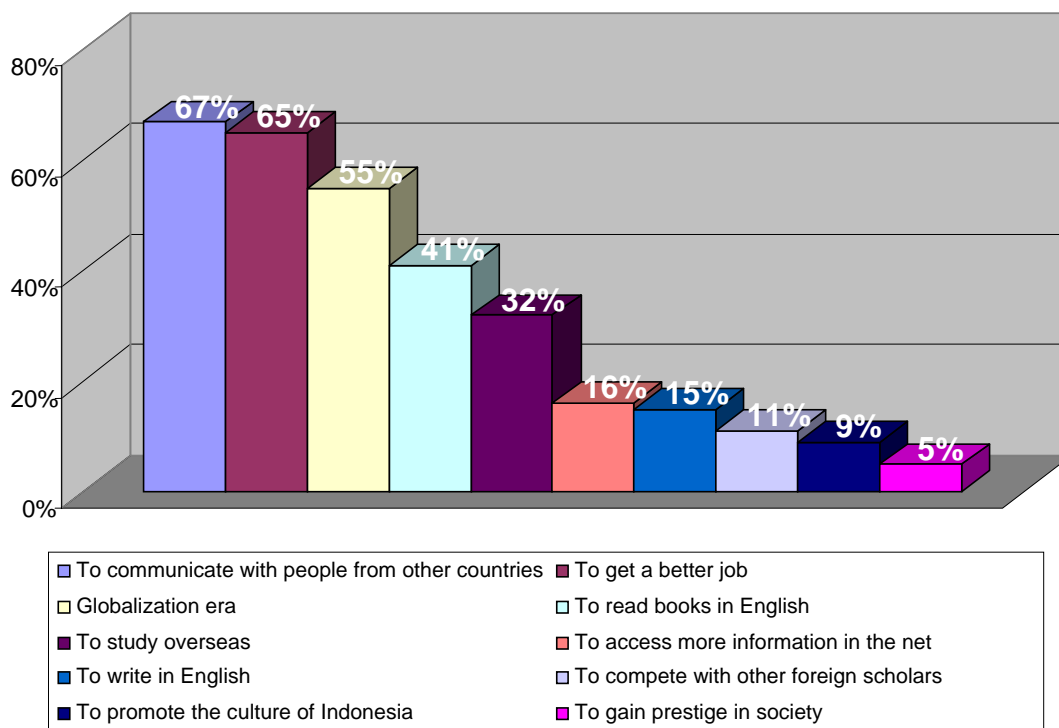


Three reasons for studying English that were indicated as important more often than the others were: 'to communicate with people from other countries' (67%), 'to get a better job' (65%) and 'globalization era' (55%). The first and the third reasons suggest an acknowledgement of the status of English in the world, that is, its function for international communication. As one of the respondent said,

> *Menurut saya ya banyak gunanya ... kita kan global sekarang kita kan global village dan satu-satunya Bahasa yang bisa fit sekarang ya Bahasa Inggris gitu ya lain-lainnya kan belum jadi ... Bahasa Inggris sangat penting.*

> I think English has many advantages nowadays.... Today we live in a global village and the only language which can serve best in this condition is English.

> (Souce of data: An interview with Teacher A, my translation)

The second highest ranked option, 'to get a better job', indicates that many teachers thought that learners tend to be instrumentally motivated to study English.[3] This was implicitly stated by many of the teachers that I interviewed. These were some of their comments

> *Ya mungkin ... ya kayaknya untuk cari kerja ya ... kalau melihat dari temen-temen ... ada temen kerja itu SMAnya itu pinter Bahasa Inggris dan waktu kerja, dia langsung jadi manajer yang urusan ekspor impor padahal sebetulnya dia tidak mempunyai keahlian di bidang ekspor impor.*

> Maybe … English is important to find jobs … I have a high school friend who was good in English. When he applied for a job at an import and export company, he was offered to be the manager even though he has no background knowledge in the area.

> (Source of data: An interview with Teacher E, my translation)

> Definitely with English I will say they will get a better job ... if I read the ads in the newspaper, well, they always mention that, well …. good proficiency in English etc., so I think, I am sure they will get a better job or a better salary of course

> (Source of data: An interview with Teacher H)

This may be due to the fact that English is believed to be the language of "power, success and prestige" (Graddol 1997). As Phillipson notes:

> The global language [English] can be seen to open doors, which fuels a 'demand' for English. The demand reflects contemporary power balances and the hope that mastery of English will lead to the prosperity and glamorous

---

[3] According to Dornyei (2001), learners are said to have instrumental motivation when "language learning is primarily associated with the potential pragmatic gains of L2 proficiency, such as getting a better job or a higher salary", whereas integrative motivation reflects "a positive disposition toward the L2 group and the desire to interact with and even become similar to valued members of that community" (Dornyei 2001:16).

hedonism that the privileged in this world have access to and that is projected in Hollywood films, MTV videos, and ads for transnational corporation.

(Philipson 1996:2 cited in Graddol 1997:38)

In Indonesia it is widely known that foreign companies pay higher salaries than local or state companies and one of the conditions to be employed in foreign companies is precisely a good command of English. As Graddol (1997) notes,

> Jobs in the new enterprises may be better paid and more attractive than those in the public sector of a developing necessity. English qualifications may become an entry necessity, or have perceived value in access to jobs – even if the job itself does not require English.

(Graddol 1997:32)

One interesting finding from the data is that it seemed that the teachers' beliefs system was focused on what I term 'the passive benefits of English' rather than on 'the active benefits of English'. The 'passive benefits of English' refers to what English can do for someone. Here, English is the subject or "English makes my life better". Thus, it involves more receptive skills rather than productive ones. Examples of the 'passive benefits of English' are to get a better job, to read books in English and to access information from the net.

By contrast, the 'active benefits of English' means the various things that someone can do with English or "I use English to tell other people about me". Thus, the user is the subject or the focus. If 'the passive benefits of English' has more to do with receptive skills, the 'active benefits of English' involves more productive skills such as using English to promote the cultures in Indonesia, using English to write in international publications, and to compete with other foreign scholars.

The five options that my respondents favoured the most can be included under 'the passive benefits of English': 'to communicate with people from other countries' (67%), 'to get a better job' (65%), 'globalization era' 'to read books in English' (41%), and 'to study overseas' (32%).

In fact the options 'to communicate with people form other countries', 'to study overseas' and 'globalization era' should be included under the 'active benefits of English'. However, when asked to give explanation for their options in an interview, many respondents implicitly stated that if Indonesians did not know English, they would be left behind. Therefore the focus was still the passive benefits of English.

The options that can be included under the 'active benefits of English' are 'to promote the users' culture' and 'to write in English'. Only 9% of the respondents believed that English could be used to 'promote the culture of Indonesia' and 15% of the respondents 'to write in English' although 'to promote the culture of its users' was considered one primary function of English as a global language.

Thus, to summarize the results of this section, the majority of the respondents see English as a door to better employment and higher social status. In addition, English was seen as a requirement imposed by the globalization era. Without English, people in Indonesia would be left behind and unable to compete. English is thus considered important predominantly for instrumental reasons and this is at odds with one of the characteristics of an international language outlined in Chapter Two, namely that it should serve for people to share with others their ideas and cultures (McKay 2002:12). The active benefits of English, which enable its users to promote culture, are neglected or, in any case, considered less important than the passive benefits that English brings.

## 4.3 Materials in English language teaching

### 4.3.1 Teachers' beliefs

This section deals with teachers' beliefs about the materials to be used in English language teaching. The focus is on the difference between locally produced materials and materials from English-speaking countries, such as Britain and the USA. Table 4.1 and Figure 4.2 present the relevant data from the questionnaire (see Appendix A, section B, question 2).

**Table 4.1: Teachers' beliefs about materials**

| Skills | Materials | | | |
|---|---|---|---|---|
| | Locally-produced | From English-speaking countries | Both | No preference |
| Listening | 2% | 87% | 7% | 4% |
| Pronunciation | 1% | 86% | 8% | 5% |
| Speaking | 7% | 68% | 19% | 6% |
| Grammar | 9% | 68% | 14% | 9% |
| Writing | 11% | 50% | 24% | 15% |
| Reading | 13% | 44% | 31% | 12% |
| **AVERAGE** | 7% | 67% | 17% | 9% |

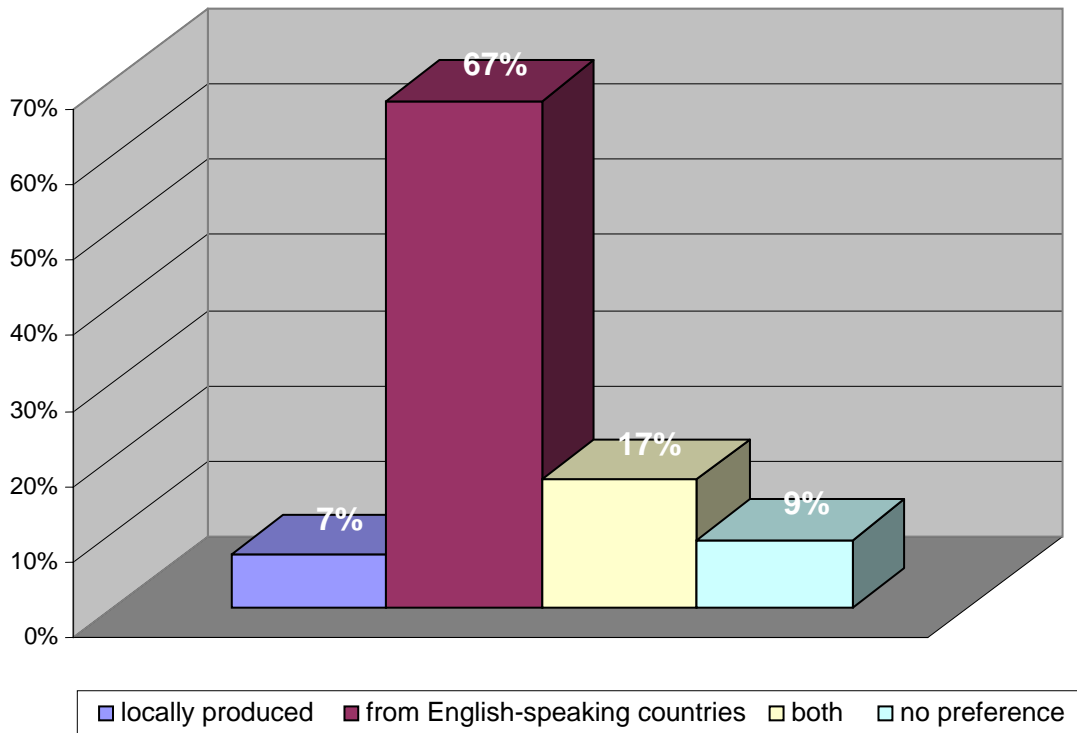**Figure 4.2: Teachers' beliefs about materials**



Table 4.1 and Figure 4.2 clearly show that many respondents thought that materials from English speaking countries were to be preferred to locally-produced materials

for teaching all skills. In particular, my respondents expressed the opinion that pronunciation and listening skills were those for which materials from English-speaking countries were most suitable, with 86% and 87% of responses respectively.

Some of the reasons put forward by the respondents favouring English-speaking published materials can be summarized as follows:

~ they provide 'natural', 'authentic', 'real', 'original', 'realistic', 'accurate' and 'correct' (error-free) exposure to English,

~ they provide appropriate cultural background to language teaching,

~ the quality is better in terms of content and appearance,

~ they are more easily available than locally-produced materials and thus provided more alternative and choice.

This strong preference for materials produced in Inner Circle countries was accompanied by a general attitude of distrust towards locally-produced materials:

~ they are not easily available since they were published in a very limited number of copies, and

~ the large variety of books written by native speakers makes locally-produced materials redundant.

(Source of data: Questionnaire)

Some of the teachers who have tried out using locally-published materials in their courses expressed their distrust especially since they felt that locally-published materials were often poorly edited and their content was inconsistent:

….well, in the past we used a book written by the Department of Education [of Indonesia] but we found that there were some inconsistencies in the materials especially in phonology. The book also contained many typing mistakes and I'm sorry to say it was annoying so I guess the book was not well prepared so we don't use it anymore.

(Source of data: An interview with Teacher D)

Teacher D further explained that materials from English-speaking countries were more complete:

> ….we used those books [written by a Canadian and an American] not because they are published in America or written by Americans but we know that the content is complete, the explanation is clear and there are many examples. The books also provide exercise … The Indonesian books on the other hand didn't have any exercise, as I said, they contained many typing mistakes and sometimes phonemes were represented with handwriting so ... I think it's awful.

> (Source of data: An interview with Teacher D)

In Indonesia, where most teachers teach no less than 12 hours a week in addition to other duties, the 'completeness' of the materials with regard to its presentation (providing adequate explanation and examples) and practice (providing sufficient exercise) seems to be one of the primary reasons for choosing materials from English-speaking countries. Some respondents complained about the incompleteness of locally-published materials. According to them, the materials published in Indonesia most often didn't have exercises and/or adequate explanation, let alone teacher's books. As a result, the teachers needed to fill in the gaps themselves, thereby adding to their workload.

