CATEGORIZATION OF THE SUBJECTIVITIES OF ENGLISH PRACTITIONERS TOWARD ENGLIH IN THE GLOBAL LEVEL

THESIS

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CERTIFICATE OF THESIS AUTHORSHIP

I certify that the thesis I wrote to fulfill one of the requirements for the degree of Sarjana Sastra (S.S) entitled *"Categorization of the Subjectivities of English Practitioners toward English in the Global Level"* is my truly original work. It does not incorporate any material previously written or published by other persons, except those indicated in quotation and bibliography. Due to this fact, I am the only person responsible for the thesis if there is any objection or claim from others.
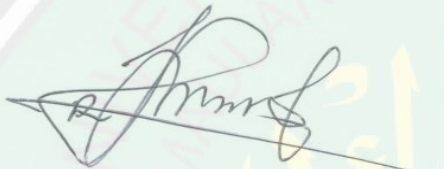
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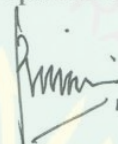
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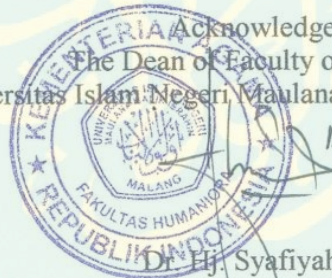
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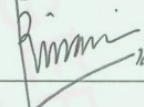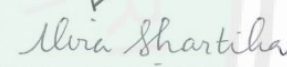
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MOTTO

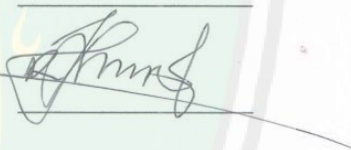*Let literatures teach us that there are no certainties, that the process is open,* ***and***

that it may be altogether salutary that it is so

Gayatri Chakravorty Spivak

DEDICATION

This thesis is dedicated to

My mother, Andhika Damayanti who strengthens, motivates, and supports me

My father, Slamet Bintoro, who always prays endlessly for my success

They are the greatest support system in my life

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Alhamdulillahirobbil'alamin, my greatest gratitude is delivered to Allah Swt. for everything in my life. With His grace and mercy, I can finally finish this research entitled '*Categorization of the Subjectivities of English Practitioners toward English in the Global Level*'. Shalawat and Salam praise to Prophet Muhammad SAW – a thing that I really hope to enunciate in every breath I take.

First, I am really thankful to my advisor, Ribut Wahyudi, M.Ed., Ph.D for every single critical advice, unsurpassed knowledge, and inspired me to take this topic for my thesis. A million love and gratitude are delivered to my parents who support me in every choice and decisions that I have been through while finishing this research. I also want to thank Ila, Tata, Indah, and Farah who were sharing thoughts and accompanying me in finishing this thesis.

Finally, as ordinary human beings, I am aware of some weaknesses of this research. Therefore, I wish that everyone who reads this research from any educational background could extend any constructive critics and suggestions for the betterment of this research and the better researches in the future.

Malang, 11 November 2019
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ABSTRACT

Nabila, Dinda Ayu. 2019. *Categorization of the Subjectivities of English Practitioners toward English in the Global Level*. Thesis. Department of English Literature. Faculty of Humanities. Universitas Islam Negeri Maulana Malik Ibrahim Malang. Advisor: Ribut Wahyudi, M.Ed., Ph.D

This research is inspired by Pennycook (2000) regarding the classification of English in Global. The aims of this research are to understand the subjectivities of Global English showed by English practitioners through curriculum document analysis and social discourses. This research is important to be discussed because the concern on the subjectivities of people toward English spread in Indonesia still lacks of exploration. Subjectivities are constructed through the institutional practices (Wahyudi, 2018) and the discourses of external reality (Walshaw, 2007). Moreover, discourses refer to not only the textual form, yet it deals with history and behaviors showed by the subject.

This research is using the case study as the research approach. The theories used in this research are the classification of Global English by Pennycook (2000), which is combined with the theory of Canagarajah (2000). The participants of this research are four English lecturers in Islamic University in Indonesia from different faculties. The data of this research are in the utterances of the participants in responding the interview and interacting using English, Indonesian, or local language, the curriculum document (syllabus, course outline, academic guidelines) and also the act showed by participants in the classroom. The data were taken from interview, class observation, and curriculum document such as academic guidelines and course outline. Those data were analyzed by using the subjectivities theory of Foucault (1982), and analyzed by using the theories of Pennycook (2000) and Canagarajah (2000).

The results of this research showed that each participant could present more than one categories of Global English depending on the data and context presented which have accordance with the idea of post-structuralism about multiple possibilities. However, not all the categories posited by Pennycook (2000) and Canagarajah (2000) were presented by the participants. Some categories which are showed in this research based on the findings are Colonial Celebration, Language Ecology, Post-Colonial Performativity (Pennycook, 2000), and Post-Colonial Realities (Canagarajah, 2000). There are also Laissez Faire Liberalism, Linguistic Imperialism, and Language Rights (Pennycook, 2000), Post-Independence, and Decolonization (Canagarajah, 2000) which are not represented by the participants.

It is recommended for the further researchers to follow up the findings of this research by analyzing the 'subject position' and 'power-knowledge' of participants in constructing subjectivities on English. Additionally, doing the analysis on neoliberal discourse will be worth doing because the symbols of English as modern and giving progress (Bunce et.al, 2016) are used by some participants in this research. Therefore, it can be combined with the theory of David Crystal (2003) and Bhambra (2007) about English as the language of globalization and technology.

ABSTRAK

Nabila, Dinda Ayu. 2019. *Pengategorisasian Subjektivitas Praktisi Bahasa Inggris terhadap Bahasa Inggris pada Level Global*. Skripsi. Program Studi Sastra Inggris. Fakultas Humaniora. Universitas Islam Negeri Maulana Malik Ibrahim Malang. Pembimbing: Ribut Wahyudi, M.Ed., Ph.D

Kata Kunci: Global English, Subjectivities Dosen Bahasa Inggris, Hegemoni, Praktisi Bahasa Inggris

Penelitian ini terinspirasi dari Pennycook (2000) mengenai klasifikasi Bahasa Inggris Global. Tujuan dari penelitian ini adalah untuk memahami subjektivitas Bahasa Inggris Global yang ditunjukkan oleh praktisi bahasa Inggris melalui dokumen kurikulum dan wacana sosial. Penelitian ini penting untuk dibahas karena perhatian pada subjektivitas orang terhadap penyebaran bahasa Inggris di Indonesia masih kurang dieksplorasi. Subjektivitas dikonstruksi melalui praktik-praktik institusional (Wahyudi, 2018) dan wacana realitas eksternal (Walshaw, 2007). Selain itu, wacana tidak hanya mengacu pada bentuk teks, tetapi juga berkaitan dengan sejarah dan keteraturan subjek.

Penelitian ini menggunakan pendekatan studi kasus. Teori yang digunakan dalam penelitian ini adalah klasifikasi Global English oleh Pennycook (2000), yang dikombinasikan dengan teori Canagarajah (2000). Peserta penelitian ini adalah dosen Bahasa Inggris di Universitas Islam di Indonesia. Data dari penelitian ini adalah kalimat yang diutarakan para peserta dalam menanggapi wawancara dan berinteraksi menggunakan bahasa Inggris, Indonesia, atau bahasa lokal, dokumen kurikulum (silabus, skema pembelajaran, pedoman akademik) dan juga tindakan yang ditunjukkan oleh para peserta di kelas. Data dalam penelitian ini diambil dari wawancara, observasi kelas, dan dokumen kurikulum seperti pedoman akademik dan *course outline*. Data-data tersebut dianalisis dengan menggunakan teori subjektivitas Foucault (1982), dan dianalisa dengan menggunakan teori Pennycook (2000) dan Canagarajah (2000).

Hasil penelitian ini menunjukkan bahwa setiap peserta dapat menyajikan lebih dari satu kategori Bahasa Inggris Global tergantung pada data dan konteks yang ditunjukkan yang sesuai dengan ide post-strukturalisme tentang berbagai kemungkinan. Namun, tidak semua kategori yang diajukan oleh Pennycook (2000) dan Canagarajah (2000) direpresentasikan oleh para peserta. Beberapa kategori yang ditunjukkan dalam penelitian ini berdasarkan temuan adalah *Colonial Celebration, Language Ecology, Post-Colonial Performativity* (Pennycook, 2000), and *Post-Colonial Realities* (Canagarajah, 2000). Beberapa kategori yang tidak direpresentasikan oleh para peserta adalah *Laissez Faire Liberalism, Linguistic Imperialism, and Language Rights* (Pennycook, 2000), *Post-Independence, and Decolonization* (Canagarajah, 2000).

Para peneliti selanjutnya dianjurkan untuk menindaklanjuti temuan penelitian ini dengan menganalisis *'subject position'* dan '*power-knowledge'* peserta dalam membangun subjektivitas pada bahasa Inggris. Selain itu, melakukan analisis pada wacana neoliberal akan layak dilakukan karena bahasa Inggris yang disimbolkan sebagai 'modernitas' dan 'bahasa yang memberikan kemajuan' (Bunce et.al, 2016) digunakan oleh beberapa peserta dalam penelitian ini. Dalam pengaplikasiannya, dapat dikombinasikan dengan teori David Crystal (2003) dan Bhambra (2007) tentang bahasa Inggris sebagai bahasa globalisasi dan teknologi.

ملخص

نبيله ، ديندا ايو. 2019. نشاه الذاتية لممارسي *اللغة الانجليزيه إلى الانكليزيه علي المستوي العالمي*. اطروحه. قسم الأدب الإنجليزي. كليه العلوم الانسانيه. جامعه الدولة الاسلاميه مولانا مالك إبراهيم مالانغ.

المدرب   : ريبوت وحيودي
كلمات البحث   : الانجليزيه العالمية ، المحاضرين الانجليزيه ، الهيمنة ، ممارسي اللغة الانجليزيه

هذا البحث مستوحاه من (Pennycook, 2000) بشان تصنيف اللغة الانجليزيه في العالمية. تهدف هذه الدراسة إلى فهم اللغة الانجليزيه العالمية التي أظهرها ممارسو اللغة الانجليزيه من خلال تحليل وثائق المناهج والخطابات الاجتماعية. ومن المهم مناقشه هذه الدراسة لان القلق بشان الأشخاص الذين ينتشرون باتجاه اللغة الانجليزيه في اندونيسيا لا يزال يفتقر إلى الاستكشاف. ويتم بناء الذاتية من خلال الممارسات المؤسسية (Wahyudi، 2018) وخطابات الواقع الخارجي (Walshaw, 2007). وعلاوة علي ذلك ، فان الخطابات لا تشير إلى الشكل النصي فحسب ، ولكنها تتناول التاريخ والسلوكيات التي يظهرها الموضوع.

ويستخدم هذا البحث دراسة الحالة كنهج بحثي. النظريات المستخدمة في هذا البحث هي تصنيف اللغة الانجليزيه العالمية من قبل (Pennycook, 2000) ، والتي يتم الجمع بينها وبين نظرية كاناغاراجاه (2000). المشاركون في هذا البحث هم أربعه محاضرين في اللغة الانجليزيه في الجامعة الاسلاميه في اندونيسيا من كليات مختلفه. وترد بيانات هذا البحث في التصريحات التي ادلي بها المشاركون في الرد علي المقابلة والتفاعل باستخدام اللغة الانكليزيه أو الاندونيسيه أو المحلية ، ووثيقة المنهج الدراسي (المنهج الدراسي ، ومخطط الدورة ، والمبادئ التوجيهية الاكاديميه) وكذلك الفعل الذي أظهره مشاركين في الفصول الدراسية. وقد أخذت البيانات من المقابلة ، والملاحظة الطبقية ، ووثيقة المنهج الدراسي مثل المبادئ التوجيهية الاكاديميه ومخطط الدورات. تم تحليل هذه البيانات باستخدام نظرية الذاتية من (1982) Foucault ، وتحليلها باستخدام نظريات (2000) (Pennycook), و (Canagarajah, 2000).

وأظهرت نتائج هذه الدراسة ان كل مشارك يمكن ان يقدم أكثر من فئة واحده من اللغة الانجليزيه العالمية اعتمادا علي البيانات والسياق المقدمة التي تتفق مع فكره ما بعد البنيات حول الاحتمالات المتعددة. غير ان المشاركين لم يقدموا جميع الفئات التي طرحها Pennycook 2000 وكاناغاراجاه (2000). بعض الفئات التي تظهر في هذا البحث استنادا إلى النتائج هي الاحتفال الاستعماري, الإيكولوجيا اللغة, لانجشو ما بعد الاستعمار (Pennycook, 2000), والواقع ما بعد الاستعمار (Canagarajah, 2000). وهناك أيضا جوازات التحرر الليبرالية ، والامبرياليه اللغوية ، وحقوق اللغة (Pennycook, 2000) ، وما بعد الاستقلال ، وإنهاء الاستعمار (Canagarajah, 2000) التي لا يمثلها المشاركون.

من المستحسن لمزيد من الباحثين لمتابعه نتائج هذا البحث عن طريق تحليل ' موقف الموضوع ' و ' السلطة-المعرفة ' من المشاركين في بناء الذاتية علي اللغة الانجليزيه. الاضافه إلى ذلك ، فان القيام بتحليل الخطاب الليبرالي الجديد سيكون جديرا بالقيام به لان رموز اللغة الانجليزيه كالحديثة والتقدم (Bunce et.al, 2016) يستخدمها بعض المشاركين في هذا البحث. لذلك, هو يستطيع كنت ضممت مع النظرية من دايفيد بلوره (2003) و (Bhambra, 2007) حول انجليزيه كاللغة من عولمة وتكنولوجيا.

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CHAPTER I

INTRODUCTION

This chapter explains about why this research is worth to be done. Moreover, it discusses about some previous studies and also the gap which is fulfilled by the researcher through this research.

A. Background of the Study

The grand topic of this research is inspired by the article of Pennycook (Pennycook, 2000), which discusses the impact on the ideology toward the spread of English in the global world. In that article, Pennycook divides six models to understand the global orientation of English that will be discussed in the theoretical framework. The explanation of Pennycook (2000) refers to the political effect of the global spread of English, and the way it can influence how people think and behave.

Firstly, this point discusses some ideas why the researcher wanted to analyze this topic. How English is implemented in Indonesian context, the effect of English used in the multicultural context, the history of ELT in Indonesia so that it can be related with the popularity of English in Indonesia, and the last is the brief description of the main theory used in this research which is subjectivities.

1. English in Indonesian Context

A language is a fundamental tool in communication. In a country, there will be a national language or official language to communicate with the same nationality people. Meanwhile, people from different countries need a language

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that can be used to communicate with people who do not have the same shared language and called as lingua franca (Sneddon, 2003). English is one of the popular lingua-franca used by the people in the globe to communicate in many aspects such as education, business, tourism, politics, journalism, etc. (Jenkins, Dewey, & Cogo, 2011).

In the aspect of education and business, understanding English as the second language becomes the strength of someone's skill, the higher score of English competence (TOEFL, IELTS, or TOEIC) he/she got, the higher possibilities to get hired or entered (in a job or university) he/she will get. In politics, English is used to maintain and develop the international relationship among countries. In tourism, the guide uses English as the medium to give information to tourists from many countries so that they can understand the explanation easier. Rather than using the official language of the country, English is used because it has been recognized globally as the lingua franca (Bowles & Cogo, 2015). Therefore, English has a fundamental role in the world, and it is a crucial medium to communicate with people from different parts of the world and maintain a corporation between countries.

Nowadays, Indonesia has been using English in many aspects of life, even in daily life when Indonesians do not have to meet people from other countries. English has become the primary language of communication among Indonesians and played a significant role in the effect toward culture because it is linked with the modernity, internet and media, and consumerism like the branding of products (Bunce, Philipson, Rapatahana, & Tupas, 2016). The existence of

English in Indonesia has increasingly dominated the Indonesian language and other local languages. One of the factors is that English is taught since the first year of elementary school (Kirkpatrick, 2011), doctrines which are possibly made by the teachers about the importance to understand English so that it will make the students easier to 'reach the dreams'. This will lead to the possibilities of the danger to the Indonesian and the local languages.

Nonetheless, English is essential for gaining and enhancing knowledge, knowing that the language used in making general knowledge is English as the global lingua franca. With the probabilities that English perhaps gives new knowledge or even a 'disaster' toward Indonesian and its local languages, it depends on how the multilingual English users treat it, their subjectivities over English as the global language.

Lastly, Indonesians use English as the fundamental second language which is used in most aspects in Indonesia, such as economics, politics, tourism, etc., even though the Indonesians do not seem to realize that they have used the aspect of English as Lingua Franca. However, the impacts of English to Indonesian and local languages depending on how people's subjectivities and the way in using English.

2. English in Multicultural Context

English is a fundamental instrument in global languages in order to form the unity of global countries. English unites all countries regardless of cultures, religions, and nationalities. With English, people can esteem and comprehend

the diversity between each other. As stated by Seidlhofer (2005), which is cited in Pandarangga (2015), English as the communication of global language is aimed at preventing misinterpretation and misunderstanding among people. Because number of countries have used English as their second language, some varieties of English occur globally.

Additionally, when English is used in new environments, new vocabularies which are affected by the official language of a country will be produced. These varieties of English are usually called as 'Englishes' (Crystal, 2002). Wahyudi (2018b) explained that the different kinds of English out of Australian and British styles could be seen not only as the varieties of World Englishes, but also 'error'. It will be considered as 'error' because of the effect of monolingual approach which still has tendency to make Australian or British English as the 'standard' to measure people's Englishes. However, it may be considered to be the varieties of World Englishes because the English used by the different nationalities is affected by its local language and culture.

Malaysian-English, for example, is the mixture between English and Malay, which has been the fundamental language to communicate in Malaysia. Malaysia and Hong Kong are countries that show the dynamic interaction between the local languages and English by using code-switching, mixing, and diglossia (Briguglio, 2005). In Japan, English is also essential in communication with people from different countries who have different cultural backgrounds in order to promote themselves and the ways of Japanese life (Honna, 2016).

Indonesia, a country which has plenty of cultures, will result in many varieties of English depending on the tribes which use it. Therefore, when Javanese people learn English, it will adjust phonetically, lexically, syntactically with Javanese. For example, telling '*saya bisa bahasa Inggris sedikit-sedikit*' will be translated into '*I can speak English little little*'. Therefore, when English is introduced to other countries, it will go through the adaptive process of reculturalization to get learned by the local people (Honna, 2016).

In its implementation, English has led to the language shifting among multilingual speakers in some countries. Moreover, English spread in multicultural countries has led to the possibilities of its impacts on official and local languages (Gohil, 2013). Tsuda (2008) mentions that English has been doing discrimination to other languages because of the amount of people using it. This language has also been increasingly popular among multilingual speakers. Otherwise, the other official and local languages have been threatened, including Indonesian and its local languages. This is mentioned as 'English hegemony'. However, the language which has spread and learnt by almost all people in the world – just like English – will have many varieties and be a medium which can unite people from different culture and country to speak the same language, as explained in section 1.1.

The use of English in many countries with different cultures will result in plenty varieties of English by adjusting it phonetically and syntactically (Honna, 2016). It will also lead to the use of English as Lingua Franca which has the role as a shared language in different cultures. Thus, ELF enables people to

communicate all around the globe, and even some people might say the threat of English over other languages. Actually, it depends on the way the multilingual English users utilize English.

