

**Situating English Language Teaching in Indonesia within a Critical,
Global Dialogue of Theories: A Case Study of Teaching Argumentative
Writing and Cross-Cultural Understanding Courses**

RIBUT WAHYUDI

A thesis

submitted to the Victoria University of Wellington in fulfillment of the
requirements for the degree of Doctor of Philosophy

Victoria University of Wellington

2018

ABSTRACT

This dissertation aims to critically examine lecturers' discursive statements in interviews and English Language Teaching (ELT) classroom practices in Indonesia, primarily in the teaching of Argumentative Writing (AW) and Cross Cultural Understanding (CCU) courses at two universities (Multi-Religious and Islamic University) in Java. This study uses poststructural and interdisciplinary lenses: Foucauldian Discourse Analysis (FDA); Connell's (2007) ideas of *Southern Theory*, Kumaravadivelu's (2006b) Post Method Pedagogy, and Al-Faruqi's (1989) and Al-Attas' (1993) Islamisation of knowledge, as well as the critiques of these theories and other postcolonial voices. The critical examination of ELT practices through poststructural and interdisciplinary lenses in an Indonesian context is urgent, as teaching practices at present are subjected by competing regimes of 'truth' including Western, neoliberal, Southern, and Islamic discourses. The data were collected from curriculum policy documents, semi structured interviews, stimulated recalls and classroom observations from seven lecturers. The data were then transcribed and analysed primarily using FDA and also discussed in relation to other interdisciplinary theories, the critiques of these theories, and other relevant postcolonial literatures. Within the analysis there is a particular focus on how ELT Methods and World Englishes are enacted, negotiated, or resisted by lecturers.

This study strongly suggests that Western discourses have dominated other regimes of truth, as evidenced in the privileging of process and genre approaches, global Northern structures of AW essay, as well as an emphasis on American and British English in AW courses and the privileging of those two dominant English varieties in CCU courses in most contexts. The study also suggests there are tensions between religious discourse and emerging neoliberal discourses in national policies and university documents and some lecturers' language. Southern discourses seem to have been marginalised and seem to be only resorted to support the use of Western discourses in the classroom teaching. The use of FDA and interdisciplinary lenses, along with their critiques and other postcolonial voices, are underexplored in current studies of ELT practices. Therefore,

this study extends scholarship in the ELT field and makes a case for exposing lecturers to counter discourses, such as Southern and Islamic discourses, in order for them to be able to critically negotiate or appropriate Western and neoliberal discourses in their teaching practices.

DEDICATION

I dedicate this thesis to my parents Bu (Mother) Tukiye and Bapak (Father) Suwoto and my big family in Sanenrejo, Jember, Indonesia.

I also dedicate this thesis to my lovely wife, Dwi Rahayu and my newly born son: Muhammad Ibnu 'Athallah Assakandary as well as my mother and father in Law Bu Sri Eny and Bapak Mubaidillah along with the big family in Malang.

These two big families have provided endless supports and prayers to my PhD study.

ACKNOWLEDGEMENTS

In the first place, I thank Allah SWT (the Almighty God) for His blessings and guidance from all periods of my life including this journey of my PhD study.

My deep gratitude goes to my first supervisor Professor Catherine Manathunga (The University of the Sunshine Coast, Australia) and my second supervisor Dr. Gillian Hubbard (Victoria University of Wellington [VUW]) for their endless love, commitment and supervision during the study. My first supervisor has introduced me to poststructural, postcolonial thoughts and interdisciplinary studies. These thoughts and studies have remarkably shaped the way I see knowledge and knowledge production as well as to appreciate and be proud of the 'marginalized' knowledge in my own culture. My second supervisor always provided me with critical questions during the process of completing the thesis and these help me to strengthen position and build 'a line of argument'. I would also thank to my third supervisor Dr. Judith Loveridge (VUW) who has provided clear directions, feedback, guidance and encouragement for the completion of this thesis in the last six months. I would also thank to examiners whose challenges, questions and clarifications have been critical in improving the quality of my thesis.

I also deeply thank to New Zealand ASEAN Scholars (NZ-Aid) under Ministry of Foreign Affairs and Trade (MFAT) of the New Zealand Government for granting me the prestigious scholarship without which my rewarding and enlightening experiences during my PhD would not have been possible. I also thank to Victoria Doctoral Submission Scholarship which has funded my study for the last three months and the university I work in, Ministry of Religious Affairs and the Indonesian government which granted permission to do this PhD study.

My study would not have been completed without the supports of my respondents who generously shared their understanding about the core aspects of the courses they taught. Thus, I shall thank to them for this generosity. Furthermore, I also thank the proof-reader of my thesis, Robyn Kenealy in Wellington, who provided some suggestions for the improvement of my thesis in addition to language related issues.

I also thank to VUW for providing funding to present my PhD proposal at Malaysia International Conference in English Language Teaching 2014, preliminary findings at Centre for English Language Communication Symposium 2016 at National University of Singapore and at the Applied Linguistics of Associations of New Zealand 2016 at Massey University, New Zealand. My thanks also go to all staffs and all PhD students at Faculty of Education who have helped and supported me study in different ways. I also like to thank the Indonesian Embassy Wellington, Indonesian Moslem Society (UMI), Overseas Branch of Nahdlatul 'Ulama Australia - New Zealand, Indonesian Student Assosiation (PPIW) and the Big Family of Indonesian Society (KAMASI) which enriched my life experiences through different encounters.

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ABBREVIATIONS AND ACRONYMS

AG	Academic Guidance
AW	Argumentative Writing
CBI	Content-Based Instruction
CBLT	Competency-Based Language Teaching
CCU	Cross Cultural Understanding
CLIL	Content Language Integrated Learning
CLT	Communicative Language Teaching
EFL	English as a Foreign Language
EIL	English as an International Language
ELF	English as a Lingua Franca
ELT	English Language Teaching
FDA	Foucauldian Discourse Analysis
II	Initial Interview
IU	Islamic University
JFL	Junior Female Lecturer
KARDS	Knowing, Analysing, Recognising, Doing and Seeing
MRU	Multi Religious University

PMP	Post Method Pedagogy
RI	Republic of Indonesia
SFL	Senior Female Lecturer
SML	Senior Male Lecturer
SRI	Stimulated Recall Interview
TEGCOM	Teaching English as Glocalised Communication
TESOL	Teaching English to Speakers of Other Languages
WE	World Englishes

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Chapter One

Introduction

1.0. Introduction to the Study

Critical studies of English Language Teaching (ELT) practices, especially about ELT Methods such as the Grammar Translation Method (GTM), Communicative Language Teaching (CLT) (Kumaravadivelu, 2006b; Canagarajah, 2002a), and World Englishes (WE) (Kachru, 1986b; Canagarajah, 2013) have posed serious challenges to the dominant discourses of ELT Methods and Inner Circle Englishes. British and American English reinforce monolingual orientations of ELT and ELT Methods that extend geopolitical power inequalities between North and South (Canagarajah, 2002c; Kumaravadivelu, 2006b). Challenges to ELT Methods and Inner Circle English are emerging from the growing number of studies of the alternative discourses following postmethod pedagogy (Kumaravadivelu, 1994; 2006b), Teaching English as a Globalised Communication (TEGCOM) (Lin, Wang, Akamatsu & Riazi, 2002; 2005), Teaching English as International Language (EIL) (McKay & Brown, 2016; Zacharias, 2013), and English as translingual practice (Canagarajah, 2013). All of these approaches resist the monolingual spirit of ELT practices.

While there have been critical studies about ELT Methods and WE, these approaches remain under-explored evidence. Addressing this lacuna, my study makes use of Foucauldian Discourse Analysis (FDA), Connell's (2007) ideas of *Southern Theory*¹ and Islamisation of Knowledge (Al Faruqi, 1989; 1987; Al Attas, 1993) and Kumaravadivelu's (2006b) Post Method Pedagogy, as well as the critiques of these theories to explore the lecturers' discursive practices on ELT Methods and WE from Islamic University (IU) and Multi-Religious University (MRU) in Indonesia. In conducting my research, the use of interdisciplinary theoretical resources was important to capture how ELT Methods (methods) and English(es) were contingent upon local and contextual

¹ I use the phrase *Southern Theory* to refer to Connell's (2007) book/ideas. I use the phrase Southern Theories to refer to diverse forms of theories or knowledges from South.

factors. Islamic and local cultural values in Indonesia could not be explored without the use of Islamisation of knowledge, and Connell's (2007) ideas of Southern theory.

Two courses, Argumentative Writing (AW) and Cross Cultural Understanding (CCU) were investigated in this study as these courses are loaded with Western discourses and values. Studies by Canagarajah (2002a; 2002b), Clark and Ivanic (1997), and Schneer (2014) for AW illustrate how English writing is governed by Western discourses such as linear straightforward writing and a 'traditional' rhetoric of AW through thesis statement, body paragraphs and conclusions. Studies of CCU demonstrate the tendency to learn about other cultures by assimilating them with the target (Western) cultures (Gandana and Parr, 2013; Sadtono, 2003). Using critical and interdisciplinary theoretical approaches to explore the lecturers' teaching practices at IU and MRU was intended to produce significant theoretical and practical insights into the field of ELT. To provide a more nuanced understanding of this research, the background of ELT contexts in Indonesia is outlined in the following.

1.1. The Historical and Sociopolitical Context of English Language Teaching (ELT) in Indonesia

Prior to discussing the historical and sociopolitical context of ELT in Indonesia, knowing the larger context of periodisation of Indonesian education system helps to strengthen the understanding of the trajectory of ELT in this country. Jalal and Musthafa (2001) proposed six periods of Indonesian education system. They are:

- (1) "ancient beginnings" (prehistory to Mid 1800s) in which the primary purpose of education was to socialise "religious values and functional everyday life skills";
- (2) Dutch colonial period (Mid 1600s-1942) in which educational access was granted to elite groups;
- (3) Japanese colonialism period (1942-1945) in which education for the masses was introduced;
- (4) Old-Order Period (1945-1966) in which education had populist orientation and was designed to develop nation and character;
- (5) New-Order Era (1966-1998) in which education was to produce "people for development" who have the spirit of *Pancasila* (State Ideology with its five principles);

(6) Reform Era (1998-present) where the purpose of education is oriented toward democratisation. (cited in Musthafa and Hamied 2014, p.2)

English language teaching in multilingual Indonesia can be traced back to Dutch colonial history (Gandana, 2014; Mistar, 2005). The teaching of English itself in Indonesia started in 1900s to students in *Meer Uitgebreid Lager Onderwijs* (MULO), or junior high schools for elite class Indonesians as a compulsory subject in addition to Dutch (Mistar, 2005). After independence, the Indonesian government chose English as the *first foreign language* not Dutch (the longest coloniser's language) because Dutch was considered as a colonial language and "it did not have international stature" (Dardjowidjojo, 2000, p.23). Mistar (2005) explained that during early independence the teaching and learning process in schools was ineffective because the schools were closed for particular periods due to students' involvement in "revolutionary battles" (p.72). It was December 1949 when the Dutch acknowledged the sovereignty of Indonesia, and the students came back to schools again.

The Indonesian government realised that English was important (Darjowidjojo, 2000) but the increased student enrolment in the early 1950s raised two major problems: the small number of qualified English teachers and limited English instructional materials (Gandana, 2014; Mistar 2005). The Indonesian government established a two-year B-1 course under the funding and technical assistance of The Ford Foundation (US-sponsored Organisation) (Darjowidjojo, 2000). This B-1 course was famously taught at Standard Training Centres (STC), the institutes established in 1954 in two cities, Yogyakarta (Central Java) and Bukittinggi (Sumatera) (Darjowidjojo, 2000). These STCs enacted an *Oral Approach* for their training. The student enrolment in these STCs was highly selective with only 50 students accepted every year. The Ford Foundation provided scholarships for the best STC students to study MA and PhD in the United States (Gandana, 2014). Many of the graduates of this scholarship became senior linguists (Dardjowidjojo, 2000).

The Ford Foundation Grant was received in the form of an English Teacher Training Project in October 1953 in ten cities across Indonesia, after the Indonesian Ambassador for the US approached the International Institute of Education for support (Darjowidjojo, 2000). As a result of the training project in July 1955 around 1,025 teachers were trained (Gandana, 2014;

Darjowidjojo, 2000). Furthermore, in January 1959, the Ford Foundation set up a project to develop English language teaching materials for high school textbooks. This project was handled by new graduates of STC who had gained degrees from the United States (Darjowidjojo, 2000). The British Council also set up its headquarters in Bandung West Java and has been involved in ELT since the early 1950s. This organisation switched the focus from assisting schools to universities (Gandana, 2014; Darjowidjojo, 2000). Other countries such as Australia and New Zealand also provided non-degree scholarships to Indonesian teachers to study in these countries (Darjowidjojo, 2000).

Mistar (2005) reported that in 1954, the Ministry of Education and Culture (MEC) launched *Pendidikan Guru Sekolah Lanjutan Pertama* (PGSLP) and *Pendidikan Guru Sekolah Lanjutan Atas* (PGSLA) which were designed to prepare junior and senior secondary school teachers respectively. In the same year three state *perguruan tinggi pendidikan guru* (teacher training colleges) were established in three cities: Malang (East Java), Bandung (West Java), and Batusangkar (West Sumatera). In 1961, these teacher training colleges became *Fakultas Keguruan dan Ilmu Pendidikan* (FKIP)/ Faculty of Teacher Training and Education). The B1 course, STC, PGSLP, and PGSLA were then integrated into Faculty of Teacher Training and Education (Gandana, 2014; Mistar, 2005).

Efforts to enhance the quality of ELT teachers continued over the following years. In 1960, the project under the name *English Language Teacher Training Program* was established in FKIP in Malang with highly selected participants from FKIP undergraduate programs from all parts of Indonesia (Gandana, 2014; Mistar, 2005). The primary goal of this project was to produce a group of ELT teachers who would become “the pillars of ELT in Indonesia” (Mistar, 2005, p.73). The participants who successfully completed the program were eligible to teach at university level (Sadtono, 1997 cited in Mistar, 2005). From the 1960s the Indonesian government also consistently conducted projects to upgrade the capacity of ELT teachers and materials development (Gandana, 2014).

In 1973 an Association of *Teachers of English as a Foreign Language in Indonesia* (TEFLIN) was launched at Gajah Mada University Jogjakarta (Mistar, 2005). It developed the highly reputable *TEFLIN Journal*, currently accredited A nationally (TEFLIN Journal Website). Since Independence in 1945, there have been a series of ELT curriculum development for secondary school students. These are set out in Table I below.