However, the preference for materials from English-speaking countries was not uniform. Many respondents indicated that they preferred materials from English-speaking countries only to teach skills such as speaking, pronunciation and listening. In addition, many teachers who used materials from English-speaking countries confessed that they had difficulty in understanding the cultural content in the materials. Sometimes they also found that the language was rather difficult for the students. Therefore, as some teachers commented in the interview, they often needed to modify or even change completely the examples or texts used in the materials.

It is interesting to note that many respondents expressed a marked preference for materials from English-speaking countries despite the problems that these materials sometimes create for both students and teachers. It is even more surprising to find that not many respondents had tried out locally-produced materials. This may

indicate a certain amount of prejudicial bias – which teachers themselves may not be aware of – against locally-produced materials and in favour of international publications.

### 4.3.2 Classroom practice

Teachers come to the classroom with their own system of beliefs and, to some extent, these determine many of the choices they make in the classroom. As education in Indonesia operates in a typical TESEP setting, teachers do not have as much freedom to put their beliefs into practice as their counterparts in the BANA setting.

This section explores the extent to which the teachers' beliefs discussed earlier are reflected in what they claim to be their classroom practice. Table 4.2 and Figure 4.3 show the relevant data from the questionnaire (section D, question 14).

It can be seen that the majority of the respondents mentioned that they used English-speaking-published materials either 'regularly' or 'often' for all skills. The observation I conducted on thirteen teachers from five universities supports this finding. Out of the thirteen teachers that I observed, only one, Teacher C, used locally-published materials. She wrote the materials for teaching a course in applied linguistics. Her reason for writing the materials was simply "there aren't any books, even those published in English-speaking countries, that could suit my learners".

Interestingly when I asked her why she did not write books for language skill courses (i.e. speaking, writing, listening, reading and grammar), she commented

> *Menurut saya buku untuk skills itu lebih baik langsung dari sumbernya karena bahasa itu tidak terlepas dari culture. Kalau dari sini itu nanti kan kulturnya tentang kultur di sini gitu ya. Menurut saya untuk skill course itu sebaiknya ambil dari sumbernya sekaligus memperkenalkan tentang budaya di sana karena kalau tidak tahu budaya kita tidak bisa menggunakan bahasa seperti yang seharusnya...*

**Table 4.2: The use of materials from English-speaking countries**

| Skills | Regularly | Often | Sometimes | Rarely | Never | Score* |
|---|---|---|---|---|---|---|
| Listening | 82% | 13% | 4% | 1% | 0 | 376 |
| Pronunciation | 81% | 14% | 4% | 1% | 0 | 375 |
| Speaking | 68% | 20% | 10% | 2% | 0 | 354 |
| Reading | 60% | 33% | 6% | 1% | 0 | 352 |
| Grammar | 65% | 24% | 8% | 3% | 0 | 351 |
| Writing | 54% | 26% | 16% | 4% | 0 | 330 |
| **AVERAGE** | 68% | 22% | 8% | 2% | 0 | |

**Figure 4.3: The use of materials from English-speaking countries**



---
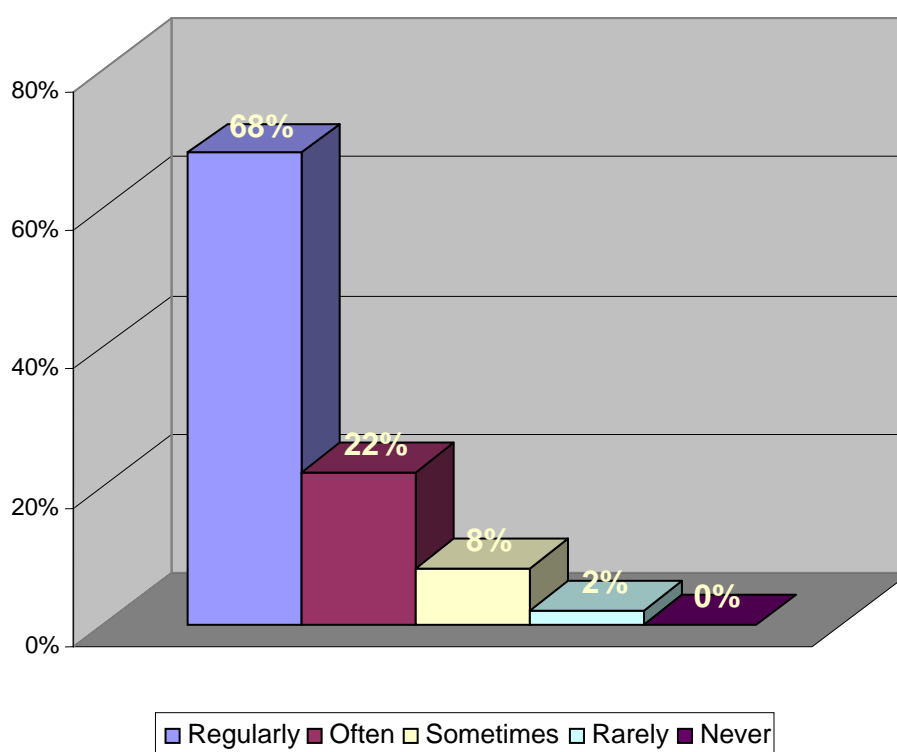
* The scores were calculated by assigning a weight of 4, 3, 2, 1 and 0 respectively to each mark on the Likert scale, multiplied by the frequency with which each option was selected.

I think materials for skill courses should be taken from English-speaking countries because of the close link between language and culture. If we use materials from Indonesia then we will only present Indonesian culture. By using materials from English-speaking countries students can be exposed to the culture of English-speaking people. If students don't know the culture behind English, they cannot use the language properly …

(Source: An interview with Teacher C, my translation)

Although all the respondents that I observed used materials from English-speaking countries, I witnessed many instances in which the teachers needed to modify the materials to suit their learners. During my observation of Teacher L, I found that she did not entirely follow the materials she used. For example, instead of discussing the dating system in English-speaking countries – the topic of the lesson on that day – she decided to compare and contrast the dating system in those countries with the dating system in Indonesia.

Another teacher, Teacher K, who also taught the same subject as Teacher L, decided to extend the pre-speaking activities. The topic of the speaking class on that day was 'Asking for forgiveness'. Before following the activities on the book, she asked the class when and how Indonesians asked for and offered forgiveness.

If Teacher L modified the content and Teacher K extended the pre-speaking activities, Teacher D did not use the examples in the materials at all. Instead, he used his own examples drawn from his students' mother tongue. When I asked him later why he did so, he answered:

…the book [from English-speaking countries] mostly has examples from American Indians for assimilation or other phonological processes. It also uses examples from some African languages that we don't know. As teachers I should be able to modify it to present examples mostly on the language that my students know. I think that would be more valuable for my students.

(Source of data: An interview with Teacher D)

Another interesting finding that shows how beliefs were not entirely consistent with the practice can be seen when comparing the teachers' declared preference for

materials from English-speaking countries and the actual use of such materials. Figures 4.4 and 4.5 below display two charts in which any differences can be visually appreciated.

The teachers' use of materials seems to match their stated beliefs for all the skills except for reading. That is to say, the ranking order of the language skills according to the teachers' preferences matches the ranking order based on the actual use, except for the reading skill, for which materials from English-speaking countries are used comparatively more often than teachers declared to.

There are two possible reasons for such discrepancy. First, not many reading materials published locally are available. In addition many of the qualified ones are published in the capital, Jakarta, and in a limited number. As a result, they are not easily accessible in other areas. Materials from English-speaking countries are more accessible, especially since many books are donated to universities or institutions from foreign companies, foreign teachers, or even non-native teachers studying abroad.

The second reason represents the common feature found in TESEP setting. Teachers in Indonesia cannot choose their own reading materials. Institutional demands or the wider curriculum has selected the materials for them and not taking into account the teachers' beliefs about such materials.

The data analysis on teachers' beliefs of materials and its practices supports the typical features found in most TESEP settings, that is, the context in which teachers operate plays a very, if not the most, important role in determining the extent to which they can put their beliefs into practice. As indicated by the data from the questionnaire, interview, and classroom observation, many teachers believed of locally-published materials to teach reading but in fact, the practice illustrated that the respondents used materials from English-speaking countries mostly to teach reading. Here there is a gap between teachers' beliefs and the practice. External forces, such as the curriculum, the availability of the materials, and institutionals demand might contribute to such discrepancy between beliefs and practice.

**Figure 4.4: Preference for materials from English-speaking countries (expressed in percentages)**



Legend: Listening, Pronunciation, Speaking, Grammar, Writing, Reading

Values: 87%, 86%, 68%, 68%, 50%, 44%
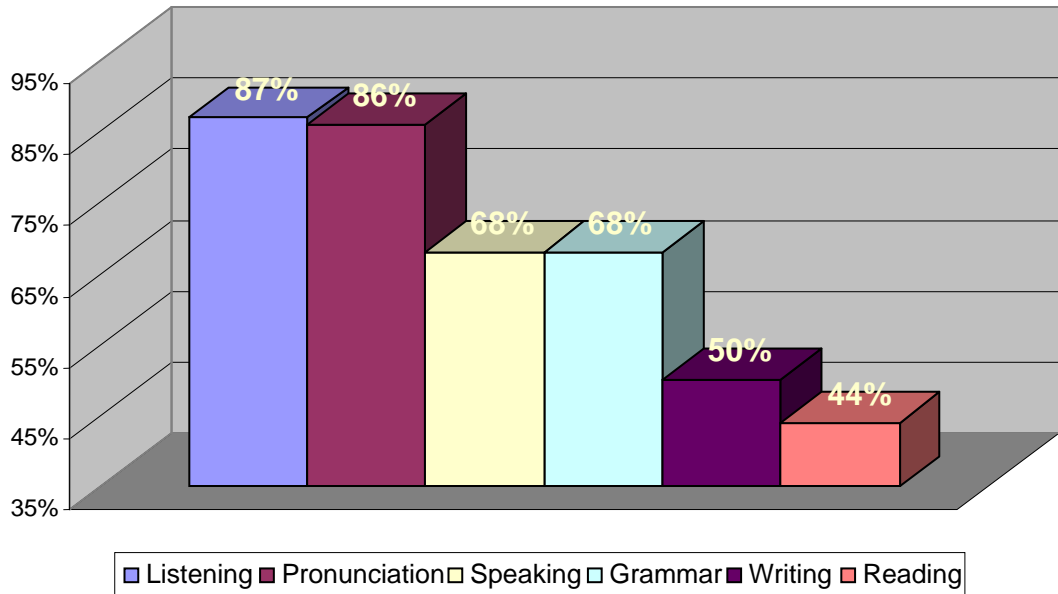
**Figure 4.5: The use of materials from English-speaking countries (expressed in scores)**



Legend: Listening, Pronunciation, Speaking, Reading, Grammar, Writing

Values: 376, 375, 354, 352, 351, 330
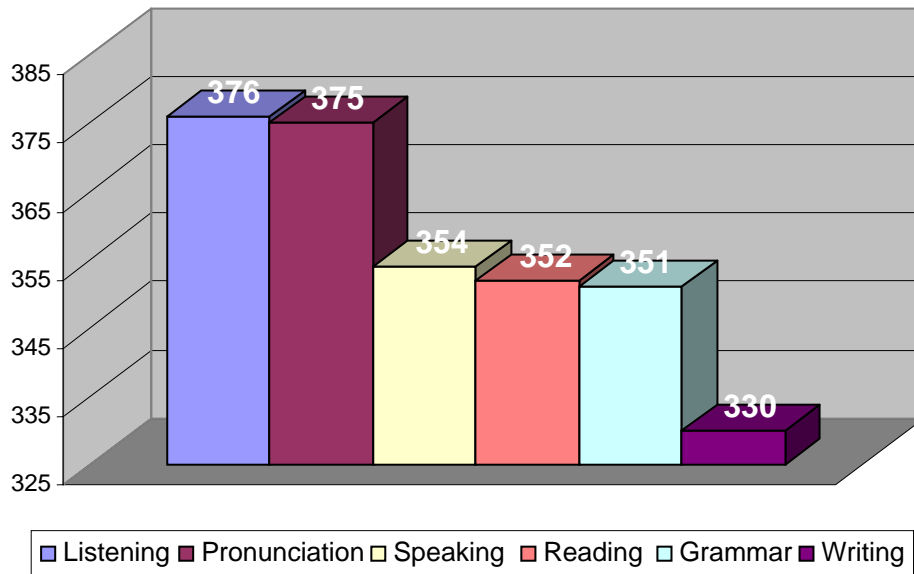
## 4.4  Native-speaker teachers and non-native speaker teachers

### 4.4.1 The role of native-ness in relation to the teaching of language skills

This section deals with teachers' beliefs about the role of native speakers in English language teaching. Figure 4.6 displays the relevant data from the questionnaire (see Appendix A section B, question 4).