3. The History of ELT in Indonesia

English as a global language takes an essential role as a lingua franca for almost all people in the world, and it can be known from the amount of multilingual English speakers. According to Jalal and Musthafa (2001), which are cited by Wahyudi (2018), Indonesia is a country that had been touched by English since the colonization of Dutch in the 1900s. At that time, there were schools for learning English, MULO (Meer Uitgebreid Lager Onderwijs) which was equal to junior high school, and AMS (Algemeene Middlebare School) that was tantamount with senior high school.

The students studying there were only the Dutch children and privilege people, so it was not surprising if they had qualified materials, examination, and teachers. The graduates of those schools would have well English. Moreover, the students were allowed to choose other non-native language to learn like German or French, and the local languages which are Javanese or Malay. Thus, it is not surprising how English can be so popular in Indonesia. At the end of the Dutch era, the Japanese took over the lead, all things about European countries were banned, Indonesians were pushed to speak and learn Japanese. Thus education for masses was introduced in this era. It was not last long until the Indonesians proclaim its independence.

In 1950s, Indonesia made a constitution regarding the use of English as a second language so that it would be taught in all schools. As stated by Dardjowodjojo (2000), the materials and teachers for English teaching had not been qualified enough, so the government of Indonesia constituted the scholarship from Ford Foundation for studying MA and PhD in the United States in order to enrich the quality of ELT in Indonesia. The curriculum in Indonesia has also been developed from 1945 until now. The English teaching curriculum was taught to make sure the students could acquire many vocabularies and understand grammar. In the 1960s, the basic skills of English were introduced; reading, listening, writing, and speaking. The orientation of the study is native-like, whether British or American English.

In the 1970s, English was prioritized for the establishment of science, art, technology, and international relationships. In the 1980s, the curriculum was changed into a communicative approach, the difference of the prior curriculum was the additional materials such as structure and vocabulary in the account. The curriculum in the 1990s, it was called the meaningfulness approach, which focuses on how the people can use and implement English properly in utterances or sentences. Qoyimah (2016) explains that in 2006, the curriculum used was school-based curriculum, it gave the civic education and character building in order to teach moral values to students, this curriculum also asked the teachers to accommodate the students implementing the local potentials. Finally, in 2013 until now, the curriculum is called a 2013 curriculum which

focuses on the implementation of English in social and nation through observation, experiment, exploration, communication (Wahyudi, 2018).

4. Subjectivities and Discourses

The negative impact of English toward the official language in a country, like the decreasing of the native speaker or losing the local languages, is probably the result of the English used unwisely. The researcher gives the term 'unwisely' because the multilingual speakers of English may make doctrines and stigmas to themselves that English is more privileged rather than their own national language (Philipson & Skutnabb-Kangas, 2013), then using English in the daily activities more often than the national and local languages. The existence of English might endanger languages around it, including Indonesian and its local languages. The act of multilingual speakers toward English can be understood from their subjectivities over English, the national and local languages. Thus, it is essential to acknowledge how subjectivities are constructed.

By understanding the subjectivities of individual, we can also understand their subjective experiences in using and learning English. The way subjects construct the subjectivities tend to adjust with the requirements of the institutional practice such as in schools, house, and hospitals (Wahyudi, 2018). As mentioned by Walshaw (2007), subjectivity is created by a subject depending on the external reality of the world and its discourses. Discourses

cannot be defined merely as a textual form, it is beyond that. Discourses construct and constitute social practices and political governance (Sidhu, 2003).

Moreover, discourses deal with history and behavior of the subject, therefore in this research is a fundamental thing to understand one's subjectivities through the discourses such as curriculum document, educational background, classroom observation, and one's accent in speaking English. Curriculum document is part of policy documents, and it is vital in constructing one's subjectivities because it can be used to track the way a subject constructs the subjectivities from the behaviours which are regulated (Walshaw, 2007).

5. Researcher's Subject Position

The researcher was born in East Java, in a family which implements Javanese culture boldly. Since she was baby, she lived in Java for about 3.5 years because when she turned to 5, she came with her parents to South Borneo in order to continue her study in elementary school until senior high school. When the researcher was in senior high school, she studied Japanese as the primary subject in her class. She learned the language and the lifestyle of the Japanese.

After graduating from senior high school, the researcher moved to Malang and has lived here because she has been accepted in the State Islamic University of Malang. In spending her spare time in a long holiday when the researcher was in the second year of her college, she had been studying Chinese and the culture of China for six months. Since the researcher was little, she has faced many

cultures and different languages around her. Learning how to deal with people from different ethnics and languages is a must for her, and that is what makes her more respect for the local cultures of Indonesia. The researcher's mother is an English practitioner, and her mother is teaching elementary and high school students, she also has an English institution which holds a test of TOEFL and TOIEC. Therefore, English is one of the languages which are close to the researcher.

The researcher is interested in studying the topic of English as the global language, and its roles in global, especially Indonesia, because she have learned English since little. Her mother taught her about English, some English songs in the spare time when the researcher was in kindergarten. However, her behaviour and habit must in line with the Javanese culture, that is the way her mother teaches her. Therefore, while learning English as one of the world languages the researcher should understand, she is also implementing the cultures of Javanese in her daily life. Looking at the roles of English in Indonesia, around her, the researcher cannot ignore herself to explore more the existence of Indonesian and especially its local languages in the point of view of English lecturers-one of the professions which have a close bond with English.

As the concluding remarks, this research combines the articles of English in the global level of Pennycook (2000) and the ideologies of the Periphery in facing Global English of Canagarajah (2000) which can act upon the subjectivities of people. Thus, in this research, the researcher integrates the theory of subjectivities by Foucault, and the six models by Pennycook that is

combined with the three frameworks of Canagarajah, such as post-colonial realities, post-independence, and decolonization. This inquiry is included in applied linguistics area because the data taken for this research are in the form of utterances. Additionally, the subjectivities can be constructed by the regulation of language act, and for understanding language study in a broader area, including cultural studies (Pennycook, 2005). Therefore, this inquiry is not purely in the context of cultural studies, but the linguistic aspect is embodied in it.

The concern on the subjectivities of people toward English spread in Indonesia still needs exploration because the researcher can only find one research with related literature by Wahyudi (2018). Some theories used by Wahyudi in his research are the same as what are applied in this research, such as subjectivities by Foucault and also the categorization of global English by Pennycook. Mostly, the previous studies regarding English spread in Indonesia was shown in the education or academic area, when anything about global English shows up which are close to Indonesia, they are discussing English spread in Asia and ASEAN countries. Lauder (2008) and Kirkpatrick (2012) are some previous studies which have examined global English in Indonesia and ASEAN, which will be explained in section G.

The researcher provides some previous studies regarding English academics in Indonesia because in this research, the participants are the English lecturers who are close to the development of English in education. Wahyudi (2016) provides the integration in teaching English materials into the local

discourses in a particular culture. Qoyyimah (2016) explains the implementation of moral education in state schools by the EFL teachers based on the school-based curriculum.

As explained above, the theories applied regarding English in the global level are Pennycook (2000) and modified with Canagarajah (2000). Those theories are used to examine the subjectivities of English practitioners. Research in Indonesia that has applied the critical perspectives is Wahyudi (2018) who refers, among others, Canagarajah and Pennycook. Thus the topic of Global English still needs more exploration in Indonesia. That is why this topic still needs exploration, and it is interesting topic to be discussed in this research.

B. Research Problems

There are two research problems of this research:

1. How are the categorizations of Indonesian English practitioners' subjectivities toward English in the global level constructed through discourses?

2. How are the categorizations of Indonesian English practitioners' subjectivities toward English in the global level constructed through curriculum document?

C. Objectives of the Study

These are the objectives of this research to answer the research problems above:

1. To explore the categorizations of the subjectivities constructed by Indonesian English practitioners toward English in the global level through discourses

2. To explore the categorizations of the subjectivities constructed by Indonesian English practitioners toward English in the global level through curriculum document

D. Significances of the Study

Significance of this inquiry can be divided into two; theoretically and practically. Theoretically, this inquiry is beneficial for the studies to enrich the researches that are focusing on the post-structuralism linguistics, specifically the theory of Alastair Pennycook, Suresh A. Canagarajah, and Michael Foucault. This research can be used as a reference for further studies analyzing the topic of global English and subjectivity. Practically, this study is expected to make people, who read this research, aware of using English as the lingua franca and second language, and re-thinking the primary use of English and not shifting it with the national and local languages, especially Indonesian.

E. Scope and Limitation

The grand theme of this study is post-structuralism which focuses more on the theory of Pennycook, Canagarajah, and Foucault. This inquiry takes the theory of subjectivity by Foucault to uncover the viewpoint of people toward English and its existence along with other official and local languages. It merely covers the

social surroundings, policy documents which are course outline and academic guidelines, and education history of the participants. It does not cover the other concepts in Foucault's theory such as geneology, subject position, self-government, power-knowledge, etc. Moreover, this inquiry is merely using lecturers of State University in Indonesia as the participants.

F. Definition of Key Terms

1. Subjectivity : A subject's construction of English as the most used language over the Indonesian and its local languages through social surroundings, history, experiences, and discourses. The way an individual positions him/herself when using English in everyday life and many aspects of life.

2. Global Level Language : A language that has been used by almost all people in the world as a communication tool or lingua franca between different nationalities in some aspects of life.

3. English Practitioners : People who have a profession or job that related to English such as English teacher, lecturer, TOEFL expertise, etc. This research analyzes the English lecturers of the State University in Indonesia

4. English Hegemony : English as a global language that dominates other languages and threatens them. The existence of English is considered to be a threat by other languages because of the decreasing usage of other languages among people.

G. Previous Studies

Here the researcher examined the subjectivities toward the spread of English globally. There are several studies that examine the subjectivities or perspectives which focus on the country being researched such as Iran, Italia, Britain, French, and London (Sa'd, 2018; Pounds, 2010), and there are some previous studies which examine the global English in ASEAN, Asia, and Indonesia (Lauder, 2008; Kirkpatrick, 2012; Low & Ao, 2018; Lowenberg, 1991; Kirkpatrick, 2011; Coleman, 2016; Wahyudi, 2018). Moreover, there are some studies which focus more on the subject (Lobatoon, 2010; Bloemart et.al, 2017; Karimova, 2016; Khatib, n.d; Seidlhofer, 2004).

(Sa'd, 2018) conducted his research in Iran on how the English language learners in Iran perceive Standard English which is spoken in English speaking countries (Inner Circle countries) as the only legitimate reference group of learning English. (Pounds, 2010) conducted the research focuses on the British and Italian news reporters' language construction. The Italian newspapers are not subjective or objective to the same commercial pressures. They may be influenced by the paper's own editorial style and mission. This research has a different focus from Sa'd (2018), which focuses more on the way English learners acquire the Standard English. While Pounds (2010) is explaining more on the subjectivities which are affected by politic and business.

Some studies about global English in Indonesia will be discussed here. There are some studies which are focusing the studies in Indonesia (Lowenberg, 1991; Lauder, 2008; Coleman, 2016; Wahyudi, 2018). The studies of Lowenberg

(1991), Lauder (2008), and Wahyudi (2018) are firstly explaining the history of English in Indonesia and its status in order to understand the objectives of English teaching in facing global English (Lowenberg, 1991), the suitable models of English teaching in Indonesia (Lauder, 2008), and subjectives of the participants, the lecturers' discursive statements in interview, and ELT practices in Indonesia (Wahyudi, 2018). Lowenberg (1991) provides the status of English in order to reveal the intranational functions of English as a dominant code of discourse; lexico-semantic and pragmatic. Lauder (2008), he represents political, socio-cultural, and linguistic factors of English in Indonesia, thus it provides the suitable varieties to be implemented in Indonesia in the future.

In the prior explanation, Lowenberg (1991) is discussing the dominant discourse function of English, Lauder (2008)'s inquiry is suitable for regulating the course outline of English in Indonesia, then Wahyudi (2018) provides the domination of Western discourses within the cross-cultural and writing courses in Indonesia which are emphasizing and privileging on American and British English. By using some theories such as Foucauldian Discourse Analysis, the ideas of Southern Theory of Connell, Post-Method Pedagogy of Kumaravadivelu, the Islamisation of knowledge by Al Faruqi and Al-Attas, and the last is the global English of Pennycook, in examining research, Wahyudi also shows how the Western discourses can construct one's subjectivities over English and the way in learning it. Different from those three previous studies above, Coleman (2016) shows the relation among English, Indonesian, and local language by using the representation of Naga. Coleman represents Naga as something that can be

destructive or beneficial. In this article, it presents three kinds of Naga, the biggest one is English which consuming Naga of Indonesian because it endangers the Indonesian, then the Naga of Indonesian is consuming the tail of the smallest Naga which is local language because it threatens the local language.

In the ASEAN countries out of Indonesia, both studies owned by Kirkpatrick (2011) and (2012) examine the coexistence of English with other official languages, while Low&Ao (2018) focus more on the way ASEAN countries (Outer and Expanding Circle countries) use English and its language policies. Kirkpatrick (2011) which discusses English in global is 'English as an Asian Lingua Franca and the Multilingual Model of ELT', the findings of this research show comparison between the development of Bahasa Indonesia lingua franca and Putonghua. The lingua franca in ASEAN is also contrasted with the European lingua franca. Another work of Kirkpatrick (2012) examines the education policy of the ASEAN countries regarding English teaching as the second language, to let the local languages be the educational language too. The research of Low & Ao (2018) has similarity with Kirkpatrick's (2012) because it also examines the policies of English in ASEAN countries. However, Low & Ao also shows the norms and models of English which are concerned in ASEAN countries, especially the countries of the outer and expanding circle.

The first three studies (Lobatoon, 2010; Bloemart et.al, 2017; Khatib, n.d) have the resemblance of the findings which explain the learning process of English in school, the fundamental part in the findings is the students must put the local context in when exercising the English materials in class. Lobatoon (2010)

divides the perspectives into two; language and social. In the language perspective, the author stated about the development of the use of grammar and topic discussed by them. On the other side, the social perspective will focus more on the student's attitude, interaction toward others and the atmosphere of the class. Bloemart et.al (2017) found that the students indicated that they merely see the EFL literature component as a means of improving their languages skills. However, they also indicated benefits related to the context, reader, and text approach.

Moreover, (Khatib, n.d) shows that the students have tendencies to use English in communication with the non-native English, but they speak in native-like. Therefore, if the students want to learn English, they need to include the local authentication. The last research from Seidlhofer (2004) is pretty different from the other previous studies which focus on the participants' perspectives, this study provides the effect of the existence of ENL and EFL to the varieties of English and option of code-switching between ENL and EFL.

This research is filling the gap of those previous studies. The first is, it combines the theory of global English, which is explained by Pennycook and also Canagarajah. It combines two different ideologies of giving the notion of global English. Pennycook posits the general categorizations of the ideology of global English, while Canagarajah is giving more detail categorization of global English from the point of view of the periphery. This research is not merely discussing the document policy of English in Indonesia and its universities, but it will also put it in contact with the subjectivities of English lecturers. Whereas some previous

studies above give the analysis of subjectivities and document policy separately, the one who combines both ideas is the study of Wahyudi (2018). However, he does not bring Canagarajah's framework as one of the main theories in viewing global English.

H. Research Methodology

This research was conducted in state universities in Malang, which was focused on the English lecturers. The data is in the form of the utterances and interaction of the English lecturers toward the English spread in global. The researcher is choosing the English lecturer because it is one of the professions in Indonesia which use English most of the time daily. By choosing the English lecturers, the researcher can gather more come into the point and vary responses toward English because they are really close to English. There. There are possibilities that they use English more often than the Indonesian and/or local language.

1. Research Design

This inquiry is using qualitative paradigm because the researcher will gather the information about the subjectivity of global English through exploration toward the participants, it lies more on the view of the participants and the way they construct the subjectivities (Creswell, 2000). Another reason is the researcher believes that reality is multiple, and there are always many possibilities that can occur when the participants give the responses, therefore

this research is using open-ended approach so that the participants can construct the different possible answers toward the researcher's questions.

In addition, this inquiry is using the case study approach, as mentioned by (Hood, 2009), a case is a bounded system which constitutes the relationship between individual/institution and a site. In my research, the English lecturers are the individuals of this case, the site will be the subjectivities of the English lecturers and the way they implement English in the classroom. The boundaries of the case depend on the researcher's interest in the topic being researched, whereas 'study' is the appropriate methods and tools to explore the case. Because of the focus of this research is merely to gain an in-depth understanding of the categorization toward the English spread in Indonesia, it is included in intrinsic case study (Stake, 1995).

2. Data Source

The data of this research is in the form of utterances and interaction of the English lecturers regarding English in the global level. The data source of this research was taken from a semi-structured interview for four times, which means that some possible questions might be occurred spontaneously, to some informants who are the English lecturers in Indonesia. The interview was using English and Indonesian in order to make the participants feel comfortable and easier to describe fundamental points which are possibly difficult to explain in English (Cohen & Crabtree, 2006). Not only by doing the interview, but the researcher was also doing the classroom observation on the way the English lecturers apply English in class (Hood, 2009).

There are two courses which were taken by the researcher to be analyzed, first is cultural studies class because the materials in that course have connectivity with the ideas of post-structuralism which are power, politic, social, subject, etc. The second is English Language Teaching (ELT) class because the students are taught the way in teaching English and creating its curriculum document, in observing the class, the researcher can understand how the lecturers explain the English teaching and learning processes, especially in Indonesia, to the students.

This class observation was needed in order for the researcher to get a better understanding of the interaction showed by the lecturers and the students during the class, this observation was done two times. In doing the class observation, the researcher considered the course outline and also the academic guidance, those documents were required to get more understanding of what the participants do in the class. In the process of classroom observation, the researcher did voice recording and take note of the keywords which aim at the frameworks of Pennycook (2000) and Canagarajah (2000). In case of the unpredictable statements or acts of the participants in the classroom, the researcher confirmed that by doing stimulated recall interview (Gass & Mackey, 2000). A stimulated recall is used to explore the participants' thought processes and strategies by asking what they have carried out after the classroom observation.

3. Instruments of the Research

The instrument of this research is the researcher herself because it is part of qualitative research, or it is usually called as human instrument. Therefore, the researcher is the one who will obtain and collect the data by doing the interview with some informants. The researcher analyzes the data obtained as the main result of this study (Creswell, 2013).

4. Data Collection and Analysis

In conducting this research, the researcher collected the data by doing the semi-structured interview with the participants and open-ended answers. When doing the interview, the researcher recorded it by using Asus Zenfone Go smartphone, the interview took an hour long for each participant. After interviewing the informants, the researcher observed the act which was shown by the informants in applying English in the classroom, while doing direct observation in the class, the researcher took note and recorded it by using the same tool as the interview recording. After finishing the interview and classroom observation, the researcher listened to the interview recording over and over in order to minimize the mistakes and transcribe the data gathered.

Lastly, the researcher analyzed the data by relating the result of the interview and the implementation of English of the participants in the classroom. After that, the researcher listened the recording during the class observation over and over, then read the transcription again in order to look for the keywords that indicate the categorizations of the framework by Pennycook and Canagarajah. There were possibilities that the participants did not include in

the frameworks of Pennycook and Canagarajah, so the researcher adjusted the context based on the action showed and subjectivities constructed by the participants. The course outline was used as a consideration of the participants' statements in the classroom, this would help the researcher to relate the answers of the interview and the act in the classroom.