Table 1 ELT Curriculum Development for Secondary Schools

Year	Teaching Approach	Name of Curriculum
1945	Grammar Translation	1945 Curriculum
1968	Oral	1968 Curriculum
1975	Audio-lingual	1975 Curriculum
1984	Communicative	1984 Curriculum
1994	Communicative	Meaning-Based Curriculum
2004-2005	Communicative	Competency-Based Curriculum
2006-2012	Communicative	School-Based Curriculum
2013-	Religious, productive, and innovative (Widodo, 2016).	2013 Curriculum

(Adapted from different sources: Darjowidjojo, 2000; Mistar, 2005; Lie, 2007; Gandana, 2014)

In the 1945 curriculum, the *grammar translation method* was the legacy of ELT Method left by the Dutch (Darjowidjojo, 2000), using textbooks that were mainly British oriented (Lie, 2007). Clear objectives of TEFL for secondary school were issued in 1967 through Ministerial Decree. Those stated that students should be taught to:

1. Read textbooks and reference materials in English, which constitutes 90% of all available reference materials;
2. Understand lectures by foreign lecturers as part of the affiliation programs with universities abroad or communicate with individuals and students from overseas;
3. Take notes of lectures given by foreign lecturers, and to introduce the culture of Indonesia to international communities;
4. Communicate orally with foreign lecturers, individuals and students in oral examination and discussions. (Ministry of Education and Culture, 1967 cited in Mistar 2005, p.74)

The above objectives clearly emphasised reading, listening, writing and speaking respectively. Reading and listening, receptive skills, were prioritised. Even though no particular type of English was mentioned, there was a strong indication that Inner Circle English, e.g., UK or USA English, was desired, as shown in the phrase “foreign lecturers”. In that context, the teaching of English was taught through monolingual orientation that is making native speaker norms as the target (Canagarajah, 1999b). Introducing “the culture of Indonesia to international communities” in point (3) of TEFL objectives above seemed the only the mission centred on Indonesian values (Mistar, 2005, p.74). However, this goal seemed to be unrealistic since the first and second priorities were reading and listening, while introducing the culture of Indonesia to international communities required more productive skills such as writing and speaking.

Mistar (2005) explained that the order of the four macro skills with reading on top was maintained up to 1975 curriculum and 1984 curriculum, with the notable exception that the skills were no longer restricted to academic purposes only. He further highlighted that in the 1975 curriculum, English was to facilitate the “development of science, technology and arts, as well as to enhance international relationships” (p.75). Darjowidjojo (2000) noted that the changing trend of theoretical linguistics from empiricism to nativism in 1950s and the sociological turn in 1960s affected teaching methodologies. In the Indonesian context, this theoretical change shifted from the *Oral Approach* (which had become dominant since 1950s) all the way to the 1975 curriculum and then to the *Communicative Approach* in the 1984 Curriculum.

Darjowidjojo (2000) argued that although promoting *Communicative Approach*, the 1984 Curriculum still carried a structural orientation toward Inner Circle Englishes. This can be seen from the language elements being taught which consisted of: structure, reading, vocabulary, speaking, and writing (Bire, 2010). Darjowidjojo (2000) criticised the Curriculum for not providing a clear guidance on how and also “what” to integrate concepts into teaching materials. Similarly, Mistar (2005) explained that the curriculum did not provide sufficient details about teaching procedure so that the communicative approach was “implemented incorrectly” (p.75).

The 1994 Curriculum was introduced to change approaches from “communicative” to “meaningfulness” (Darjowidjojo, 2000). Mistar (2005) and Gandana (2014) explained that the 1994 curriculum was implemented by constructing thematic syllabi consisting of language components and skills. The syllabi presented the recommended topics from listed themes, communicative expressions, and a list of vocabulary. Teachers were reported to have freedom to design instructional materials for classroom teaching. Mistar (2005) identified three weaknesses in this approach: some communicative expressions were not in tune with themes, there was overlapping of several functional skills, and “a number of teaching objectives were vague” (p.76).

In 2004, a competency based curriculum was introduced with the following objectives:

1. Developing communicative competence in spoken and written English which comprises listening, speaking, reading and writing;
2. Raising awareness regarding the nature and the importance of English as a foreign language and as a major means for learning;
3. Developing understanding of the interrelation of language and culture as well as cross cultural understanding. (Ministry of National Education 2004 cited in Lie, 2007, p.6)

Clearly, productive skills such as speaking and writing had become the priority. The integrated nature of language and culture was emphasised. Communication across cultures also gained an important position. Gandana reported that the 2004 Curriculum was based on the *communicative competence* model developed by Celce-Muria, Dornyei, and Thurrell (1995),

which consists of “sociocultural competence, discourse competence, linguistic competence, actional competence and strategic competence” (cited in Gandana, 2014, p.39).

The 2006 Curriculum used the *School Based Curriculum*, known as *Kurikulum Tingkat Satuan Pendidikan* (KTSP). Alwasilah (2013) explained that KTSP curriculum was developed by individual schools based on the Ministry of Education and Culture’s Standard Competence and Basic Competence standards. The order of the four macro skills was listening, speaking, reading, and writing for junior and senior high school students. Alwasilah (2013) argues that school-based curriculum (KTSP) provided the space for empowerment for junior high school students and teachers in terms of “accommodating” and “utilising their local potentials” (p.16). However, he reported that teachers and students were not ready due to “limited skills and experiences” (p.16).

The 2013 Curriculum aimed to prepare “Indonesians for becoming citizens who are religious, productive, innovative, and passionate as well as who can contribute to societal, nation’s and world’s civilization” (Widodo, 2016, pp. 136-137). This 2013 curriculum enacted the “scientific approach” with the following learning cycle: “(1) observing, (2) questioning, (3) exploring/experimenting, (4) associating, and (5) communicating” (Widodo, 2016, p. 138).

1.2. The Multicultural and Multilingual Context of Indonesia

Indonesia has more than 700 local languages (Hamied, 2012) with “hundreds of ethnic groups” in more than 17000 islands (Forshee, 2006, p.1). Indonesian language is constituted as the official national language (1945 Constitution, Article 26) and functions as:

- (1) The symbol of nationhood;
- (2) A symbol of national identity;
- (3) A unifying language for diverse tribes and communities with different cultures and languages;
- (4) A language for cross-cultural communication. (Hamied, 2012, p.65)

In addition, the external influences such as “Islam from Middle East, Hinduism from India and Taoism and Confucianism from China” (Kuswandono, Gandana and Rohani, 2015, p.100) have enriched multilingualism in Indonesia and also the Indonesian language itself. This context of diversity therefore means most Indonesians are at least bilingual with the ability to speak at least one local language, and Indonesian. Many Indonesians are multilingual because they can speak two local languages, especially in the Islands where there are two local languages (e.g., in East Java, many people can speak both Javanese and Madurese as the majority people are from these two tribes). English and Arabic are two common foreign languages. English is spoken by all peoples regardless of tribes and religious affiliations, Arabic is spoken by those who study at Islamic schools especially those are hosted by *Pesantrens* (Islamic Boarding Houses). All these peoples are multilingual.

Therefore, these internal and external influences, languages and cultures affect Indonesian ELT. In the current borderless world, the teaching and the use of English in Indonesia are also affected by the use of Internet and communication technologies (see Hamied, 2012). The mastery of English for Indonesians is also shaped by socioeconomic, background in that those who are from an affluent family have greater access to high quality schools, English courses, overseas trips, and other advantages in English language learning.

1.3. ELT in Indonesian Higher Education: Policy and Practices

The Indonesian Higher Education curriculum is designed by each university by referring to national standards (Regulation of Indonesian Government No. 60, 1999 & Constitution of Republic of Indonesia No. 12, 2012). In that regard, universities have autonomy to design their own English courses based on the criteria of undergraduate qualifications outlined in the Constitution. The example of this autonomy is that Argumentative Writing course is a compulsory course at both Islamic University (IU) and Multi-Religious University (MRU), while Cross Cultural Understanding course is mandatory at IU and is optional at MRU.

There have been no studies to date about ELT practices in Indonesian Higher Education (HE) that have applied interdisciplinary approaches. Current research (to be discussed in Chapter Three) has instead focused on:

- The examination of World English in several universities in Yogyakarta (Dewi, 2012);
- The Englishes to teach after completing postgraduate studies from Australia (Dewi, 2017)
- The accommodation of English, Islam, and Secular values in preservice English teacher education curricula in Islamic and secular public universities (Hadi, 2015);
- Argument/Counter Argument Structure in Indonesian EFL learners' English Argumentative Essay (Rusfandi, 2015);
- The use of peer editing and revising strategy to improve students' ability in argumentative writing essay (Arini and Latief, 2014).
- Teachers' beliefs and practices of ELT, Interculturality, and teacher identity (Gandana, 2014).
- In pursuit of intercultural communicative competence at an Indonesian university (Siregar, 2016).

Hence my study offers originality, as it is situated in an unexplored interdisciplinary domain.

IU and MRU are categorised as *PTN² Badan Layanan Umum* (University as Public Service Agency/UPSA) and they were both funded by the government. The services of these universities were not based on profit and both have very limited autonomy to generate their own income. This is in contrast with the universities under *PTN Badan Hukum* (Public University-Legal Entity/PULE), which have greater autonomy and have the authority to generate their own income (Kusumadewi & Cahyadi, 2013; Logli, 2016). This second category of university involves those which apply a neoliberal management (see Payumo, Arasu, Fauzi, Siregar, and Noviana, 2014; Nizar, 2006). The status of UPSA is constituted by government regulation while the status of PULE

² PTN stands for Perguruan Tinggi Negeri which means state universities. Other than state universities, there are private higher education institutions in Indonesia. I use the phrase higher education institutions because they are not only universities, but also institutes, academy and polytechnics (Pengakalan Data Pendidikan Tinggi : <https://forlap.ristekdikti.go.id/perguruantinggi/homegraphpt>)

is constituted by Ministry of Finance. PULE has right to open study programmes in their universities while UPSA do not have this special right (Kopertis Website). For UPSA, the opening of study program requires approval from Ministry of Research Technology and Higher Education (MRTHE) for universities under MRTHE while the opening for study program for UPSA under Ministry of Religious Affairs (MoRA), the approval needs to be sought from MoRA and/or MRTHE.

There are eleven public PULE and twenty four universities as UPSA out of currently one hundred and twenty one higher education state institutions under the Ministry of Research Technology and Higher Education in Indonesia (Kopertis Website). In addition, there are also fifty six state Islamic higher education institutions under Ministry of Religious Affairs (Pendis Website). There are also state Christian, Catholic, Hindu and Buddhist higher education institutions but the number of these institutions is much lower the state Islamic higher education institutions. This is understandable as Moslems are in the majority in Indonesia.

In addition to the state higher education institutions, there are three thousand and one hundred thirty six private higher education institutions (Katadata Website). These private higher education institutions have different ranking. According to Ilyas (2016) only some of these universities were accredited A while most of them were accredited B or C by the Ministry of Research Technology and Higher Education. In 2016 there were thousands of universities which were not accredited and many of them faced funding difficulties. It is outside the scope of this study to discuss the management of private universities as the universities under study are state universities under UPSA category.

1.4. Rationale for the Study

While in the past, ELT practices were only extensions of British or American language rules, English language teaching today cannot be assumed to be limited to dominant regimes of truth. ELT Methods and Inner Circle Englishes, primarily British and American Englishes, are subject to contestation. Many ELT scholars, as evidenced in the following studies, are dissatisfied with current ELT practices. Notably, they are concerned that the current and most established

practices carry agendas, especially the perpetuation of colonial discourses (Lin & Luke, 2006; Pennycook, 1998); linguistic imperialism (Canagarajah, 1999a; Phillipson, 1992), and a missionary ethos (Pennycook & Coutand-Marin, 2003) that reflect the dominant Anglo-American view of ELT (Kumaravadivelu, 2006b). A growing number of scholars claim that ELT methods overwhelmingly perpetuate the gap between the Centre nations (for example the US, the UK), and the periphery nations (Kumaradivelu, 2006b; Cangarajah, 2002a; Pennycook, 1989). Any methods produced for ELT, these scholars argue, are pre-determined, prescriptive and consistently reflect a top-down Northern/Western positions. Consequently, this 'one size fits all' method has faced critique in periphery classrooms around the globe (Kumaravadivelu; 2006b). These critiques point to the necessity of extending the decolonization of English Teaching or TESOL (Mehrota, 2000; Shin, 2006).

As a response to the dissatisfaction described above, adapting the teaching of English to reflect developments in cultural studies and critical thinking has been advanced as a vital project, one which would benefit teaching/learning engagement and personal and professional empowerment for students and teachers of English (Kumaravadivelu, 1994; 2001; 2006b). Furthermore, scholars argue that the teaching of English should be ethnographically grounded, should nurture students' own cultural traditions, should concurrently enable students to gain the benefits of an internationally relevant education (Canagarajah, 1999a), and should allow students to shuttle between languages and cultures in academic writing (Canagarajah, 2006a). Other scholars advocate the need to re-envision the status of Teaching English to Speakers of Other Languages (TESOL) as Teaching English as Glocalised Communication (TEGCOM) (Lin, Wang, Akamatsu & Riazi, 2002; 2005). TEGCOM orients English language teaching toward socially, culturally, historically, and institutionally situated perspectives, by decentring the production of the discipline's knowledge and discourse from Anglo-speaking countries to a diversity of sociocultural contexts and by drawing on anthropological research methods and interpretive sociological methods, including narrative analysis, discourse analysis, school, cultural, and critical ethnography, cultural studies, and autobiographic studies (Lin, Wang, Akamatsu & Riazi 2005, pp. 218-219).

All these scholars problematise the dominance of UK and US English, which are valorised through ELT pedagogy (Kumaravadivelu, 2006b; 2012; Canagarajah, 2002a). This problematisation follows the spirit of poststructural ideas such as those laid down by Michel Foucault. Foucault proposes that scientific knowledge is not superior or “more true” than other kinds of knowledge (O’Farrell, 2007), but rather is considered so because it reflects the naturalisation of a particular way of approaching the world; one that reflects and serves the interests of power. As scholars have noted, colonisation has its roots in the justification of scientifically supported “othering” of colonised populations (Danaher, Schirato & Webb, 2000). ELT Methods, and their exclusive reliance on American/British English reflected this, and therefore have been widely interrogated and challenged.

However, a study employing an interdisciplinary theoretical approach, one combining Foucault’s Discourse Analysis (FDA) (Harwood, 2006), Connell’s (2007) ideas of *Southern Theory* and Post Method Pedagogy (Kumaravadivelu, 2006b), and Islamisation of Knowledge (Al-Faruqi, 1982; Al-Attas, 1993), has not yet been carried out in Indonesian context. The aim is to scrutinise lecturers’ understanding of ELT Methods and World English(es), as well as to examine how these aspects of language teaching are enacted, adapted, or resisted in the classroom. It therefore makes a significant contribution to an evolving area of study.

My research was motivated by the central concerns of exploring English language teaching in an era of globalisation. It is a complex phenomenon, which involves not only sociocultural but also political aspects such as colonialism (Pennycook, 1998), linguistic imperialism (Phillipson, 1992), and prescriptive ELT Methods (Kumaravadivelu, 2006b). Responding to these issues, some key theories have proposed a pedagogy of appropriation (Canagarajah, 1999a), post-method pedagogies (Kumaravadivelu, 2006b), plurilingual pedagogies (Lin, 2013), and glocalised ELT (Yazan, 2018). In common these approaches in general advocate for the need to consider the local cultural context of ELT without having ELT Methods produced by the Centre.