**Figure 4.6: Teachers' beliefs about the role of native speakers in relation to the teaching of language skills**
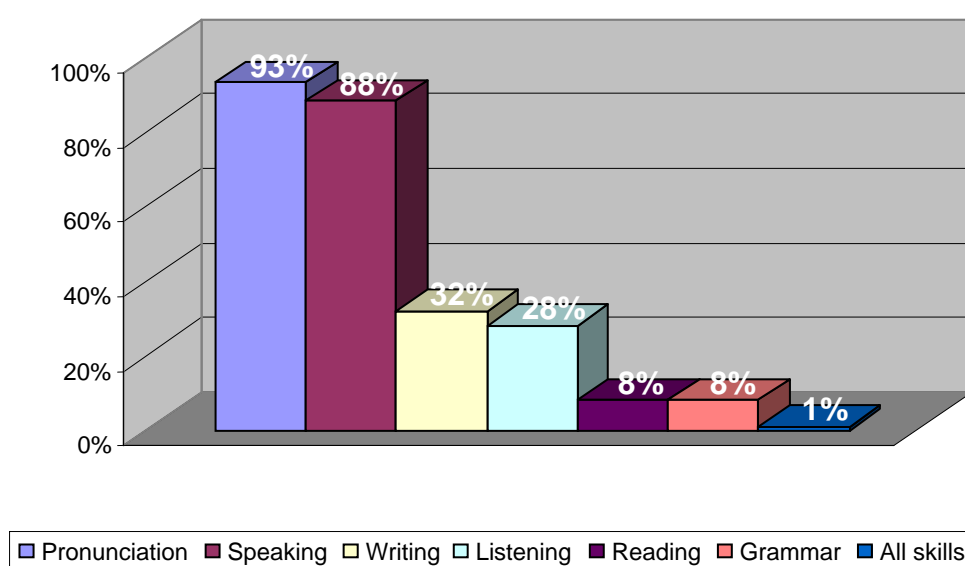


The data shows that the respondents believed that pronunciation and speaking skills were those for which native speakers were preferable, with 93% and 88% of responses respectively. The most common reason for favoring native speakers to teach speaking and pronunciation was the assumption that native speakers would provide:

~ the 'right' model to language use with regard to appropriacy, accuracy and naturalness,

~ many up to date words or expressions, and

~ the experience in communicating with people whose language the students learned.

*4.4.1.1 Native speakers and varieties of English*

The comments favouring native-speaker teachers to teach pronunciation and speaking skills might reflect common misconceptions about native speakers. Many respondents believed that people from the Inner Circle countries spoke 'perfect' and 'standard' English. This conviction probably stems from a lack of awareness about lectal levels. Most teachers tend to associate "native speaker" English to the language used in the coursebooks they use in class. Consequently, they disregard the great variety of accents that exists within the speech communities in the Inner Circle countries. Also, most respondents might not be well-informed about the complexity of the terms 'Standard English' and 'native speakers', as I have attempted to discuss in Chapter Two, sections 2.4.1 and 2.4.2.

The lack of awareness about these issues has resulted in negative attitudes towards other varieties spoken in the Outer Circle countries. When asked which variety represented the best models for teaching English, the majority of the respondents responded British, American, and Australian English. However, a few respondents mentioned that they would introduce other varieties from the Outer Circle countries although they would not teach them.

The most frequently cited reasons for not using English varieties from the Outer Circle as a model was that 'they contain many grammatical errors' and that 'they are not real English'. As the following comments illustrate

> … when Singaporeans speak English their accent are quite bad …like Asian English or Chinese English therefore I think it is not real English.
>
> (Source of data: An interview with Teacher G)

> I don't think I will teach Singlish [Singaporean English] I think I will try to introduce my students that there is other varieties of English called Singlish and give them an example but I don't think I will teach Singlish because based on my experience again Singlish is very different from British English and American English and spoken Singlish contains many grammatical mistake so I don't want to introduce that to my students
>
> (Source of data: An interview with Teacher H)

The comments indicate that for some respondents the 'real', 'original' and 'standard' English was only the English of people from the Inner Circle countries. By contrast,

they felt that the varieties of English of those in the Outer Circle countries were only the subvarieties of the English of people from the Inner Circle countries. Therefore, the English of the Outer Circle countries were rated as 'unreal', not standard and not original. Again, this shows unawareness of lectal levels. For example, what is often referred to as 'Singlish' is indeed a basilectal variety of English in Singapore, but by no means the only variety of English that Singaporeans use. One only has to read. As with the case of all speech communities in the world, people use language in very different ways according to contextual parameters, levels of education, etc.

The negative attitude towards the varieties from the Outer Circle countries held by most respondents could be due to the low exposure of the acrolect varieties from the Outer Circle countries. It seems that the respondents might be only exposed to the basilect varieties of English from the Outer Circle countries.

*4.4.1.2 Contradicting beliefs*

The preference for native-speaker teachers to teach speaking and pronunciation skills was not matched for other skills, most notably grammar and reading (see Figure 4.6). Some of the reasons put forward by the respondents for thinking that native speakers might not be suitable to teach grammar were:

~ native speakers have no idea of the rules since they acquired it naturally,

~ they often make grammatical mistakes, and

~ Indonesian teachers have a better understanding of the grammar problems faced by local students.

The reasons suggested by the respondents for disfavoring native speakers to teach grammar actually contradict the reasons for favoring them to teach pronunciation and speaking. On the one hand, the respondents stated that one of the reasons for preferring native speakers to teach pronunciation and speaking was because they provided the 'right' exposure to language use with regard to appropriacy, accuracy and naturalness. On the other hand, the comments they put forward for not suggesting native speaker to teach grammar showed that the respondents realized that

native speakers often made mistakes. This contradiction indicates that the reasons for preferring native speakers might not be well thought through.

Apart from speaking and pronunciation, most respondents did not think that native speakers were necessarily the best teachers. According to some of them, teaching was an art, so acquiring the language naturally did not make a person a better teacher. Even so, they admitted that being native speakers of English could bring some benefits especially to teach speaking.

The following were their comments

> *Mereka adalah life model dalam mengajarkan speaking tapi kalau misalnya mengajarkan grammar ... I cannot guarantee ya. Content agak susah karena itu kan penalaran. Dulu waktu saya mengambil S2 di Atmajaya, Jakarta, saya lebih mudah diajari Pak Nyono daripada native speaker ... lebih susah menangkapnya gitu, meskipun Pak Nyono juga speaks English all the time.*

> *Menurut saya, mengajar itu sebuah seni -- mentransfer knowledge. Tidak semua orang pintar mampu mentransferkan dengan mudah. Dalam mengajar yang penting adalah bagaimana mensimplifikasikan suatu konsep yang sulit dalam bahasa yang sederhana dan runtut kepada mahasiswa. Menurut saya itulah kualifikasi penting dari seoarng guru.*

They [native speakers] are the life model to teach speaking but if you ask them to teach grammar, I cannot guarantee. Content courses are also a little bit difficult for them. When I was studying at Atmajaya University pursuing my master's degree, it was easier for me to understand Pak Nyono [her lectures in Atmajaya University, a non-native speaker] than my native-speaker lecturers. It was just hard to understand him even though Pak Nyono also spoke English all the time.

I think teaching is an art in transferring knowledge. In teaching the most important thing is how to simplify a difficult concept using comprehensive and coherent language.

(Source of data: An interview with Teacher C, my translation)

…I know that a native speaker has an advantage because they are the perfect model but teaching is not only giving information. Teaching is an art. I remember in the past we have some -we called it student- teacher [a native speaker]-but they were not well-prepared. They were given materials to teach but they could only teach 15-20 minutes. They were supposed to teach 50 minutes. They could not modify the materials. They could not make it more interesting; they could not simplify difficult knowledge to be simpler. So, for me a native speaker is important but native speakers without any background knowledge on for example phonology or education is also less valuable.

(Source of data: An interview with Teacher D)

…almost 70% teachers of English are non-native speakers and they also can bring success for the students like me. I only have two native speaker teachers when I was studying. The rest were non-native speakers. Most of the classes were successful. So I think native speakers are needed in certain things … speaking probably. Once in a while students need to be exposed to native speakers but it is not the most important thing.

(Source of data: An interview with Teacher L)

The reasons stated by Teacher C, D and L for rejecting the idea that native speakers are the best teachers of English were drawn from their experience either as language learners or as teachers.

Other participants suggested that the qualities of a good teacher of English should be established on the basis of competence or educational background.

… I cannot guarantee that they will become a good teacher but if they have some teaching background I am sure they will be a good teacher

(Source of data: An interview with Teacher H)

Well that depends on the native speakers. If the native speakers are graduated from English and literature or TESOL major, I believe they have good capabilities in teaching English but sometimes native speakers don't have that

qualification so I would say it depends on the native speaker; it depends on their educational background.

<div align="right">(Source of data: An interview with Teacher K)</div>

Many of the respondents that I interviewed thought that native speakers are not to be preferred for 'content courses' such as Phonology, Linguistics, and Applied Linguistics. One of the reasons stated by the respondents was that native speakers might not be able to adapt the context of the materials to the students' context, while non-native teachers might give a better explanation or relevant examples closer to students' culture since they share similar learning contexts. As Teacher I indicated

*…untuk menerjemahkan konsep-konsep (sastra) mungkin mereka kurang. Murid-murid sendiri mungkin agak susah memahami mereka. … native speaker itu kadang-kadang memakai konteks di sana yang hrs dipikirkan anak-anak dulu … kalau orang lokal kan bisa menyesuaikan. Materinya ini lalu konteksnya disesuaikan dengan konteks kita jadi lebih mudah dipahami oleh mahasiswa.*

Native speakers are not necessarily a good teacher. On one hand they may have difficulty in teaching concerning concepts (in literature). On the other hand, the students themselves may encounter difficulties in understanding them. Native speakers might not be able to contextualize the teaching materials according to the learning contexts of the students. They tend to teach using their contexts [from the English-speaking countries]. The non-native speakers are better in this sense. They can contextualize the materials so it will be suitable for the students here.

<div align="right">(Source of data: An interview with Teacher I, my translation)</div>

The data analysis illustrates that there were contradicting beliefs with regard to the preference for native-speaker teachers to teach English. The preference for native-speaker teachers to teach speaking and pronunciation skills was not matched for other skills, most notably grammar and reading. However, most respondents agreed that nativeness should not be the determining factor for a good teacher of English. Educational background and teaching skills should be taken into account in

determining the qualities of a good teacher. Indeed, there are many successful learners of English in Indonesia who have never had a native-speaker teacher.

With regard to the actual presence of native-speaker teachers in schools and universities, the data indicates that their actual presence was generally lower than the teachers' beliefs (see Table 4.3). This could be because of the lack of access to native-speaker teachers. Native-speakers are known to be very expensive and not many institutions are able to afford them. Most often the native speakers are volunteers from organizations and consequently, they do not have the proper educational background to teach English.

**Table 4.3: The actual presence of native speakers**
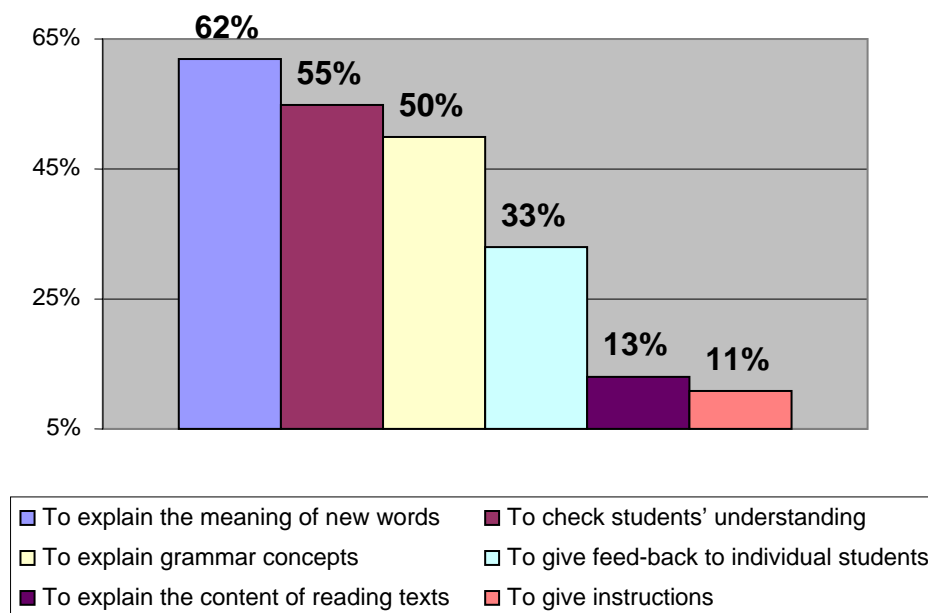**in schools and universities according to each language skill**

| Skills | Respondents |
|---------------|-------------|
| Speaking | 65% |
| Writing | 43% |
| Pronunciation | 32% |
| Reading | 11% |
| Listening | 9% |
| Grammar | 2% |

## 4.5 The use of the students' mother tongue in English language teaching

### 4.5.1 Teachers' beliefs

This section deals with teachers' beliefs about the use of the students' mother tongue in English language teaching. Figure 4.7 presents the relevant data from the questionnaire (see Appendix A, section B question 6).