CHAPTER II

REVIEW OF RELATED LITERATURE

In this session, the way English can be a global and fundamental language in global and Indonesia will be explained. Furthermore, the subjectivities of Foucault which are going to be the data of this research also will be described. The last is the section for the frameworks of Pennycook and Canagarajah in categorizing global English subjectivities.

A. English in the Global Level

English is one of the most spoken languages in the world. Thus it is called as a global lingua franca in many countries. In airport, restaurant, station, store, theatre, in more than one countries which are not native English users, use English to show sign and information. It has been a common phenomenon to see English in every place which is visited, so the total of non-native English is more than the native (Gardner, 2012). English has worldly spread and becomes a global language. As stated by Vaish (2005:187) in (Gardner, 2012), English is now used to increase the self-value not only by the rich but also the urban poor people in order to reach the global economy, so it is different with the old days when English is mostly used in colonialism. The benchmark of saying a language as a global language is that its role is recognized by other countries. Additionally, plenty of people in other countries take it as the second language even if in some countries might have few mother-tongue speakers (Crystal, 2002). English has been taken up by many countries in the world, including Indonesia, it has been a

fundamental second language which is used almost all the people. English is taught since elementary school as a compulsory subject until senior high school (Philipson & Skutnabb-Kangas, 2013). The probability benefit of having English as the second language and lingua franca is the easiness in communicating internationally with other countries, so expanding one's network globally is possible.

English is used by almost all countries in global, including Indonesia. The existence of English has been recognized and used as a second language in many countries. Vaish claimed English as a language that can develop self-value and reach the global economy. Thus, English has become a dominant language in global, especially in Indonesia. In addition, English is also considered by some people as a symbol of 'modernity' because seeing the history of English as the language of developed countries in the colonialism era.

Based on the book chapter of Bunce et al. (2016), English is said to be the symbol of progress, development, and knowledge. The exposure of English in media since World War II takes a role in the effect of English to other countries. During World War II, radio channel like BBC had been developed by the USA and supported by the government. The development of broadcasting media was influencing the spread of general knowledge found and created by scholars in European countries (Crystal, 2003). Thus, people might tend to learn to English countries in order to develop their countries, in the academic field, or even media and broadcast. Some people will attempt to learn English not only to understand the language as a communication tool, but it will also help them to enrich their

general knowledge when reading references in English. That is why English is considered to be a language that brings knowledge and development.

B. Foucauldian Discourse Analysis

In this research, there are some concepts which are taken from the theory of discourse analysis by Foucault. Discourse itself is the ground which can construct a subject's thinking, behaving, and doing (Danaher et al., 2000). Foucauldian discourse analysis deals with issues of power by exploring the specific context among communities of people, by what textual and social processes, and particular subject positions are crafted (Walshaw, 2007). This method can be used to trace the way in which different discourses create different effects on how people's subjectivities are made up (p. 45). The concepts are subjectivities, multilingual subject, and technology of the self (Walshaw, 2007). The Subjectivities is used as the core of this research, which will analyze and uncover the way a subject can construct his/her understanding and viewpoint toward English. Secondly, 'technology of the self' concept which explains the construction of one's identity. Below will be explained further regarding the concepts used:

1. Technology of the Self

One of the points which will be discussed in this research is 'technology of the self' by Foucault (1982). Therefore, technology of the self is the way a subject represents him/herself. Thus, it mostly cannot be separated from the subject's daily practices (Walshaw, 2007). Therefore, 'technology of the self' is likely to be constructed by the subject him/herself and also the culture where

he/she lives and interacts daily. Moreover, the culture and value in Indonesia and its local regions cannot be negotiated. Thus there are also norms and customary law which need to be obeyed.

According to Foucault (1982), one of the ways to find 'technology of the self' is in the culture, and it is proposed, suggested, imposed by the society and social group. For example, in the case of Javanese, there is a culture that teaches kids/younger people to respect the parents and elders by using 'Kromo' in speaking (Poedjosoedarmo et al., 2013). This is also implemented in the way they interact with the people who are older than them. They will raise their intonation because, in 'Kromo', people need to speak in soft and low intonation as a symbol of 'respect' and use specific vocabularies. If it is implemented in everyday interaction, it can constitute oneself in shaping the identity. Therefore, in prior definition, it is said that 'technology of the self' is affected by the specific culture, social practices, and daily practices. The more the subject interact and implement a specific culture daily, it possibly can shape the way a subject represents him/herself to others.

2. Subjectivities

This research is using the framework of subjectivity by Michael Foucault in acquiring the data. 'Subject' is the term used by Foucault to refer the individual, the reason in choosing the term 'subject' is because its construction is influenced by many things (Foucault, 1982). It can be constructed by some discourses such as society, history, or even power. People will construct their

subjects by digging the history of life, cultural circumstance, and social changing. Therefore, understanding one's subjectivities is not as simple as we interview him/her, it is crucial to know the behaviour and track the history (Walshaw, 2007).

Moreover, discourses deal with history and behavior of the subject, therefore in this research is a fundamental thing to understand one's subjectivities through the curriculum document, educational background, classroom observation, and one's accent in speaking English. Curriculum document is part of policy documents, and it is vital in constructing one's subjectivities because it can be used to track the way a subject constructs the subjectivities from the behaviours which are regulated (Walshaw, 2007).

This also has a relation with the notion of Foucault which is mentioned by Walshaw that knowing and understanding the truth of someone is not by discovering that it is given naturally since born, or even something that has to be uncovered. However, truth is constructed and created by historical background and subject experience. It is in line with the subjectivities which are shown by people toward English, it is not enough merely to ask directly toward the informants about English, but digging up the behaviour shown when using English is essential. The subjectivities of people, of course, will be different one another, reasons for their different subjectivities probably are the social and cultural comprehension, experience with English, or even others' views toward English.

In constructing the subjectivities of the participants in my research, I considered the languages which are mastered by them, thus I considered them as multilingual subjects. It is because they master more than one languages which are Indonesian, the local language, and English. It is in accordance with the context of my participants, that is why I described the concept of multilingual subject below.

C. Multilingual Subject

The participants in this research are coming from different background of the local language. Even though they live in the same region, which is Java, yet they have different language exposures in their surroundings. Some of them are frequently using Madurese with the family and friends, some are using Javanese, and there are also participants who use Indonesian more often. Besides, all participants in this research are mastering English because of their profession, which is English lecturer. They studied English for their bachelor and master degree, so they probably have deepened their knowledge toward English skill or even culture well. Thus, in the real context, they are language speakers who use more than one language, including English, Indonesian, and local language.

I use the term 'multilingual subject' (Kramsch, 2009) because it is not merely about subjects who know more than one language, but it is beyond that. It shows how subjects can learn, understand, and implement new culture, the way the culture is embodied in them, and how it can construct their subjectivities while learning new culture and language. The multilingual context for the Indonesians is a suitable term because in the daily practices, although some of them do not

understand and learn English, they are still multilingual speakers because at least they have mastered Indonesian and one local language.

In below section, there would be explained about the concept of neoliberalism in education and linguistics, especially English. I need to discuss this concept because in my analysis, I was using curriculum documents such as syllabus, academic guidelines, and course outline, which also in accordance with the government regulation about education institutions in Indonesia (Wahyudi, 2018). One of the regulations has a relationship with the concept of neoliberalism that is applied in education and English, that is why I explained a brief concept of neoliberalism below.

D. Neoliberalism

Neoliberalism is a system that criticized prior classic liberalism that did not include government interference in expanding the markets and production (Giroux, 2005). Basically, neoliberalism is the theory in an economic-politic field which then it was related to other fields such as education, language, culture, etc. The main goals of neoliberalism are to expand the market and production so that it would become liberal markets which have the support from government policies that favour the free market – actual working of a self-regulating market. It is also considered to be the new phase of capitalism (Block, 2012). Therefore, it is said to construct the people to have a 'market-oriented' and 'profit accentuates' behaviour (Wahyudi, 2018; Block, 2012).

Furthermore, Steger and Roy (2010) divide neoliberalism into three dimensions. First is 'ideology', which means that neoliberalism is seen as the

system of shared ideas and patterned beliefs that are accepted as truth by groups of people in society. It encourages people to act in certain ways by organizing the main ideas into simple claims. Second is 'Mode of Governance', neoliberalism can encourage the transformation of bureaucratic mentalities into entrepreneurial identities. There are the mandatory development of 'strategic plans', risk management, and cost-benefit management. It focuses on the earning of the government can make, rather than spending. The last is 'Policy Package', it manifests itself as a concrete set of public policies presented in deregulation of economy, liberalization of trade & industry, and privatization of state-owned enterprises (p. 11).

In addition, neoliberalism affects the management of the university. According to Henry Giroux, there are trends of public commercialization and privatization of the university (Giroux, 2005). Privatization was firstly applied in the United States on 1970-1980 during the economic crisis. It was applied due to the reduced capability of the United States government to allocate state budget quotas in the public sector at that time. Privatization here means that the management of education institutions was associated with becoming industrial oriented. Thus, it affected the raising of tuition fees in universities. This trend has been followed by the Indonesia government since 2012.

Furthermore, the impact of applying the neoliberalism in the education institutions in Indonesia is that the graduates and students in universities are positioned as workers who are under the economic system and are influenced dominantly by market needs, no longer as intellectuals who should create changes

in the public sphere. This happened because the education institutions began to adopt the ideology of capitalism that made them manage like a company (pg. 495). Therefore, neoliberalism encourages universities to place graduates as a supply of trained workforce who are ready to be distributed for the benefit of the market needs.

In addition, neoliberalism is also applied in linguistics which is showed in world Englishes. Block et al. (2012) found that neoliberalism in English has a relation with linguistic imperialism-relating the spread of English with the global capitalism (Philipson, 1992), this is how English can be related to the consumerism. Using English as one of the products of neoliberalism is considered to benefit and serve the government of the US because English is part of the US empire. Take the example on the importance of having a good TOEFL score as the 'standard' of measuring the English communication quality. It takes a big role in some companies in Indonesia, of course, when we see it thoroughly, the TOEFL test comes from Cambridge, Oxford, etc. This is how a game of English consumerism is played. Therefore, companies want the employees to have a good score of TOEFL in order to compete globally, and then there will be many people to compete each other to enrich their English skills which also economically and politically will benefit and give bunch income to the government of US.

E. Categorization of Global English

Pennycook classifies the way in seeing ideology toward English in the global level in six frameworks. Moreover, the frameworks of Canagarajah (2000) will be used to enrich the point of views in seeing global English, they are post-

colonial realities, post-independence, and decolonization '. Ideology explained by Pennycook is that it has effects on the way people think and do. In this definition, ideology influences on the individual or people. Furthermore, Canagarajah (2000) describes ideology as ways of representing and interpreting reality which depend on the social practices and historical background.

1. Pennycook (2000)'s Frameworks

Prior, the researcher mentions six frameworks that are stated by Pennycook such as colonial celebration, laissez faire liberalism, language ecology, language imperialism, language right, and post-colonial performativity (Pennycook, 2000).

a) Colonial Celebration

In this point, the multilingual English users consider English as superior rather than other languages, the users pay more attention to the benefit of using English. This is also the result of plenty of discourses that use English as the primary medium in presenting the idea. The general knowledges are mostly written in English, and it probably leads to people's perceptions that English is a language that brings progress and knowledge Simon Jenkins (1995). As stated by Pennycook (1998), the existence of English in the world cannot be questioned, it always has its face in the revolution of the world. Some Indonesians, of course, cannot deny the notion that English will bring them beneficial in the future. That may lead to the perceptions of Indonesians toward English as a superior language rather than the official and local languages.

The results of this framework are the multilingual English speakers will learn how to make their tongue as native as they can, think and behave like native English. Behave like native English can be shown by being individualism person and be on time because the Westerns are known as people who respect with time, they are discipline. In this point, it will be difficult for some non-native English to praise their official and local languages and even cultures because it is considered to be inferior and old-school if comparing with English. Therefore, this framework has ideological implications toward the users in most aspects of their life.

b) Laissez Faire Liberalism

This framework is different from the first one that considers English as a superior language rather than other languages, and some other points below that call English as a language that has hegemony over other languages. In this point, Pennycook explains English as one of the languages in global, not comparing it with others. Therefore, English at this point is a language that can coexist one another with other official and local languages without any domination power. This point occurs because, in nowadays society, some people tend to conceive that language spread, especially English, is influenced by power, knowledge, and class. Therefore, English is seen as a neutral language, it has no relation with the economy, politic, and even power. Therefore, one that has to point out by Pennycook (2000) through this framework is that people can celebrate the universalism while maintaining the diversity among languages.

c) Language Ecology

Language ecology is focusing on the possibility of damage and risk of the English introduction to the multilingual context. Here, the main focus is the effects that may be happened by introducing English. Pennycook states that the introduction and spread of English possibly trigger to the lost and decreasing of particular languages. Therefore, in this framework, it does not agree with the introduction of other languages in particular ecology languages, in this case, the introduction of English in the Indonesian and local languages. It might result in the native of Indonesian who will decrease because of English. This will also lead to the perception of English hegemony which is mentioned by Tsuda (2008), English dominates Indonesian and local languages, and it will threaten their existence among the Indonesians.

d) Linguistic Imperialism

This framework is almost the same as language ecology that mostly talks about the English hegemony. However, the difference is that linguistic imperialism will relate to the spread of English with global capitalism. Here, in global capitalism, people will try to expand the technology, business, economy internationally all around the world, people will find the low price for the source or outcome, and attempt to get higher income. In this point, the linguistic imperialism is shown by the dominant power of the different languages people speak.

Furthermore, the term 'linguistic imperialism' is introduced by Robert Philipson. He is a research professor at Copenhagen University. As what Philipson (1992) says that '*English imperialism is when the institutional structures and ideological positions are maintaining and supporting the role of English globally*' (p. 72). Thus, this leads to the existence of English in today's world is used by almost all international organization of economic, politic, and other government organizations, of course, it will have effects on the fate of mostly global's citizens. As mentioned before that in this point, the language used will be related to global capitalism, it can be seen from the phenomena of 'McDonaldization' (Pennycook, 2000). It is how the benefit of learning English is for the sake of the government of the UN, US, or even Europe countries.

e) Language Rights

In language rights, it suggests the moral of the languages users to face the English imperialism. As quoted by Pennycook (2000) from Skutnabb-Kangas (1998) that people in the globe still consider the multilingual is something that will threat their own language, so they appreciate more on the monolingual users. However, the multilingual phenomenon cannot be ignored within the global society. The development of knowledge and technology, of course, requires global people to understand more than one language, especially English. Since almost all general knowledge is written in English as the global language to give easy understanding for global society, some people from out of European countries probably will involve English as the fundamental

language to be learnt. In this 'Language Rights' framework, Pennycook gives an underline toward the statement that this framework attempts to see the diversity as something that has to be valued.

f) Post-colonial Performativity

Post-colonial performativity is a framework that combines linguistic ecology, language rights, and linguistic imperialism. Therefore, in this framework, the existence of English is probably as a language which can be adapted and reused in developing knowledge, and language varieties. That is why language users should understand the role of English contextually (Pennycook, 2000). Therefore, the language users should not give privileges in using English in every aspect of life, and override the official and local languages. It might be true that English has a big role in the global societies and every aspect of life, but the probabilities resulted by English also have to be considered. As Foucault (1980) in Pennycook (2000) points out the English hegemony globally and the local cultures-languages resistant toward it. Takes an example in Indonesia, English has been a prestige language among the people. People use it in order to upgrade their self-quality. Yet, the norms in Indonesia cannot be negotiated, so the local cultures and languages, of course, show the act of resistance toward the existence of English.

2. Canagarajah (2000)'s Frameworks

Otherwise, Canagarajah posits the frameworks based on what happened over the periphery. The three frameworks of Canagarajah (2000) have

similarities with some ideas of Pennycook, and it will be explained further below.

a) Post-Colonial Realities

Post-Colonial Realities (Strategy of Linguistic Appropriation) which is posited by Canagarajah (2000) describes that people still learn English because of its benefits, however, they will not implement the Western or European culture when learning English in their life. In the process of learning English, multilingual English users will adjust with the local culture and context in phases. English allows the people in specific region to understand and respect multicultural discourse, so that they can resist the monocultural and monolingualist tendencies in the local context (p. 128).

In its implementation that is explained by Canagarajah (2000), people can use code-switching when interacting to each other, mixing between the local language and English, some vocabularies might be more suitable to be spoken in English. This phenomenon is also called as 'reculturalization' (Honna, 2016), when people adjust English learning to their local language phonetically and syntactically. People give boundaries between English and local context in order to have the same proportion while learning English. People have their own right to consider the role of English.

b) Post-Independece

Canagarajah (2000) gives additional explanation regarding this framework in his idea in 'Strategy of Accommodation', or it is also called as 'Post-Independence', it shows the way people invoke English and its

discourses to benefit one's interest, not only on developing the self-value, but also all aspect, for example, one's community, religion, institution, and others. English in this framework is considered to be a language for the conservative purpose of consolidating power (p. 126).

Therefore, Canagarajah (2000) explains that the use of English in the community can make a new gap and caste between one another, the people who use English as the tool to communicate will consider themselves as the 'periphery-elite' one. English is considered as the symbol of modernization and progress in the elite community. The people also use English as the language to increase their business. People in the community could possibly to be more 'market-and-capital oriented'. Most people have tendencies to use goods and services that use English as the language tool in branding the product or even in communicating to each other.

c) **Decolonization**

The description argued by Canagarajah (2000) about Decolonization (Strategy of Reinterpretation) cannot be ignored. This idea presents how English can be used by the multilingual English users as a medium to refuse the dominant discourses, which are the Western. One of the examples is, the multilingual English users learn English and use it as a medium to build up the local context and introduce it globally against Western cultures and ideology.

Canagarajah (2000) uses the term 'anti-colonial' to refer to the people that has decolonization ideology toward English. He realizes that English actually pushes the multilingual users to not only engage to the vernacular. Having an

understanding toward English and the culture can be used to keep resist on the globalization and the spread of English itself. By implementing English language as the medium to present the local culture internationally, it would be more effective (p. 126) because most people in global, use English as the lingua franca.

CHAPTER III

FINDINGS AND DISCUSSION

This chapter gives the exploration regarding the subjectivities of English lecturers and its categorizations in viewing global English, along with the policy documents such as the course outline and the department's vision-mission. Subjectivities are created by the external reality, behaviour, and the history of a subject (Walshaw, 2007). Thus, here is provided the answers of both research questions based on the analysis of the data regarding the construction of subjectivities through the curriculum document; academic guidelines and course outline, and also the categorization of the subjectivities. The result of the analysis is discussed in the discussion.

A. Findings

In doing this research, the participants were taken from different faculties which are Humanities and Education. The researcher was doing the observation and interview on two lecturers in each faculty. VRZ and CSHM are the lecturers of the humanities faculty, while WBM and SFN are the lecturers of education faculty. In analyzing the data, the differences of the academic guidelines of each faculty is also considered. The regulation and goal of each faculty is explained briefly because there may be possibilities on constructing the participants' subjectivity in the classroom.

1. Policy Documents

Before going further to the description of the academic guidelines of each faculty, I would explain the curriculum document of the university. Firstly

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, vision and mission of the University where I did my research. The vision of the University is being a leading Islamic university in the implementation of education and teaching, research, and community service to produce graduates who have Islamic spiritual depth, become the center of the development of science, technology and art which have Islamic perspective, and professional maturity.