The foci of research were Indonesian lecturers’ understandings of different English(es) and ELT Methods used, their understandings of the influence of the sociocultural context of their universities (for example, their visions and missions), and of Indonesian culture more generally,

and how these factors shape the way ELT is practiced in the classroom. The understanding of ELT Methods and World Englishes in my study was captured through examining initial, stimulated recall and reflexive interviews, and observations of lecturers' teaching for Argumentative Writing and Cross-Cultural Understanding courses, subjects which are ideologically not neutral, thus making them especially relevant sites of study. Argumentative Writing, for example, is influenced by Western discourse (Canagarajah, 2002b, 2002c; Sugiharto, 2015), and Cross Cultural Understanding still privileges American and British English in most contexts (cf Gandana, 2014).

My study was driven by the fact that ELT in Indonesia has been colonised by ELT Methods imported from Centre nations. The current ELT Method, which is critiqued, explored, and investigated in this study, is outlined by Richards and Rodgers (2014) as:

A theoretically consistent set of teaching procedures that define best practice in language teaching ... [and] will lead to more effective levels of language learning than other alternative ways of teaching. (p. 14)

Indonesian ELT Methods have followed the imported ELT Methods from UK and US as reported by Dardjowidjojo (2000), which according to Pennycook (1989) and Kumaravadivelu (2006b) are prescriptive. In terms of English varieties, Lauder (2008) & Gandana (2014) have found that the current context in Indonesia still favours British or American varieties as models. Therefore, an exploration of interdisciplinary theoretical approaches that seeks to understand more about how lecturers implement, negotiate, or resist ELT Methods or UK/US English was particularly important.

I used four different theories: FDA (Harwood, 2006), Connell's (2007) ideas about *Southern Theory*, Post Method Pedagogy (Kumaravadivelu, 2006b), and Islamisation of Knowledge (Alfaruqi, 1989; Al-Attas, 1993), the critiques of these theories as well as other postcolonial ideas. These are explained and critiqued in Chapter Two.

1.5. Research Question

Drawing on the above rationale, this study aims to answer the following overarching research question:

How was the teaching of Argumentative Writing and Cross-Cultural Understanding courses in two Indonesian Universities shaped by political, historical and geographical factors?

For addressing the above key question, a *poststructural lens* was used. This lens enables us to explore “how language is implicated in power and dominance” (Pierce, 1989, p. 159). Poststructural lenses favour an analysis of “language as discourse”, which means that language is seen as “a particular way of organising meaning making practice” (Pierce, 1989, pp. 157-158). Foucauldian poststructuralism, which is used in this study, accentuates power and politics as they operate in language (Olssen, 2003). O’Farrell (2005) highlights that Foucault viewed knowledge as something which is “always shaped by political, social and historical factors – by ‘power’ in human societies” (p. 54). This is highly relevant because academic writing has been ideologically impacted upon by Western discourse (Canagarajah, 2002b; Sugiharto, 2015), as has cross-cultural understanding (Gandana and Parr, 2013).

1.6. My Subject Position

I am a Javanese Moslem who grew up in a farmer family in a village in Jember, East Java, Indonesia. Although I am Javanese, the society where I lived in Jember was a mix of Javanese and Madurese. Therefore, in terms of culture, I was exposed to these two cultures. I undertook my primary school up to my undergraduate study in Jember. I also grew up in the *Nahdlatul ‘Ulama* culture, the biggest moderate Islam subculture in Indonesia. During my undergraduate time, I also was engaged in a Sufi community³ in Jember, which shaped my views of the world to some extent. I obtained a Masters in TESOL from an Australian university in 2010 and had experience

³ The Sufi community believes that everything that happens in this world is under the Allah (God’s) scenario. It does not mean that we become passive humans because we are encouraged to perform efforts to achieve goals. But in the process of achieving the goals we need to remember that only by Allah (God’s) blessing that we can accomplish the goals. We also believe that there is always learned lesson(s) on whatever happen to us.

of teaching English for Specific Purposes, AW, and Linguistic courses, including Discourse Analysis at an Indonesian university.

I was interested in writing a dissertation on AW because I had an experience of teaching the course. Furthermore, I wanted to unpack the stereotype in the existing studies that Asian students are uncritical. I was interested in CCU after finding a tension between an Australian teacher and students in the CCU classroom in an IU. The Australian teacher asked the students to play a drama about Jesus but it was resisted by the students as all the students were Moslem. My other reason is that I have experienced intercultural encounters (Wahyudi, 2016a).

My first year encounter in my PhD with postcolonial and post-structural literatures really shaped the way I approached my PhD thesis. I wanted my PhD not just to be a thesis but also to represent the voices and identities of ELT lecturers/teachers in a Southern context (Wahyudi 2016a; 2016b), something which could not be accommodated through a positivist paradigm. The positivist paradigm only sustains ELT hegemony from the global North (Kumaravadivelu, 2006b; Canagarajah, 1999a; 2002a). All these factors have impacted upon my research.

1.7. Overview of Thesis Chapters

Chapter Two of this thesis discusses the theoretical paradigm of my study, where I foreground different regimes of truth which have shaped the ELT practices I examine. Chapter Three reviews the existing literature on ELT Methods and their counter-discourses, World Englishes, and the possible teaching approach of English as an International Language (EIL), English as translingual practice, glocalised informed teaching approaches and Argumentative Writing and Cross-Cultural Understanding courses. In Chapter Four, I discuss methodology, which includes detailing how respondents were selected and how data collection and analysis were conducted. In this chapter, I also discuss how trustworthiness and critical reflexivity were enacted and how ethical issues were addressed.

Chapter Five covers policies and university curriculum documents discourses and analyses how key subjects of my study such as lecturers, students, ELT Methods, World Englishes, neoliberal, religiosity and morality discourse, discourse about science, technology and arts, discourse about the commitment to State Ideology and 1945 Constitution and Southern discourses (national cultures) are constructed. Chapter Six deals with lecturers' multiple subjectivities and constructions of students, including lecturers' positioning toward the visions and missions of the universities, how personal histories and cultural geographies shaped lecturers' subjectivities in relation to the world, and how the lecturers saw the relationship between science and religions. This chapter ends with discussion of how the lecturers constructed their own technologies of self. This chapter also discusses the construction of students by the different discourses mobilised by lecturers. Chapter Seven centres on how lecturers constructed their ELT Methods and methods, including how these two may overlap and interconnect in lecturers' discursive statements and teaching practices (the first referring to methods imported from the West and the latter to methods created by lecturers themselves). Chapter Eight examines how World Englishes were constructed by lecturers and were enacted in the classroom.

Chapter Nine (Discussion Chapter) discusses the relations of power and technology of the self, and specifically traces how the participating lecturers' teaching practices were constructed by different regimes of truth which comes from national policies and university curriculum documents, as well as the global Western and emerging neoliberal discourses. This chapter includes analysis of dominant and marginalised discourses, and ends with discussion of dominant regimes of truth/discourses emerging from my study and how lecturers shifted from one regime of truth to another and under what conditions.

Chapter Ten (Conclusion) discusses tensions for lecturers as they are grappling with conflicting regimes of truth and argues that such tensions need to be considered in teaching practices, teacher education programmes, and by policy makers. This chapter also summarises my key arguments and sets up the pedagogical implications and recommendations of my study. It also explores the theoretical and practical contribution of my study to the ELT field. Now I will outline the theoretical paradigms of my study to guide the discussion of other following chapters.

Chapter Two

Theoretical Paradigms

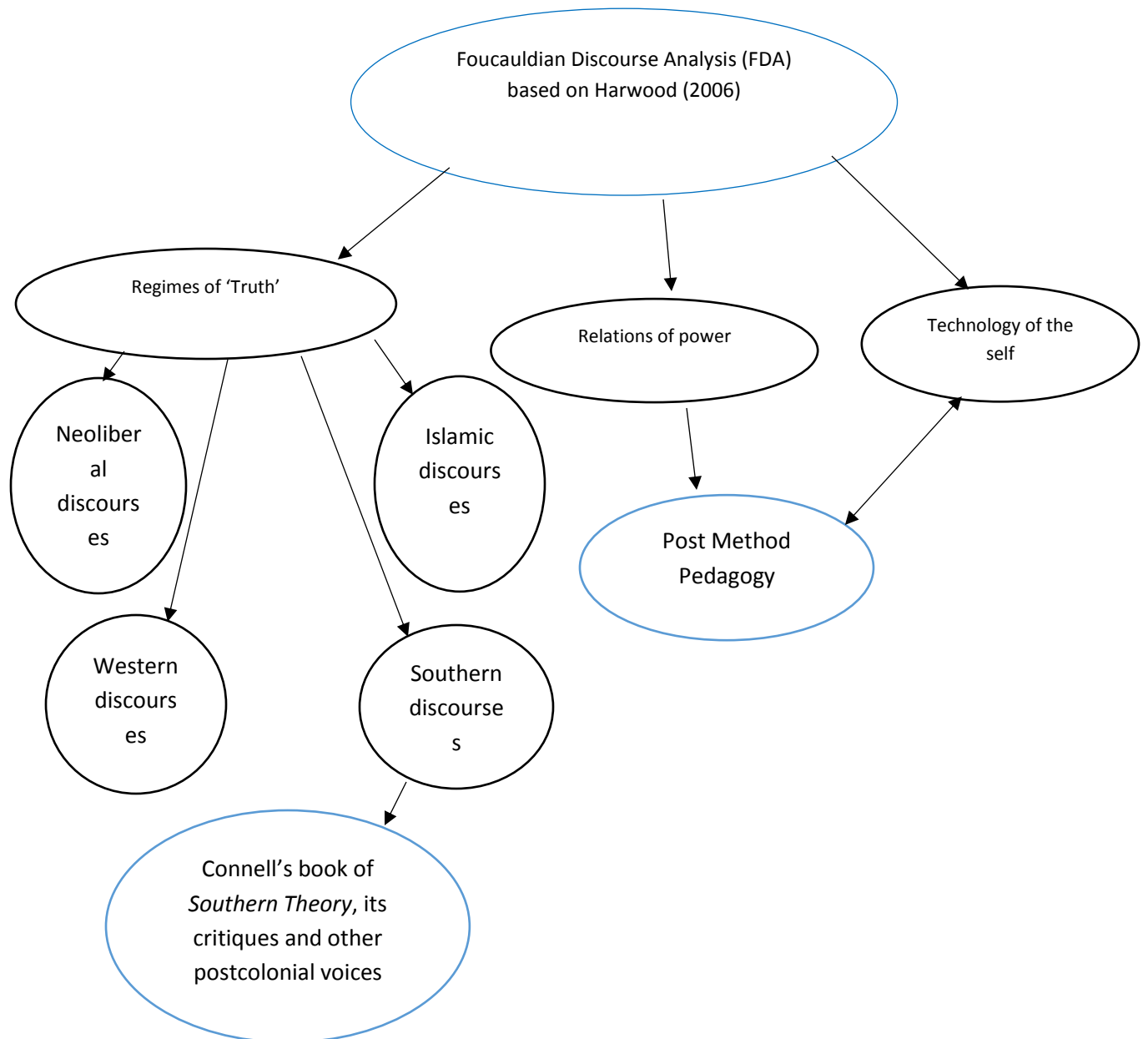
2.0. Introduction

In this chapter, I will explain the rationale of using interdisciplinary theories and illustrate this combination in a diagram. I will then define Foucauldian Discourse Analysis (FDA) and how it will be used. I adapt Harwood's (2006) genealogy, which consists of an historical ontology of the self in relation to 'truth', relations of power, and technology of the self. I call my approach Foucauldian Discourse Analysis rather than Foucauldian Genealogical Analysis as I will not emphasize the historical dimensions of Foucault's genealogy as Harwood did (2006) (see Foucault, 1977a). Instead my focus is to explore the effects of the regimes of truth, e.g., *neoliberal, Western, Southern, and Islamic Discourses*, in relation to power and technology of the self as constituted in the university curriculum documents, in policy documents from the Ministry of Education and Culture (MEC), and The President's Decree and to examine how these shape the lecturers' subjectivities in English Language Teaching (ELT).

In the next section, I identify and analyse four key regimes of truth that form a web of competing discourses of Indonesian ELT shaping the lecturers' subjectivities. I then discuss the relations of power which include: power/knowledge, disciplinary power, sovereign power, pedagogy and power, Post Method Pedagogy, and resistance. This is important to address the complex realities of the lecturers' teaching practices in English Language Teaching, which is underexplored in the Indonesian context. In the last section I discuss technology of the self which explores the concepts of subjectivity and self-governance. The lecturers' multiple subjectivities in relation to religion and science, how they construct themselves, their students, ELT Methods (methods), and World Englishes are central to my study. Figure 1 illustrates the relationship I am creating among interdisciplinary theories: Foucauldian Discourse, Connell's (2007) ideas of *Southern Theory* (henceforth Connell, 2007), Post Method Pedagogy (Kumaravadivelu, 2006b) and Islamic discourses/Islamisation of Knowledge (Al Faruqi, 1989; Al Atas, 1993)

The Diagram and the Rationale of using Interdisciplinary Theories⁴

Figure 1.



⁴ Theories are those circles indicated in blue colour.

Harwood's (2006) analysis of regimes of truth, relations of power and technology of the self is helpful in order to understand the effect of these regimes of truth on Indonesian lecturers' subjectivities. However, because Foucauldian theory originated from the global North, it is insufficient to fully understand the operations of power in Indonesian higher education. Connell (2007), Kumaravadivelu's (2006b) Post Method Pedagogy and Al Faruqi's (1989) and Al Attas' (1993) Islamisation of Knowledge allows this research to develop a multi centred analysis of Indonesian higher education. Foucault inspired the 'problematization' of ELT methods by Kumaravadivelu (2001; 2006a), which is dominated by British and American theorists. Connell (2007) challenges Centre/Metropole scholars' claims and argues for a democratic way of viewing knowledge. Connell's theory synergises with Al Faruqi's (1989) and Al Attas' (1993) Islamisation of Knowledge and Post Method Pedagogy (Kumaravadivelu, 2001, 2006b) in challenging the 'one size fits all' ELT Method. As relatively new theories, both Connell's (2007) ideas and Post Method Pedagogy have been explored in my study as a way of 'Southernising Foucault'. This is highly relevant as Indonesia belongs to an expanding Circle of nations (the country has not been colonized by the UK or US, but does use English as a foreign language) in ASEAN, and geographically can still be regarded as 'Southern' when seen from the Metropole.