**Figure 4.7: Teachers' beliefs about the use of the students' mother tongue**



Legend:
- To explain the meaning of new words
- To check students' understanding
- To explain grammar concepts
- To give feed-back to individual students
- To explain the content of reading texts
- To give instructions

The data shows that most respondents (80%) agreed that the students' mother tongue should be allowed in the English classroom. Only 20% of the respondents felt that only English should be used. However, the opinions of those in favor of L1 use varied with regard to the purpose of the students' mother tongue in the classroom. The three reasons that were most frequently indicated were 'explaining new words' (62%), 'checking students' understanding' (55%) and 'explaining grammar concepts' (50%).

The first two reasons were never elaborated upon by the teachers, probably because they felt that there was no need for any further explanation. As for the third reason, it emerged that some teachers found it useful to use the students' L1 in order to explain grammatical concepts which were not present in the students' native language, such as the use of tenses. As Teacher J noted,

> I use Bahasa Indonesia especially to explain the different tenses of English. Bahasa Indonesia does not have tenses … if I explain the concepts behind

these tenses using English, the students will be hard to grasp and understand…

<div align="right">(Source of data: An interview with Teacher J)</div>

Also, some teachers believed that using Bahasa Indonesia to teach grammatical concepts would provide some motivation to the more reluctant learners.

Another purpose of the use of L1 was to contrast some of its aspects with the target language. In doing so, the teachers did not actually need to speak in Bahasa Indonesia, as Teacher I suggested:

> …for me using the students' mother tongue doesn't mean I need to speak in Bahasa Indonesia. The students' mother tongue can be used *as a comparison.* Take for example if I want to teach the sound /t/. I can explain that the sound /t/ in English is different from the sound /t/ in Bahasa Indonesia. English has two ways of pronouncing /t/ and so forth. In this way, students will be aware of the differences between English and Bahasa Indonesia.

<div align="right">(Source of data: An interview with Teacher D, my emphasis)</div>

Thus, by comparing their mother tongue to the target language the students will not only learn more about the latter but they will also become more aware of certain aspects of the former.

Although all respondents seemed to have a positive attitude towards the use of the students' mother tongue, almost all of them expressed the opinion that it should be kept to a minimum. Other respondents even felt that the students' mother tongue should only be regarded as the last resort when all attempts to use English had failed.

One reason for this was the fact that the use of L1 would limit opportunities for exposure to L2. In Indonesia English is a foreign language and so exposure to English is rather scarce. Therefore, all opportunities to expose students to the target language should be used to the fullest.

The following comments illustrate this concept clearly:

> The more L2 [English] is used in class, the more input the students will get, and the more they hear, the more they will be 'tuned in' the target language.

> To use the mother tongue is to eliminate opportunities of the students in using or getting used to English. If not none at all, a minimal amount of the mother tongue can be used but only for emphasizing complicated ideas after English is used first.

> (Source of data: Questionnaire)

> I know that using the target language as a medium of instruction is pretty hard. The students will complain for the first two or three weeks. They may have problems in comprehending the lesson. In fact, I have the same experience when I was a student but slowly and surely I believe that student will understand. We are teaching university students so this is a high time. If we don't use English as a medium of instruction what else?

> I have some friends, Korean families. Their children study at an international school in Indonesia. Some of their children are fifth graders and fourth graders but they are so fluent in English. That amazes me so if they can do it why not our students?

> (Source of data: An interview with Teacher D)

> If possible, everything should be handled in English except for some students whose English commands are poor; probably we will switch a little bit in Bahasa Indonesia. But 90% I can say that the use of English all the time is very important. The second thing is because this is an exposure. I experience myself when my lectures spoke English all the time it was stressful but my English developed. By being exposed to English all the time, students will learn even without knowing that they are learning.

> (Source of data: An interview with Teacher L)

In conclusion, it can be said that there was a slightly ambivalent attitude towards the use of the students' mother tongue in English language teaching. If, on the one hand, most teachers agreed that the use of L1 had potential benefits, on the other hand they were also of the opinion that it should be kept to a minimum. This could be due to the fact that many respondents found it difficult to draw the line between the use and the abuse of the students' mother tongue. This is understandable, and reflects well the situation as epitomized by Prodromou's metaphors concerning the use of the mother tongue in language teaching (see Chapter Two section 2.4.3.1).

### 4.5.2 Classroom practice

First of all this section will explore the extent to which the teachers' beliefs discussed earlier are reflected in what the respondents claimed to be their classroom practice. Table 4.4 and figure 4.8 illustrate the relevant data from the questionnaire (see Appendix A, section D question 15).

Table 4.4 and figure 4.8 evince that only a very small proportion of the respondents claimed to use the students' mother tongue regularly. The percentages become a little higher for the number of respondents who declared to use the L1 often. Indeed, most respondents chose the middle of the scale – 'sometimes' –, while in certain cases, the teachers selected 'rarely' and 'never' with a higher frequency, namely for the options 'to explain the content of reading texts' and 'to give instructions'.

**Table 4.4: The actual use of the students' mother tongue
stated by the respondents**

| Skills | Regularly | Often | Sometimes | Rarely | Never | Score |
|---|---|---|---|---|---|---|
| To check students' understanding | 8% | 22% | 30% | 24% | 16% | 182 |
| To explain the meaning of new words | 1% | 17% | 38% | 30% | 14% | 161 |
| To explain grammar concepts | 5% | 16% | 35% | 21% | 23% | 159 |
| To give feed-back to individual students | 3% | 16% | 32% | 25% | 24% | 149 |
| To explain the content of reading texts | 2% | 9% | 24% | 34% | 31% | 117 |
| To give instructions | 3% | 6% | 23% | 35% | 33% | 111 |
| **AVERAGE** | 4% | 14% | 30% | 28% | 24% | |

**Figure 4.8: The actual use of the students' mother
tongue stated by the respondents**



Regularly ▫ Often ▫ Sometimes ▫ Rarely ▪ Never
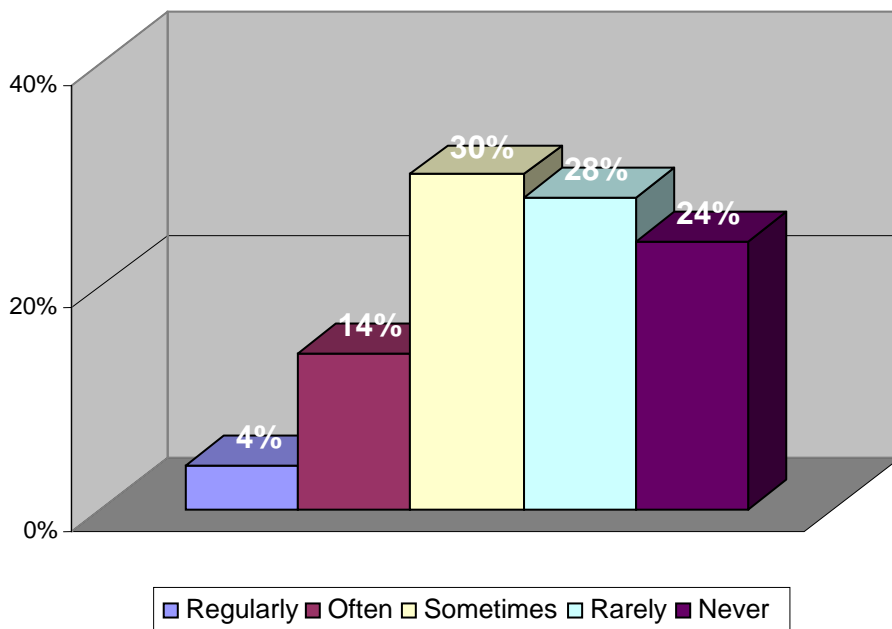
The picture thus reflects the beliefs discussed in the previous section. The high frequency with which the respondents chose 'sometimes', in particular, may reveal a certain degree of indecision, while the tendency towards the 'never' end of the scale

is in accordance with the belief that the use of the students' mother tongue should be kept to a minimum.

At this point, if the classroom observations are taken into account, it can be noticed that despite the teachers' willingness to use it as little as possible, the L1 was always present in the classroom, in one way or another. The only teacher who never used Bahasa Indonesia was a Canadian, who always used English throughout his classes although he could speak Bahasa Indonesia. However, even in his classes some students would use Bahasa Indonesia when they explained some aspects of culture in Indonesia to the teacher or when they discussed the exercises with their classmates.

It is interesting to notice that although 62% of the respondents agreed with the use of the L1 to explain the meaning of new words, in actual classroom practice most teachers translated the English words into Bahasa Indonesia only as a last resort, typically after attempting to explain the meaning of such words by means of paraphrases in English.

In one case, a teacher struggled to explain a lexical item in English even though he could have probably done it more quickly and efficiently in Bahasa Indonesia. Again this could indicate that for some respondents, the students' mother tongue was to be avoided as much as possible. The comments by Teacher F and Teacher G below are particularly significant:

> I use the mother tongue only 5%-10% at the most. I use the mother tongue when I give an instruction and when I see that most of the students are confused. Or if I could not express concepts or something well in English, then I use Bahasa Indonesia but of course, I will try to use English first.
>
> (Source of data: An interview with Teacher F)

Sometimes I will use English first then when I found students are confused then I will switch to Bahasa Indonesia to make it clearer. Of course I will try my best to use English first. If the students have already understood with my explanation in English then, I just go on without using Bahasa Indonesia.

(Source of data: An interview with Teacher G)

Apart from the reasons discussed above, the students' mother tongue was also used during the explanation of theoretical concepts. When introducing 'interlanguage', for example, Teacher C started by explaining the notion in English and then elaborated it in Bahasa Indonesia. When she was doing this, I heard students' comments implying that they understood the concepts better. Teacher E also used a similar strategy when she explained 'topic sentence' and 'controlling idea' in her writing class.

Teacher I reinforced a concept presented earlier by giving examples drawn from the students' mother tongue. When he was teaching 'meter' and 'tone' in poems, for example, he presented these notions by using simple poems in Bahasa Indonesia to illustrate what meter and tone were. Later, after the students had understood the concepts, he proceeded to give them exercises based on poems written in English.

When asked why he used poems written in the students' mother tongue, Teacher I said that the students would understand concepts better:

*…untuk mata kuliah yang tidak mementingkan skill seperti puisi atau teori sastra, saya rasa lebih mudah kalau kita memakai apa yang anak-anak pahami. Dalam mengajarkan konsep kadang-kadang kita harus mengubah bahasa yang terlalu teoritis ke dalam bahasa sehari-hari dan akan lebih tepat apabila kita meninggalkan bahasa Inggris*

…for non-skilled courses like teaching poems or the theory of literature, I think it will be easier if we use examples using the language that students understand better.

> In teaching concepts, sometimes we [the teachers] also need to change difficult language which is too theoretical into simpler one. And I think the most effective way to do this is by using the students' mother tongue.
>
> (Source of data: An interview with Teacher I, my translation)

Other respondents gave similar reasons for the use of the students' mother tongue to reinforce the presentation of new topics in a lesson.

Most interviewees claimed that they used the L1 for the students' convenience. Nonetheless, some of them did it for their own convenience as well, as an easy option. In some cases teachers switched into Bahasa Indonesia simply because their command of English was not strong enough.

Finally, as I attempted to explain in Chapter Two section 2.4.3.1, the students' mother tongue can be metaphorically described as 'a shelter' that is, using the students' mother tongue to create a less threatening atmosphere. One way of doing it is by cracking jokes. Teachers C, D, E and J sometimes made jokes in Bahasa Indonesia simply to ease the tension.

In general, the data shows that the use of the students' mother tongue in English language teaching was viewed as potentially beneficial for certain purposes. At the same time, there was a widespread conviction that the L1 should be kept to a minimum so as not to forego opportunities for the students to be exposed to English. A certain degree of hesitance was expressed due to the unclear difference between use and abuse of the mother tongue. The observation of classroom practice confirmed this ambivalent attitude but it also revealed that Bahasa Indonesia featured regularly in the classroom, if in varying degrees.

Even when, in some cases, the teachers resorted to the L1 because they may have felt not confident enough about their own command of English, it was observed that in many cases the students responded favorably when their mother tongue was used, especially when theoretical concepts were introduced.

## 4.6 The issues of culture in English language teaching

As was pointed out in Chapter Two, language and culture are inseparable (Kramsch 1998), and this is one of the principles that inform language curricula, which often include components about the target culture. However, English as an international language is re-nationalized and the identification of a target culture is not so straightforward (McKay 2002). The basic question here is whose culture and what aspects of it should be taught when teaching a world language such as English.

The teaching of culture can be included in the language curriculum in two ways. It can be taught together with language skills or as a separate module. In Indonesia, the national curriculum includes a course especially designed for the teaching of culture. This course is known as Cross Cultural Understanding (CCU). It needs to be highlighted that although the CCU course is advocated by the government, the teachers have the freedom to design the syllabus and select the materials for the course. In doing so, the teachers' beliefs significantly contribute to the process of designing the syllabus and selecting the materials.

### 4.6.1 The teaching of culture

This section deals with teachers' beliefs about the teaching of culture. Table 4.9 illustrates the relevant data from the questionnaire (see Appendix A, section B, question 8 and 9).