Moreover, in order to fulfill the vision, it has to do the missions which are, giving appreciation to the academic community whether lecturer or student, who result the research on scientific knowledge, technology, and art which have the Islamic perspective; developing scientific knowledge, technology and art through research; uphold, practice, and give exemplary in life on the basis of Islamic values and the culture of Indonesia. By showing the vision and mission of the University, the general foundation for making the academic guidelines of each faculty could be understood. (Academic Guideline of University 2017)

The curriculum document of the university is in accordance with the regulation of religion minister of Republic Indonesia number 8 of 2013 chapter 1, articles 2 (*Peraturan Menteri Agama RI*, 2013). It describes about the responsibility, task, and goal of the university including '*organizing and implementing academic, vocational and / or professional education, research, and community service in the field of Islamic religious science and technology and general science*'. It has been broaden above in the curriculum document of the university, and adjusted to the academic community of the university.

Therefore, it can be seen that the vision and mission of the university have been accordance to the constitution.

> ***Articles 2:***
> *The university has the task of carrying out the organization of higher education which includes academic, vocational and / or professional education programs, research, and community service in the field of science and technology of Islamic religion and general science in accordance with statutory provisions*

Not only the regulation of religion minister of Republic Indonesia number 8 of 2013, it also has accordance with the Indonesian qualification framework (*KKNI*) in President Regulation of Republic Indonesia number 8 of 2012. *KKNI* is competency qualification clutter framework that can juxtapose, equalize, and integrate between the education sector and the field of job training (Peraturan Presiden RI, 2012). It is implemented in the vision of the University which is 'professional maturity' that can result on the graduates who can compete in the global workforce. This is likely to be in line with the concept of neoliberalism in education (Giroux, 2012) – the graduates as the supply of trained workforce to benefit and fulfill the market needs.

Relating the vision and mission of the university to the neoliberalism concept is not only because of the KKNI, but also the government regulation number 23 on 2005 applied in the university where I did my research. This university has assigned as the 'university as public service agency' (UPSA/BLU) since 2008 (*Keputusan Menteri Keuangan*, 2008). It means that, this university, as part of the government institutions, will provide services and/or goods without focusing on the profit, so it is running a 'health' business

practices. In another word, it is implementing the 'education commercialization' or 'market oriented education' that provides the public market needs (Giroux, 2012).

Additionally, this research is not the first to relate the guidelines, KKNI and regulation in universities in Indonesia to the concept of neoliberalism, the study conducted by Wahyudi (2018) has discussed it. He did the research in UPSA universities-means that is under the regulation of government. In his study, KKNI has not been implemented in the subjects and became the compulsory reference to construct the materials taught in the class. There were only two participants in his study which mentioned regarding KKNI even though in not specific explanation, merely the level of qualification of the students in university. The difference between my research and prior study is that, KKNI has been implemented in one of the faculties where I did my research. Not only having ability to compete in work, students also need to master the theories used in class in order to analyze and solve problems in real life. Therefore, *KKNI* also describes regarding the leaning outcomes of the students from all education level. For undergraduate level is:

Attachment of KKNI 2012:
Students are able to master and utilize the theoretical fields of science in depth. Students can also formulate problem solving and adapt to the situation at hand. Students are able to make decisions and provide alternative solutions through analysis of information and data, and are responsible for the work and the achievement of work, both independently and in groups.

The academic guideline of the University has function as the reference for each faculty to make academic guidelines, that is why I decided to explain this

point first before going further to each faculty's regulation. Even though it becomes the reference, however the faculty has rights to adjust and elaborate this guideline with the regulation of the faculty.

The first, in the curriculum document of humanities faculty, its missions are organizing learning-teaching activities and scientific studies-based on academic ethics and the Islamic perspective. The construction of humanities faculty curriculum document of the university cannot be separated from the regulation of the ministry of religion number 8 of 2013 in implementing the teaching-learning not only with the general scientific perspective, but also Islamic science. It could be seen that things which need to do by this faculty is not only focusing on the academic and the English and Arabic skill, but also teaching the Islamic values in the implementation of teaching-learning activities. There are also some goals to achieve by humanities faculty, one of them is to produce students which have good communication in English and Arabic whether written or spoken, and have the understanding on the English and Arabic literary theories in depth.

I was looking for the regulation on the types of English which is used in doing the learning-teaching activities, yet there is no requirement for the lecturers or even the students to use a specific English such as Canadian, American, British, etc (Academic Guidelines of Humanities Faculty). However, in its implementation, most of the lecturers in this faculty, especially in English Letters major, use American English in speaking even though there is no regulation on it. It can be said that English is still dominant and becomes the

disciplinary practice (Wahyudi, 2018) so that it does not need to be written because the people in the faculty have been at the same comfortable, especially in the English Letters major which I did my observation.

> *'KKNI in this department began to be implemented in 2015 with reference to the laws regarding KKNI. KKNI is what regulates the quality level of graduates of educational institutions in Indonesia using national standards. Therefore, the graduate of English Letters in this university has the same minimum competence as the Department of English Letters at Jogja, Surabaya, etc. So the national qualifications are the same, but the university is still given the authority or freedom to display its characteristics.'* (Follow up interview of CSHM on 14th October 2019)

In determining the national qualification of the graduates in English Letters major, it implements the KKNI (President Regulation of Republic Indonesia number 8 of 2012). It has been applied KKNI since 2015. Before using KKNI as the reference, each lecturer in each subject has different qualifications even for the same subject. Therefore, KKNI gives the same standard qualification for all English Letters major in Indonesia, however each university has right to show its own characteristics. Therefore, English Letters major in this university and other universities in Indonesia have different characteristics as the difference. The characteristics of either university or major are classified in one of the main aspects of KKNI which is skills (pg. 3).

> '*Oh yeah ... KKNI. KKNI has been in this department for a while. (laugh) It is actually suitable for you to ask regarding KKNI to Mr. CSHM (laugh) because I only understand KKNI in general, not in specific. Therefore, KKNI actually regulates ee ... student achievements in class or after getting ... certain subjects. Well, so in view years ago Din, um ... before there was KKNI, that ... the lecturers could freely determine whether they wanted to achieve the goal or um ... they wanted whatever that could be understood by their students. Therefore, one lecturer with another lecturer can be different even though they teach the same subject.*' (Follow up interview of VRZ on 14th October 2019)

My participant, VRZ felt the difference after the implementation of KKNI in English Letters department. The standard of qualification of each subject has

been uniformed, it could result to the way a lecturer needs to deliver materials in class. However, VRZ did not get enough exposure regarding the application of KKNI in a specific faculty, department, or subject. I could say that he just followed the regulation which is determined by the faculty or department.

'The special identifier of each study program is in the special skills section. Well, actually what distinguishes this KKNI from before? It is a demand to educational institutions, because the national competency standards or qualifications have been set, so that each study program in the college is required to be able to display the characteristics of graduates. What does this department want to produce? Oh this department wants to produce translators. Then it must be considered what study materials need to be given to students so that the department or study programs or the head of study program can lead them to become translators. For example, if you want to produce translators, what skills should you have? Ooh, of course vocab, grammar, speaking, it must be. What else? Ooh the translation theories. What else? I see. If you want to be a guide, what needs to be prepared for the course'. (Follow up interview of CSHM on 14th October 2019)

One of the characteristics of the graduates of English Letters major in this university is seen from the compulsory profession programs. The professions presented are journalism, guide, teacher, and translator. In addition, it provides English skills in the early semesters such as writing, listening, speaking, academic vocabulary, etc. before specifying the profession programs. Furthermore, in the profession class, the students will be given specific theories and references regarding the profession chosen. It is accordance with the concept of 'ideology' dimension in neoliberalism by Steger & Roy (2010) – it encourages the academic groups of people in the faculty to act with the concept of consumerist and free-market capitalism, means that it will provide the market needs in the worldwide flows of goods, services, and workers.

Additionally, neoliberalism encourages universities to place graduates as a supply of trained workforce that is ready to be distributed for the benefit of the

market which leads to the interests of investors (Block, 2012). 'Trained workforce' in this context means that the department tries to shape the students in order to result as what expected from the profession programs held. Therefore, the department has prepared the materials and theories to support the students in achieving professional skill; translation, guide, journalism, and teacher (Wahyudi, 2018). It is in accordance with the concept of neoliberalism – the department provides that students which have been ready to be a professional workforces that are needed in the social market.

The last that I would explain is the education faculty. In its curriculum document, the missions are organize education that produces teaching staff in schools and boarding schools, prepare graduates who have Islamic spiritual depth, and carry out research programs in the field of education and contribute to scientific development. In its vision and mission in the curriculum document, it has been implemented the constitution above of religious minister number 8 of 2013 on focusing the students to have Islamic scientific perspective, not only the technology science.

Even though Education faculty has implemented the regulation of religious minister number 8 of 2013, its English Education major has not applied the President Regulation regarding *KKNI* or Indonesian qualification framework. Some lecturers there have not understood the way to apply this regulation in the syllabus or academic guidelines because there has not been held seminar or training regarding this regulation. It is also because this major is relatively new which was established in 2017, so it is still in the process of

developing the curriculum document including the academic guidelines and syllabus.

> *'KKNI? Ya.. I've heard that but mm… I don't really understand about um.. what is it.. KKNI. Because um.. English is um.. new in this faculty. And.. since I have been teaching here, there is no um… like training, or what is it.. that explains about KKNI. Maybe later, umm will be conducted… that'* (Follow up interview of SFN on 3rd October 2019)

> *'I've only ever heard of KKNI, but I don't know for sure how is the application of it be like. E .. maybe, um because this department also has not been given instructions to apply it, maybe next year it will be developed in this department, right.'* (Follow up interview of WBM on 3rd October 2019)

On the other hand, it is different enough with the humanities faculty because the goal is not to understand the literary theories, but it is more general on the teaching skill of each major. The curriculum used is character-based curriculum which is used to strengthen the character values of the students by giving the materials and problems which are related to the norms and values in real life. The researcher was doing the observation in its English major which was firstly established in 2017. Moreover, in its English major, the focus is on the pedagogy and English skill (writing, reading, listening, and speaking) only, not learning and understanding theory of literature. (Academic Guidelines of Education Faculty, 2018)

2. Analysis of Participants

Below will be explained each participant's subjectivities based on the education history, social surroundings, curriculum document, course outline, and interview response.

a) Participant VRZ

> *'The spread of English, of course um … because we know that <u>English is the language of literature,</u> the language most of the world literatures e … <u>across discipline,</u> of course, it spreads faster than other languages – it means ee … <u>the acquisition of English or people in parts of the world will be easier,</u> and will*

have more access ee... to interact or use English rather than other languages which is ee ... the amount of literatures in this world is not as much as written, in this world not as much as compared to literature written in English.' (initial interview on 11th April 2019)

Participant VRZ is a male English lecturer in an Islamic University in Indonesia. He took his master degree in Netherland. Therefore, it might be possible that he is opened with the phenomenon of global English and post-colonial. From the utterances above, the participant shows the factor which makes English easily spread in the world is the role of English as language of literatures. It that can be learned by people in order to develop knowledge. Thus, English is involved as the fundamental language to be learnt by global society. It represents the essential role of English in education area which can enhance people's general knowledge when learning English (Jenkins, Dewey, and Cogo, 2011). Additionally, English as the 'language of literature' has bond with its historical phase when Industrial Revolution and economy of Britain and US which are the mother tongue of English (Parker, 1986). Therefore, in the early nineteenth century, Britain had been leading the technology and industry, many countries wanted to learn its knowledge in order to have such a revolutionary industry. Of course, without having knowledge about English, other countries could not gain it.

Following that era was the economic growth of US which also maintained the industrial revolution in Europe, many European scholars were attracted to come in order to do research regarding engineering and industry. It led to the growth of literary works and researches which have been written in English (Crystal, 2003). This notion is contradictory with the idea of post-colonialism

and sociology by Gurminder Bhambra that the revolution of modernity is not merely from the European country which plays role as the dominant discourse. Bhambra gives understanding that the revolution of modernity and industrial revolution have done by not only the European countries as the colonialist, but also the countries which had been colonized (Bhambra, 2007). For example; one of the claims in the Renaissance period, when there was European revolutionary in knowledge, is the 'discovery' of ancient text which obviously had been known already by some medieval scholars within the Greek and Islamic worlds (p. 93).

The first thing which was mentioned by the participant VRZ while talking about the role of English, is in education area. I thought that it is natural because the participant himself has a profession in education area that is lecturer. Moreover, the subjectivity of VRZ had similarity with the study of Bloemart, Paran, Jansen, & Grift (2017) which sees English as the literatures to enhance the language skill and knowledge generally, not to implement the cultural value of the Western countries. Nevertheless, the VRZ's statement prior was contradictory with his response regarding English as a language of technology.

> *'English is still become a language of technology or* <u>*broadcast*</u> *in almost e ... most of the television or e ... what is it called ... the world's best* <u>*broadcast media*</u>*; CNBC, CNN, etc. The Mandarin is only a few of the worldwide networks. If the Arabic, it is only Al-Jazirah or what ... that's another one. ....'*
> (initial interview of VRZ on 11th April 2019)

Above is the statement of VRZ regarding the representation of English as the language of technology because it is used in most media, then below is his response about the urgency of learning English because of globalization.

> *' I think English is inseparable language. I mean, everyone <u>must learn English</u> because e… <u>globalization</u> really pushes everyone to learn English. … as the globalization develops and also the technology advances, becoming more and more necessary, you know, it is more and more needed.'* (initial interview of VRZ on 11th April 2019)

Seeing the above statements of participant VRZ, it could be divided into two parts; English as the language of broadcast, and English language teaching in globalization era. According to David Crystal (2003), English as the language of broadcast is related with its history in 1922 when USA made a BBC radio as the public service broadcasting which would be globally influential in all fields such as education, entertainment, etc. Along with that, during the Second World War, was the growth of the regional and international broadcasting organizations such as London-based International Broadcast Institute and The Asia-Pacific Broadcasting Union which used English as the only official language in the media.

After several years, in post-war era, many countries begun to make their own broadcasting companies such as Japan, Italy, and Soviet Union which also used English as the medium to communicate, together with their official languages. I can conclude that the history of English as the language used from the very first broadcasting company cannot be ignored because the exposure to the global people has been spread out since the Second World War. Therefore, it would be easier for English to be introduced to specific country through broadcast including Indonesia. That is why the participant may notice the openness of English in the media.

Secondly, If it is compared with the previous statement which stated that English is needed to be learned in order to develop the knowledge, in this

statement, the participant tend to push the Indonesians to learn English (as the use of 'must' before the word 'learn') by relating it with the globalization. It shows different subjectivities of the participants toward global English from the previous one. According to Chen (2012), one of his notions about globalization is the time which people can exchange knowledge and ideas with other countries which have different cultures, and the development of technology. Communicating with other countries of course led to the point of lingua franca, it could not be separated with the language used. It is related with the previous explanation regarding English history as the language of 'technology' and media since the second world war. The exposure of English in the world has been recognized by almost all people since a long time, and made it as the lingua franca.

> *'...English as a language of many businesses.... I believe will be English, so it's a, if the question is the <u>symbol of modernity</u>, not only modernity, it's a <u>symbol of the success</u>, it's also the symbol of e... <u>pride, prestige.</u>'* (initial interview of VRZ on 11th April 2019)

Additionally, language is used to interact with other spoken countries in order to gain more knowledge and ideas, of course it would be necessary to use the language which is understood globally, like English. It could be the considerations of the participant VRZ to learn English in this globalization era. Lastly, those two are likely to be led to the '**colonial celebration**' subject which describes how a subject will see English as the only language that brings progress, development, and knowledge (Bunce et al., 2016). Additionally, the participant VRZ was giving some different world languages such as Mandarin and Arabic in order to compare it with English, not seeing it

as average world languages. Below is also the statement when the participant presented his colonial celebration subjectivity.

While doing the classroom observation, I have found some keywords uttered by the lecturer (participant VRZ) which strengthen my point regarding the lecturer's accent in speaking English. Participant VRZ might have the tendency to use American-English accent when speaking in English, even though sometimes he might talk in English with the phonetic of Indonesian.

> '*But English, most of the <u>world</u>wide <u>networks</u> use it, <u>so</u> because of its means as a <u>literary</u> language then it is also as a broadcast language so it becomes international ... and of <u>course</u> technology.*' (initial interview of VRZ on 11th April 2019)

One of the examples of his American-accent when I observed him in the classroom and along the interview is that he has the bold and clear pronunciation of /r/ in the middle of some words. In the word 'world', he would say /ˈwər(-ə)ld/ rather than /wɜːld/, the same as the pronunciation of the term 'networks' which was uttered as /ˈnet-wərks/ rather than /ˈnet.wɜːk/ (Merriam-Webster Dictionary. Inc, 2019). On the other hand, in the initial interview, he stated that he accepts and opens to all his students' Englishes (Javanese-English, Balinese-English, etc.). Therefore, in the implementation, even if he has the American-English accent, he has no problem with the variants accents of his students, as showed in the interview below.

> '*I, myself as an English lecturer, of course e ... <u>encourage my students</u> to be proud of e ... <u>my students' Englishes</u>, I said Englishes, so it's not only their standardize English but e ... maybe <u>Javanese-English</u> with little more ee ...' <u>medok 'like English</u>, or those who are from Bali with a <u>special attribute of Balinese English</u>, maybe.*' (stimulated recall interview of VRZ on 15th April 2019)

This statement is contradictory with the way he taught English in the classroom. In above statement, he was likely to be 'hybrid' (Bhabha, 1994) means that not only English, he also wanted the Indonesian and local accents could be prominent. Whereas, before entering the class, I have read the course outline of his class. In that document, its main aim was not too pronounce the vocabularies as the American or British English like, but it is mentioned there that the aim of his course is 'students are able to comprehend and use English academic words appropriately in both written and spoken discourses'. Using the word appropriately means that the students can differentiate keywords which have specific functions for describing, presenting, classifying, comparing and contrasting, evaluating, emphasizing, summarizing, and concluding as stated in the syllabus that

> '*Students are able to select appropriate key words which specific functions and use them appropriately. Key words which have specific functions for describing, presenting, classifying, comparing and contrasting, evaluating, emphasizing, summarizing and concluding*' (Academic Vocabulary Syllabus, 2019).

In fact, while teaching and giving time to his students to read some vocabularies in a paragraph, there are some vocabularies which is corrected by the lecturer. It could be seen that English still takes the role as the 'disciplinary practices' (Wahyudi, 2018) among some English lecturers in Indonesia. Therefore, VRZ probably wanted his students to implement the 'standardize' English when speaking. (Merriam Webster Dictionary, 2019)

> STUDENT: Please, differ /'diver/ the-
> LECTURER: No no, it's differ /'difər/
> STUDENT: Differ /'difər/. How about convey /kənˈfeɪ/ sir?
> LECTURER: It's convey /kənˈveɪ/, with /v/ not /f/ (class observation of VRZ, 11th April 2019)

In the stimulated recall interview, he explained that the reason why he needs to speak in 'standard' English while teaching in the classroom is, he wants to be a good model for the students. It shows that teaching an American and British English accent probably can represent the lecturer's credibility to the students, and he is proud of that (Wahyudi & Chusna, 2018). Moreover, the colonial celebration subjectivity showed by him is strengthened by one of his statements in interview below.