2.1. Foucauldian Discourse Analysis

Harwood (2006) adapted Foucault's three domains of genealogy to analyse 'disorderly' children by exploring three axes of power; the production of truth, the relations of power and the constitution of "disorderly subjectivities" (p.113). Harwood (2006) firstly traced how the concept of conduct disorder came to achieve its scientific status and secondly how conduct disorder achieved authority among young people by analysing the relations of power among the youth with their psychiatric 'experts', school counsellors, teachers, and their peers. Thirdly through technology of the self, Harwood analysed the constitution of "mentally disordered subjectivity" among young people (Harwood, 2006, p.7). Due to time constraints I did not take a full historical analysis of the form of key regimes of truth that shape Indonesian ELT lecturers' subjectivities. Instead, I adapted Harwood's (2006) approach because it provided three clear categories that I could use to organise my analyses. This allowed me to focus my Foucauldian Discourse Analysis (FDA) on the effects of regimes of truth on the relations of power and technology of the self of Indonesian ELT lecturers

2.2. The Formation of Key Regime of Truth

Foucault (1980b) discussed the concept of regime⁵ of 'truth' in the following context:

Each society has its regime of truth, its general politics of truth – that is the type of discourse which it accepts and function as true; the mechanisms and instances that enable one to distinguish true and false statements; the means by which each is sanctioned; the techniques and procedures accorded value in the acquisition of truth; the status of those who are charged with saying what counts as true. (p. 131)

Contextualizing the regime of truth in the Indonesian research context, I briefly trace the emergence of dominant discourses: neoliberal discourses, Western discourses, Southern discourses, and Islamic discourses. Using Western and Southern is “problematic” in that it perpetuates binarism (Go, 2016). I use these terms not as a means of suggesting a binary or essentialising category, but as a means of acknowledging their discursive presence, and to provide clarity and comparison by still recognising the multiple and interplay of factors involved (Trowler, 2014).

2.2.1. Neoliberal Discourses

Neoliberalism is the reconstruction of the classical liberal idea emphasising *reason* as the basis of individual freedom, equality among human beings, independent from government intervention, and the protection of property and individual rights from the government (Steger and Roy, 2010). Connell and Dados (2014) argue that neoliberal discourse is promoted by “the network of right wing intellectuals” or “as an economic system mutation” under the backdrop of profitability crises in capitalism that “prioritises the global North” (Connell & Dados, 2014, p. 117) and to restore the accumulation of wealth and class power in the US (Harvey, 2007).

⁵ I use the word *regime of truth* to refer to Foucault's concept but I use *regimes of truth* to suggest dominant discourses found in my study such as Neoliberal, Western, Southern, and Islamic Discourses, and so on (see Chapter Five). So the emphasis is regime here rather than truth.

Neoliberal policies which prioritise privatisation, export, and the free market, cut off tax barriers, and involve no or minimal state intervention were then exported to different countries in Latin America, Africa, and Asia through loan provisions by international organisations such as the International Monetary Fund, World Trade Organization, and World Bank through the *structural adjustment programs* of the neoliberal policies (Steger & Roy, 2010; Harvey, 2007). The implementation of neoliberal policies is influenced by local context. For example, China implemented a neoliberal policy with Chinese characteristics (Harvey, 2005) including state control over the market (see also Ong, 2007). Chile did the same thing, especially in the era of Pinochet where neoliberal policies were practiced using a dictatorship model (Steger & Roy, 2010).

There are, however, different understandings of neoliberalism (Boas & Gan-Morse, 2009). Boas and Gan-Morse (2009) revealed that the term neoliberalism is commonly used to refer to *economic reform policy, development models, ideology, and academic paradigms*. Harvey (2007) provides the clearest and broadest definition of neoliberalism as:

A theory of political economic practices proposing that human well-being can best be advanced by the maximisation of entrepreneurial freedoms within institutional framework characterized by private property rights, individual liberty, unencumbered markets, and free trade. (p.22)

Brenner, Peck and Theodore (2010) outlined six formulations of neoliberalism. These include *market regulatory restructuring*, which deals with the process of marketisation and commodification and is mediated by a variety of policies such as social protection, education, and housing set up by state apparatuses. They are *historically specific* and are *unevenly developed* due to contextual differences. Neoliberal processes cannot be assumed to totally work in any context or site or scale but are among other processes under post 1970s capitalism (Jessop, 2002 cited in Brenner et al., 2010). Neoliberalism cannot be applied in pure form but rather through *hybrid* modalities. Finally, the neoliberalisation processes are *patterned* in that there are different neoliberalisation processes in different periods such as first waves, e.g., Reagan's and Thatcher's administrations, and second waves, e.g., Bill Clinton's and Tony Blair's administrations (Steger & Roy, 2010).

Steger and Roy (2010) argue that the 'best' way to conceptualise neoliberalism is in terms of three "intertwined manifestations" (p.11), namely: (1) ideology, (2) a mode of governance and (3) a policy package. Ideology is reflected in the truth claims made in the neoliberal practices of "the idealised images of a consumerist, free market world" as a form of legitimation. Mode of governance is oriented toward "entrepreneurial values" such as competitiveness, self-interest and decentralisation. The mode of governance is also geared toward "strategic plans", "risk management" schemes which target "surpluses" through "cost benefit analysis", "efficiency calculations", "highly individualised performance based work plans", "rational choice models", "market oriented behaviour" and others (p.12). Other key words are "innovation", "productivity", "efficiency", "effectiveness", and "accountability" (pp.13-14). Policy packages introduced are "D-L-P formula (a) Deregulation (of the economy) (b) liberalization (of trade and industry) and (c) privatisation (of state owned enterprises)" (p.14).

Researching neoliberalism in the non-Western context, especially in East and Southeast Asia, e.g., Malaysia and Indonesia, Ong (2006) proposed *neoliberalism as exception and exceptions to neoliberalism*. Neoliberalism as exception suggests that the "sites of transformation" where market calculation is enacted in managing "populations and administration special spaces" (p.3) affect the operations of neoliberalism. Ong (2006) argues that the implementation of *neoliberal as exception* along with sovereignty and citizenship creates a number of "anthropological problems and outcomes" (p.4). Exceptions to neoliberalism suggest decisions about whether to include or exclude "populations and places from neoliberal calculations and choices" (Ong, 2006, pp.3-4) from government policies. Ong (2006) uses the example of the preservation of "subsidised housing" and "social rights" for the citizen even though "neoliberal techniques" are enacted in "urban budgetary practices" in Russia (p.4). The second example Ong (2006) provided is the exclusion of migrant workers in Southeast Asia from the standard of living created by "market driven policies" (p.4). So exceptions to neoliberalism create both advantages and disadvantages (Ong, 2006).

Brenner, Peck, and Theodore (2010), set up four methodological implications for the different formulations of neoliberalism: a geoanalysis of market-disciplinary forms of regulatory restructuring, an analysis of the medium and the long term market trajectories of market-

disciplinary regulatory projects, an analysis of context specific patterns, and an exploration of contradictions inherent in neoliberal processes (pp.332-333).

The possible implications of Brenner et al (2010) for my study are that MRU and IU may enact different constructions of neoliberal characteristics as constituted in curriculum policy documents and in lecturers' constitution of their own subjectivities. It is also possible that neoliberal characters are constructed contradictorily in the curriculum policy documents as well as in the lecturers' constitution of subjectivities.

Neoliberal discourses have shaped knowledge and education into commodities desired by the market (Ollsen & Peters, 2005; Connell, 2013a). These discourses create neoliberal pressures on education (Connell, 2013a). These discourses, and their effects, have been entrenched in universities outside the global North, for example in Australia, where governments in the 1990s and in the 2000s reframed the university sector as "an export industry" where international students, mostly from Asia, were targeted as the "rich customers" (Connell, 2015, p.24). The discourses of promotion deployed by Australian universities are constructed in order to produce competitive subjects in the "global job market" and international education is desired at many levels as "export revenue" and "tradable export commodities" (Chowdury & Le Ha, 2014, p.122). In New Zealand, the government "wants relevant and efficient tertiary education provision that meets the need of students, the labour market and the economy" (Grey & Scott, 2012, p.7).

The Indonesian reforms of 1998, when the Indonesian economy was melting down (Nasution, 1998), had a significant impact on the management of the Indonesian universities especially public universities (Kusumadewi & Cahyadi, 2013). Achwan (2010) argues that the 1990s was the time where the liberalisation of higher education took place, after the fall of an authoritarian regime. Similarly, Berkeens (2002) reported that in the 1990s several programs from the World Bank (WB) and the Asian Development Bank (ADB) were implemented, such as to improve the quality for undergraduate programmes, the development of undergraduate programmes, and university research for graduate education. These programmes required the universities take a "more active roles", as the programmes were funded through "competitive development grants" to improve "the quality and efficiency of higher education" (Beerkeens, 2002, p.24). Berkeens (2002) further argues that the increasing

autonomy of Indonesian higher education paralleled the International Monetary Fund (IMF) “reform packages” (p.24).

All these programs I would argue are the extension of “structural adjustment programs” (p.10) which were key requirements of neoliberal policy and were required by the funding donors such as the United States (Steger & Roy, 2010). This can be seen, for example, in the letter of intent of the Indonesian government sent to the Manager of the IMF in 1998 for the request of financial support (IMF Website) which contained the Indonesian government’s willingness to privatise “state owned enterprises” for the sake of better “efficiency, profitability and service delivery” while at the same time spending the budget to monitor social safety (IMF Website). The neoliberal penetration went more easily after 1980s as there had been tendency to enact economic policies by a number of appointed ministers of Indonesian government during Suharto’s era (the second Indonesian President). An example can be found in the appointment of PhD graduates from Berkeley US (Achwan, 2010) to be in charge of “economic planning, finance, trade⁶”.

Even though neoliberalism has penetrated Indonesian higher education, its characteristics seem to be complex and subject to local contextual factors. This is partly due to the different categories of state and private universities in Indonesia: *PTN⁷ Badan Hukum* (Public University-Legal Entity), *PTN Badan Layanan Umum* (University as Public Service Agency) (Kusumadewi & Cahyadi, 2013; ADB & OECD, 2015; Logli, 2016).

The first type of universities (including only 11 universities at the moment, see Chapter One) have greater autonomy, having the freedom to generate income and accumulate reserves, and manage their own human resources (*Peraturan Pemerintah/Government Regulation No 4, 2014; ADB/OECD, 2015*). Nizam (2006) explained that with that legal entity status, universities are not integrated to the government bureaucracy and so required to demonstrate their ‘accountability’ to the public. Nizam (2006) argues that under this legal entity status, the university is managed in “a more corporate manner” (p.41). Furthermore, Nizam (2006) contends that the government acts as a “purchaser of products” rather than a

⁶ No page number is provided in the document

“provider of resources” (p.41). The later type, public service agency universities have more limited form of autonomy, e.g., they cannot generate their own income (Government Regulations No.23, 2005).

The second category of the universities is discussed because MRU and IU, where I collected the data for this thesis, belong to the second category of universities. I will briefly discuss current studies especially about desirable and undesirable outcome of the neoliberal implementation in Indonesian higher education.

Payumo, Arasu, Fauzi, Siregar, and Noviana (2014) noted the autonomous status that Bogor Agricultural Institute⁸ gained as a legal entity university in 2000 and its full implementation in 2005, which made the university adopt the ‘market or private’ model approach to management. This enabled the institute to respond to market and social needs. Furthermore, Payumo and others (2014) reported its autonomous status has improved institutional governance, including using auditors, streamlining the organisation, and regulating intellectual property rights under the institute ownership and it is fully funded.

Gaus and Hall (2015) explored the impacts of neoliberal governance in two Indonesian universities which were oriented toward “accountability and quality assurance” through the implementation of online assessment and evaluation of academics’ performance, administrative related tasks and others. Although the results were mixed there was a tendency for academics to provide “negative” responses (p.671) in that they felt trapped in administrative tasks. There were respondents who felt they had lost their creativity and critical thinking (pp.671-674). However, as there is no further explanation in this study regarding the status of the two universities, e.g., state legal entity or public agency universities, further analysis cannot be made with regard to the degree of autonomy of these universities.

These studies indicate that the penetration of neoliberal reform has yielded different results. While it appears to be desirable in the Bogor Agricultural Institute (Susanti, 2011), it seems to be undesirable in Gaus’ and Hall’s (2015) study especially in terms of “accountability and

⁸ ‘Institute’ is similar to ‘university’, but it has one discipline such as agriculture, technology, or religion. The universities operate various disciplines.

quality assurance” (p.666). I would argue that the ‘progress’ made in implementing the neoliberal agenda in Bogor Agricultural University is partly due to its ‘good’ human resources and infrastructures as well as its position among the top ten universities in Indonesia that already have a strong tradition. Furthermore, it has only dealt with a specific domain, i.e. Agriculture. In addition to this, there is tendency that the universities remain centrally regulated (ADB/OECD, 2015). Those studies also suggest that neoliberal practices as Brennan and others (2010) argue are unevenly developed, subject to geo-institutional difference and historically specific. The above studies present implications for my study, in that even though the lecturers may have been familiar with neoliberal discourses, the status of MRU and IU as the public service universities with limited autonomy may also construct the way the neoliberal discourses are constituted and also may have partially constructed the lecturers’ neoliberal subjectivities.

In language education sector, Holborow (2012) argued that *knowledge economy*, *innovative*, *competitive*, and *human capital* are standard neoliberal keywords. Bernstein, Hellmich, Katznelson and Kimberly (2015) argued that neoliberalism has constructed language as “a technicised skill”, culture as a commodity, teachers as “expendable and replaceable knowledge workers” and learners as “entrepreneurs and consumers” (pp. 6-8). The result of neoliberalism in language education is the creation of “Global English” and language teaching industry and the marketisation of language teacher education (Gray & Block, 2012).

In my study I specifically examine the intersection of language, applied linguistics and neoliberalism evident in Indonesian university policy documents and how these discourses might have shaped the lecturers’ subjectivities in English Language Teaching (Morrissey, 2015). I will also examine the constitution of neoliberal discourses in curriculum policy documents and in the lecturers’ subjectivities through the critical frame provided by scholars such as Steger and Roy (2010), Ong (2006), and others.

2.2.2. Western Discourses of Knowledge in Social Sciences and ELT

The dominance of Western discourse is rooted in imperialism (Alatas, 2003; Go, 2017), which has produced both the “material wealth of the imperial powers” and “a rich dividend of knowledge” (Connell, 2015, p.4). The colonised world is usually constructed as “a source of data” while the “Metropole” (Europe and North America), is regarded as the place for

theoretical knowledge production (2015, p.4). Furthermore, the Metropole produced and routinised research methods in the disciplinary fields, creating disciplinary experts who produce and circulate knowledge, the so-called “collective intellectual workers” (Connell, 2015, p.4). An example of this is the way different forms of indigenous knowledge from Asia, Africa, America, and Pacific in the 17th Century were constructed as the “discoveries” of Western science and were “commodified as property belonging to the cultural archive and body of knowledge of the West” (Smith, 2012, p.64).

For Connell, Giddens’ *Constitution of Society*, which discussed structuration theory, Bourdieu’s *Logic of Practice*, which explained theoretical construction of the relationship among culture, social structure and action (see Swartz, 1997) and how these work in Kabyle society, Algeria, and Coleman’s *Foundations of Social Theory*, which analyses theory of social action, are concrete examples of the Western dominance of discourse in social science. Connell (2006; 2007) criticises these three theories because of their universal claims, their reading from only the Metropole, their erasure of colonial experience, including the “collective punishment” conducted by the British and French during colonialism and their significant exclusion of Fanon in the Algerian movement. These three theories were critiqued to have missed “Islamic discussion of modernity”, the “interplay between Islam and Christian[ity]” in history in Bourdieu’s theory, Coleman’s erasure of theory from periphery nations in his dialogue on theory, and Giddens’ missing of “colonised cultures” in the key “theoretical conversation” (pp.258-261).