The data shows that the great majority of the respondents (84%) expressed their agreement to expose the students to the cultures of the English-speaking countries. Only 6% expressed their disagreement while 10% were 'not sure' about this issue.

The most common claim put forward by the respondents for supporting the teaching of cultures of English-speaking countries was the close link between language and culture. Most respondents in this study believed that people from English-speaking countries were the sole 'owners' of English, and therefore they assumed that exposing the students to the culture of the 'language owners' would help them in their use of English.

**Figure 4.9: Teachers' beliefs and the issues of culture
in teaching English**
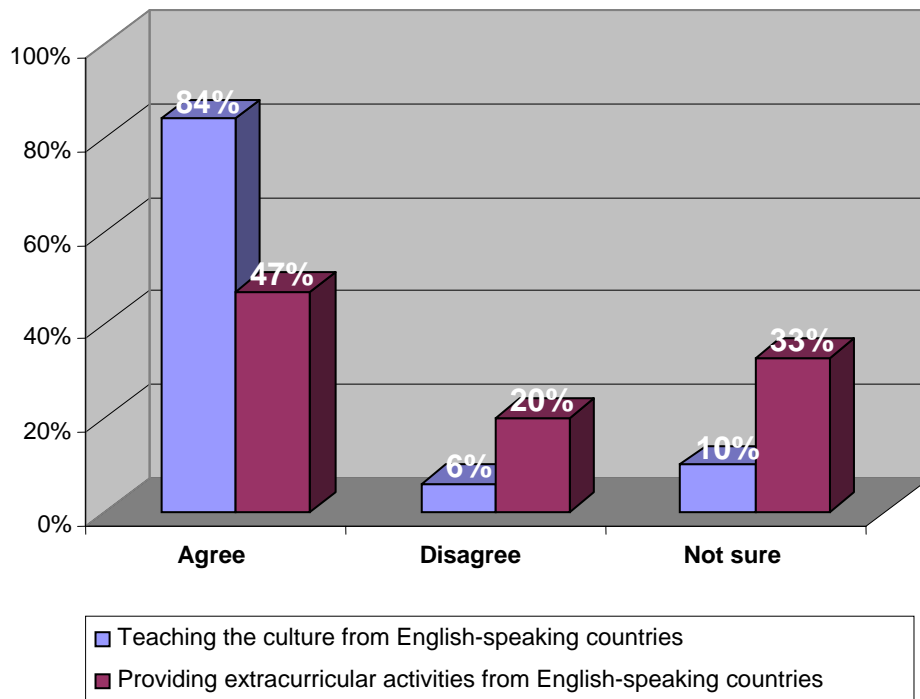


The following were examples of their remarks collected from the questionnaire:

~   Introducing the culture of the English-speaking countries could help students
    to use the language properly and appropriately,

~   By understanding the culture of the English-speaking countries, the students
    would be more enthusiastic in learning English, and

~   Because one did not live by the language only, but in the culture, so the
    students needed to know the culture of English-speaking countries.

There seemed to be hardly any awareness of the uniqueness of a world language and
for many of the respondents teaching English was no different from teaching any
other foreign language, such as Japanese or Thai.

Significantly, out of thirteen respondents interviewed, only six offered relevant
comments in response to the question "What is your understanding of the term

'English as a global language'?", but none of them was aware that the global role of English may have pedagogical implications.

While the majority of the respondents agreed that the culture of English-speaking countries should be incorporated with English language teaching, less than half of them (47%) felt the need to provide extracurricular activities about cultural events from these countries, such as Halloween and Thanksgiving celebrations. The following are some of the remarks that were given in the questionnaire:

~ Knowing and understanding the culture is important but the students might be blown off their own culture by the extracurricular activities from English-speaking countries.

~ Teaching the English culture does not mean we need to provide or bring the culture from the English-speaking countries. Applying the culture of those countries in Indonesia most often would bring problems than benefits.

~ We could not survive in another culture if we were only bilingual, not bicultural. Celebrations of this sort [e.g. Halloween and Thanksgiving] vary a lot, and we should not emphasize the culture of one or some countries (e.g. USA, British or Australia). Instead we should enable students to adapt to any culture.

~ Studying the culture of the English-speaking countries does not mean we need to *practice* the culture, because their cultures might not be appropriate to our faith.

This seems to indicate that while there was agreement as to the inclusion of culture in language teaching in principle, the respondents were less persuaded that students needed to actually practice some of the cultural events from English-speaking cultures. It is interesting in this regard to note that as many as one third of the respondents were unsure about the need to provide cultural activities of this type.

## 4.6.2 The CCU course

This section deals with the teachers' beliefs about the importance of the CCU course and the topics that should be taught therein. Figures 4.10 and 4.11 illustrate the relevant data from the questionnaire (see Appendix A, section B, question 11 and 12).

When the participants were asked to rate the importance of CCU on a 5-point Likert scale, the majority of the respondents ticked the highest (48%) or the second highest mark (38%).
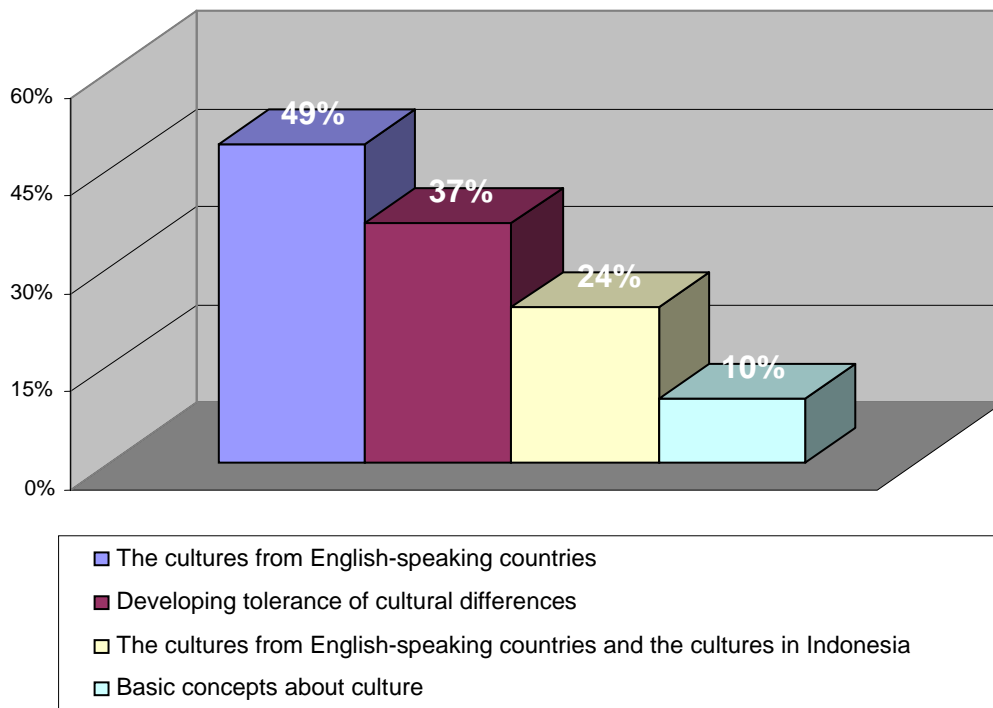
**Figure 4.10: Teachers' beliefs about the importance of CCU in English language teaching**
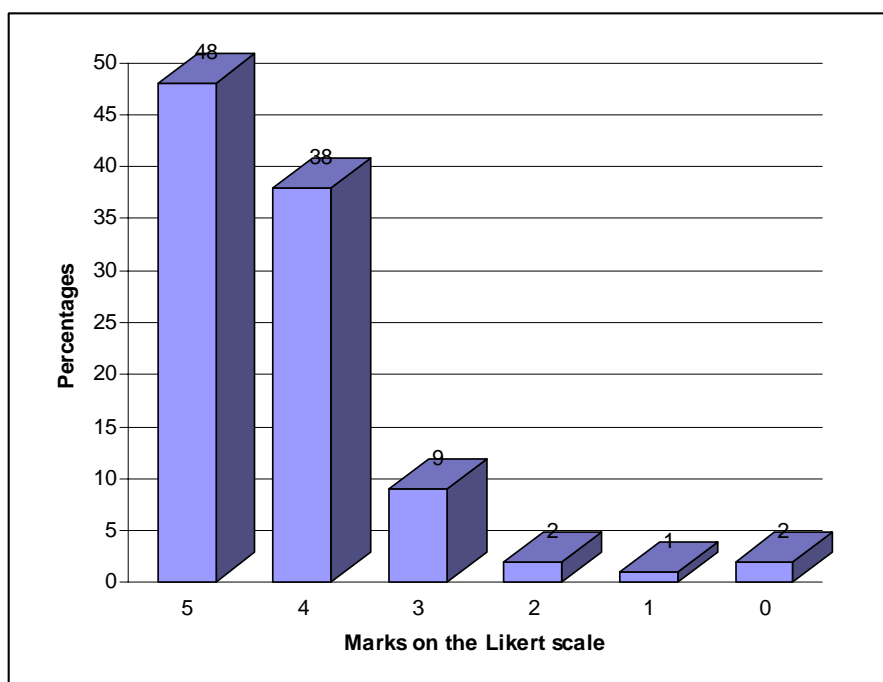


As for what should be taught in the CCU course, the data was more varied (see Figure 4.11). Three topics were indicated as important more often than others: 'the cultures from English-speaking countries' (49%), 'overcoming cultural differences' (37%), and 'the cultures from English-speaking countries and the cultures in Indonesia' (24%).

While the first was almost predictable since it was widely believed that the ownership of English resided in the Inner Circle countries, the second and the third topic areas were more interesting. The second highest ranked option, 'developing tolerance of cultural differences', reflects a wide concern felt by most Indonesians. Indonesia is a country with approximately 400 ethnic groups and 698 languages (Grimes 2000 cited in Masinambow and Haenen 2002 ). Consequently, tolerance among these ethnic groups is a vital element to assure national harmony and security. Therefore, it could be good if the CCU course can be used to develop such tolerance.

**Figure 4.11: The teachers' suggested topics in the CCU course**



- The cultures from English-speaking countries
- Developing tolerance of cultural differences
- The cultures from English-speaking countries and the cultures in Indonesia
- Basic concepts about culture

If this aim is accepted, then any culture could be used, including the students' culture(s). As Teacher E said,

> .. dalam CCU harus diajarakan bahwa orang itu punya budaya yang berbeda
> dan kita perlu memahami budaya itu supaya tidak terjadi kesalahpaham.

*Yang penting tujuannya adalah untuk mengembangkan toleransi terhadap perbedaan budaya. Bagaimanapun juga tidak semua mahasiswa akan tinggal di Amerika ... jadi tidak masalah kalau menggunakan kultur yang ada di Indonesia karena itu hanya sarana untuk memahami perbedaan budaya.*

…CCU should equip students to develop tolerance of differences in culture. By doing so, it is hoped that misunderstanding can be avoided. Not all students will live in America so using the cultures in Indonesia for teaching culture is okay because those are just the means to understand other cultures.

(Source of data: An interview with Teacher E, my translation)

The third highest-ranked option, the teaching of 'the culture from English-speaking countries alongside the cultures in Indonesia' suggests that these teachers see a value in comparing the cultures of English-speaking countries with the cultures within the local context. This information indicates that some respondents did see the use of English to promote one's culture. In fact, this is in accordance with the primary function of a world language. This finding was aptly summed up by a respondent who commented:

The CCU course does not concentrate on any one culture. I try to make a broad distinction between Eastern and Western culture. The cultures in Indonesia don't fit precisely into the Asian model. They are a little different in some ways. When you learn a language ultimately you need to embrace what it means culturally. The question isn't what does that means culturally American, or British. Rather, what does it mean culturally to the students; in their context right here in Indonesia and of course, we are not talking about Indonesia per se. Most of these students are going to speak English right here in this country in businesses, in schools in situations right here so they need to communicate their ideas that are relevant right here.

(Source of data: An interview with Teacher M)

Thus, although most respondents believed that students would benefit from learning the cultures of English-speaking countries, many of them also felt that cultural elements in English language teaching could be useful to promote cross-cultural understanding and tolerance. This reflects the need felt by some respondents to

contextualize English language teaching to the local reality, the place where the students will be more likely to use English.

### 4.6.3 Classroom practice

*4.6.3.1 Teaching culture integratively with other skills*

This section addresses the teachers' attempts to relate their teaching to the students' culture. Table 4.5 and figure 4.12 display the relevant data from the questionnaire (see Appendix A, section D, question 16).

The data indicates that the majority of the respondents declared that they related their teaching to the student's culture either 'regularly' or 'often'. Speaking was the skill for which the students' culture was most referred to (see Figure 4.12).