> *'I'm.. more confident to.. to let's say.. to claim that my English is more American than British. I'm not a kind of a British e.. you know, big fan of British English. I think I use American English more often.'* (stimulated recall interview of VRZ on 15th April 2019)

This is explaining that self-claim uttered by the participant shows he is confident enough to say that English is a superior language for him. There is no right or even wrong in understanding someone's subjectivity. Actually, the subjectivity itself might have been constructed by the education history of the participant. This lecturer, for example, he started learning English in 1996 when he was in 4th grade of elementary school. It possibly means that he was using the curriculum in 1994 which is communicative approach (Dardjowodjojo, 2000) in that year.

Below is the response of the participants regarding the specific English style used in his bachelor and master degree:

> *"When I was in S1, the style in speaking was, there was no... no... 'okay, you can..' maybe when listening... listening, I remember mostly British, at that time, as I recall. But I don't know now. Maybe the lecturer got the British materials from the British Council, from that. In S2 there had never been like that, tend to be learnt and given materials in one of the English styles."* (Follow-up interview of VRZ on 4th September 2019)

This curriculum focuses on how people can use and implement English properly in utterances or sentences. Additionally, in its implementation in his class in elementary school and junior high school, he was using the reference which more likely to be published in using American style language, and his teacher had taught him in American English style. Some vocabularies that he remembered when learning English in elementary school and high school are 'color' (ˈkə-lər), 'party' (ˈpär-tē), 'first floor' (ˈfərst ˈflȯr) rather than 'ground floor' in American English style (Merriam Webster Dictionary inc, 2019). The exposure of British was he got from his undergraduate degree, from his listening lecturer because the materials given to the students were more likely to British English style. While in master degree, he did not receive materials which tend to be more British or American style. In the result, the subjectivities of the participant VRZ towards English is likely to construct the point of view into the standard (American and British) and non-standard one.

 'My junior high school was more American because of the book I was reading, which was used at that time ... the book ... what was the name ... English for conversation ... lots of it. E ... I forgot the name of the books, It's likely to be an American based book. The book can be seen from the publisher, if this upholding ... e ... specific language style. For example, if e ... e ... pierson ... pierson is like longman, it's American.' (Follow up interview of VRZ, 4th September 2019)

In addition, when he was still in bachelor degree, he took a short course in OHIO University in USA for about two months in order to strengthen his American-English skill. This short course was aimed to increase his TOEFL score in order for him to get a scholarship for master degree. Therefore, in that course, he was also learning the culture of American, but more focusing on the language. I could say that his subjectivity toward English, especially

American was likely constructed because of the course he took for two months because it was very intensive, he was asked to be given exposure of American English every day. Therefore, even though he graduated his master degree in abroad which was Netherland, his colonial celebration subjectivity is possibly still thick.

At any rate, I cannot ignore his '**post-colonial realities**' (Canagarajah, 2000) subjectivity in his implementation while using English, Indonesian, and local language (Madurese). In the classroom, he would combine between English and Indonesian in order to make the explanation clearer. For example:

> '*Saya sendiri sebagai dosen bahasa Inggris tentu saja e... meng-encourage mahasiswa saya untuk proud of e... my students Englishes*' (*I myself, as an English lecturer of course... um... encourage my students to be proud of um... my students' Englishes*) and '*teman-teman saya ada yang dari itali, dari ... so e.. global englishes itu akhirnya..perspektif itu yang saya pegang, wherever you live, as long as you can convey your message, bahasa inggris itu sudah....*'(*I have friends from Italy, from... so um... global englishes is.. that kind of perspective that I hold, wherever you live, as long as you can convey your message, English has been..*).

As what Kachru and Nelson (2006) posited the idea of 'intelligibility'-the degree for the interlocutors succeed in communication depends on the reception and production of context discussed between the speaker and hearer agreement. Therefore, the interlocutors may decide what language, phrase, or vocabularies that they what to use in order to fulfill the successful interaction, for example, the hearer will rarely utter 'Sorry, I didn't quite catch that'. Sometimes, the lecturer will also use English with the Indonesian phonetic in order for the students to understand more in his speaking; '*So when American English or British English is transplanted or introduced to other countries, the*

language goes through an adaptive process of reculturalization or indigenization to get learned and used by local people there'. (Honna, 2016).

This point has similarities with the research of Khatib about the implementation of local value in English Language Teaching. However, the difference is the way participant VRZ and Khatib placed the local value. Khatib merely placed local value in giving examples regarding English materials, while participant VRZ used local value in his interaction with the students in order to make bond, not only in giving the examples and more explanation.

> LECTURER : I have approximately um…. *Saya memiliki kira-kira 20 kayu.* (I have approximately 20 woods)
> LECTURER : *Penampilannya tidak* (Her style doesn't look) gorgeous which usually gorgeous.
> LECTURER :What does it mean? What does it mean? *Apa artinya? Opo artine mas mbak?* (class observation of VRZ, 11th April 2019)

In the work place, out of the class, he interacted with the students and other lecturers by using Indonesian, and local languages (Madurese) with some lecturers who come from the same region. I remembered when I was doing interview with him, we were in the room with another lecturer whose Madurese is the mother tongue. They were talking to each other regarding academic stuff in Indonesian, while in more personal topic, they will use Madurese as the medium to communicate.

On the other hand, the representation of the way participant VRZ combine between different cultures was not only showed in interacting using English-Indonesian and local language (Madurese), but he also asked his students to not forget on reciting short sura in Quran as the implementation of Islamic

value to start his class. He always asks the students to recite Al-Fatihah, and Al-Ikhlas (three times) before starting the class. It was likely that he represented post-structuralism in his class. It was shown from his interest in critical courses like basic concept of cultural studies when he was in bachelor degree, even though in his master degree, he did not get such kind of course which is critical. He is interested in global Englishes topic and power relation, I could say that it also one of the factors that allow his students to convey their opinions in mix languages, between Indonesian and English.

> *'When I used to be in undergraduate study ... I took cultural studies but not ... I don't know, at that time it was only a basic concept of cultural studies, I didn't explore it theoretically. Cultural studies that used the method of discourse, critical discourse so .. since then, I've began to like the existence of power relations, and then... dominant, domination ... e ... discrimination in a discourse ... and... what it's called ... the rhetoric of politicians. It made me more... not skeptical on English variants which people say it is not native-like, so e ... global Englishes is finally ..e... that perspective is what I hold, wherever you live, as long as you can convey your message, English is ..um... ok, no need to have standardize English.'* (Follow up interview of VRZ, 4th September 2019)

When I was doing the stimulated recall interview few days after observing his class, I asked him about the reasons of his act to start the class. Therefore, there was no intention for him to fulfill the vision and mission of the University (he is a lecturer in a Islamic University in Indonesia) which makes the students be Islamic scholar, yet he implemented it because of his surroundings. He has started to ask the students to recite Al-Fatihah and Al-Ikhlas since one year ago when his classroom was next to the different major that is Islamic law. In that class, the students were reciting Al-Fatihah to start the class every day, knowing that, he wanted his class to do the same thing, 'Hmm why didn't I think of it since then?' that is what he thought of after

listening to the Islamic law class. Besides, he wanted his students to understand more about the materials in the class after reciting Al-Fatihah and Al'Ikhlas. Therefore, the first thing that made him to do that was his surroundings, he was given an exposure of different ways of starting the class almost every day.

Whereas, while analyzing his subjectivity and doing the interview, I think it is also the construction of his education history. When he was in Senior High School, he was entering modern Islamic boarding school for three years, he was also a khafidz (a Quran reciter) back then. Of course, I could not ignore his education history in Islamic boarding school, he possibly still felt the influence of the materials studied in that school.

> 'I don't teach English to my kids, but I teach them Indonesian, and although I'm not good at Javanese, but my kids exposure to Javanese will be represented by my wife and my ee… parents in-law because they are Javanese. When they are come home, to Situbondo, the city of my origin, Madurese will get e… some portions of exposure for e… towards my kids.' (initial interview of VRZ on 11th April 2019)

In giving an attempt for the Indonesian and local languages in order to coexist with English, he applied it to his family. Even though he does not have a good Javanese language skill, his surroundings such as his wife and parents in-law could give some exposures of the local languages toward his kids.

b) Participant CSHM

Participant CSHM has been exposed by some different countries' cultures, especially in the European countries such as German, French, and Netherland. He graduated his master degree in Indonesia, however his subjectivity toward English could not be ignored from his experience in some European countries

while he was doing research. Therefore, I was doing an observation on one of his courses which is cultural studies. By teaching the cultural studies course, I could say that he is familiar with the post-colonial and post-modern theories, so it would be interesting to listen to his point of view toward English. Different from the previous participant, the subjectivities showed by participant CSHM do not raise contradictions. While doing the analysis, of course I considered his background as a cultural studies lecturer and also his education experiences in abroad when he gave the response.

At first, while giving the answers about global spread of English, he was not only presenting the factors which make English able to spread easily rather than other languages, but also the impact from the widespread of English. There are some factors which have role on the spread of English such as, its history as one of the oldest languages in the world, the exposure of English is easily found, and the curriculum that requires the students to learn English.

> *'the widespread use of English is something that is inevitable because English is one of the oldest languages in the world.'* (initial interview of CSHM on 12th April 2019)

From his statements above, I would divide his points into three; English as the oldest language in the world, the English exposure from media (television, advertisement), and the curriculum document. The first is English as one of the oldest languages in the world. English probably had similarities with other languages which adopted some vocabularies from Latin and Greek in the first period in order to enrich its vocabularies on 1100s. In its development, English adopted many vocabularies from another country which was French to

make up the lacks of the English native tongue such as 'commence', 'avoid', 'miserable', etc (Williams, 1975).

Besides, I think the history of English could not be separated from the countries' histories which have English as the mother tongue (Britain and US) during the World War II (Crystal, 2003). Those countries had been developing the technology and literary works while other countries were still busy in a war. Thus, few years later after the World War II, people from many countries probably would seek knowledge from Britain and US to develop their countries, of course the literatures would be in English, and this led to the introduction of English to other countries. Therefore, I could say that global people have been introduced to English since a long time ago from the history of the 'English as the first language' countries, and it influenced the widespread of English.

> *'I think the exposure is a lot .. the student is now able to watch youtube, then some e ... <u>advertisements, television</u> shows also use English.'*(stimulated recall interview of CSHM on 14th April 2019)

Additionally, he also realized that English is a language that likely as the most used language in media like youtube, advertisement, and television. Television is one of the passive media or one way communication media because it can be seen by an unlimited number of people but they cannot give direct opinion or respond to what are shown in television program. Therefore, people who have switched on the television, they have become the mass-passive audience of it (Marshal & Werndly, 2002). Therefore, television is like a 'storyteller', it narrates new stories of the dominant discourses and

viewpoints in society to the audience in the form of soap opera, news, advertisement, etc. I think, the mass media companies in Indonesia has realized on the domination of English discourses so they also included English as the text in television because television is not merely a medium to represent something 'ordinary' which Indonesian used to do, but it needs the dominant discourse to attract people to watch. Then, it probably led to the amount exposures of English toward Indonesians.

'...many people probably learn English in Indonesia because of the requirement of the curriculum' (initial interview of CSHM, 12th April 2019)

Lastly, English has been introduced in Indonesia education curriculum since 1950s (Dardjowodjojo, 2000), even though the materials and teachers was not qualified yet, but it was a factor which introduced English as a lesson or subject that need to be learned for the Indonesians. It adopted the 'grammar translation' approach which focused on the meaning of language itself, the construction of English sentences, and the suitable ways in teaching and learning English effectively. In that curriculum, it can be seen that it was still in the process of development and adjustment to Indonesians. As time went by, English curriculum in Indonesia is developed until now, the materials and methods have been revised contextually with Indonesia.

Talking about the English curriculum in Indonesia, this participant was firstly taught about English in 1995 when he was in 4th grade of elementary school (Dardjowidjojo, 2000). The curriculum used is the same as the previous participant which implemented the communicative approach on introducing English in elementary school. His reaction when firstly introduced

about English was the same as most people in learning foreign languages. They possibly would feel clever and cool in some ways. This feeling had continued until he was graduating the bachelor degree of English literatures.

> '*At first, I thought, it's <u>cool</u> to be able to learn English. But after I feel at the level of 'Okay, that's enough', so when I feel that English can help me <u>survive, here or abroad</u>, yes ... that's it.*' (initial interview of CSHM on 12th April 2019)

In those sentences, he pointed out that having English as a foreign language is enough as long as he can deliver his message and understand people while using English. Moreover, his subjectivity was also constructed through his education history in 2007 and 2015 when he was doing research in German and Netherland, and also attending academic recharging in German and France. I said so because the countries where he came over did not have English as the mother tongue. In those countries, English is used as the foreign language.

The first time he came to German, French, and Netherland, he was confident enough of his English because there were only some of the citizens could speak English well. It was strengthening his viewpoint that actually he could survive without worrying about the way to interact with the citizens, as long as he could communicate with people in different countries comfortably, and focus on the knowledge gaining, he said that 'that is enough'.

What he meant by 'survive' in the statement prior was the way he could still interact with others and focus on the quality of the knowledge he got. The way he presented his point of view on English personally, I could say that his subjectivity is more likely to the '**post-colonial performativity**' (Pennycook,

2000)-where a subject can use English contextually and wisely. It also could be seen in his cultural studies class.

> '*Therefore, for courses that might be <u>indirectly emphasized</u> in the effort to practice language skills, I think it can still be <u>very flexible</u> Therefore, there can still be ... e ... a space where we can use Indonesian or use foreign languages. But in teaching, for example, in giving lectures, which e ... I am in a position to also have to practice the language skills, I think the use of English needs more ... more intense.*' (initial interview of CSHM on 12th April 2019)

When I was observing his class, even the students were presenting the materials by using English, at the end of his class, he was giving the short review of the same topic by using Indonesian because he still wants to appreciate the use of Indonesian in the classroom when there is no crucial condition to use English, and also there is no strict requirement to use English as the medium to deliver the material in the academic guidebook, or course outline in this case. The objectives of his Cultural Studies course are not focusing on the English skill, but the basic theories of cultural studies' thinkers such as Derrida, Roland Barthes, Foucault, etc (Storey, 2009). It would be different when he is teaching reading, as I know that he also teaches literal reading for the 2nd semester students. The requirement to speak English in the classroom is strict enough because it is the first step for the students to practice and enhance their English skills; reading, writing, speaking, and listening.

> '*Because indeed ... well ... sometimes I think 'oh, why do I need to use English continuously ... anyway the students also don't necessarily understand, then why should I also promote English till use it in class. That is, indeed I deliberately did not use English.*' (Follow-up interview of CSHM on 3rd September 2019)

According to CSHM's interviews and observations which I have done, his point of view when responding the interviews was in line with his act in classroom. Therefore, he did not mention about having to use English in the classroom in his cultural studies course outline, thus the students were allowed in using different accent (Javanese, Indonesian-English) and also combining with Indonesian when doing the presentation in front of the class. . It is because he also implements the idea of post-structuralism and the consideration of Cultural Studies course, yet one of the reasons is also because of the low proficiency of some students.

> *'This course aims at introducing the fundamental issues of Cultural Studies, covering the key thinkers, major schools, and possible relevant research. On the basis of its interdisciplinary, the course provides a number of critical theories in the area of linguistics, philosophy, sociology, history, and politics. After comprehending the basic concepts of cultural studies and its research methodology, the students are geared to analyze current cultural phenomena by applying appropriate approaches and theories.'* (Course Outline of Cultural Studies, 2019)

Furthermore, the important thing in learning language which posited by him is understanding each other, on the other hand, learning other foreign languages can be done in order to enhance the language skills. He underlined the use of language contextually, it depends on the needs of a subject to learn specific foreign language. For example, when a subject wants to study abroad in China, the most important thing for him is to learn Mandarin rather than other languages, including English. His subjectivity was more likely to be included in '**Post-Colonial Realities**'(Canagarajah, 2000) which sees English as one of the variants of world languages, and people can choose what language to study depends on the needs. He was strengthening his point which

said that the essential thing in learning foreign language is, we can communicate with its mother-tongue people comfortably and know when to use it.

> '*e ... maybe English can be used as a <u>choice of foreign languages that can be learned</u>. It is necessary to have a number of choices to speak foreign languages, but ... um ... there are also people who, in my opinion, clearly want to go to China, for example, then he needs to study Mandarin more strongly, for example. E ... in this case, in my opinion... it's good to take Mandarin only.*'
> (initial interview of CSHM on 12th April 2019)

I remembered his education history when he was in senior high school. In order to enrich his English skill and also his interests toward English because of American music groups such as 'N'Sinc' and 'Backstreet Boys', he went into language boarding school which focusing more on the English for three years. Therefore, he studied English because he needed it in order to enter the English department in University. He did not take other languages like Mandarin or Arabic because his goal at that time was merely to get in to English major. In conclusion, his statement above could be understood that people globally have many choices of language to learn, but they may need to know the essential needs and interests to learn specific languages. This idea is likely to be in line with the subjectivity posited by Canagarajah (2000) which is **Post-Colonial Realities** explained above.

> '*For those who might have a future with <u>abroad social circle</u>, I think English <u>can be required</u>, but for those who don't, <u>I think that can be an option</u>.*' (Follow-up interview of CSHM on 13th April 2019)

The interview above is strengthening the main data above that actually English is likely to be one of the languages in the world to be learned. People may not learn English or even other languages if they have no relation and

interaction with the local people and the country. Therefore, participant CSHM pointed out that learning specific language is optional based on the needs.

While doing the interview, I also figured out that he is also a writer for academic books regarding foreign language learning method. He has experienced in writing some kinds of academic books in the field of TEFL. Therefore, his references in the books mostly from books which use English as the medium, however most of his books are written in Indonesian and give the Indonesian context in delivering the message about learning method so that people can study it easily (Honna, 2016). Some of his books are entitled, '*Model-Model Pengajaran dan Pembelajaran*', '*Penelitian Tindakan Kelas: Teori dan Praktik*'. Those two books also use some English references even the main language in those books are Indonesian. It was likely to say that his subjectivity is 'Post-Colonial Realities' (Canagarajah, 2000) The essential point of post-colonial realities is the way a subject can use English depend on what he needs, especially the general knowledge to enrich his explanation and reference in his books.

 '*… I think, many people probably learn English in Indonesia because of the requirement of the curriculum,*' (initial interview of CSHM on 12th April 2019)

'*The possibility to compete globally yes of course bigger yes ... because it increases the opportunities.*'

'*Kemungkinan untuk berkembang tentu saja pada saat itu bisa terjadi karena kebanyakan dari para proletar itu ya akan bekerja disana..*' (Of course, the possibilities to develop could be happened because most of the proletarians would work there (refers to the factory built by the upper class) at that time…). (classroom observation, 16th April 2019)

By the time, his subjectivities toward English was changing since high school until now, he becomes lecturer in English department. Considering him as a cultural studies lecturer, I found some terms which are uttered by him in many times. He was using the idea of post-structuralism in his talking whether in interview or even in the classroom which has meaning 'nothing is bias, there are always possibilities'. The word which was uttered by him most of the time is 'maybe, perhaps, mostly, and some'. Terms 'mostly' and 'some' indicated unspecified amount number of things, they do not show a clear amount of something because of the uncertain quantity. While the terms 'maybe' is the synonym of 'perhaps' which describe the possibilities, however those terms used by participant CSHM were different from 'conjecture' even though it has almost the same meaning. Participant CSHM used 'maybe' and 'perhaps' because he understands on the reality of what he said that it is dynamic and changing all the time, so there are always possibilities of something. It is likely to be in line with the post-structural principle which avoids the myriad biases and misinterpretations of an object or subject. It deconstructs the assumption and knowledge system that produce the idea of singular meaning (Danaher et.al, 2000).