Connell (2015) explained that the Metropole requires itself to be the primary reference by academics in peripheral countries, requiring leading theorists to cite its orthodoxies, deciding the leading journals to read, framing what counts as “advanced training” (p.5; see also Chakrabarty, 1992) and respected conferences, and setting the requirements for obtaining desirable jobs in the Metropole. Even professional status in home countries is seen through recognition from Metropole. These “intellectual frameworks” in the Metropole are then copied to the periphery (p.5). Alatas (2003) labelled this as “academic dependency” (p.599), including ideas, technology of education, aid for research and teaching, foreign investment, and dependency of social scientists from the periphery nations on the West.

This enforced dependency is reflected in the disciplinary practices of the ELT field. This can be seen, for example, in the fact that Inner Circle Englishes, e.g., British and American English, are constituted as the “norm provider” where the expanding Circles such as Indonesia are categorised as “norm dependent” countries (Kachru, 1992). ELT Methods also reiterate that peripheral countries are dependent on the Metropole (Canagarajah, 2002a; Kumaravadivelu, 2006b), including the importance of travelling, ‘native’ keynote speakers for ELT conferences (Canagarajah, 2002a) and TOEFL and IELTS testing (Phillipson, 2008). The latest studies, for example, suggest that most lecturers from Indonesian universities desire to teach American and British English in their classrooms (Dewi, 2017) and also Western discourses in writing (Sugiharto, 2012 cited in Sugiharto, 2015). The discourses of the West, e.g., genre and process approaches, were adopted in the teaching of academic writing in Indonesia (Emilia & Hamied, 2015; Arini & Latief, 2014). In the Cross-Cultural Understanding course, Inner Circle Englishes were referred to as the target at an Indonesian university (Gandana & Parr, 2013).

The dominance of Western discourses in social science (Connell, 2015; Smith, 2012; Alatas, 2003) in Indonesia, especially American and British English in the ELT field, suggest that what counts as true or false are accorded to these Inner Circle varieties as the regimes of ‘truth’. These regimes of ‘truth’ may manifest as imperialism in the forms of ‘economic expansion’, as the “subjugation of others”, as “an idea or spirit” realised through many different forms and the “discursive field of knowledge” (Smith, 2012, p.22). I consider ‘Southern’ discourses to refer to knowledge that is marginalised or underrepresented through a process of colonisation (Foucault, 1980). They emerged, to some extent, as a critique of Western discourse.

2.2.3. Southern Discourses of Knowledge

Compared to Neoliberal and Western discourses, Southern Discourses are less dominant globally (Connell, 2015). However, they serve as the key regimes of truth in their own societies (Foucault, 1980b). I will discuss how Connell’s (2007) book argues that the field of social science is dominated by European and North American theorists. I will also discuss how Connell’s (2007) book covers diverse theoretical resources from the South to tease out the theoretical and methodological implications for my thesis.

2.2.4. Connell's *Southern Theory* and its Critiques

Connell (2007) suggests that the purpose of her book is to “propose a new path for social theory that will help social science to serve democratic purposes on a world scale” (vii). This is accordingly critical, as the dominant powers aim to block rather than welcome “the self-knowledge” of Southern society (Connell, 2007, p.vii). The phrase “the self-knowledge” is not further elaborated upon by Connell, but analysing her text seems to indicate that self-knowledge refers to those diverse types of knowledges in Southern contexts that need to be evaluated according to their own criteria, rather than the criteria used to evaluate Northern knowledge (Connell, 2013b; Nakata; 2007).

The phrase “Southern Theory” in Connell (2007) is coined to suggest three different things. Firstly, it refers to the knowledge relations between the periphery and the centre, which are asymmetric in the forms of “authority, exclusion, inclusion, hegemony, partnership, sponsorship, and appropriation”, not as rigid categories of nations or societies (p.ix). Secondly this book accentuates the argument that “the majority world does produce *theory*” (emphasis original), diverse in genres and styles, even though dominant Northern theorists argue that theory production is conducted only in the Metropole (Connell, 2007, p.ix). Furthermore, the term Southern Theory refers to Australia as “south land”, the label given by British colonisers in the 19th Century. As Connell (2007, p.ix) argues, for Aboriginal and Torres Strait Islander Peoples Australia, is the centre of the earth. The coverage of Connell’s book is diverse, ranging from interdisciplinary studies such as sociology, cultural studies, history, anthropology, philosophy, psychology and economics.

In challenging the Metropole’s dominations of knowledge, Connell (2006; 2007), among others, criticized the major theories in the global North such as those of Gidden (1984), Coleman (1990), and Bourdieu (1990). By making critiques of these three theories of the global North scholars, Connell (2007) then made use of various theoretical resources from different disciplines from the global South to support her positioning. Among the referred resources are:

- Eurocentrism in Latin America (Quijano, 2000);
- The economic development in Latin America (Prebisch, 1962);

- Geopolitics in North-South relations (Slater, 2004);
- The contributions of African oral poetry to Sociology (Akiwowo, 1986);
- African philosophy (Houndtondji, 1976);
- Aboriginal society in Australia (Dodson, 1997);
- *An Islamic response to imperialism* (Al-Afghani, 1968);
- Women's movements in India as a form of protest (Ray, 1999);
- The perspective of Anthropology from India (Das, 1995);
- The self-celebration of sociology of the North (Sonntag, 1999) and others.

Aiming at democratising social sciences, Connell (2007) proposes four ways of seeing and constructing social sciences as: a “multi-centred social science” which can represent social experience; a social science which functions as critique; a social science which promotes diverse forms of knowledge accommodating “social movements’ needs”, and a social science which is relevant to democracy as it is “a field of democratic action” (pp.230-231).

Connell's (2007) ideas have been used in different fields such as for teaching and counselling practice in New Zealand (Burns, 2008), ways to disrupt Eurocentric thinking from students' thinking (Hickling & Hudson, 2011), providing alternative ways for understanding disabilities and impairment (Meekosha, 2011), and as one of the bases of proposing democratic online courses in applied linguistics and English language teaching (Wahyudi, 2014b). They have also been the subjects of two special issues: Takayama, Sriprakash and Connell (2015), and Takayama, Heimans, Amazan and Maniam (2016).

Connell's (2007) book has also been subject to critiques from scholars such as: McLennan (2013), Emirbayer (2013), Raka Ray (2013), and Patricia Collins (2013). These discussions below prioritise the critiques most relevant to North/South relations in the context of my study. McLennan (2013) questioned Connell's interpretation of Al Afghani's “Refutation of materialists” (1881) as “valuably sociological” and “critical” as an over emphasis on “the *social* effects of false doctrine” (p.123, emphasis original) of Islam in Iran during that period. McLennan (2013) argues that Connell has done “a manifestly *secular* translation” (p.123, emphasis original) which he regards as problematic.

This critique has particular implications for my research because, I aim to explore the impact of Islamic discourses especially in the Islamic university. It may be possible that the Islamic discourses themselves would be problematized by the lecturers who have been constructed by the dominant Western discourses of knowledge. Furthermore, it is also possible that the concept of Islamisation of knowledge may be considered a 'false' concept by some of the lecturers in my study. In addition, it is also possible that the Southern discourses of knowledge emerging from this thesis would continue to be marginalised. However, I would question McLennan's (2013) reading on Al Afghani because it appears to be based only on Connell's (2007) book. In his published article McLennan (2013), *did not refer to Al Afghani's original works* (as seen from his list of references) while Connell did. McLennan's reading here is weak in terms of its support.

Other critiques of Connell (2007) come from *The Journal of Political Power and Social Theory* Volume 25. The issue also contains her reply to these critiques. The first scholar, Mustafa Emirbayer (2013) tried to correct some of Connell's reading on Bourdieu's sociology as "a bit tendentious" (p.133). For examples of the accusation of Bourdieu not searching out "colonial voices", Emirbayer (2013) argues that Bourdieu worked with Abdelmayek, who can be said to represent a colonial voice. Responding to this, Connell (2013b) answered that "Southern theory itself points out the striking contrast between Bourdieu's knowledge of Algeria and cooperation with Abdelmalek Sayad and the complete absence of colonial voices" in the "formulation of general problems of social theory" (p.175). Other scholars have similarly argued that:

To be sure Weber and Durkheim, or Parsons and Giddens, were aware of imperialism and at times offered insightful observations. *However, the dynamics of empire were not incorporated into the basic categories and points of view of their social theory.* Accordingly, colonialism and imperialism do not figure in the core sociological perspectives on the formation and the structure of the modern world. (Hard, Negri, Harvey & Mann, 2013, p.290, emphasis added)

Extending the critique, Emirbayer said that Connell's critique is "more with the *unconscious*⁹ (*understanding*) of particular authors (e.g., Giddens, Coleman and Bourdieu) and approaches rather than with disciplinary assumptions" (Emirbayer, 2013, p.134, emphasis added). He then explained that Connell took for granted the dichotomy in the discipline of "theory or general theory" from "the empirical work" and "treated it unto a domain itself" (p.134). Furthermore, the task remains to unearth "the blind spots" of "the long standing of disciplinary seeing or not seeing" (Emirbayer, 2013, p.134). Emirbayer's critique on this part was accepted by Connell (2013b, p.175). In addition to his critiques however, Emirbayer (2013) credited Connell's (2007) book as "a breakthrough" that will challenge the dominant sociology especially the failure of the social theorists in the global North to take the "substantive insights of Southern authors" (pp.134-135). Similarly, Chakrabarty (1992) also found there was typical ignorance in European social theorists, failure to cite scholars' works in the global South.

The possible implications for my study are that I intend to be careful when making arguments about whether or not lecturers apply ELT Methods (methods) and Inner Circle English. The lecturers' practices of ELT Methods (methods) and English(es) may go beyond this simple dichotomy and may be open to hybrid practices. Another implication is that I need to make nuanced arguments which do not only examine individual lecturers' ideas but see them as entangled in a larger network such as institutional practices, the relevant policies issued by the Ministry of Research, Technology and Higher Education, and the President. Furthermore, I need to be open to the possibility that the lecturers' teaching practices might be constructed by global disciplinary discourses.

Raka Ray (2013) is another scholar who provides a critical assessment. She argues that, while Connell referred to different authors from different countries, there is "no real systematicity" in terms of presenting argument and depth. While Raka Ray might be 'right' in assessing the book from the global Metropole style, Connell (2013b) sought to demonstrate the collectivity and "sequential discussions" (p.177) of Southern works; each chapter has "different grounds and different dramas" (p.177). Elsewhere Raka Ray saw Connell's (2007) book as just moral claims to be inclusive of different knowledges. She further argues that "postcolonial theories

⁹ I put the word *understanding* to guess the word from the context.

will matter either if they offer more satisfactory explanation of events or characteristics of the Global South than existing theories, or even more centrally if they are seen to illuminate the phenomena that matter in the North” (Ray, 2013, p.152). Furthermore, Ray argued that the unfinished task is to provide clarity about why Southern theorising is used to “refocus theorising of the North” (Ray, 2013, p.152). Ray contends that to produce “a truly global sociology” the scholars in the global South “must simultaneously provincialise the United States and deprovincialise the South” which in her opinion Connell aims to do but has left “unfinished” (Ray, 2013, p.152).

Responding to Ray, Connell (2013b) argues that there are moral and professional claims in her book. Inclusivity of diverse forms of knowledge is the moral claim and her contention that the impossibility of being a ‘good’ sociologist without acknowledging imperialism and Southern theories is the professional claim. While Ray’s argument is convincing, I think that Connell might have been able to achieve the ‘unfinished’ task if she had addressed more specific issues such as rethinking modernity, like Bhambra (2007), rather than elaborating on interdisciplinary issues. As a result, I have tried to apply Connell’s moral and professional claims to the specific issues of English Language Teaching in two Indonesian universities in this research. The moral claim for this research is that other forms of argumentative writing (e.g., those from Asian traditions) need to be considered and presented in the academic context. My professional claim is that in order to be critical toward Western discourses of knowledge, the lecturers need to be exposed to counter discourses.

Concerning North/South power relations and Western social theorists who want to sustain the status quo of the dominance of the global North knowledge, Patricia Hill Collins (2013) is sceptical about North/South Dialogue as advocated by Connell (2007). Collins (2013) states that, “the issue is less than the existence of knowledge projects produced by non-Western peoples, but rather the theme of how knowledge projects that gain some power and notoriety are received within Western social theory” (p.139). This is not an easy job as there might be those who stand for the status quo as Collins herself mentioned. Responding to this, Connell (2013b) agrees with the issue of power relations as raised above. However, some scholars have suggested ways to achieve this. Burawoy (2005) argues that in order to transform Eurocentric social science, there is a need to restructure social science as it has “overlooked the constellation of interests that embroil social sciences and therefore misread the empirical

trends” (p.508). In enacting this restructuring, he suggests the need to provincialise “their universalism, their disciplinary divisions, and their methodology (positivism)” as well as emphasizing their particularity and specificity in their production and uncover their contradictory “in the social, economic, political worlds they seek to comprehend” (p.509). Bhabra (2007; 2013) and Go (2013; 2016) also suggest strategies, which will be discussed later.

Furthermore, for Collins (2013) a dilemma is that Connell’s (2007) ideas might face difficulty in “negotiate[ing] the inequalities among the multiple knowledges that have been created by unequal power relations”, despite Connell’s aim to decentre “social theory as a Northern knowledge project” (p.141). Connell (2013b) said that her (2007) ideas were “a collective project” (p.174). I would argue that collective theoretical productions and social movements might be the answer that Connell (2007) herself documented. Exposing another dilemma Collins (2013) asked about the criteria for the legitimation of Connell’s ideas “against [the] Western epistemological standard” (p.143). Posing this dilemma, it seems that Collins still saw Connell’s (2007) book as using the global North’s lens. However, Connell’s implied answer for this dilemma is that Southern knowledges would remain using their own epistemologies (Connell, 2013b) and that there are other forms of knowledge outside the dominant. Similarly, Nakata (2007) argues that the “claim to truth” of one knowledge system cannot be legitimately verified by the “standards and justifications” (p.8) from other knowledge systems.

This suggests that other forms of knowledge in academic writing and cross-cultural understanding courses might remain subjugated as the proponents of the dominant discourses in the disciplines would maintain the status quo. Secondly, there is a possibility that Southern forms of knowledge in Indonesian ELT contexts might not be considered as legitimate based on the ‘standard’ applied in the global North. Furthermore, it is also possible that some of the lecturers in my study remain constructed by the dominant Western discourses.

Santos’ (2004; 2009) works on the “ecology of knowledge” through “translation” and “artisanship of practices” might be the answer for Collins. He argues that ecology of knowledge is to preserve the “biodiversity” of knowledges which combine both “scientific and indigenous knowledge” (Santos, 2009, p.117). Further Collins (2013) criticized Connell as her

approach is via the model usually adopted in the Metropole such as the “West and the rest framework” (p.141). Connell (2007) started with her critiques of the global North scholars; Giddens, Coleman and Bourdieu and this was followed by the discussion of the scholars’ works from the global South. Responding to this, Connell (2013b) admitted the irony of “reproducing” the imperialist style of exposition by placing the discussion of “Northern Theory first” but suggested placing “most important knowledge in the beginning ... and other knowledge as critiques” (p.175), to show “why orthodox Northern social science is not tenable” (p.175).