**Table 4.5: The teachers' stated attempts to relate their teaching to the students' culture (expressed in percentages)**

| Skills | Regularly | Often | Sometimes | Rarely | Never |
|--------|-----------|-------|-----------|--------|-------|
| Speaking | 39% | 39% | 20% | 2% | 0 |
| Writing | 24% | 38% | 38% | 5% | 5% |
| Reading | 20% | 40% | 31% | 5% | 4% |
| Vocabulary | 17% | 41% | 28% | 10% | 4% |
| Grammar | 14% | 30% | 33% | 15% | 8% |
| Listening | 24% | 23% | 23% | 15% | 15% |
| AVERAGE | 23% | 35% | 29% | 9% | 6% |

**Figure 4.12: The teachers' stated attempts to relate
their teaching to the students' cultures**
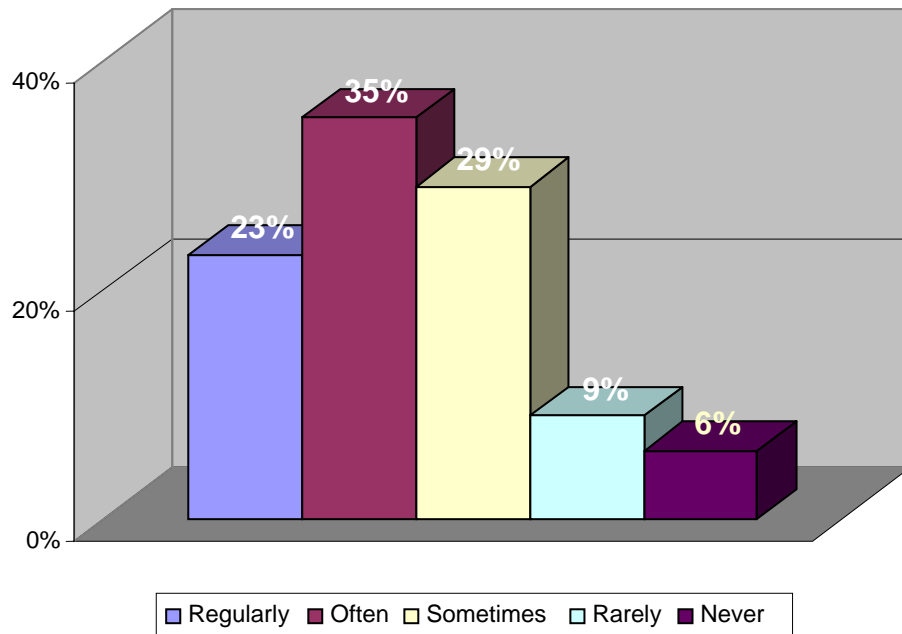


It appears that to a large extent this finding was matched in the classroom observation. Nine of thirteen teachers attempted to relate their lessons to the students' context. While teaching the dating system in English-speaking countries, for example, Teacher I started by giving a list of statements concerning the different values of dating in the Western countries. First she asked the students to guess the meaning of different terms concerned with dating such as 'blind date', 'wall-flower' and 'double-date' but not many students seemed to know what they meant. So she spoon-fed the students with the meaning of each term. The students listened passively and took notes of the terms. It was interesting to note how the classroom atmosphere changed when the teacher related the topic to the students' culture by asking them to compare the dating systems in Western countries and in Indonesia. Students were racing to contribute answers and comments.

A similar situation took place in Teacher J's class about 'presenting an argument'. He started by asking the students to identify the problems in the area where they lived. The students' task was to propose a project to solve these problems. The students showed enthusiasm in planning and presenting the project since it was about

their community. They were also keen to offer comments about each other's project. The only drawback was that the teacher still insisted the students plan the budget in the project using dollars instead of *rupiah* (the Indonesian's currency), which most students seemed to find difficult.

Teacher M, a Canadian, made use of the topic 'stereotype' to relate to the students' culture. The teacher presented a number of stereotypes of Indonesian commonly found among Western people. The students, then, were supposed to argue against those stereotypes but also to find reasons why those stereotypes existed. The students seemed to enjoy these activities very much. Many of them were eager to voice out their disagreement or comments about those stereotypes.

Thus, although the majority of respondents expressed the belief that English language teaching should be accompanied by the teaching of the culture(s) of English-speaking countries, many of them found it useful to relate such cultural content to the students' culture. The classroom observations evinced that the students responded positively when topics where presented cross-culturally rather than from an Anglo-centric perspective only.

## 4.7 Conclusion

In this chapter, I have attempted to discuss the findings with regard to the following points:

<u>The importance of English in Indonesia.</u> The majority of the respondents viewed English as a door to better employment and higher social status. In addition, English was seen as a requirement imposed by the globalization era. Without English, people in Indonesia would be left behind and unable to compete. English is thus considered important predominantly for instrumental reasons and this is at odds with one of the characteristics of an international language outlined in Chapter Two, namely that it should serve for people to share with others their ideas and cultures (McKay 2002: 12).

Materials in English language teaching. The data analysis demonstrates that many respondents expressed a marked preference for materials from English-speaking countries despite the problems that these materials sometimes create for both students and teachers. The interviews on 13 teachers researched surprisingly indicate that not many respondents had tried out locally-produced materials. This may indicate a certain amount of prejudicial bias – which teachers themselves may not be aware of – against locally-produced materials and in favour of international publications.

When comparing the findings on teachers' beliefs of materials and its practices, the data supports the typical features found in most TESEP settings, that is, the context in which teachers operate plays a very, if not the most, important role in determining the extent to which they can put their beliefs into practice. As indicated by the data from the questionnaire, interview, and classroom observation, many teachers believe of locally-published materials to teach reading but in fact, the practice illustrates that the respondents use materials from English-speaking countries mostly to teach reading. Here there is a gap between teachers' beliefs and their practice. External forces, such as the curriculum, the availability of the materials, and institutional demands might contribute to such discrepancy between beliefs and practice.

Native-speaker teachers and non-native speaker teachers. The data evinces that a significant majority of the respondents believed that pronunciation and speaking skills were those for which native speakers were preferable, with 93% and 88% of responses respectively. The comments put forward by the respondents for favouring a native-speaker teacher to teach those skills actually reflected common misconceptions about native speakers. Many respondents seemed to think that people from the Inner Circle countries spoke 'perfect' and 'standard' English.

However, most respondents agreed that nativeness should not be the determining factor for a good teacher of English. Educational background and teaching skills should be taken into account in determining the qualities of a good teacher. Indeed, there are many successful learners of English in Indonesia who have never had a native-speaker teacher.

The use of the students' mother tongue in English language teaching. Most of the respondents felt that the students' mother tongue was potentially beneficial for certain purposes. At the same time, there was a widespread conviction that the L1 should be kept to a minimum so as not to forego opportunities for the students to be exposed to English. Although in some cases the teachers resorted to the L1 because they may have felt not confident enough about their own command of English, it was observed that in many cases the students responded favorably when their mother tongue was used, especially when theoretical concepts were introduced. A certain degree of hesitance was expressed due to the unclear difference between the use and abuse of the mother tongue. The observation of classroom practice confirmed this ambivalent attitude but it also revealed that Bahasa Indonesia featured regularly in the classroom, if in varying degrees.

The issue of culture in English language teaching. The data relating to this issue indicates that most of the teachers who participated in the research were of the idea that it was important to incorporate a cultural component within English language teaching and that such a component should be about the culture(s) of English-speaking countries. However, this conviction seemed to hold true only in principle, since many respondents felt that extracurricular activities based of events typical of Anglo-American culture might have negative effects on the students' identities. A number of respondents have come to see the need to contextualize culturally the learning of a world language. That is, rather than imposing the target culture as something that students need to learn passively and per se, it is more important to allow them to explore the target culture and compare it to theirs. This way they will not only learn about foreign cultures but they will also develop a sounder awareness of their own culture.

# Chapter Five - Conclusion and recommendations

This chapter provides a summary of the findings, followed by a discussion of the limitations faced while conducting the study and suggestions for further research.

The study was guided by these two main research questions:

1. To what extent is the global role of English part of the belief system of teachers in Indonesia?

2. To what extent is it accounted for in their teaching approaches?

The results yielded by the data analysis are outlined below, according to the five core areas in which the teaching of an international language differs from the teaching of any other language:

~ The importance of English as an international language

~ Teaching materials

~ The issue of 'nativeness'

~ The role of the students' mother tongue

~ Culture in language teaching

## 5.1 Findings

### 5.1.1 The importance of English in Indonesia.

The majority of the respondents viewed English as a door to better employment and higher social status. In addition, English was seen as a requirement imposed by the globalization era. Without English, people in Indonesia would be left behind and unable to compete. English was thus considered important predominantly for instrumental reasons and this is at odds with one of the characteristics of an

international language outlined in Chapter Two, namely that it should serve for people to share with others their ideas and cultures (McKay 2002: 12).

### 5.1.2. Teaching materials

The data analysis indicates that many respondents expressed a marked preference for materials from English-speaking countries, in particular for teaching pronunciation and listening skill, while not many of them had tried out locally-produced materials, towards which there was a certain degree of distrust. In particular, a number of respondents described locally-produced materials as inaccurate and incomplete. At the same time, however, materials from English-speaking countries were not problem-free, since some respondents commented that sometimes they found some cultural aspects too remote to be understood or even the language too difficult. This may perhaps indicate a certain amount of prejudicial bias – which teachers themselves may not be aware of – against locally-produced materials and in favour of international publications.

Another reason for favoring internationally-published materials may also be the fact that these are more readily available. For teaching reading, for example, many respondents felt that locally-produced materials, with texts using familiar settings from the students' culture, might be a better choice. However, the scarce availability of such texts made international books a forced choice. Indeed, the inability to fully put into practice their beliefs is typical of teachers operating in TESEP settings, where external forces, such as the curriculum, governmental educational policies and the availability of materials and resources, determine much of the classroom practice.

### 5.1.3 Native-speaker teachers and non-native speaker teachers.

Regarding this issue, the analysis of the data revealed a multi-faceted picture. Essentially, the teachers' beliefs varied considerably depending on the language skill considered. For pronunciation and speaking skills, for example, a high preference for native speakers was expressed. This reflected a commonly held belief, according to

which people from Inner Circle countries invariably speak 'perfect' and 'standard' English.

For other skills, however, native speakers were considered less suitable, most notably for the teaching of grammar and reading. In addition, most respondents agreed that nativeness should not be the determining factor of what constitutes a good teacher of English, as educational background and teaching skills should be taken into account.

With regard to the actual presence of native-speaker teachers in schools and universities, the data indicates that their actual presence was generally lower than the teachers' beliefs. This could be because of the lack of access to native-speaker teachers. Native-speakers are known to be very expensive and not many institutions are able to afford them. Most often the native speakers are volunteers from organizations and consequently, they do not have the proper educational background to teach English.

### 5.1.4 The use of the students' mother tongue in English language teaching

Towards the use of the students' mother tongue in English language teaching there was a slightly ambivalent attitude. On the one hand, most teachers agreed that the use of L1 had potential benefits. This was strongly reinforced by the fact that all the teachers who were observed (with the sole exception of a Canadian teacher) did make some use of Bahasa Indonesia in class and on those occasions the students generally responded favorably, especially when theoretical notions were introduced for the first time. On the other hand, many teachers felt unsure as to *how much* mother tongue it was appropriate to use and they generally felt that its use should be kept to a minimum so as not to forego opportunities for the students to be exposed to English. Many respondents found it difficult to draw the line between the use and the abuse of the students' mother tongue. These uncertainties are understandable, and reflect well the metaphorical representations of the use of the mother tongue described by Luke Prodromou: some of them are positive and some negative (see Chapter Two, section 2.4.3.1). The issue is made even more complex by the fact that occasionally some teachers may choose to use the L1 simply out of convenience because they do not feel confident enough about their own command of English. For

some teachers, therefore, admitting to the use of the L1 may be the equivalent to revealing poor language proficiency.

### 5.1.5 The issue of culture in English language teaching.

The link between language and culture is universally agreed on, and the data analysis confirms that this is the case among the teachers who participated in this study. However, since a number of schools in Indonesia offer extracurricular activities related to cultural events of English-speaking countries, the teachers were asked to express their beliefs about these and in this case the data was much less uniform. The respondents were less persuaded that students needed to actually practice cultural events of English-speaking cultures. Interestingly, as many as one third of them were unsure about this point.

In addition, although the majority of respondents expressed the belief that English language teaching should be accompanied by the teaching of the culture(s) of English-speaking countries, many of them found it useful to relate such cultural content to the students' culture. The classroom observations evinced that the students responded positively when topics where presented cross-culturally rather than from an Anglo-centric perspective only.

With regard to the CCU course, the data analysis shows that although most respondents believed that students would benefit from learning the cultures of English-speaking countries, many of them also felt that cultural elements in English language teaching could be useful to promote cross-cultural understanding and tolerance. This reflects the need felt by some respondents to contextualize English language teaching to the local reality, the place where the students will be more likely to use English.

In general, the findings indicated that the majority of the respondents saw English as belonging to English-speaking countries and related its importance to instrumental considerations, which were in turn linked to requirements imposed by the globalization era. As a result, issues mentioned above were present in the teachers'

belief system only partly. The picture that emerged was a complex and variegated one, especially when the teachers' beliefs were compared to their classroom practice.

## 5.2 Limitation of the study

There were several problems that I encountered while conducting this research.