> *'In my opinion, more or less the study of cultural studies also is ... affected in .... Therefore, in my opinion there is a very close relationship between the way I see and understand Western culture, or about English to cultural studies courses. Because the cultural studies course is trying to critically look at ... the pattern of the relationship between... um .. the parties that dominate each other, who dominates what, how, and its critical views.'* (Follow up interview of CSHM, 3rd September 2019)

It was hardly to say that he 'completely' implemented the idea of post-colonialism, however, becoming the lecturer of cultural studies possibly

influences him in seeing English along with other languages, and the post-structuralism theories. It made him be more aware and critical to give subjectivities.

Another subjectivity which is likely to be presented by him is **'language ecology'** – means that a subject sees the possible risks of English to endanger other languages.

> '*the spread of English in the local context compared to other languages is… if it is not accompanied by the strengthening of the local language itself, it can erode the existence of the local languages. It can ... be able to ... endanger other languages in the world if the development process is not balanced with e ... the massive use of the local language or the formal study in that country.*' (initial interview of CSHM on 12th April 2019)

While observing his subjectivities, I realized that he also could not ignore his worries toward the widespread of English. From my analysis, participant CSHM was sure enough to say that local languages can be eroded because of the massive usage and exposure of English. It is in line with the idea posited by Coleman (2016) which describes English, Indonesian, and local language as dragons from the biggest to the smallest, the biggest dragon (English) will enjoy consuming the smaller dragon (Indonesian), and it will happen on the smallest one (local languages), it will be eroded or consumed by the biggest and bigger dragons.

In addition, when explaining his subjectivities on Indonesian and English, he tended to say that Indonesian will be easier to survive rather than local languages. Looking at the usage of local languages, not all millennial people can use the local languages properly and contextually. Thus, in communicating with his colleagues and student outside the classroom, he

would be using Indonesian and local languages (Javanese or Madurese). There was a time when I came to his office and he was in a conversation with VRZ and IL (one of the lecturers in the same office with him), they were comfortably speaking in Madurese and combine it with Indonesian, and I saw it not merely one time but frequently when I came to his office. CSHM's response on how English can dominate other languages, especially Indonesian and local language was possibly influenced by the theories in cultural studies.

> *'one of the post-colonialism theories that inspired me, especially the post-colonialism theory of Gayatri Spivak. I think it's very appropriate to see how we-as a subaltern, as a marginal person, as a subaltern society dominated by… one of them is language. Therefore, the way people learn English, it turns out that not only learn English as a means of global language, but also idolizing, while adopting or adapting its culture too then idolizing English or western culture. I think that's part of the effect of language domination.'* (Follow up interview of CSHM, 3rd September 2019)

In his response above, participant CSHM used the term 'subaltern' which also one of the ideas posited by Gayatri Chakravorty Spivak which refers to the people in marginal area, the immigrant, and also the proletariat- which indicates the society that is dominated by other groups of people (Spivak, 1990). The term 'subaltern' uttered by CSHM also referred to the some Indonesians who are dominated with the dominant discourse, which is English. Spivak is a post-colonialist who criticize the idea of the dominants to silence the minorities or subalterns.

I could show one of the cases why the local languages are possibly difficult enough to be used by the millennial people, in Javanese, it is known for the language level such as *kromo, madya, and ngoko* (Poedjosoedarmo et.al, 2013). *Kromo* is the highest and used for communicating with the eldest

and respected people. *Ngoko* is the lowest one and used as to interact with people in the same age level or social status. Moreover, *madya* is the combination between *Kromo* and *Ngoko*, it is the most used language in everyday communication. Nowadays, only some people that can use Kromo in communicating, they rather use Indonesian than Javanese while speaking with the eldest in order to decrease the possibilities to use 'improper' dictions. Therefore, I could say that one of the ways of strengthening local languages by participant CSHM is the local language curriculum is enforced not only for the elementary students, but also high school so that the exposure of local languages are 'balance' with Indonesian and English.

c) Participant WBM

The first time when I was making an appointment with her in order to do the interview, I could say that it was a little bit difficult to at least meet her. I was texting her and waiting in front of her office or class for two weeks. Arranging and setting up the schedule to meet, were not as easy as I thought because she had some make-up classes to do in these few months, so she was rare in the office and faculty. Even I had been given the schedule of her classes, I could not rely on it. I was about to give up when I suddenly had a midnight message from her on 15th April 2019 which said '*Hi Dinda, so sorry for not confirming of my classes to you, you can meet me at 10 tomorrow. In my office*'.

The next day, I could feel her being a little bit worry when I had to do interview and classroom observation, therefore before going far to the

interview, I needed to make the atmosphere as comfortable as I could. We had talked a lot about lifestyle and family. I started the interview when she had been relaxing her tone and her sit. I was so happy because she could tell everything comfortably with me. She could laugh and make a joke with me while answering my questions.

> *'e… Because of the power of US, um….. US is well known as a super power country … in the economic field, in the media field, that is the one which dominates, why is English is used by all countries, right? Well, because it's the dominant power of the US, then it's also because ... E ... British, UK, British is a country that likes to colonize huh (laugh). There are so many colonized countries, like in Malaysia, why they use of English? Because they're colonized by the UK before. And maybe English is easier too, actually the language that is widely spoken e ... is used in China. But why it has to be English ... Because… Mandarin is a bit difficult, from the writing, from the pronunciation, English is easier than Chinese or Arabic (laugh).'* (initial interview of WBM on 16th April 2019)

At first, participant WBM was giving her viewpoint of the widespread of English which plays role as the global lingua franca. She thought that the spread of English was influenced by the power of US and UK which have English as the mother tongue. Participant WBM was trying to say that the 'power' here is in the context of economics and media, US and UK were the first countries which developed broadcast media and became the first legitimate language of media in global (Crystal, 2003). As what I have said earlier, people around the world had been introduced to English before the Second World War because the developments done by US and UK in the fields of technology, media, and literature.

Additionally, participant WBM compared English and Mandarin (as one of the mostly spoken languages in the world) in order to posit another viewpoints of the widespread of English. She said that English is easier to

learn rather than Mandarin because of the words. It might be because English has the same form of letters which uses 'Latin', while Mandarin is using its own characters which usually called as '*Kanji*'. Of course it probably will need longer time to learn the way to read each character and memorize it, thus people globally are more opened to English as the language of lingua franca.

After doing the interview and class observation of participant WBM, I could say that she tended to show her '**colonial celebration**' subjectivity at first. One of the data could be seen from the keywords which she said while responding the interview question. The word 'impressive/cool' frequently appeared in a sentence, following the topic about English.

> *'The first time I learned by English is (laugh) when I was in the 4th grade. It was only memorizing the vocabulary (laugh). So at first, English was not as **cool** as, eh ... not ... as urgent as now that's the case.'* (initial interview of WBM on 16th April 2019)

> *'If compare it to now ... Wow ... it's not as **cool** as now, if nowadays, 1st grade has started ... to learn grammar.'* (Follow-up interview on 17th April 2019)

> *'the English I learned is vary. Therefore, you can't say that this is American, or British, ... but, it is more towards American because it is easier maybe, more familiar too ... because if the British is also difficult, right?... there are some students who are intensely studying English ... what I see is, the English is so much better so than me (laugh). Their English is cool ... because they like watching Harry Potter , and like to imitate ... that's it ... they have a really cool English.'* (initial interview on 16th April 2019)

I may not consider some keywords above as her subjectivity toward English if she only said it once, yet she said it many times when we had a talk about the existence of English in Indonesia. She would compare her skill with her students, she praised her students who had 'good' English or native English like. The 'good' English accent for her is the American one because it is more popular or familiar than British, and American vocabularies see easier

to pronounce. Even though she was interested in American English, she was saying that British is 'difficult' in above interview because the pronunciation of the words are different with the written form. She also said the term 'familiar' which refers to the exposure of American English usage in media (Crystal, 2003), and what people around her use this American-English like. In this part, I would say that English is still the disciplinary practice (Wahyudi, 2018) among Indonesians – means that the dominant discourse of English cannot be separated from the Indonesians. She also said 'cool' for her students' English because her students have 'native-like' English more than her in their speaking by implementing what they saw in movie, like Harry Potter.

I could not ignore her education history when saying this. There were possibilities that her subjectivities showed are constructed from her education history or even social practices. Moreover, she also used the term 'cool' in explaining on the English nowadays and compared it to the time when she firstly started English. She started to learn English at the 4th grade of elementary school. Therefore, it used 1994 curriculum (Dardjowodjojo, 2000; Mistar, 2005), the focus of that curriculum at that time was to make the students memorized many vocabularies, not the grammar or structure. This curriculum tends to have American English on the implementation because in its development, Indonesian government held a course under the funding of the Ford Foundation which was the United States Organization (Dardjowodjojo, 2000). I would say that 'cool' was used in order to express

her disappointment for only having a responsibility to memorize some vocabularies, rather than learning on how sentence is made and constructed. In addition, when she was in elementary school, the teacher was giving the materials regarding 'expressions of gratitude and greetings' and also memorize some vocabularies which mostly included in 'noun'. She was started learning grammar, like present tense, when she was in the middle of her first year of junior high school.

> *'when I was in high school, 2nd grade in high school, there was a teacher who was still fresh graduate. He was the person who motivated people, everyone was appreciated by him (laugh). Like 'you're so diligent,' so after hearing that, I felt 'oh, I can do it well''* (initial interview of WBM on 16th April 2019).

When digging up again her response in interview, I realized that her subjectivity toward English was constructed by her surroundings, people in her environment since high school (Walshaw, 2007). Therefore, she is in love with English since senior high school, it was because of her English teacher. He was a caring person who likes to appreciate his students in their effort in learning. There was a time when participant WBM was given a reward by her teacher in the form of appreciation, '*Oh, you are so diligent, well done*!'. That sentence had given her a self-esteem in learning English harder and harder at that time. Mostly, people possibly will have different subjectivities toward one specific thing by the time, for example English, when they meet new environment and people. Whereas, WBM's subjectivity toward English probably does not change so much over time even I have considered her educational background while taking the master degree in Australia (the

country which has English as the mother tongue). Therefore, I related this data with the prior one between her interview and also her social surroundings.

When she was entering new environment in University, she was nervous and afraid to speak up because she thought that she was lack of English rather than other students in undergraduate study. She thought that every students at that time were very smart in English except her

'It's just that when I first entered English literature, I felt down, pessimistic too, because my friends already ... at least they have basic, right? I felt that when I was at school, speaking wasn't taught, what was important was just memorizing vocabularies'(Follow-up interview of WBM, 4th September 2019).

It was also the same when she was firstly asked to present in front of the class in her master degree study in Australia when all her classmates were coming from most of the Asia countries (Thailand, Vietnam, Philippine, etc). She was lack of self-esteem on her own English in front of other students, she was afraid that they would not understand her speaking. Therefore, social surrounding was likely to take a role in the way she constructed her point of view on herself, especially her English.

'Um okay, so I studied in Australia. Most of my classmates are from Asian countries. In fact, they are actually mostly coming from ... um ... from Thailand, from China, mostly China. China is everywhere. Japan, then there are some Koreans. So... the language is um.., indeed I had a difficult time at the beginning because when I tried to have a presentation assignment, yes, my friends from China or from Vietnam, with my own accent, my own language, so I felt 'can I be understood by them?'. Because it's different, our language really has effect on it so much.' (initial interview of WBM on 16th April 2019)

She took an international class (in master degree) which included more than one nationalities in a room. Most of the students were coming from the Asian countries such as Thai, China, Vietnam, etc. It means that there were many exposures of the variations of English (Englishes). I thought her

subjectivity might be changed, but it turns out that the situation made her feel afraid of her own English for not being understood by other students even she actually realized that many global people have started to be opened of the variations of English. Therefore, she was still in the circle of disciplinary practice of English – how English still becomes the dominant discourse that should be followed which people cannot ignore (Wahyudi, 2018).

Moreover, participant WBM also said 'can I be understood by them' in her response when telling her experience in pursuing mater degree in Australia. Knowing that she was in a cross-culture class, she was worried on her language in communicating with other students, it is in line with the notion of Kachru and Nelson (2006) about 'culturally significant' in the idea of 'intelligibility' when the hearers are not familiar with the knowledge about the local context or culture delivered by the speaker, whether from her accent, vocabularies, cultural values chosen by her. Therefore, according to Kachru and Nelson (p.68), the hearers from different culture usually will rely on the further contextual clues to infer the meaning of the speaker's topic. However, she was not confident enough if the hearers would understand her speaking. It was likely to say that her 'colonial celebration' subjectivity was constructed by the people around her.

On the other hand, her environment in the work place took a big role in constructing her subjectivity. Knowing that the first thing which made her in love with English was the praise of her teacher, I was looking the detail of her lecturer friends in the work place. They gave her support to speak English in

the spare time, in some situations, some of them would ask participant WBM as their partner to speak English because she was probably considered to have compatible skill in speaking English. I could say that her work place environment has encouraged her to construct the 'colonial celebration' (Pennycook, 2000) subjectivity. Some of the lecturers would say that '*Kan Ibu (WBM) sudah pernah ke Aussie, jadi kayaknya sudah terbiasa*' (I know that she has ever come to Australia to study there, so I guess she already get used to it (native English like)). Therefore, it probably seems that some people in her environment are still dominated by English discourses which more likely to say 'good' English means 'native like English'.

In addition, the way people around her treated and saw her as a person or lecturer who is compatible in doing English conversation. There was one day when I came to her office to confirm my class observation schedule (12th April 2019), I was waiting for her, to finish her class, in the lecturer office. A lecturer who sit next to WBM seat saw me and asked regarding my visit in Education faculty, she suddenly told me, 'Ooh.. Bu WBM itu memang bagus, enak kalau diajak buat partner conversation, Ibu nya juga lulusan luar negeri kan…' (*Ooh.. Mrs. WBM is a good lecturer, she is very comfortable to be English conversation partner, she is also a graduate of abroad, right..*). This data was related to the third data which is the education background from abroad and constructing her 'colonial celebration' subjectivity, which were also supported by the course outline of her class. Moreover, she met her lecturer friends almost every day for abut more or less 7 hours. Therefore, I

would say that her social environment possibly has contributed on constructing her subjectivity toward English.

> *Upon successful completion of this course students should be able to:*
> 1. *Understand the meaning of paragraph, parts and structure of paragraph*
> 2. *Demonstrate the process of writing paragraph*
> 3. *Identify the topic sentence, supporting sentences, and concluding sentence in a paragraph*
> 4. *Write different types of paragraph including descriptive paragraph, narrative paragraph, and comparison paragraph.*(Course Outline of WBM, 2019)

In the middle of my observation, participant WBM also showed another subjectivities in the classroom. The way she starts the class is almost the same as what participant VRZ does, she asks the students to recite Al-Fatihah and Al-Insyiroh. She possibly wanted her students to be able to absorb the materials easier in the class after reciting it, and also implementing the vision-mission of her faculty which is preparing the students to have a good Islamic value. In addition, I was also focusing myself on the materials given by her to the students while reading the course outline. She is a lecturer of paragraph writing, so the aims of her class are to make the students understand the structure of a paragraph, the way to write different types of paragraph.

The paragraph structure which was taught by her is the American paragraph style because it has topic sentence to start the paragraph, then it has supporting details as the body of the paragraph, the last is conclusion to close it (Schneer, 2014; Muchiri, 1995). It is also strengthening her response before that she preferred to consider 'good' English as American rather than British. Therefore, from the data above which include the initial interview and stimulated recall interviews of the participant, her social surroundings, in her

course outline, and education history, indicate the '**colonial celebration**' subjectivity showed by participant WBM.

On the contrary, in delivering the materials in the class, I was realizing her subjectivity which likely to be '**Post-colonial Realities**' (Canagarajah, 2000) – means that multilingual English users are learning English by adjusting it with the local context in phases, and giving boundaries of the usage of English and local language. Therefore, participant WBM was using the local context as the tools to make her explanation more understandable, and sometimes she would also use Indonesian to make the material explained clearer for her students. The topic when I joined her class was about 'adjective' in descriptive paragraph, so at first, she showed some adjective words which were occurred frequently in describing places and people such as urban, bustling, chaotic and also crowded. While explaining each function of the word, she also needed to give examples for the students to be able to understand more.

LECTURER : Where is the um… urban city in Indonesia? Anyone can answer?
STUDENTS : Jakarta, Surabaya Ma'am… Malang.
LECTURER : Yes, right. Ok, now where is the bustling street in Malang then?
STUDENTS : Sumbersari (laugh).. Kepanjen Ma'am because there are many trucks and buses (giggling).
LECTURER : How about the word 'chaotic'? *Apakah pikiran juga bisa chaotic? (Can our mind be chaotic?)* (classroom observation of WBM, 15th April 2019)

Even though she was using English most of the time in the classroom, as what I have observed, she spoke in front of the students by using Indonesian phonetics and adjusting the speed (not too speed) (Honna, 2016). Yet, it is probably there was no requirement for her to correct her students' speaking

because her course was merely aimed to make the students understand the way to write a paragraph well. Because of her position as writing skill lecturer, the way she assessed her students' work were based on the writing works of the students during the course, so even though the students still needed to combine Indonesian and English in their talking, she would not devalue them in the term of speaking.

The way she assessed her students' works was based on the cohesion between the topic sentence, supporting details, and also concluding remark, moreover she also needed to see the effectiveness of her students' sentences. She was more likely to use the Western style of paragraph because of some references she used; Ready to Write: A First composition text by Blancard which is published by Pearson, and also 'Paragraph Writing (from sentence to paragraph)' by Zemach which is published by Macmillan Education (Writing Course Outline of WBM, 2019).

She let her students speak English freely – she did not mind of her students' pronunciations of the words with their own accent, as shown in the class observation above, the students pronounced the English by using Javanese accent. It can be seen from the pronunciation of /r/ and /b/, they uttered a rolling /r/, strong /r/ by vibrating the tongue strongly, then gave stressed on the /b/ sound.

However, her act is contradictory with her statement prior which said that 'English is cool', and praise her student's pronunciation. It was also the result of subjectivity constructed by her education history while studying abroad

when she was exposed to many kind of Englishes in her classroom, she met many people from different countries and of course they probably have their own accent in speaking English. She did not judge her friends' or others' English, yet it influenced the opinion on her own English. Therefore, whether in her class, she did not attempt to judge her students' English and correcting it to a specific accent, she let her student speak English freely.

> *'For myself, if at home, the parents, with those elderly people, I still tend to use Javanese. Because our everyday language is Javanese. Indonesian, maybe I use Indonesian when I speak with colleagues, friends at work.'* (initial interview of WBM on 16th April 2019)

> *'Indeed there must be some kind of um ... but indeed I have already ... already done the method by teaching Indonesian in schools, it is also one of the ways to maintain our language.'* (initial interview of WBM on 16th April 2019)

In addition, her subjectivity was strengthened with the environment of her family (Walshaw, 2007). This environment was very different with her work place because there was no one that invited her to speak English because her family was very bold with Javanese and its culture. She would speak Javanese with her parents probably because it was not only the bold culture of her family but she also tried to make a strong bond with her family.