In my study, the ecology of knowledge as proposed by Santos has been applied in terms of the adoption of different theoretical resources both from the global South (e.g., Connell’s (2007) ideas) and North (e.g., Foucauldian Discourse Analysis (FDA)). But the irony remains, as Collins above noted, that in writing my thesis I need to follow the style of the dominant discourse rooted in the global North. However, I have tried to chart the spaces where ELT practices in Indonesian context are subject to critical examination and negotiation.

Despite some of the challenges posed by scholars, I agree with Emirbayer’s (2013) appreciation of Connell’s (2007) ideas because of their democratic purpose and thus, they remain useful for my thesis. However, these critiques of Connell’s (2007) work have been grappled with throughout my thesis in the following ways:

- (a) Enacting not only ‘theories’ from the global South such as Islamisation of Knowledge (Alfaruqi, 1989; Alatas, 1993), but also the theory from the global North such as Foucauldian Discourse Analysis (Harwood, 2006) breaks the dichotomy of the North and South;
- (b) I have made moral claims to the inclusivity of knowledge reflected in point (a) and the professional claim that other forms of knowing in ELT such as other forms of Argumentative Writing need to be considered to have more balanced view of the field;
- (c) I acknowledge the undeniable irony that in New Zealand, I need to write a thesis in accordance with the global North ‘structure’.

Extending her work, Connell (2010) highlighted the importance of mutual learning of social sciences on a world scale. But she rejected the “mosaic model”, the affirmation of the “equal value of all cultures, their right to exist and flourish” and the capacity to learn from one another (p.43). She argues this model considers “indigenous knowledge as a closed system” (p.44) or static, which fits with the binary between “primitive” and “advanced” constructed by the West through the doctrine of “progress” in the nineteenth century. She argues that cultures are “much more fluid, interconnected, messy social processes” (p.44). She proposed the concept of mutual learning which suggests “mutual criticism as a learning mechanism” (p.49). Thus the interchange in this mutual learning is based on the capacities of knowledge systems to develop, “to engage in self-criticism and to transform themselves in the pursuit of truth” (p.49). So Connell made ‘truth’ as the significant point of reference and self and mutual criticism as a technique to interrogate the dominance of the global North in the construction of the social sciences which was constituted with a colonial spirit. The implication of Connell’s position for my study is that I need to treat the lecturers’ subjectivities in AW and CCU courses as ‘fluid’ and ‘interconnected’ with other aspects such as cultural geographies, different regimes of truth, national policies, and university curriculum document and others. Another important implication is that ELT practices needs to be situated as a site of ‘self and mutual criticism’ between global North and South.

Connell (2013b) is herself aware that she was not the first to challenge the dominant social science paradigm. There are prior literatures which share, to some extent, a similar aim but with different emphasis for examples: *Science, hegemony and violence* (Nandy, 1988), *Decolonizing methodologies* (Smith, 2012), *Provincializing Europe* (Chakrabarty, 2000), *Alternative discourses in Asian social sciences* (Al-Atas, 2006), *Eurocentrism, Racism and Knowledge* (Araujo & Maeso, 2015), *Counterhegemonic currents and internationalization of sociology* (Keim, 2011), *Decolonizing European Sociology* (Rodriquez, Boatca & Costa, 2010).

2.2.5. Other Postcolonial Voices

Connell’s (2007) ideas resonate to some extent with other works in sociology such as Bhabra (2007; 2013) and Go (2013, 2016; 2017), who incorporate postcolonial voices. Drawing from extensive literatures, Bhabra (2007) found that there are alternative explanations about “European cultural integrity – Renaissance”, “modern nation state” and “industrial revolution” as the markers of European modernity in the dominant narrative. She found that

the Renaissance as the basis of the theoretical construction of the majority social theorists has been challenged by “medievalists” and early modern historians especially those working in “printing revolution, global art historians and critics of comparative histories” (Bhambra, 2007, p.103). For example, the ‘discovery’ of ancient text, one of the dominant claims in the Renaissance was also found by “the scholars and Islamic worlds” (Bhambra, 2007, p.93) thus the claim that the ‘discovery’ of the ancient texts only belong to Europe is not adequate (see Bhambra, 2007, for details). Based on an insufficient understanding of European modernity in the dominant narratives, Bhambra (2007) proposed an understanding of modernity by adopting an *historical approach to connected histories*. Different understandings of modernity include “the contribution of non-European others and the contribution of European colonialism” (p.153) as they are connected (see Go, 2013). The idea of connected histories is the way to rethink our current situations in order to emphasize “the trajectories of change associated with them from multiple perspectives, rather than a dominant European one” (Bhambra, 2007, p.153). Extending her work, Bhambra (2013) proposed postcolonial perspectives of global sociology because the current issues of “multiple modernities paradigm”, “a global multicultural sociology” (p.295) and global cosmopolitanism are still problematic. However, I will only focus on Bhambra’s global multicultural sociology as it is the most relevant to my research.

Bhambra (2013) discusses “global multicultural sociology” to address the social epistemological issues in the contexts of multiple modernities. The discussion of global multicultural sociology for Bhambra (2013) echoes the discussion of “indigenisation” of sociology which resonates with Akiwowo’s (1986; 1999) articles. However, for Bhambra this indigenising project which is expected to provide “spaces for alternative voices” (p.303) has little impact on “the hierarchies of the discipline” (Kiem, 2011, p.128). Further Bhambra (2013) reported that the debates on indigenization were followed by discussions of “autonomous or alternative social science traditions” (Alatas, 2010; 2006), Sinha’s (2003) decentred social science enacted through personal act and choices, and Connell (2007) calls for “multiple, globally diverse, origins of sociology” (p.304). Bhambra (2013) argues that, although these scholars have different arguments in general their positioning was “centred on” the belief that autonomous or alternative, social science traditions are importantly constructed by the context of civilizations (p.203). This positioning, Bhambra argues

“intentionally or not” situates Europe as the reference point. In the case of multiple modernities, autonomous traditions were reported to “have little discussion of what the purchase would be” for a global sociology other than “a simple multiplicity” (Bhabra, 2013, p.304). Bhabra (2013) critiqued the existing understanding of multiple modernities for example the one proposed by Eisenstad (2000). Eisenstad (2000) proposes multiple modernities as a “certain view of the contemporary world – indeed of the history and the characteristics of the modern era ... it goes against the views of the “classical” theory of modernisation” (p.1). The problem lies in the fact that Western modernity remains the centre that others are encouraged to emulate as recorded in this statement: “Western patterns of modernity ... *enjoy historical precedence and continue to be a basic referent point for others*” (Eisenstad, 2000, p.3, emphasis added). In that regard, Bhabra (2013) extends Alatas’ (2006) and Connell’s (2007) argument by proposing and defining the idea of multiple modernities.

Understanding the ‘mosaic’ model of global sociology from different angles, Bhabra (2014) critiqued Connell’s (2010) position towards the mosaic model of knowledge system. Bhabra argues that although Connell argued against the mosaic model, her argument is “not argued historically” (p.96). Bhabra suggested that there is a need to reconstruct the model by looking “backwards as much as forwards” by giving serious examination to the interconnections of “alternative histories” (p.96) to argue for an adequate global sociology, one which can address the “deficiencies and the limitations” of the dominant understandings and one which “enables more productive insights in the future” (p.156). Bhabra appeared to have made a critical and interconnected historical analysis as a way to interrogate the dominant narratives of Sociology and create more dialectic and promising spaces of the future of this discipline. In my study, the lecturers’ subjectivities in AW and CCU courses will need to be seen from the interconnections between the historical spread of ELT in Indonesia (Dardjowidjojo, 2000), how this spread might have shaped lecturers’ subjectivities in their courses as well as looking forward to a more liberating teaching space.

Addressing the critiques of postcolonial theories to dominant sociology, Go (2016) proposed that postcolonial theories and sociology can mutually support each other. Go (2016) conceptualised what he called *postcolonial perspectival realism* (pp.143; 192, emphasis original) which is a third wave of postcolonial theory. Go (2016) argues that postcolonial

perspectival realism takes inspiration from two different sociological approaches, *postcolonial relationalism* and the *subaltern standpoint* (p.188). *Postcolonial relationalism* is inspired by Edward Said's (1993) *contrapunctal approach*¹⁰ (emphasis added) and the second wave critiques of postcolonial social theory, namely imperial binarism. The goal, Go (2016) argues, is to foreground the "connectedness of being", that is to "trace the mutually constitutive and independent character of social identities and entities" (p.188). He argues that *postcolonial realism* captures "the relations among peoples, places and processes across global space" which usually has been unobserved (p.188). It also goes beyond the nature of essentialism, repressed agency and binarism or "analytic bifurcation" (p.188). The other approach the *subaltern standpoint* draws from is *standpoint theory*. It accordingly "correlates" to perspectival realism to avoid universalism in social science (p.188). The subaltern standpoint is reported to be inspired by Fanon's and Du Bois' approaches that start the analysis from the *experiences* of the peoples who are "subjugated by the geopolitical relations of power" and then trace the "larger relations and connections" which shape the subjugated peoples' experiences. The subaltern standpoint initiates from "*the being of connectedness*" (emphasis original) (p.188). Go asserts that these two approaches are not new but "immanent" to postcolonial social theory (p.188). He calls these two approaches "a generative postcolonial *social science*" (emphasis original) (p.188).

Go also aims to address the critiques of postcolonial theory that suggest that "postcolonial theory rejects realism" (p.190). *Postcolonial perspectival realism* (Go, 2016) accordingly aims to address the critiques posed to Southern theories which include Connell's (2007) ideas, Al Atas' (2006) *Alternative Social Sciences*, Santo's (2014) *alternative epistemologies* and others which have been criticised because of "limited lenses of indigenous sociology" as they are grounded in the standpoint of individuals which fail to "illuminate larger institutions and structures". Furthermore, Go (2016) highlighted Southern theories' inability to question what makes Southern Sociology distinctly Southern. Go argues that indigenous and Southern theories have "obscure epistemic warrants" "at best", that do not suggest alternatives to positivistic ideas of objectivity, scientivity, and universality, and instead only rely on identity

¹⁰ Contrapunctal approach is "a simultaneous awareness both of the metropolitan history that is narrated and of those other histories against which (and together with which) the dominating discourse acts" (Said, 1994, p.51).

based arguments. Go (2016) argues that we are left without criteria for adjudicating knowledge claims between the theories in the South and North.

With regard to the existing criticisms documented by Go (2016), I would argue that Go (2013) might be partly right given his interest in framing sociology from “larger institutions and structures” as indicated in his (2008; 2011) research on American and British Empires. In the case of Al Atas (2006), who discussed historical sociology based on the ideas of Ibnu Khaldun, Go’s (2016) claim that indigenous sociology is grounded in the standpoint of individual is true. However, the case of Akiwowo’s (1986) work, which aims to contribute African oral poetry to sociology contradicts Go’s (2016) claim. Indigenous sociology may not have sufficient access to material resources to provide critical assessment of the larger structure of the global North (see Connell, 2007, Canagarajah 2002c). Addressing the issue of how to define the Southernness of Southern Sociology, I would argue that the Sociology becoming Southern can empower colonised countries in the global South. In concurrence with this, Connell’s (2013b) reference to her 2007 book on activist knowledge also focuses on empowerment. I also agree with Santos (2016) who defines the global South as a metaphor of the victims of colonialism and capitalism rather than a “geographical concept”; “the South [is] a metaphor for the human suffering caused by capitalism and colonialism on the global level, as well as for the resistance to overcoming or minimising such suffering” (p.18).

That Southern theories are also criticized because they perpetuate the existing binarism between North versus South, I would argue, is an unavoidable irony when challenging categories such as the construction of East and West (see also Holliday, 2010). This is where language fails us and is insufficient. But what is more important I would argue is not the category itself but rather the theorists’ support for the colonised and subjugated. With regard to what is claimed as epistemic obscurity in the Southern theories, they need to be seen from their own knowledge systems not from the global North (Connell, 2013b; Nakata, 2007). In this regard I would question Go (2016) about whether the comparison needs to be made if the theories from the South and North are based on different knowledge systems. If there is still insistence on comparing this, I would further ask about the purpose of the comparison. I would argue that Santos’ (2009; 2014) concept of *ecology of knowledge* and Connell’s (2007) advocacy for *multi centred social science* is more appropriate. It appears that claims that Southern Theories are subjectivist and relativist are only the extension of old debates about

objectivism and subjectivism (Bourdieu, 1990; Swartz, 1997) and I would argue Southern Theories also have their own ways of knowing (see Santos, 2014; 2016).

In response to Go's (2016) criticism of the individual focus of Southern theories, I have designed my study to not only focus on examining the individuals' teaching practices but also how these individuals' practices are entangled in larger structures such as the policy documents from the universities, from Ministry of Research, Technology and Higher Education, the President's decree, and other possible networks such as the selected Asian Development Bank and World Bank Documents. Furthermore, my work reconciles theories from both the global South and North, which resonates with Go's (2016) postcolonial perspectival realism.

Pratt's (2008) contact zone, Chakrabarty's (2000) provincializing Europe, and Manathunga's (2015) cultural geography are also critical to my study. Pratt (2008) explained the transcultural aspects of "contact zones" in coloniser/colonialised relations. Transculturation, "the reciprocal influences of modes of representation and cultural practices of various kinds in colonies and Metropolises" (Aschroft, Griffiths & Tiffin, 2000, p.213), is possible in "contact zones" because the lecturers and students need to "operate sensitively" in the production and exploration of "cultural exchange and integrated knowledge creation" (Manathunga, 2009, p.165). Transculturation suggests "a highly productive pedagogy" (Manathunga, 2014, p.18). Pratt (2008) argues that these are "social spaces where disparate cultures meet, clash and grapple with each other, often in highly asymmetrical relations of domination and subordination" (Pratt, 2008, p.7). So, rather than being seen as passive subjects, the lecturers and students in my study, following Pratt's notion, may do their own "knowing" and "interpretation" of Western discourses about writing in English as "subordinated or marginal groups select and invent from materials transmitted to them by dominant metropolitan culture" (Pratt, 2008, p.7).

Chakrabarty (2000) argues that European history and philosophy are valuable to understand the production of historical knowledge. However, in postcolonial settings, power and knowledge play out differently. For example, in the "modern European political thought and social science", humans are believed to be "ontologically singular", "gods and spirits" are considered as "social facts" in that the "social somehow exists" before the human (p.16). He argues that the "logical priority of the social" is not applicable in the Indian context as for him

being humans suggests, quoting Ramachandra Gandhi, “the possibility of calling upon God [or gods] without being under an obligation to first establish his [their] reality” (p.16). Furthermore, he argued that “European thought” is open to be “renewed from and for the margins” (p.16). Using Chakrabarty’s critiques of European history and philosophy above, Manathunga (2014) explored the “secular and religious sense of time” to propose important questions for intercultural postgraduate supervision on the possibilities of exploring “myths, legends ... rituals and ceremonies, oral histories” (p.79) as evidence of “time, place, and knowledge” (p.78).