First, I was able to collect my data only within a period of four weeks. This time constraint was determinant for the way in which data was collected. The target population observed and interviewed was downsized to only 13 teachers from five universities in Central Java. In a country as large as Indonesia a much longer period of time would be needed in order to survey teachers from other areas. Therefore, the findings discussed in this study cannot be generalized for all teachers in Indonesia. Also, because of the same constraint, I was able to conduct classroom observations only once per teacher, while repeated observations would have certainly enabled me to draw a more detailed picture of actual classroom practice.

Second, as with all questionnaire-based surveys, there is a possibility that not all questions were answered with due care. Reluctance, resistance, and time pressure may have influenced some of the teachers when responding to the questionnaire. Classroom observations too may have been tainted by the fact that some teachers might have felt the need to 'perform' rather than teach as they normally would, despite my efforts to remain as inconspicuous as possible. Similarly, one cannot rule out the possibility that, during the interviews, some teachers may have given the answers that they felt were 'right', although I made it very clear that they were not being interrogated or tested.

Finally, this study was guided by a simple research design, whose aim was to begin to understand to what extent the uniquely international role of English is perceived by teachers in Indonesia and the way in which it affects their teaching. To the best of my knowledge, it is the first study of this type to be conducted in Indonesia, and I hope that more in-depth studies will follow, which may contribute to a better understanding of the concept 'English as a global language'. Some suggestions for further research are indicated below.

## 5.3 Suggestions for further research

Firstly, future studies could use a broader sample population from universities in all areas of Indonesia. This would ensure a higher degree of representativeness. Also, it would make it possible to observe any differences between urban areas and rural and remote areas, where teachers do not have many opportunities to keep up to date with the latest trends in English language teaching.

Secondly, having an adequate amount of time available, actual classroom practice may be given more prominence, so that it may be possible to ascertain with more confidence the extent to which teachers' beliefs are reflected in classroom practice.

Thirdly, the potential of the use of the students' mother tongue in the classroom clearly needs further exploration. This is because virtually all literature on communicative language teaching has advocated L2-only methods for decades and is therefore partly responsible for the uneasiness which many teachers, experienced and inexperienced, feel about permitting the use of the L1 in the classroom.

Finally, it might be interesting to find out about the students' beliefs with regard to the global role of English. After all, they are the ones who will be most affected by any development in language teaching methodologies and it is only fair that they have a say about the way they are taught as well as what they are taught.

Despite the limitations, it is hoped that this thesis will shed some light into the belief system of teachers of English in Indonesia and that it will spur a larger research project in this area so that a closer connection may be established between academia and the practitioners in the field.

# References

Abercrombie, D. (1965) *Studies in Phonetics and Linguistics*. Oxford: Oxford University Press.

Alptekin, C. (1996) Target-language culture in ELT materials, in T. Hedge and N. Whitney (eds.), *Power, Pedagogy & Practice*. Oxford: Oxford University Press, pp.53-61.

Atkinson, D. (1987) The mother tongue in the classroom: a neglected resource?, ELT Journal, 41(4):241-247.

Auerbach, E. R. (1993) Reexamining English only in the ESL classroom, *TESOL Quarterly*, 27:9-32.

Baugh, A.C. and T. Cable (1978) *A History of the English Language* (3rd ed). New York: Prentice-Hall.

Bhatia, V.K. (1997) Introduction: genre analysis and world Englishes, *World Englishes*, 16(3):313-319.

Bloomfield, L. (1933) *Language*. New York: Holt, Rinehart & Winston

Borg, M. (2001) Key concepts in ELT: Teachers' beliefs, *ELT Journal*, 55(2):186-187.

Bourdieu, P. (1977) The economics of linguistic exchanges, *Social Science Information*, 16: 645-668.

Britten, D. (1985) Teacher training in ELT (Part 1), *Language Teaching*, pp. 112-128.

Brooks, N. (1964) *Language and Language Learning: Theory and Practice* (2nd ed). New York: Harcourt, Bruce & World.

Brousseau, B., C. Book and J. Byers (1988) Teacher beliefs and the cultures of teaching, *Journal of Teacher Education,* 39(6):33-39.

Brutt-Griffler, J. (1998) Conceptual questions in English as a world language: taking up an issue, *World Englishes*, 17(3):381-392.

Byram, M. (1995) Intercultural competence and mobility in multinational contexts: A European View, in M. L Tickoo (ed), *Language and Culture in Multilingual Societies: Viewpoints and Visions. Anthology Series 36*, Singapore: SEAMEO Regional Language Center, pp. 21-35.

Canagarajah, A.S. (1999) *Resisting Linguistic Imperialism in English Teaching.* Oxford; Oxford University Press.

Chastain, K. (1976) *Developing Second-Language Skills: Theory to Practice* (2nd ed). Chicago: Rand McNally College Publishing Company.

Claiborne, R. (1983) *Our Marvelous Tongue: The Life and Times of the English Language*. New York: Times Books.

Clark, C. and P. Peterson (1986) Teachers' thought processes, in M. Wittrock (ed.), *Handbook of research on teaching*, pp.255-296. New York: Macmillan.

Cook, V. (1999) Going Beyond the Native Speaker in Language Teaching, *TESOL Quarterly*, 33(2):185-209.

Cook, V. (2001) *Second Language Learning and Language Teaching* (3rd ed). Oxford: Oxford University Press

Cortazzi, M. and L. Jin (1998) The culture the learner brings: a bridge or a barrier?, in M. Byram and M. Fleming (eds), *Language Learning in Intercultural Perspective: Approaches through drama and ethnography*. Cambridge: Cambridge University Press, pp. 98-118.

Cortazzi, M. and L. Jin (1999) Cultural mirrors: materials and methods in the EFL classroom, in E. Hinkel (ed), *Culture in Second Language Teaching and Learning*. Cambridge: Cambridge University Press.

Creswell, T. J. and V. McDavid (1987) Usage Change and Variation, in *The Random House Dictionary of the English Language* (2nd ed). New York: Random House.

Crystal, D. (1997) *English as a Global Language.* Cambridge: Cambridge University Press.

Crystal, D. (2001). *The Future of Englishes*, in A. Burns and C. Coffin (eds) *Analysing English in a Global Context* (pp.53-64). London: Routledge.

Crystal, D. (2002) *The English Language: A guided tour of the language.* London: Penguin Books.

Dardjowidjojo, S. (2002) Bahasa asing sebagai bahasa pengantar dalam sistem pendidikan, *Bahasa dan Sastra*, 22(1): 48-65.

Davies, A. (1991) *The native speaker in applied linguistics.* Edinburgh: Edinburgh University Press.

Davies, A. (1996) Proficiency or the native speaker: What are we trying to achieve in ELT?, in G. Cook and B. Seidlhofer (eds), *Principle and practice in applied linguistics.* Oxford: Oxford University Press, pp. 145-157.

Dilts, R.B. (1999) *Sleight of Mouth: The Magic of Conversational Belief Change.* Capitola, C.A: Meta Publications.

Dornyei, Z. (2001) *Motivational Strategies in the Language Classroom.* Cambridge: Cambridge University Press.

Duffy, G. and L. Anderson (1986) Teachers theoretical orientations and the real classroom, *Reading Psychology*, 5:97-104.

Francis, W.N. (1963) *The English Language: An Introduction.* New York: W.W Norton.

Fries, C. (1945) *Teaching and Learning English as a Foreign Language.* Ann Arbor: The University of Michigan Press.

Gatenby, E.V. (1965) Conditions for success in language learning in Allen (ed), *Teaching English as a Second Language: A Book of Readings.* New York: McGraw-Hill, pp.9-14

Gonzalez, A. (1995) The cultural content in English as an international auxiliary language (EIAL): problems and issues, in M.L Tickoo (ed), *Language and Culture in Multilingual Societies*. Singapore: SEAMEO Regional Language Centre, pp. 54-63.

Govardhan, A. K. , B. Nayar, and R. Sheorey (1999) Do U.S MA TESOL programs prepare students to teach abroad?, *TESOL Quarterly*, 33(1):114-125.

Graddol, D. (1997) *The Future of English*. London: The British Council.

Graddol, D. (1999) The decline of the native speaker. *AILA Review*, 13: 57-68.

Grimes, B. (2000) *Languages of the world.* Dallas: Wycliffe Bible Translators

Gupta, A. F. (1999) Standard Englishes, contact varieties and Singapore Englishes, in C. Gnutzmann, *Teaching and Learning English as a Global Language: Native and non-native perspectives*. Tubingen: Stauffenberg Verlag, pp. 59-72.

Gupta, A. F. (2001) Realism and imagination in the teaching of English, *World Englishes*, 20(3):365-381.

Hall, G. and S. Loucks (1982) Bridging the gap: Policy research rooted in practice, in A. Lieberman and M. McLaughlin (eds), *Policy making in education*. Chicago: University o f Chicago Press.

Hampton, S. (1994) Teacher change: overthrowing the myth of one teacher, one classroom, in T. Shanahan (ed.), *Teacher thinking, teachers knowing*. Illinois: NCRE.

Harste, J.C., V.A. Woodward and C. L. Burke (1984) *Language Stories and Literacy Lessons*. Portsmouth: Heinemann.

Harumi, I. (2002) A New framework of Culture Teaching for Teaching English as a Global Language, *RELC Journal*, 33(2):36-57.

Hawks, P. (2001). *Making Distinctions: A Discussion of the Use of the Mother Tongue in the Foreign Language Classroom*. Hwa Kang Journal of TEFL

number 7 May 2001, pp. 47-55. Updated: 6/21/01. Language Center, Chinese Culture University http://www.geocities.com/.

Holliday, A. (1994a) *Appropriate Methodology and Social Context*. Cambridge: Cambridge University Press.

Holliday, A. (1994b) The house of TESEP and the communicative approach: the special needs of state English language education, *ELT Journal*, 48(1):3-11.

Jenkins, J. (2000) *The Phonology of English as an International Language*. Oxford: Oxford University Press.

Jespersen, O. (1968) *Growth and Structure of the English Language.* Toronto: Collier-Macmillan.

Johnson, K.E. (1992) The relationship between teachers' beliefs and practices during literacy instruction for non-native speakers of English, *Journal of Reading Behaviour*, 24:83-100.

Kachru, B. B. (1985) Standards, codification and sociolinguistic realism: the English language in the outer circle, in R. Quirk and H.G Widdowson (eds), *English in the World: Teaching and Learning the Language and Literatures.* Cambridge: Cambridge University Press, pp. 11-30.

Kachru, B.B. (1986) Non-native literatures in English as Resource for Language Teaching, in C. J Brumfit and R.A Carter (eds), *Literature and Language Teaching*. Oxford: Oxford University Press, pp. 140-149.

Kachru, B. B. and C.L Nelson (2001) World Englishes, in A. Burns and C. Coffin, (eds) *Analysing English in a Global Context*. London: Routledge, pp. 9-25.

Kagan, D. (1992) Implications of research on teacher belief, *Educational Psychologist*, 27(1):65-90.

Kindsvatter, R., W. Willen and M. Isher (1988) *Dynamics of Effective Teaching*. New York: Longman.

Knibbeler, W. (1989). *The Explorative-Creative Way: Implementation of a humanistic language teaching model*. Netherlands: Gunter Narr Verlag Tubingen.

Kramch, C. (1988) The cultural discourse of foreign language textbooks, in A. Singerman (ed), *Toward a New Integration of Language and Culture*. Middlebary, VT: Northeast Conference on the Teaching of Foreign Languages.

Kramsch, C. (1993) *Context and Culture in Language Teaching*. Oxford: Oxford University Press.

Lado, R. (1964) *Language Teaching: A Scientific Approach*. New York: McGraw-Hill.

Le Page, R. B. (1988) Some premises concerning the standardization of languages, with special reference to Carribean Creole English, International Journal of the Sociology of Language, pp.25-36.

Lightbown, P. M. and N. Spada (1999). *How Languages are Learned*. Oxford: Oxford University Press.

Macaro, E. (1997) *Target language, collaborative learning and autonomy*. Clevedon, Avon: Multilingual Matters.

Masinambow, E.K.M. and P. Haenen (2002) *Bahasa Indonesia dan Bahasa Daerah*. Jakarta: Yayasan Obor Indonesia.

McArthur, T. (1998) *The English Languages*. Cambridge: Cambridge University Press.

McKay, S. (2002) *Teaching English as an International Language*. Oxford: Oxford University Press.

Medgyes, P. (1996) Native or non-native: who's worth more?, in T. Hedge and N. Whitney (eds) *Power, Pedagogy & Practice*, pp. 31-42. Oxford: Oxford University Press.

Merrit, M., A. Cleghorn, J. Abagi, and G. Bunyi (1992) Socializing multilingualism: Determinants of codeswitching in Kenyan primary classrooms, in C Eastman (ed) *Codeswitching*. Clevedon: Multilingual Matters.

Millward, C.M. (1989) *A Bibliography of the English Language*. New York: Holt, Rinehart and Winston, Inc.

Moran, P.R. (2001) *Teaching Culture: Perspectives in Practice*. Massachusetts: Heinle & Heinle.

Murphy, E. (2000) Strangers in a strange land: Teachers' beliefs about Teaching and Learning French as a Second or Foreign Language in Online Learning Environments. http://www.nald.ca/fulltext/stranger.htm .