Some studies also have examined that language can be used as a medium to strengthen the relationship and build bond with others (Diamond, 1959; Tenzer, Harzing, & Pudelko, 2014). Therefore, she also posited that her family environment was the place where she could make sure that Indonesian and local languages can coexist besides her class where she could deliver the materials by adding some local contexts. It is because Indonesian and local languages were used most of the time in her home and all the people around

her were supporting her to speak local language in informal situation. Additionally, her 'post-colonial realities' subjectivity could be seen from the way she delivered the material to the students in class, her Javanese accent in talking, in her interview, and also social surrounding.

d) Participant SFN

Participant SFN is the last subject that was being observed for my research. She is an English lecturer in Indonesia, especially in speaking skill. She has not gone abroad whether for holiday or academic stuff, and she continued her master degree in Indonesia. This point is essential because there might be differences in constructing the subjectivities between people who have seen the real situation of the countries of English mother tongue, and people who have not.

She took English department in her bachelor degree and ELT for her master degree, in the process of studying English since elementary school, she did not take a short course or class in order to enrich her English skill. Therefore, she only studied English in formal schools. Before doing the interview and knowing her education background, I thought she used to go to Western country because the way she speaks English is a bit like a native of American, she has clear pronunciation and constructed grammar in her utterances when I was observing her class and her response in interview about English as lingua franca.

> *'Maybe, power is also included in ... one ... what's called ... a factor that affects why English becomes a global language. Power here… I mean-the power of the country with its English language contribution, maybe English as its daily speaking, maybe countries that have power in the world ... that can affect the world ... Daily speaking ... is ... one of the factors that determines English as a*

global language . Because in my opinion, there are <u>more languages</u> ... the universal language that is <u>mandarin</u> maybe. Because maybe that is um..., as one, maybe that, power from this country. Like China, it has power, especially in the <u>business area, economics</u>, China... like <u>all countries have Chinese people (laugh).</u>' (initial interview of SFN on 26th April 2019)

Firstly, I was curious about her viewpoint on the widespread of English as the global lingua franca. She said that the widespread of English was influenced by the history of the countries which English is the mother tongue. The power showed by the countries probably gave big influence to the widespread of English, the power of its economic, social, technology, etc. She was looking at the economic growths which were created by the countries which use English as the first language (US,UK, etc). Those countries were the first which could stabilize the income from the industries produced after encountering the Second World War (Eichengreen, 2002). She thought that the developments of UK and US from the economy and industry few years ago when Second World War, gave influences to the viewpoint of other countries (Crystal, 2003). People globally wanted to learn from UK and US in order to develop their countries so they needed to study English.

However, it is also interested on how she described other countries contribution as the universal language, in this case is Mandarin. The amount users of a language also influence its name as a global language. It could be understood that she juxtaposed English with Mandarin, not comparing and giving the better judgment on English. In addition, in her response above, she uttered the word 'maybe' frequently in her utterances. I could say that the term 'maybe' used by her in above responses can not be included in the ideas of

post-structural ideas because she has never learned about post-structuralism in the past, its theories, and of course did not implement it.

After finishing the interview and classroom observation, I was likely to say that her subjectivity tends to be '**colonial celebration**' because she was thinking that English is still a prestigious language even though she did not compare it to other languages. It is in line with the idea of Philipson & Kangas (2013), the multilingual speakers of English may make doctrines and stigmas to themselves that English is more privileged rather than their own national language, then using English in the daily activities more often than the national and local languages. Below is her response on describing English as modernity and a development.

> *'To label ourselves as ... what is it ... in a <u>high level social</u> ... so use English ... if we want to label ourselves as <u>well educated person</u> ... In case of Indonesia, not other countries, I think e ... yes, it might be as <u>modernity</u> and it also reflects someone's label'* (initial interview of SFN on 26th April 2019)

In this statement, participant SFN showed possibilities to be indicated as 'colonial celebration' such as high level, well educated, and modernity (Bunce et. Al, 2016). Those words indicated a progress and development (Walshaw, 2007). However, she included the term 'well-educated' while explaining about English. She thought that a well-educated person also must learn English nowadays because English brings knowledge, it is in line with the article of Simon Jenkins (1995). 'Well educated' term used in her statement was referred to the people who gain well formal education, for example in school and college. Whereas, all people could learn English as the tool to communicate internationally. Furthermore, the way she expressed people

which are 'well-educated' of their English was not from the kind of English they used, but from the vocabularies that they used. The vocabularies which are not used by most people, the uncommon vocabularies, for SFN, it indicated that the person is a 'well-educated' person.

> *'I can say that I am more ... from any subjects, the best grade is English. Once I know my grade is good, that means I will be even more enthusiastic about learning. When we have a passion for learning, we have a passion right ... there is a passion for learning even more. Because it affected my grades ... English at that time.'* (initial interview on 26th April 2019)

> *'ya, in my opinion, the well educated person, in my opinion, depends on the vocabulary he uses. For example the vocabulary is not common... umm..but well educated person is... he learns ... ooh it means he deepens, oh he learns a lot, reads a lot of references , I don't know what kind of reference, but I'm sure his knowledge is broad. But for me, well-educated person is the one who uses English vocabularies which are not commonly used.'* (follow up interview of SFN, 2nd Spetember 2019)

While analyzing her response in the interview, I realized that the construction of her 'colonial celebration' subjectivity (Pennycook, 2000) was related with her education history. Since elementary school until senior high school, she always got the best score for her English lesson. She was reputed as the clever one in English, and her parents also really supported her in learning English. They pushed her to take English department in order to continue her college because they had been monitoring her English score since elementary school. I could say that this might be the reason why she has the viewpoint on English as something which needs to be learnt by 'well-educated' person. She used the term 'well-educated' probably because she also thought that she is a 'well-educated' person by looking at her English score since the first time she learned English.

Therefore, the people around her have been giving her a label as 'clever' which indicates 'well-educated' based on her English score in school. Therefore, her education background and also the social surrounding which is her parents and friends have been constructed her subjectivity toward English.

This is her response on my question about her interest on English:

'Um… how come I can be in English. Ya..because that was … again at that time when I was young, the <u>booming</u> one was, westlife, the boy band from abroad. There used to be '1 and 1', blue, there were … N'sinc, backstreet … there were boy-bands that used to be in my time. Ya, because mostly I was … e … watching … hearing … that kind of music earlier, <u>listening to that song</u> … then <u>I will be wondering, "what is the meaning …?"</u> Um… ya…because I was curious about the songs, maybe there were some words which were used in the text-book, …. Therefore, <u>I am increasingly interested.</u>' (initial interview of SFN on 26th April 2019)

In different case, she had been in love with English since there were American boy-band groups like Backstreet Boys, N'Sinc, and also Westlife until the first year of college. All those groups were using English as the main language to deliver the songs. At first, she wanted to learn English because she tried to understand the lyrics of the songs because it was so popular and she loved to sing the songs. Therefore, her viewpoint on English was still 'impressive' language because of that time, even though she did not state it directly but the way she uttered her prior subjectivity above could be the construction of her hobby in listening to the American groups songs (Walshaw, 2007).

I remembered on her English pronunciation which is so clear and has bold /r/ sound, it possibly the construction of her background which likes to sing and hear American songs. Therefore, learning English from her favorite boy-band songs which were very popular at that time has given her one of the

triggers to love English. Because most of the songs she heard were American English, even though Westlife uses more British English, but she tended to learn the American one because she thought that British is more difficult although she could understand it.

> *'British is difficult because ... e ... it could be because of the accent, dialect is so difficult. Therefore, the difficulty is because we are used to listening to the American, so if you listen to the British, yes you can ... we can interpret what the person is saying, but the level of difficulty is more difficult British than in America, in my opinion, yes indeed if British it is rather difficult, for example, the pronunciation, intonation, pronouncement is somewhat different from American, so it seems like it is difficult to guess ... for example in the test, in kind of test, it is way more difficult to guess the answer. Because indeed ... yes sometimes the / r / cannot be heard clearly.'* (follow up interview of SFN, 2nd September 2019)

In addition, even though she firstly said that using American more than other accents because of the difficulties of British-English style, she was actually using American because she get used to it since school (Foucault, 1992). When she was in high school, her teacher was delivering material using American accent, she had never gotten the British accent in her high school time. Moreover, when she was in undergraduate study until master degree, she was also hearing almost all her lecturers taught her by using American accent. Therefore, she used American-English style because of her education background and became a habit for her. Thus, it probably results to her difficulty in mastering other English styles in speaking.

Below is her response regarding her interesting on American English style rather than other accents:

> *Yes ... it's more American. Because ya ... to be honest, yeah ... because I didn't master the other accents ... I didn't master any other accent other than what was taught to me (American English) ... because yes all this time, yes I ... so the goal…. um… is in accordance with what I learned from the past. I learned more. Um ... when I was school, S1, and S2… mostly my teachers and lecturers*

used ... when teaching it ... used it umm ... used American English. Therefore, I was ... ya heard American more. (follow-up interview of SFN, 18th September 2019)

In the classroom, she also spoke English more often, I considered it probably because of her requirement as the Speaking class lecturer, so she needed to speak English in front of the students well. However, she spoke English slowly and combined between Indonesian and English when explaining the material, she was describing about debate in the day I observed her class.

LECTURER : *Setelah define the keywords, langsung the motion ya… tapi before that, kalian… you have to introduce yourself and your team.* (After defining the keywords, directly to the motion… but before that, you…. You have to introduce yourself and your team)

LECTURER : *Jadi, first speaker itu tidak harus menyebutkan rebuttal, so… first speaker hanya akan menyampaikan poin-poinnya.* (Therefore, the first speaker doesn't need to explain the rebuttal, so... the first speaker will explain his/her points) (classroom observation of SFN on 27th April 2019)

Firstly, there was a term which was used by SFN to describe Indonesian in interview below, it is 'identity'. In the prior data, she also uttered the word 'label' in her interview respond. It was likely in line with the idea posited by Foucault which is 'Technology of the Self' (Walshaw, 2007) about the way a subject can construct his/her identity. The construction is affected by the history, thought, and social culture. For example in pedagogy relation which also has its own the historical practices, so each institution might be located within wider sources of domination, such as curricular reform movements, official mandates, and school policies (p. 24). It can be seen from the behaviour of the subject, daily practices, and also the way of thinking of the subject.

The regulation of the social culture has the power effect on constructing subject's activities and way of thinking according to the ensemble rules. However, she was not intended to explain 'identity' in the idea of post-structuralism because she had never taken the cultural studies, discourse analysis, and other critical courses when she was still in college. Additionally, she was also never read the references or books about the critical courses before. Therefore, the way she described 'identity' and 'label' in her responses above was about how people grow up in a specific area, and the first language that they heard could indicate the identity of a person.

Below is her response on the variations of English (Englishes):

'Ya, it's okay ... it's very fine, or very reasonable because ... again, language is an identity, that language is someone's identity. We will not be able to ... e what is it ... eliminate our own identity with, no matter how good e ... our language for example, if in Indonesia, English is not as a .. first language or mother tongue.' (initial interview of SFN on 26th April 2019)

She did so because she wanted to make her students understand more on the materials explained and make a bond with them. It was a bit different with the previous subjectivity because she tended to be like '**post-colonial realities**' (Canagarajah, 2000) subject. It means that a subject will learn English by adjusting it with the local value or language, in this case is Indonesian. The way she adjusted English with Indonesian was not only by combining it in a sentence but also using the Indonesian phonetic when speaking English (Honna, 2016), however it is likely to be in line with the idea of 'hybrid' (Bhabha, 1994) which posits that a subject can show not only one thing as the dominant, in this case is English, but also its local accent.

In the classroom, she was so opened to her students' English accents even though she is a speaking class lecturer. According to the course outline of her class, the aim of her course is to make the students able to speak English in formal setting well, so she did not mind on the variations of Englishes in the classroom. Even though she did not mind on her students' Englishes, she still needed to assess her students based on the fluency, accuracy, and communicativeness. The parameter of English style used by her was more likely to be American, one of the factors is because she used American more than British or any other accent, and secondly, the reference she used in her class was 'Conversation Gambits' by Eric Keller which is published by Language Teaching Publications that tend to be more American English style of learning (Speaking Course Outline, 2019).

The fluency was seen from the richness of vocabularies and pronunciation of her students in speaking, while the accuracy was seen from the structure of the utterances in their speaking. She did not construct her students' accents as American or British because she thought that accent symbolized the identity of a person, so it could not be vanished. It might be because people learn their mother tongue for years, so it would be natural if they learn new language and it is influenced by their mother tongue's accent, semantic, or even phonetic. As stated by David Evans (2015) that '*people have been able to create new lives for themselves by embracing new languages in new countries*', so language can construct a subject's identity and where he/she lives. As I observed in her class, she would use a Javanese accent when uttering some

letters for example /b/ for the word 'before' and 'but' – so the /b/ sound would be bold and given stress.

Below is her respond about the effect of Indonesian and local language toward her English usage:

'In my opinion, yes ... it is influence, because mother tongue is one of the influences, even if it is Indonesian, what I see now, not only ... not only students, me too. It's more ... e ... the structure of the Indonesian sentence is like ... we will be influenced to make English sentences like Indonesian (laugh). In fact, the rules are not like that, it's different ... it's more simple than that, sometimes we make it difficult, sometimes we think of the Indonesian first, then we translate it into English. Even though it's not like that (laugh), the context is different, there is something more simple to express other words from that word, but we take it harder because we are affected by our mother's tongue.' (stimulated recall interview of SFN on 28th April 2019)

Therefore, from her response above, one of the way to construct English sentences from the very first beginning, people will tend to adjust English to their mother tongue semantic. People adjusted English to the language which they use in everyday life in order to have easier way of absorbing English. She used to let her students build and make their own sentences without interrupting them in the middle of their talking. I have observed her class and many students were confident on the way they talk in English even though they were translating it from Indonesian. For example, when I was observing her class, there was student who wanted to respond to her explanation.

STUDENT : Miss, what is 'debat kontitusi' in English Miss?
LECTURER : Constitutional debate
STUDENT : *Oh tetep ya Miss* (Oh, so the word is not changing, Miss). What is Miss um… constitutional debate, the difference with the debate in the video [the video was describing and giving example of debate variations]? (classroom observation of SFN on 27th April 2019)

From the conversation above, the students tended to utter his English by translating from Indonesian. The student also combined Indonesian in his

utterance and uses Javanese accent by stressing /b/ and /d/. The utterance 'What is Miss um…' is not likely to say that he was asking the meaning of 'Miss' itself, but it was the way he used to construct his sentence in Indonesian. The translation of that utterance is '*Apa ya Bu anu… debat konstitusi,…*', so the word 'Miss' in the middle of the utterance was the place where the students used to put the calling name of the lecturer. In Indonesian, this kind of utterance is found frequently in the classroom, however in English it was rarely to be used.

Therefore, this data showed one of the ways SFN build students' confidence in speaking English and leaning English comfortably using their own mother tongue semantic. Another factor that allowed her students to speak between Indonesian and English was because of lacking of vocabularies, and she still let and encouraged her students to mix between those two languages in responding her question in order to give more confidence to the students to speak up in the classroom.

> *'Actually, in speaking, I always emphasize "don't be afraid to speak", I mean just talking, I will not intervene ... I never intervene or correct their speaking which sometimes mix between Indonesian and English. I will be silent, even if it's wrong, I'm just silenced, let them talk first ... then in the end of their speaking, I will evaluate, correct their speaking before.'* (follow up interview of SFN, 2nd Spetember 2019)

I could say that her subjectivity was possibly constructed by her social surroundings which are the family and work place colleagues. Her educational background when she was still elementary school until senior high school was more likely to construct her 'colonial celebration' subjectivity because the way her parents kept an eye on her score especially English as I described

before, while her 'post-colonial realities' subjectivity was likely to be constructed by her family, the one who she meets every day and spends much time.

She is coming from a Javanese family, she spoke Javanese in her home because Javanese is her first language in the family. Therefore, she learned Javanese more than Indonesian since child. While in the work place, she was having conversation with her friends by using Indonesian even though they are all English lecturers. Using Indonesian in daily speaking might be more comfortable because it is the mother tongue. Using one's own mother tongue in speaking with the same nationality people, probably will make a strong bond between each other and make people easier to express the feeling. That's why she also used the combination between Indonesian and English in the classroom because it also has been her habit in daily to speak Indonesian and local language which is Javanese not only with her family but also her friends in the work place.

B. Discussion

In the findings, it can be concluded that one participant could present more than one subjectivities in a time, it is applicable with the idea of post-structural which believes with multiple possibilities, not focus only on one point. Even though some participants have the same subjectivities such as post-colonial realities and colonial celebration, but the way they constructed the subjectivities was different. In this section, I explained the subjectivity construction based on

the discourses; education history, social practices and curriculum document. In this section would answer the research problems.

There are two research problems of this study:

a. How are the categorizations of Indonesian English lecturers' subjectivities toward English in the global level constructed through discourses?

b. How are Global Englishes constructed in the curriculum document?

1. The Categorizations of Subjectivities

Name of the Participants	Categorizations of Global English Subjectivities	
VRZ	• Colonial Celebration • Post-colonial Realities	
CSHM	• Post-colonial performativity • Post-colonial Realities • Language Ecology	
WBM	• Colonial Celebration • Post-colonial Realities	
SFN	• Colonial Celebration • Post-colonial Realities	

Table 3.1 Subjectivities showed by Participants

In this part, it explains the subjectivities categorizations constructed by the participants toward Global English. I have been divided the categorizations and the participants who had it as followed in the table above. It shows that a participant could have more than one subjectivities, and not all the frameworks of Pennycook (2000) and Canagarajah (2000) are implied in each participant. This research covers one of the Canagarajah's frameworks; Post-Colonial Realities, and covers four models of Pennycook's, out of six; Colonial Celebration, Language Ecology, Language Rights, Post-Colonial Performativity.

Firstly, 'Colonial Celebration' is one of the subjectivities which is had by most participants in this research. It is shown by some participants as a way whether to implicitly or explicitly say that English as a language of 'prestige', 'knowledge', and symbol of 'modernity' (Jenkins, 1995). The participants in my research realized that English has its domination in Indonesia, not only in the shape of language but also culture and way of thinking.

Here, take the example of my observations and interviews prior, some participants describe English as a 'high social class', 'well-educated people', 'attractive/cool' language in the interview; some of the participants were implemented the American English style in delivering the materials to the students and assessing the works even though it was not written in the course outline (except the speaking lecturer), and some participants were comfortable using English to communicate in the spare time with colleagues. The existence of English along with Indonesian and local language cannot be denied, as I explained in the findings that English has been the disciplinary practice for some Indonesians (Wahyudi, 2018).

Secondly, the subjectivity of 'Post-Colonial Realities' (Canagarajah, 2000), in my findings and the table above, this subjectivity is describing an idea which explains not to consider English as the dominant language over other languages in the world. Some of my participants fulfill the criteria of having 'Post-Colonial Realities' category even though they have not received any critical courses and deepened the critical theory. WBM did not mind with the different accents of her students, although they were using Javanese-English,

Madurese-English, Englonesian, etc, she did not attempt to strictly correct the pronunciation and accent of the students to be 'native' like.