Manathunga (2015) used the term cultural geography along with other “eclectic” resources such as postcolonial, indigenous, feminist, and social theories about “time, place and knowledge” to provide alternative readings of intercultural doctoral education. She elaborates her identity and positioning before discussing her concept of intercultural doctoral education. Drawing from the existing studies such as Massey (1997), Nakata (2007), Penetito (2009), Sommerville (2010) and others, Manathunga (2015) argues for the need to “locate place and geography at the heart of research and intercultural supervision”¹¹ (see also Manathunga, 2014). In that context, Manathunga has placed her own cultures, place and geography as important in her constitution of research and intercultural supervision. I would argue that the network of culture, place and geography as Manathunga (2015) argues is important to understand Indonesian lecturers’ subjectivities in English Language Teaching as the lecturers have experiences between geographical locations and bring with their own histories.

All of this theoretical work has significant methodological implications for my study. Firstly, this thesis is designed to accommodate and extend the local subjugated knowledges reflected in lecturers’ discourses: the Islamic, local Javanese, and other forms of discourses usually marginalised in global studies of ELT. It is proposed to represent them through this thesis and disseminate them to a wider audience.

Secondly, I am open to the possibility that some of the lecturers will operate within the dominant understanding of knowledge, including the possibility of marginalising Southern

¹¹ No page number is available in the article.

knowledge. Furthermore, I need to situate the lecturers' teaching practices into a larger discursive policy network such as the universities, the ministry, and the President's decree, as well as other larger forces such as the selected Asian Development Bank and World Bank Document (accessible online).

Another possible methodological implication of my conceptual framework is that I need to treat the lecturers' own choice of alternative ELT methods (methods) and what they do in the classroom as legitimate in their own right. I need to be open to different forms of the dominant ELT Methods, eclectic Methods, and alternative methods the lecturers apply in the classroom. Furthermore, I treat the lecturers' ELT Methods and methods in an equal way in the analysis. In that regard, adapting Connell's (2007) ideas, I have enacted a multicentered social science approach. This will further be discussed in Chapter Seven (The Constructions of ELT Methods).

The next possible implication is that lecturers may use a variety of Englishes in the classroom as legitimate in their own right. World Englishes theoretical framing appreciates all varieties of Englishes such as Inner, Outer, and Expanding circles as well as the hybrid use of Englishes. This will further be discussed in Chapter Eight (The Constructions of World Englishes).

2.2.6. Islamic Discourses of Knowledge (Islamisation of Knowledge)

In this section I discuss one of theoretical resources from Southern Theories, Islamic discourses of knowledge. These are particularly relevant to my study because one of the participating universities is Islamic University. It is worth underlining here that, even though Islamic discourses of knowledge are included in Connell's (2007) book, Islamisation of knowledge has a long tradition and has "substantially emerged since the Prophet Muhammad's Era when he Islamised Arab society" changing the social system of *Jahiliyah*¹² to the Islamic social system (Tarbiyah Ulul Albab, 2010, p.75, Reference Withheld).

Although there are different definitions of Islamisation of Knowledge, they share a similar belief "that knowledge (especially modern science), needs to be Islamised" (Kartanegara, 2010, p. 1). Syed Naqib Alattas (1978) suggested De-westernisation and Islamisation to isolate

¹² Khan (2013) explained the conditions of Jahilliyah period where many Arab people believed in goddesses other than Allah such as Lat, Uzza, Manat, many of them consumed wine, did gambling, as well as believed in superstition.

non-Western aspects of knowledge and then infusing Islamic values and concepts (Kartanegara, 2010). Al-Faruqi (1986) suggests that Islamisation of knowledge can be done through the mastery of modern sciences and the mastery of Islamic science, and then reframing the modern sciences under an 'Islamic Framework' (cited in Kartanegara, 2010, p. 2). For Seyyed Hossein Nasr, the sciences need to be mastered but they also need to be "criticised" and "transformed" to "conform with the mission of Islam" (2010, p.74). Hashim and Rossidy (2000) concluded that both Al-Attas and Al Faruqi agree that Allah (God) is "the origin of all knowledge" (p.32). I would argue that Seyyed Nasr (2010) also considers Allah as central in understanding of science, as he urged Islamic thinkers to transform modern sciences into sciences which remind humans that "whenever ye turn there is the Face of Allah" (Al-Baqarah) (p.74). Al-Zarnuji explained that there are three core dimensions of Islamic knowledge including *tawhid* (the unity of God), which is the main foundation of theology, *fiqh* (Islamic Jurisprudence/the study of law/*Shari'ah*) for guiding prayers and worship, to judge between what is right and wrong and *akhlak*, the knowledge about moral character (Huda, Yusuf, Jasmi & Zakaria, 2016, p.7).

If the regime of truth for Foucault varies from one society to another, including the different mechanisms for distinguishing true or false statements, in Islam, truth is judged based on the holy Quran, *hadith*, along with the three core foundations of Islamic knowledge (above) regardless of the geographical locations. If the answers cannot be found in those sources, then a group of Islamic scholars discuss the problems together to find alternative solutions based on the Quran, *hadith* and the existing Islamic texts. In this way, the regime of truth in Islamic society refers to the Quran and *hadith*, Islamic scholars' interpretations of the two and Islamic texts, to count something as 'true' or 'false'.

Some Islamic scholars argue that Islamisation of knowledge is not necessary. Some liberalists have adopted a secular view of life that separates religion from politics and reduces religion into individual ethics. Furthermore, this group advocates for rationality as the source of knowledge. Other "traditional Moslem scholars" believe that "all knowledge is from Allah (God)" so that it does not have to be Islamised because Islamisation is already there in various branches of knowledge (Almigdadi, 2011, p.5). A third group argue that "modern knowledge is universal, not related to any specific civilisation and [is] culturally neutral" (Almigdadi, 2011,

p.6). Following postcolonial and critical scholars such as Bhabha (2007), Alatas (2006), Connell (2007), and others I would argue that modern knowledge is not neutral and is dominantly constructed by the global Metropole. I would also argue Islamisation of knowledge is legitimate in its own right and along with other marginalised knowledge, needs to be advocated as a counter discourse. It is important to recognise, however, that some lecturers in my study might disagree with the Islamisation of knowledge both at the Islamic University (IU) and Multi-Religious University (MRU).

In sum, Western discourses are dominant over Southern Knowledge. It is also worth noting that Western discourses and Southern Discourses originate from different sources and are not monolithic. For these discourses, the concept that every society has its own regime of 'truth' (Foucault, 1980b) seems to manifest. In the case of Islamisation of knowledge where the "origin of all knowledge is God (Allah)" (Hashim & Roshidi, 2000, p.32), true and false statements are judged through the Holy Quran, *hadith*, and Islamic law. Other studies, for example Elyas (2011), and Elyas and Pichard (2013) argue that teaching practices in Saudi Arabia are constructed by more than one competing discourse. Therefore, the lecturers' teaching practices are subjected to different forms of 'truth' and power.

2.3. Relations of Power

The second axis of Harwood's (2006) approach, the relations of power, is entangled in Foucault's other concepts such as discourse, power/knowledge, sovereign power, disciplinary power, and resistance. Relations of power are reflected in pedagogy and power as well as in Post Method Pedagogy. Therefore, all these concepts are discussed to gain a more nuanced understanding of the relations of power as well as to set up the theoretical basis for the analysis in the Discussion Chapter (Chapter Nine).

Discourses have a key role in Foucault's theories. They are used to develop a 'theory' on the relationship between knowledge and social control (Walshaw, 2007). Foucault defined discourses as "practices that systematically form the objects of which they speak ... discourses are not about objects; they do not identify objects, they constitute them" (Foucault, 2010, p.49). As discourses are used as a form of social control and as a way of constituting objects, they are used as the ways to exercise power. Discourses also carry the traces of histories and

ways to represent 'truth'. 'Truth' is "a system of ordered procedures for the production, regulation, distribution, circulation and operation of statements" and linked to "systems of power which produce and sustain it" through a "circular relation" (p.74). Thus, as the extension of power, discourses play an important role in shaping "games of truth" (p.74). For Foucault games of truth are the "set of rules within particular institutions by which the truth is produced" (Danaher, Schirato & Webb, 2000, p.xi). As truth is constructed by power and sustained by particular types of knowledge (Foucault, 1980), it is important here to trace the relationship between power and knowledge.

Foucault (1980a) deploys 'power/knowledge' to explain how the bourgeoisie is interested in excluding "madness" or to control "infantile sexuality" using knowledge as "effective instruments" (pp.101-102). This knowledge works through "subtle mechanisms" such as "methods of observation, procedures for investigation and research" (pp.101-102). In my research, power/knowledge is helpful to examine how the lecturers' use their ELT knowledge to discipline or normalise students in order to be desired subjects. Discussing power as a means of controlling subjected subjects requires the use of another concept: disciplinary power.

Foucault discussed disciplinary power as a way to explore how people discipline themselves through "self-monitoring" (Walshaw, 2007, p.112). As Foucault (1995) argued:

Power should be visible and unverifiable. Visible: the inmate will constantly have before his eyes the tall outline of the central tower from which he is spied upon. Unverifiable: the inmate must never know whether he is being looked at any one moment; but he must be sure that he may also be so.
(p.201)

In my research, the concept of disciplinary power is useful in analysing whether or not lecturers discipline themselves against the Western ELT Methods or by following the rules of Inner Circle Englishes. In cases where the lecturers disciplined themselves toward Western ELT Methods, they would enact the principles of Grammar Translation Method or Communicative Language Teaching. Similarly, when the lecturers enacted Inner Circle

Englishes (American or British English), they would apply grammar or pronunciation in accordance with American and British rules.

In explaining disciplinary power, Foucault contrasted it with sovereign power, which operates through a law like mechanism (Lilja & Vinthagen, 2014) and discourages people from saying no. However, Foucault was more interested in the concept of power in terms of relations, subjugations and “apparatuses of knowledge” (Foucault, 1975/1976, p.34). Foucault (1975/1976) named this type of power as “nonsovereign power” or “disciplinary power” (p.36). In my study, the concept of sovereign power is deployed to examine how the lecturers exercise their sovereignty both inside (e.g., when teaching) and outside the classroom. Sovereign power manifests especially in classroom pedagogy. Thus, it is also important to understand how classroom pedagogy becomes a site of power.

In order to create productive power relations, Lusted (1986) argues that teachers and students co-construct knowledge in classroom pedagogy. Lusted emphasized pedagogy as the process of knowledge production. Lusted’s argument here may serve as one regime of truth in the participating lecturers’ teaching practices. Related to this regime of truth, Walshaw (2007) argues that, “each classroom has its particular regime of truth which legitimises and sanctions a discursive space for certain practices and social arrangements” (p. 121). In my research context, the exploration of how lecturers exercise power through pedagogical practices such as surveillance, regulation, and normalisation (Walshaw, 2007) are worth examining, especially when enacting ELT Methods (methods). As ELT Methods are not always strictly enacted by lecturers, I needed to examine the possibility of lecturers adopting the alternative forms of methods, such as Post Method Pedagogy.

Post Method Pedagogy is an alternative approach to pedagogy proposed by Kumaravadivelu (2006b) that challenged the existing dominant forms of pedagogy, such as grammar translation method, communicative language teaching, and others (Kumaravadivelu, 2006b). This is because the dominant ELT Methods as Kumaravadivelu (2006b) argued, assume universal applicability, ignoring the fact that they are produced in the global North and do not take account of Southern sociocultural contexts. Post method pedagogy advocates a context sensitive pedagogy, characterized by three pedagogic principles: *particularity*, *practicality*, and *possibility* (Kumaravadivelu, 2006b). Particularity refers to local contexts of teaching and

learning, practicality refers to teachers' own theorization of their own practices, and possibility refers to the considerations of economic, social, and political aspects of language teaching (pp.171-174). There are also pedagogic indicators for Post Method teacher and learners. Post Method pedagogy promotes autonomy for teachers, including by recognising teachers' prior knowledge, encouraging them to develop a reflexive approach and their "own eclectic method" (p.179), and facilitating teacher self-development. Similarly, Post Method learners are facilitated to have a role in pedagogic decision-making; a role which takes into account learner autonomy both in its narrow view, such as each learner's capacity to learn, and in its broad view, the capacity of learning to liberate (p.176). In my research, the lens of Post Method pedagogy will be used to explore whether the lecturers show practices consistent with particularity, practicality, and possibility in their teaching practices.

In advocating local sensitivity, Post Method Pedagogy is not the sole method. Other similar works have also been proposed such as: Leong's (2014) local contextual factors in teaching, Lin's (2013) plurilingual pedagogies, Lin's, Wang's, Akamatsu's & Riazi's (2002) Teaching English as Globalized Communication (TEGCOM) and others which will be discussed in more detail in Chapter Three. However, Post Method Pedagogy is also critiqued because its components are similar to existing ELT Methods such as Communicative Language Teaching (Bell, 2003), which will be discussed in more detail in Chapter Three (Literature Review). The possible implication of these critiques for my study is that I will not assume the lecturers' teaching practices to either fully adopt post method pedagogy or fully adopt the dominant ELT Methods. However, I will start from the lecturers' practices of their own Methods (methods). In that context, I will not base my analysis on preconceived judgement.

In the classroom context, the lecturers' exercise of power could be possibly resisted by students, making the discussion of resistance important. Foucault (1997c) described resistance as entangled in power relations. He argued that, "in power relations, there is necessarily the possibility of resistance because if there were no possibility of resistance ... there would be no power relations at all" (p.292). In that respect Foucault implied freedom to perform resistance and to engage in power relations. Foucault also explained that, "in order for power relations to come into play, there must be at least a certain degree of freedom in both sides" (p.292). This resistance for Foucault might have the "possibilities for changes within institutions" including "how scientific discourses circulate, function and have

effects of power” (Pickett, 1996). Furthermore, practicing resistance suggests “the practice of self-creation” (p.464). For Foucault, individuals are “the product of modern power” so that their “behaviours, gestures and thoughts, including normative intuitions” are expressions of power (Pickett, 1996, pp.464-465). In my study, resistance will be examined through the ways the lecturers positioned themselves against ELT Methods and Inner Circle Englishes and also through the possibilities for student resistance in the classroom.

2.4. Technology of the Self

The third axis of Harwood’s approach is the technology of the self. Foucault (1997b) developed the concept of technology of the self and three other terms: “technology of production”, “technology of sign system”, and “technology of power” to understand the development of human knowledge in fields such as economics, biology, and medicine (p.225). Foucault saw them as “very specific games of truth” (p.224). These technologies often work in an interconnected manner, even in contexts where one is more dominant than the others. Each technology also suggests an individual’s response to a particular way of “training” and “modification”, and requires them to acquire particular “skills” and “attitudes” (p.225). Technology of the self describes the ways in which individuals, through others’ help, operate on their own “bodies, thoughts, conduct and way of being” in order to reconstruct themselves to achieve states such as “happiness”, “wisdom”, and “perfection” (p.225). Harwood (2006) has shown that technology of the self is entangled with ‘truths’ and power in the formation of subjectivities of disorderly children. She further argued that the self needs to be understood as the “effect of truth and power” (pp.112-113). In my study, technology of the self is used to examine how the lecturers constructed themselves, their ELT Methods (methods), and World Englishes in their classrooms.