Nespor, J. (1987) The role of beliefs in the practice of teaching, *Journal of Curriculum Studies*, 19(4):317-328.

Norton, B. (1997) Language, Identitiy, and the Ownership of English, *TESOL Quaterly*, 31(3):409-429.

Pajares, M. F. (1992) Teachers' beliefs and educational research: Cleaning up a messy construct, *Review of Educational Research*, 70:509-517.

Palmer, P. J. (1998) *The Courage to Teach*. San Francisco: Jossey-Bass.

Pennycook, A. (1994) *The Cultural Politics of English as an International Language*. Essex: Longman group limited.

Philipson, R. (1992) *Linguistic Imperialism*. Oxford: Oxford University Press.

Phillipson, R. (1996) *Globalizing English: are linguistic human rights an alternative to linguistic imperialism?* Paper given at the International Conference on Language Rights, the Hongkong Polytechnic University, June 22-24.

Pintrich, P. (1990) Implication of psychological research on students learning and college teaching for teacher education, in W. Houston (ed), *Handbook of research on teacher education*, pp.826-857. New York: Macmillan.

Politzer, R. (1959) Developing Cultural Understanding Through Foreign Language Study, *Report of the Fifth Annual Round Table Meeting on Linguistics and Language Teaching*. Washington, D.C: Georgetown University Press, pp.99-105.

Prodromou, L. (2001) From Mother Tongue to Other Tongue. http://www.geocities.com/cgabrielatos/bone.

Quirk, R. (1968) *The Use of English* (2nd ed). Harlow: Longman.

Quirk, R., S. Greenbaum, G. Leech, and J. Svartvik (1972) *A Grammar of Contemporary English*. Harlow: Longman.

Quirk, R. (1985) The English language in a global context, in R. Quirk and H. G Widdowson (eds), *English in the World: Teaching and Learning the Language and Literatures.* Cambridge: Cambridge University Press, pp. 1-6.

Rampton, M.B.H. (1996) Displacing the 'native speaker': expertise, affiliation, and inheritance, in T. Hedge and N. Whitney (eds) *Power, Pedagogy & Practice*, pp. 17-30. Oxford: Oxford University Press.

Richards, J., P. Platt and H. Weber (1985) *Longman Dictionary of Applied Linguistics*. London: Longman.

Richards, J.C. and C. Lockhart (1996) *Reflective Teaching in Second Language Classrooms*. Cambridge: Cambridge University Press.

Richards, J.C. (1998) *Beyond Training.* Cambridge: Cambridge University Press.

Richards, J.C. (2002) 30 Years of TEFL/TESL: A Personal Reflection, *RELC Journal*, 33(2):1-35.

Rivers, W. (1968) *Teaching Foreign-Language Skills*. Chicago: The University of Chicago Press.

Sapir, E. (1921) *Language: An Introduction to the Study of Speech*. New York: Harcourt, Brace & World.

Seelye, H. (1984) *Teaching Culture: Strategies for Intercultural Communication* (2nd ed). Lincolnwood, IL: National Textbook Company.

Seidlhofer, B. (1999) Double standards: teacher education in the Expanding Circle, *World Englishes*, 18(2):233-244.

Shavelson, R. and P. Stern (1981) Research on teachers' pedagogical thoughts, judgments, decisions and behaviour, *Review of Educational Research*, 51:455-498.

Smith, D. B. (1996) Teacher decision-making in the adult ESL classroom, in D. Freeman and J. Richards (eds), *Teacher Learning in Language Teaching*. New York: Cambridge University Press, pp. 197-216.

Smith, L. (1976) English as an international auxiliary language, *RELC Journal*, 7(2):38-43.

Stern, H. H. (1983) *Fundamental concepts of language teaching*. Oxford: Oxford University Press.

Strevens, P. (1983) What is "standard English"?, in L. Smith (ed), *Readings in English as an International Language*. Oxford: Pergamon Press, pp. 87-90

Tang, C. (1997) The Identity of the Nonnative ESL Teacher: On the Power and Status of Nonnative ESL Teachers, *TESOL Quaterly*, 31(3), pp.577-580.

Tay, M.W. (1979) The uses, users and features of English in Singapore, in J.C Richards (ed), New Varieties of English: Issues and Approaches, pp.91-111. Singapore: RELC

Trudgill, P. and J. Hannah (1982) *International English: A Guide to Varieties of Standard English*. London: Edward Arnold.

Weekley, E. (1928) *The English Language*. London: Ernest Benn.

Widdowson, H.G. (1974) The deep structure of discourse and the use of translation, in C.J Brumfit and K. Johnson (eds), *The Communicative Approach to Language Teaching*. Oxford: Oxford University Press.

Widdowson, H. G. (1994) The ownership of English, *TESOL Quarterly*, 28(2):377-389.

Woods, D. (1991) Teachers' interpretations of second language teaching curricula, *RELC Journal*, 22(2):1-19.

Woods, D. (1996) *Teacher Cognition in Language Teaching: Beliefs, decision-making and classroom practice*. Cambridge: Cambridge University Press.

Wrenn, C.L. (1949) *The English Language*. London: Methuen.

Yim, L.W. (1993) *Relating teachers' perceptions of the place of grammar to their teaching practices*. Master's thesis. Singapore: National University of Singapore.

# Appendix A: Questionnaire

Dear Colleagues,

I am interested in researching the teachers' beliefs and how these beliefs are reflected in the teaching practices in the English classroom. Your participation in this survey will help me to complete my MA thesis in English Language Teaching at Assumption University, Thailand. Please kindly spare a few minutes of your time to fill out this questionnaire. Your responses to this questionnaire will be treated with utmost confidence. Thank you for your cooperation.

Sincerely,
Nugrahenny T Zacharias.
Satya Wacana Christian University
Salatiga – Jawa Tengah

1.  What is the importance of studying English in Indonesia? (Please tick the THREE important reasons for studying English.).

| | | | |
|---|---|---|---|
| ___ | To promote the culture of Indonesia | ___ | To access more information in the net |
| ___ | To get a better job | ___ | To study overseas |
| ___ | To read books in English | ___ | To write in English |
| ___ | To communicate with people from other countries | ___ | To compete with other foreign scholars |
| ___ | Globalization era | ___ | To gain prestige in society |
| ___ | Others (please specify): | | |

Section B

This section deals with the teachers' beliefs on aspects concerning the role of English as an International Language. Put a tick (✓) in the appropriate box (-es). You can tick more than one box.

2. What type of materials is most appropriate for learning and teaching each of the skills indicated below?

| | Published materials | | |
|---|---|---|---|
| | Locally produced | From English-speaking countries | No preference |
| Speaking (other than pronunciation) | ☐ | ☐ | ☐ |
| Pronunciation | ☐ | ☐ | ☐ |
| Reading | ☐ | ☐ | ☐ |
| Grammar | ☐ | ☐ | ☐ |
| Writing | ☐ | ☐ | ☐ |
| Listening | ☐ | ☐ | ☐ |

3.  Please provide a brief explanation for your choices above.

_____

_____

_____

4. It is better to use native speakers to teach:

☐ Pronunciation ☐ Grammar

☐ Speaking ☐ Listening

☐ Reading ☐ Writing ☐ No skill in particular

5. Please provide a brief explanation for your choices above

_____

_____

_____

6. The use of the students' mother tongue is advisable for

☐ Checking students' understanding. ☐ Explaining the content of reading texts.

☐ Giving feed-back to individual students. ☐ Explaining grammar concepts.

☐ Giving instructions. ☐ The students' mother tongue should never be used in class.

☐ Explaining the meaning of new words

7. Please provide a brief explanation for your choices above

_____

_____

_____

Put a tick (✓) in the appropriate box to indicate your beliefs.

|  | Agree | Disagree | Not sure |
|---|---|---|---|
| 8. Teachers should teach the culture of the English speaking countries. | ☐ | ☐ | ☐ |
| 9. English departments should provide extracurricular activities from English-speaking countries such as Halloween and Thanksgiving celebrations. | ☐ | ☐ | ☐ |

10. Please provide a brief explanation for your choices above

_____
_____
_____
_____

11. What do you think should be taught in a CCU (Cross Cultural Understanding) course?

_____
_____
_____
_____

12. How important is cross-cultural understanding in English language teaching? (Indicate your answer by placing a tick (✓) in one of the boxes below. 5 = most important and 1= least important)

| ☐ | ☐ | ☐ | ☐ | ☐ | ☐ |
|---|---|---|---|---|---|
| Not sure | 5 | 4 | 3 | 2 | 1 |

Section C and D address the present practice in English language teaching.

<u>Section C</u>

13.  In my institution there are native speakers who teach (you can tick more than one box, or none at all):

☐  Speaking
☐  Pronunciation
☐  Reading
☐  Grammar
☐  Listening
☐  Writing

<u>Section D</u>

Put a tick (✓) accordingly to the present approaches you use when teaching English. Please put a tick in one column only.

14. I use materials from English-speaking countries to teach:

| | Regularly | Often | Sometimes | Rarely | Never |
|---|---|---|---|---|---|
| Speaking (other than pronunciation) | ☐ | ☐ | ☐ | ☐ | ☐ |
| Reading | ☐ | ☐ | ☐ | ☐ | ☐ |
| Pronunciation | ☐ | ☐ | ☐ | ☐ | ☐ |
| Grammar | ☐ | ☐ | ☐ | ☐ | ☐ |
| Listening | ☐ | ☐ | ☐ | ☐ | ☐ |
| Writing | ☐ | ☐ | ☐ | ☐ | ☐ |

15. I use my students' mother tongue to:

| | Regularly | Often | Sometimes | Rarely | Never |
|---|---|---|---|---|---|
| Check their understanding | ☐ | ☐ | ☐ | ☐ | ☐ |
| Give instructions | ☐ | ☐ | ☐ | ☐ | ☐ |
| Explain the content of reading texts | ☐ | ☐ | ☐ | ☐ | ☐ |
| Explain the meaning of words | ☐ | ☐ | ☐ | ☐ | ☐ |
| Explain grammar concepts | ☐ | ☐ | ☐ | ☐ | ☐ |
| Give feed-back to individual students | ☐ | ☐ | ☐ | ☐ | ☐ |

16. I try to relate the topic of the materials to my students' culture when teaching:

| | Regularly | Often | Sometimes | Rarely | Never |
|---|---|---|---|---|---|
| Speaking | ☐ | ☐ | ☐ | ☐ | ☐ |
| Reading | ☐ | ☐ | ☐ | ☐ | ☐ |
| Vocabulary | ☐ | ☐ | ☐ | ☐ | ☐ |
| Grammar | ☐ | ☐ | ☐ | ☐ | ☐ |
| Listening | ☐ | ☐ | ☐ | ☐ | ☐ |
| Writing | ☐ | ☐ | ☐ | ☐ | ☐ |

Concerning your own background, please fill in the following:

1.  Sex:

    ☐ Male
    ☐ Female

2.  Age: ☐☐ years.

3.  Highest academic qualifications. Please tick one box only.

    ☐ Bachelor's degree    ☐ Doctorate degree
    ☐ Master's degree    ☐ Other; please specify

    _____

4.  Number of years of teaching experience _____ .

5.  Are you willing to participate in a 15-minute oral interview? If so, please write down your name, telephone number and e-mail address:

Thank you very much for your co-operation in filling in this questionnaire. If you wish to add any other comments please do so below or on a separate sheet.

# Appendix B: Classroom Observation Checklist

**Classroom Observation Checklist**

Name: ………………………….    Subject: ………………

University:    Time: …………………………

…………………………………..

Date: ……………………………

| Time | Activities | Notes |
|------|-----------|-------|
| | **Materials**<br><br>What kinds of materials are used?<br>~ Locally-published?<br>~ ENL-published?<br>~ Both? | |
| | **Attitudes to varieties of English**<br><br>What seems to be the teacher's views about varieties of English? | |
| | **The use of the students mother tongue**<br><br>Is the students' mother tongue used in class?<br>~ For teacher?<br>~ For students?<br>~ Not at all?<br><br>The students' mother tongue is used for:<br>~ checking Ss' understanding<br>~ giving feedback<br>~ giving instruction<br>~ explaining the content of texts<br>~ explain grammar concepts<br>~ not at all | |
| | **Culture**<br><br>Does the teacher relate the topic to students' cultures? | |

# Appendix C: Interview questions

Interviewee: …………………………    Intended duration: ……………… mins

University: ……………………………    Interview began: …………………………

Date: ……………………………    Interview finished: ……………………

Location: ……………………………    Actual duration: ………………… mins

## Topic: Teachers beliefs with regard to English as a global language

1. What is the importance of English in Indonesia?

2. What is your understanding of English as a global language?

3. Which variety of English do you think represents the best model?

4. Is the students' mother tongue useful when teaching English?

5. Whose culture do you think students should learn when learning English?

6. Do you think native speakers of English are better teachers? In what ways? For what purpose?

7. How do you feel about the textbooks used? Which materials do you prefer? Locally-published or from English speaking countries?

8. What kinds of extracurricular activities do you provide in this school?

9. Why do you think those activities are necessary for students' English mastery?

10. What do you think Cross Cultural Understanding should be about?