WBM's subjectivity is contradictory with the situation in Iran (Sa'd, 2018) which perceived the inner circle countries as the only legitimate references to study English. On the other hand, all the participants in my research have the 'Post-Colonial Realities' which means that they know the limitations between English, Indonesian, and local language. In this framework, the participants learned and taught English because of its beneficial, in this case is the general knowledge which is mostly written in English. Thus some participants would be adjusting English to the local context which is close to the students when delivering the materials.

The next frameworks are 'Language Ecology' (Pennycook, 2000). This framework is performed by CSHM. 'Language Ecology' sees English as a threat to other languages and can erode them. CSHM realized that English has been dominated Indonesian and local language in the society in the way the Indonesians are less using and proud of Indonesian, and especially local language (Tsuda, 2008). That is why he kept talking and communicating with Indonesian and Madurese in the spare time and outside the classroom.

The last framework is 'Post-Colonial Performativity' which is shown by CSHM. In this category, the participant has been using English contextually, he understood on the wise proportion on using Indonesian, local language, and English. The tendency to the official and local languages has been seen because it showed a resistance of the official-local languages, cultures, and norms. It

means that most people still use Indonesian as the primary language to communicate with each other rather than using English, for local language, it is still used as the proximity between the people from the same region. Therefore, there is no negotiation on facing the existence of English language and culture in the participants' life (Pennycook, 2000). In the classroom, CSHM tended to use Indonesian rather than English because he considered that there was no requirement for him, so he wanted to keep the Indonesian being used in his classroom.

Additionally, there was a time as his turning point that he thought that 'his English is enough' as long as he could be understood and communicate with the people from the English-mother tongue countries comfortably. His subjectivity reminded me to the research of Kirkpatrick (2012) that actually the local languages also need to be considered in the educational language. This shows the way CSHM kept trying to speak Indonesian and put the local value in the classroom or institution environment. The reasons why he used Indonesian in class rather than English are because of some students had low proficiency in English and also he did not want to promote English anymore by using it continuously in class. CSHM's subjectivity in this point is in line with the study of Lobatoon (2010) which also explains on how the students still learn the grammar and structure, however they also need to implement the local value and attitude in the classroom.

2. Discourses which construct the subjectivities of Global English

In this part will explain the overview of the discourses which construct the Global English subjectivities of the participants, which are the English lecturers. The discourses are education history, social practices, and the policy document. It will be described further below.

a) Education History

Education history which I wanted to explain was the curriculum used when the participant firstly studied English because the subjectivities of some participants might be constructed by the way they were taught back then. In curriculum document, the agendas have been set in, and the priority of the topics used was enforced (Walshaw, 2007) in order to constitute the desired subject positions of learners. Curriculum used in particular institution would be implemented thoroughly to not only the students, but also the teachers and all the materials used in teaching. By knowing one's education background through the policy document which is curriculum, how a subject learns English and the way they were taught would be uncover the subjectivity construction. Even though the subject was exposed by the social relationship and government, the policy discourse which is possibly seen and used mostly by the subject as a student is the curriculum document.

In my findings, all participants were at the same year when they firstly knew English which was in 1996, and it was using the 1994 curriculum (Dardjowidjojo, 2000) that focused on the meaning-based of English. As described in section 2 (theoretical framework) that 1994 curriculum more

focus on memorizing the vocabularies rather than sentence construction and grammar. The participants in this research mostly did not construct their subjectivities through the curriculum or the materials taught, but they were improving their English skill more than in the way the teacher teaching them and interacting to them. It would be explained more in the next point which is social practices that can influence one's subjectivity.

In constituting the subjectivity, I looked at the education history which could be done not only through the curriculum document, but also the academic experiences of the participant. In my research, some of the participants which are CSHM, VRZ, and WBM, had experience on study abroad for taking the master degree in European countries such as Australia, London, German, etc. Some also took the short course and scholarship to go abroad in order to enrich the English skill and upgrade the TOEFL score. Most of the participants presented the 'colonial celebration' subjectivity after having a course in European countries, or even only studying English in Indonesia.

However in the findings, there was also a participant (CSHM) who conducted a research in Netherland, French, and German yet his post-colonial subjectivity was getting stronger. Surprisingly, he was exposed and also realized at the same time that he was in the countries which English was not the first language, and it made him realize that actually the important thing in learning English is to communicate comfortably with different nationalities people. It triggered him to strengthen the local language and Indonesian in

communicating in work place. I also realized that it was almost the same as the study of (Khatib, n.d),

Khatib discussed the learning process of English by giving limitation between English and the local language, in addition in his journal, he also added the idea of English in Expanding Circle by Canagarajah in 2006 and also Kachru in 1985, so he is a scholar who knows regarding the ideas and theories of critical courses. In his study, the students there tended to speak English with 'non-native' English speaker, but they likely study English by collaborating it with the local values which close to them in real life.

One of the participants (SFN) had not come to the European countries for enhancing her English, however her subjectivity toward English as the language of prestige was bold because of her education history on English subject at school. Even though there was no people who scored her English, but she might still feel the same atmosphere in High School when she always got a high score in English and complement from her English teachers. Therefore, one of the reasons why she is interested in English was triggered by her score on English and her teachers' complements.

In addition, the other two participants (WBM & VRZ) were taking their master degree in European countries. VRZ took his master degree in Netherland, but before going there, he had come to America in order to enrich his American English skill, learn the culture, and strengthen the accent. Although the country where he took the master degree was not using English as the first language, his point of view on English was still the same which

saw English as the language that brings success. It was similar with the subjectivity of WBM toward English as the 'attractive/cool' language, people who use it are seen as 'prestigious'. It can be said that English is still being the dominant discourse in Indonesia (Wahyudi, 2018; Coleman, 2016). Wahyudi and Coleman have been discussed in their studies that described English as the disciplinary practice in Indonesia, and how it can erode the Indonesian or even local languages.

When discussing about those participants in learning English, I remembered some studies which also conducted the same topic about English learning; Sa'd (2018) and Karimova (2016). Sa'd shows in his study that the Iranian students were learning English only based on the English speaking countries, which they saw as the merely legitimate reference. While Karimova (2016) explaining on the enthusiasm of the youths in learning English to enrich the self-value, I could say that this is probably more suitable on the data taken from above participants (VRZ, WBM, and SFN). They were developing English skill and accent in order to develop their self-value and considered as 'success'

b) **Social Practices**

Social practice is one of the discourses which can be used to track the subjectivity. In this part, I could say that the behaviour of the subject when using English could be understood more clearly because it would be related with the participant's surroundings in family and work place. Analyzing one's social practice, allowed me to understand the interaction between participants

with their family or friends, and the way the participants used English in everyday life. Social practice is essential to uncover one's subjectivity because it is related to the condition of social cultural changing in the society which also affects the construction of subjectivity (Walshaw, 2007).

The closest social practice of the participants is family. It is a place where the participants met with people who spoke and interacted to them intensively in every day. I mentioned 'family' firstly because almost all participants in this research were mentioning about family when explaining about the effort to make English, Indonesian, and local languages can coexist. I could say that when they mentioned about family as the first place because it is where they could communicate using local language comfortably.

Some participants (VRZ and CSHM) who are married described that they wanted their children to have Indonesian as the first language and local language (Javanese) as the second language. Even though they are English lecturer, they spoke using Javanese to their children in order to introduce it as the first language, not touching English at all because they realized that the exposure of English has been so much nowadays. There was also a participant (SFN) who gained the supports from the parents in the form of giving more attention on her English score in school. The parents kept monitoring on her marks since high school, then supported her to take English department in order to develop her potential in English.

Not only the family, the place where the subjectivities of the participants are constructed is work place. In this case, I could conclude that most

influencing thing in the work place is not the rules in institution, but the casual interaction between lecturers in leisure time. When the surroundings supported them to speak in Indonesian, some of the participants would be adjusting to it. It was likely to be said by Darvin (2016) in his article about how the people's subjectivities and identities could be change through language and society, in this case is technology, the use of language is also affected by this changing. Therefore, people could adjust the way they interact and use language possibly because of there is a stimulant or even a trigger to do so. It is in line with what is said by Norton (2013) that language is used to articulate ideas and represents ourselves and the society. Thus, it would be the behaviour of the participants when communicating with their friends in the work place by using Indonesian (language that is frequently used by the surroundings).

c) **Curriculum Document of Participants**

Curriculum document used in my research is in the form of course outline, academic guidelines, syllabus, and KKNI in order to understand the act showed by the participants in the classroom (Walshaw, 2007). The relation between the materials taught, the act done, and language used in the classroom were analyzed through this course outline. According to Walshaw (2007), course outline allowed me to analyze the behavior of the participants in the classroom in order to track the subjectivity. Whereas, academic guidelines of the faculty and university were used in tracking the construction of the participants' course outline, and its relation to the act in the classroom. In

addition, the syllabus allows me to track the academic document which is regulated by the faculty to all subjects in that major.

In the above paragraph, I was mentioning KKNI as one of the data in analyzing the curriculum document. KKNI is actually the President Regulation on 2012 (President Regulation number 8, 2012) regarding education institution in Indonesia. I was doing the analysis of KKNI merely to the departments where my participants teach; Humanities faculty which is English Letters department, and Education faculty which is English Language Education department. English Letters has adopted KKNI since 2015, while English Education has not applied KKNI because it is still in the process of establishing the curriculum, since it is developed in 2017. KKNI is in accordance with the concept of neoliberalism which means that the graduates will be positions as workforces under economic systems which are influenced by the market needs (Giroux, 2005).

By having KKNI in the construction of curriculum document like syllabus, the goal of each subject in English Letters department is more uniformed. Although KKNI has determined the achievement criteria of each university and faculty in Indonesia, it is also flexible to all departments major to construct the characteristics that will differentiate one and another. Thus, one of the graduate characteristics of English Letters department is the profession programs for the students such as translator, guide, teacher, journalist, etc. Based on CSHM, the materials taught is adjusted to each profession skill that the students have been chosen. Therefore, I could conclude that the

department has provided and trained professional graduates to fulfill what the market needs for the workforce (Giroux, 2012).

On the other hand, KKNI in English Education department has not been applied, that is why I cannot describe more. The lecturers also have not received or done any workshop regarding the implementation of KKNI in constructing the syllabus or other curriculum documents. The participants in this research also did not understand when I have questions about KKNI in that department because this department is still developing the syllabus and guidelines. Additionally, WBM and SFN did not describe much about KKNI in general or even in that department. It is in accordance with the findings of the study done by Wahyudi (2018) which describes the situation when KKNI has not been completely implemented in the curriculum documents of the university. Although, the universities where he did the research had UPSA status. It means that the universities are constituted by the government regulation. Yet, two participants in his study understood the concept of KKNI if it is implemented by university, and the relation to the 'marketability' (p. 64).

While the researcher was doing the observation, and reading the course outline which is made by most participants themselves, they were teaching as what was written in the course outline's goals. They probably did not remember each aim in the course outline, but they taught comfortably in the classroom. I could say that their act in the classroom was likely to fulfill the

objectives of the course, this ideas is likely to be in line with the notion of Walshaw (2007) about academic policy document of the lecturer.

One of the participants who intended to implement the vision and mission of the university is WBM (Academic Guidelines of the University, 2017) by reciting Al-Fatihah before starting the class in order to get used to the spiritualism perspective of the students. Although in my findings above I also mentioned that VRZ was asking his students to recite Al-Fatihah to start the class, yet he had no intention to implement the vision and mission of the University. In addition, one of my participants which is SFN showed her behaviour in the classroom when communicating with her students and delivering the materials, were in line with the construction of her course outline. SFN is a speaking lecturer, and she was confident enough to say that she was likely to be American-English user, apparently, she was giving the materials from the American press books as the references.

Moreover, some participants adjusted the policy document with the requirements of the course. For example, in the speaking class, when the lecturer who has the 'post-colonial performativity' teaches in it, he/she will correct every pronunciation of the students based on what is likely to be said as 'Standard' one (American-British English). It was not because of the changing subjectivity, but his act was followed the requirements needed in the course. Beavis (1997) explained that the policy document, she mentioned curriculum, is affecting the way the teachers conceive the subject and how the teacher should position him/herself in the classroom. Therefore, it is said that

policy document in the classroom or in an institution will influence the behaviour of the lecturer in the classroom, they will adjust it with the requirement, as what the most participants did.

In addition, in making a course outline is probably an essential thing because it is not only related to what is shown by the lecturer in the classroom and the suitable materials to teach, but many factors should be seen from the viewpoint of English. Lauder (2008) conducted the research regarding the development of English in Indonesia. In his study, he analyzed the political discourse, socio-cultural, and linguistics points of English presented in Indonesia. Then, that study is used to determine the suitable way to construct the course outline regulation in the future in Indonesia regarding English language teaching. Even though the lecturers in my research have not considered the points mentioned by Lauder in constructing a course outline, I could say that it probably will give an effective way and result in students' achievements if the findings of this study could be implemented.

CHAPTER IV

CONCLUSION AND SUGGESTION

This chapter covers the concluding remark and suggestion of my research. I provided the conclusion and the implication for the future researchers regarding the topics for the next researchers on the categorization of subjectivities.

A. Conclusion

This study has discussed the way to categorize English lecturers' subjectivities toward English using the theory of Pennycook (2000) and Canagarajah (2000), which divide the subjectivities into vary categories; colonial celebration, laissez faire liberalism, language rights, language ecology, linguistic imperialism, post-colonial performativity, post-colonial realities, post-independence, and decolonization. This research fills the gap of the previous studies which have not discussed the subjectivities through the theories of Pennycook and Canagarajah. I analyzed the participants through the interview, classroom observation, education history, social surrounding, and curriculum document. Each participant had its own way to show and present his/her thoughts and acts on English. Therefore the participants in my research constructed their subjectivities on English differently, even though they have some similar categories.

From the findings and discussion, it can be seen that a participant could have more than one categories in him/herself which has accordance with the idea of post-colonialism about multiple possibilities. In analyzing the subjectivities, I was using the participants' social surrounding in order to understand the way

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participants interact with others and how people treat them. Then, I also needed to track the curriculum document used by the participants whether in their elementary school until master degree, and in the classroom while teaching (Walshaw 2007). The curriculum document like KKNI is also used to understand the regulation implemented in the university and department where the participants teach, and it turns out that has relation to the concept of neoliberalism in education even though the participants in my research; CSHM and VRZ did not fully implement in the classroom, merely in the syllabus.

The results of this research do not cover all the categories showed by Pennycook (2000) and Canagarajah (2000) because the participants of this study merely fulfil the criteria of Colonial Celebration, Language Ecology, Post-Colonial Performativity (Pennycook, 2000), and Post-Colonial Realities (Canagarajah, 2000), even though they have no knowledge about those theories. As the researcher, I was opened to any possibilities that came up in the process of analyzing the data, so I did not compel my participants to have all the categories by Pennycook and Canagarajah. This is in line with the idea of post-structuralism, which beliefs in multiple possibilities. Thus, one participant in this research could be included in more than one categories because a subject is dynamic, he/she can change the subjectivity according to the situation, people, the place he/she interacted to.

From this research, it can be understood that English still becomes the disciplinary practice in Indonesia, especially where my participants work and live. It is shown by the way some participants still believe in the standardize English

which possibly refers to the American or British English. The exposure of English in Indonesia cannot be ignored from its history, thus my participants' education history on learning English constructs their subjectivities on seeing and understanding English as the language of globalization, technology, and modernism. However, Indonesian and local language can still resist the domination practice of English in the society, the norm and culture in Indonesia are still being used by all participants to the social surroundings. That is why the implementation of Indonesian and local language is strengthened in the family surrounding.

B. Suggestion

Since this research discussed the subjectivities constructed by English lecturers in State University in Indonesia using the subjectivity of Foucault (1982), the further researchers are recommended to follow up the findings of this research by analyzing the 'subject position' and also 'power-knowledge' of the participants in constructing the subjectivities on English. It is fascinating because each participant showed not merely one category, so the construction on the way these participants can position themselves in a different situation and facing different people can dig up in depth. Additionally, power relation is also interesting to be discussed in this topic, and this research has not analyzed the power implemented on the discourses regarding economy and politics, that can be done by relating to the different subject position constructed by the participants.

Furthermore, having analysis on the neoliberal discourse will be worth doing because the symbol of English as 'modernity', 'globalization language', and

'technology' are used by some participants in this research which also be interesting to be discussed. The point of view from entrepreneur people regarding English globally can be analyzed further. The construction of the subjectivities will be varied since lecturer and entrepreneur are different fields. The way English is used globally in business interaction and job application in order to compete globally is worth to be done by further researchers.

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The attachment of Peraturan Presiden Republik Indonesia nomor 8, 2012
The copy of Keputusan Kementerian Keuangan nomor 68, 2008
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APPENDICES

Appendix A

Faculty of Humanities

English Letters Department

Consent for Lecturers

Title of project: "Categorization of the Subjectivity of Indonesian English Practitioners towards English in the Global Level"

I have been given and have understood an explanation of this research project. I have had an opportunity to ask questions and have then answered to my satisfaction. I understand that I may withdraw myself (or any information I have provided) any time before 15th Mei, 2019 without having to give reasons by sending an email to Dinda Ayu Nabila as the researcher or the supervisor (Ribut Wahyudi, Ph.D).

I understand that any information I provide will be kept confidential for the researcher and the supervisor. I understand that any published results will use a pseudonym and the findings will not be reported in a way that will identify me or my institution.

- I consent to information and opinions on which I have given in any reports on this research
- I consent to be observed and audio-recorded during my classroom teaching.
- I consent to be interviewed by Dinda Ayu Nabila in this research
- I understand that I will give an opportunity to check the transcripts of the interview
- I would like to receive the summary of the research when it is completed.
  - □ I agree to take part in this research
  - □ I do not agree to take in this research

Signed   :
Name of Participant :
Date   :

Your email address for receiving the result:

Appendix B

Questions of Interview:

1. English has been used in almost all countries as lingua franca, what do you think about the spread of English in global rather than other languages?

2. How do you view the variations of English or we call it as the English(es)?

3. When was the first time you learn English?

4. How important is English to be learnt by the Indonesians?

5. Considering you as an English lecturer, you must speak English most of the time over Indonesian and local languages when you are in the work place. Which English(es) do you use in the classroom? Does it influence the students' responses?

6. How is your opinion regarding the existence of English along with the Indonesian and local languages, which people in this era use English more often? Can the Indonesian and local languages also still coexist with English?

7. In many countries including Indonesia, it is important to have a good English skill in achieving good position in a job, get scholarship, etc by doing the test which we call as TOEFL, TOIEC, and IELTS. What do you think about the need of the institutions and companies which require the employees or students to do it?

8. What do you do to make Indonesian, local languages, and English be coexist?

The participants are allowed to answers these questions in English, Indonesian, or the combination of English and Indonesian if they wish.

The number of 1,2, and 4 of this interview questions are inspired by Wahyudi (2018).

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Appendix C

Faculty of Humanities

English Letters Department

Table of Class Observation

Day/Date (Time)	Participant's Name	Class	Pennycook's Frameworks	Canagarajah's Frameworks	Note
			Colonial Celebration	Strategy of Linguistic Appropriation (Post-Colonial Realities)	
			Laizess Faire Liberalism	Strategy of Accommodation (Post-Independece)	
			Language Ecology	Strategy of Reinterpretation (Decolonization)	
			Linguistic Imperialism		
			Language Rights		
			Post-Colonial Performativity		

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