As technology of the self is the realization of self-government and is the extension of one’s subjectivity, the concept of subjectivity is also important. Subjectivity describes the self as the product of discourses, ideologies, and institutional practices (Danaher, Schirato & Webb, 2000, p.xiv-xv) and is a “particular way of constituting ourselves” (Kelly, 2013, p. 515). Therefore, subjectivity is also recognized as “the type of being” people become when they fit themselves “into the needs of the larger political imperatives” (e.g., the capitalist state) which requires them “not only to behave in certain ways but also *to be* certain types of people”

(Mansfield, 2000, p.53). These particular behaviours and types of people are controlled by power and knowledge through institutions such as schools, hospitals, and prisons. These institutions have desirable conducts and if people deviate from the expected conduct, then these people are categorised as not normal, deviant, and therefore needing a special treatment or punishment.

The connection between technology of the self and Post Method Pedagogy is worth underlining here. The lecturers' use of pedagogic principles of Post Method in the classroom teaching is the example of how lecturers exercise their technology of the self. In exercising technology of the self, among other things, lecturers can take benefit from learning and enacting pedagogic principles and macro-strategies of Post Method.

In my study, lecturers' multiple subjectivities on the relationship between religion and science, on how they construct themselves, students, ELT Methods (methods), and World Englishes were explored. This chapter has established theoretical tools and resources that are to be used in this study. Figure 1 links between these diverse but related theoretical tools. The nature of these links will be more fully discussed as they are used in the analysis of data (Chapter Five to Nine). In the following chapter, I will situate my study in the literature on ELT.

Chapter Three

Literature Review

3.0. Introduction

In the English Language Teaching (ELT) field, ELT Methods and World Englishes (WE) are two contested issues among scholars, teachers, and curriculum and policy makers. In this chapter, I discuss the critiques of ELT Methods, especially Communicative Language Teaching (CLT), by some key scholars such as Kumaravadivelu, Canagarajah, Angel Lin, and others. These scholars reject the uncritical adoptions of them in Southern context, and emphasise context sensitivity in teaching. I also present studies in favour of CLT so that more balanced views about those who oppose and support CLT are possible. The possible connection between aspect of Methods and Post Method Pedagogy will also be discussed.

I then move to discuss the studies on WE in general, in ASEAN and Indonesian contexts. I will also discuss the studies on Argumentative Writing (AW) and Cross-Cultural Understanding (CCU) courses, so as to provide the background for the next chapters. In the summary section, I highlight the different regimes of truth operating through ELT Methods, WE, AW, and CCU courses. I critically examine to what extent ELT Methods, AW, and CCU were the effect of the dominance of the asymmetrical power relations of the global North and South (see Connell, 2007; Canagarajah 2002c) and embedded in different regimes of truth. Furthermore, I will examine how existing studies in ELT include moral and religious values in ELT classroom, as the characteristic of ELT practices in the Southern context.

3.1. Studies on English Language Teaching (ELT) Methods

Some key theorists have challenged the Anglo-American dominance of ELT practices, and proposed alternatives like Post Method Pedagogy (Kumaravadivelu, 1994; 2006b), Teaching English as Globalised Communication (TEGCOM) (Lin, Wang, Akamatsu, & Riazi, 2005), glocalised constructs in ELT (Yazan, 2018) and plurilingual methodology (Lin, 2013). All these studies can sit under the umbrella of *plurilingual approaches* to teaching English, that is teaching approaches which consider “learners’ metalinguistic awareness and experiences as plurilingual speakers” (Cenoz & Gorter, 2013, p.596).

Other scholars explore local contextual factors in ELT (Leong, 2014), negotiation strategies and traditional approaches in teaching writing and reading respectively (Barnawi & Le Ha, 2015), and current trends in TESOL research and pedagogy (Canagarajah, 2015) that situate ELT within a local context. Canagarajah (1999) asserts that the dominant linguistic circles in the Northern Centre employ their technological facilities, such as the publication industry and language laboratories, to support their research and then promote their knowledge 'globally' through a network of publications and academic institutions. One of the globally promoted knowledges is ELT Methods. Kumaravadivelu (2006a) critiqued the existing ELT Methods, one of which is Communicative Language Teaching (CLT), particularly on the basis that CLT was produced in Europe and the US, the global North.

CLT refers to "both the process and goals of classroom learning" where the central concern is "communicative competence" (Savignon, 2005, p.635). The competence discussed is in "expression, interpretation, negotiation of meaning", which relies on second language acquisition research for its development (p.635). Therefore, the curriculum design is based on students' communicative needs (Savignon, 2005). CLT regards students as active participants in meaning negotiation, as a response to structuralist linguistics and behaviourist psychology (Savignon, 1991), and the previous audiolingual method (Dorney, 2009), which regarded students as passive participants.

CLT has gone through three phases: traditional approaches (up to late the 1960s), classic communicative language teaching (1970s to 1990s), and current communicative language teaching (late 1990s to present) (Richards, 2006, p.6). There are ten current core assumptions to the current approach to CLT: (1) second language learning takes place through interaction; (2) students' negotiation of meaning is facilitated through classroom learning tasks and exercises; (3) meaningful communication occurs when students regard the content as interesting and engaging; (4) "communication is a holistic process"; (5) language learning is done through activities which involve the discovery of grammar in daily use and reflection; (6) "language learning is a gradual process"; (7) learners with different needs and motivation develop their own roads to language learning; (8) "successful language learning involves the use of effective learning and communication strategies"; (9) the teacher's role is as a facilitator, and (10) the classroom is regarded as a community where learners "learn through collaboration and sharing" (pp: 22-23). Currently CLT is divided into two types: (1) Process-

based CLT approaches – Content-Based Instruction and Task Based Instruction, and (2) Product-Based CLT Approaches – Text-Based Instruction and Competency-Based Instruction.

In implementation in Asian countries, CLT has faced more constraints than positive responses. In Vietnam, Li Va Can (2001), cited in Le Ha (2008), reports that some teachers tend not to accept “error tolerance” as practiced in CLT and instead do “corrective feedback” (p.92) due to exam-oriented demands (p.92). Hu (2002) illustrates the nature of different or even opposing philosophies about the nature of teaching and learning, such as the interactive model of CLT clashing with the Chinese epistemic model in the Chinese context. CLT promotes verbal activeness, while the Chinese system prefers mental activeness. CLT appreciates independence and individuality, while the Chinese model encourages conformity in learning.

In South Korea, Dailey (2010) explained that CLT was difficult to implement as there was a mismatch between government policy and teachers’ preferences for traditional methods. Vongxay (2013) explained that in Laotian higher education, the examination system, students’ learning styles and behaviours, and students’ diverse proficiency levels meant that CLT implementation was not successful. The Laotian examination system is based on a traditional grammar based tests, so it does not match with the CLT emphasis on communication and interaction. Lao culture requires children to be good listeners, and students’ learning to be passive. Thus this culture also does not support the interactive nature of CLT. Moreover, the university entrance selection in Lao higher education is not designed to group students based on their English proficiency but on quota. Therefore, students have different proficiency levels, and there were many students with low proficiency levels. These low proficient students found difficulties in communicative activities.

In Indonesia, it has been argued that there are some challenges in implementing CLT in Indonesian senior high schools and under intermediate level (Sholihah, 2012). Problems have emerged when the teachers taught games and role-play as CLT activities, and students tended to use their first language as they lacked English vocabulary, and thus lacked spontaneity in English. Moreover, Lie (2007) highlighted that the failure of EFL teaching in Indonesia was often due to the mismatch between competence and the quest for test scores for the national examination. This mismatch of approaches also highlights the fact that the CLT objective is

for *communicative* ability in English, where the national exam only measures reading and listening skills.

However, some positive responses to CLT have been evidenced in Taiwan (Chang, 2011) and in Bangladesh (Ansarey, 2012). Chang (2011) noted that Taiwanese college English teachers have favourable attitudes towards CLT principles displayed in teachers' understanding of CLT and the teachers argue that CLT can create meaningful and effective teaching. This positive response is because teachers dislike traditional grammar teaching in which students need to memorise grammar rules. In Bangladesh, Ansarey (2012) found that the majority of teachers had positive responses to CLT, however they found it to be in conflict with the "mostly grammar based examination system" (p.76) enacted by the government.

The above empirical studies support Kachru's (1986a) argument that notions of communicative competence are "dependent on the participants in specific functions" (p.22). Dornyei (2009) notes two problems with CLT. He argues it does not properly consider the "psychological dimension of learning" (p.37) and its aim of "seeking situational meaning" is vague (p.34). To address the issues, he proposed the Principled Communicative Approach (PCA), which comprises of seven principles. These principles, according to Dornyei (2009), are to establish "creative integration of meaningful communication" (p.42) and the automatising of grammatical rules and vocabularies.

Kumaravadivelu (2006a) problematises CLT in terms of its "authenticity, acceptability and adaptability" (p.62). The authenticity of CLT is questioned as communication practised in the classroom cannot represent real world interaction (Kumaravadivelu, 1993). The acceptability of CLT as a "revolutionary step" (Kumaravadivelu, 2006a, p.62), in the historical record of language teaching is doubted because it merely follows the same basic concept of language teaching as "the linear and additive view of language learning" (p.63) which assumes language learning goes through progressive movements. CLT also follows a "presentation-practice production" structure (p.63), making it the same as the audiolingual method.

As another example, there is hot debate about whether or not students' own language should be allowed in CLT. Richards (2006), as mentioned earlier, does not explicitly mention the role of students' first language in CLT's current core assumptions, and Baw (2011) notes that the communicative approach does not "recognise the positive effects" of students' mother

tongue on their foreign language learning (p.64). Auerbach (1993) and Littlewood and Yu (2011) by contrast underline the importance of students' first language in the foreign language learning process. Kumaravadivelu (2006b) and Cangarajah (2002a) argue for the need to challenge the imperialistic nature of English Language Teaching, such as CLT, in which the primacy of English is emphasised in a communication context so that students' own language and culture is not explored or discussed.

The importance of students' first languages and culture was also underlined by Byram, Holmes, and Savvides (2013). These scholars argue that "teachers and learners now need to be aware of other people's 'cultures' as well as their own" (p.251), aligning better with "intercultural communicative competence" instead of communicative competence alone. Unlike communicative competence, which focuses only on "sociolinguistic appropriateness and politeness" (Byram, Holmes & Savvides, 2013, p.251), intercultural communicative competence is regarded as the consequence of new social contexts where "globalisation, new technologies, mass economic and refugee migration" have emerged (Byram, Holmes & Savvides, 2013, p.251). This new social context necessitates global interaction between human beings, either virtually or physically, and as such, understanding each other's culture is necessary.

Kumaravadivelu (2006b) proposed a context sensitive Post Method pedagogy. This pedagogy operates through three operating principles: particularity, practicality, and possibility. *Particularity* refers to the salience of paying attention to the local context to 'liven up' English language teaching, so that the classroom is grounded in its own context. *Practicality* refers to the idea that teachers should be enabled to "practice what they theorise and theorise what they practice" (p.171), which accentuates the agentive idea that teachers should be empowered from within. The *possibility* principle refers to the discussion of social, political, economic, and educational aspects of ELT. This pedagogy is inspired by cultural studies thinkers such as Michel Foucault, Homi K. Bhaba, Edward Said, and critical thinkers such as Paulo Friere and Henry Giroux (Kumaravadivelu, 2006b) and employs ten macro-strategies as a guide to enacting the Post Method. Those macro-strategies cover classroom interaction, students' autonomy, language skills, cultural consciousness, contextualised input and social relevance.

Kumaravadivelu (2012) extended his advocacy for Post Method Pedagogy by proposing five modular models for teacher education program. They are: Knowing, Analysing, Recognising, Doing, and Seeing (KARDS). These areas of the five modules are self-explanatory, except for *seeing*, which refers to teachers monitoring their own teaching. Kumaravadivelu proposed this model as an alternative to the traditional teacher education program which usually provides “a linear, discrete, additive, and compartmentalised character” (p.17). He argues that the KARDS model provides “a cyclical, integrated, interactive, multidirectional, and multidimensional focus” (p.17).

Lin’s (2013) study in Hong Kong resonates with Post Method Pedagogy because of its emphasis on contextualised teaching practices. Lin describes how teachers in her study employed “plurilingual pedagogies” (p.522), and built their own innovative approaches for bilingual academic literacy programmes. The teachers designed materials to take account of students’ academic needs and academic abilities. The students were informed about the objectives of the bilingual programme prior to the beginning of the programme. Their family languages were used at the outset and gradually English was used, meaning the introduction of English texts was fully contextualised through Chinese-English bilingual notes on a science topic. Further, students and teachers in language and content subjects cooperated to design the programme (p.531). This study indicates that literacy can be taught in other ways than simply imposing English. Rather, English language ability can be developed through the use of students’ family language and anchored in students’ needs. The activities developed by lecturers in Lin’s study may motivate students in the teaching and learning process, as their agency and involvement is acknowledged. This study is one of the examples of how context sensitive pedagogy could be applied.

Another resonance of Post Method Pedagogy can be found in Leong’s (2014) study. This study stopped using CLT and instead used more locally sensitive pedagogy. He used videos to help students provide background information for the topic being discussed, in addition to textbooks, and also adjusted classroom materials in relation to “students’ interest, proficiency level and their relevance to the class” (p.6). Leong asked students to do group work as the students were shy if asked to do it individually. Leong’s initiative to introduce WE in the classroom gained students’ surprise and a positive response. The unsuccessful implementation in Leong’s study was due to exam oriented study students had experienced

in the past, the prevalent existing discourse on monolingual English, and some cultural factors, e.g., the desire for working as a group.

Barnawi and Le Ha (2015) examined two EFL teachers' teaching approach (Ali & Refat) in Saudi Arabia after the former gained an MA in TESOL/Applied Linguistics in UK and the latter a MA and PhD in TESOL from United States. On the basis of their research, they argued that "classroom realities often do not correspond to any recognisable method" (p.269). Ali emphasised negotiation strategies in his teaching and writing course while Refat employed "a textual (or cognitive approach), functional approach and comprehension assessment task" (pp.271-272) which he said represented the adaptation of Islamic learning tradition for his reading classroom. This study appeared to mirror, to some extent, Post Method approach because students' *autonomy* was accommodated through negotiation strategies. However, this study did not discuss how the teaching of writing was shaped by Western discourse as argued by Canagarajah (2002c).

Jahan (2014) from Bangladeshi contexts and Safari and Rashidi (2015) from Iran examined how far Post Method pedagogy can be applied in their own contexts. Jahan (2014) examined the "implicit evidence" of reported Post Method pedagogic practices of ELT teachers in Bangladesh (p.14). The data was taken from semi-structured interviews among fourteen English teachers. Jahan found that even though the ELT teachers in Bangladesh applied various aspects of Post Method pedagogy, this did not necessarily indicate the lecturers' true understanding of the method, as for example teachers were not yet ready to "generate a personal theory of practice" (p.88) and their practices did not align with "transformative practitioners" who functioned as the "change agents" (p.89) as proposed by Kumaravadivelu (2003). In that case, Jahan suggested that the teachers review the "macro strategic framework" of Post Method to implement it in the classroom (p.4).

Safari and Rashidi (2015) also examined the applicability of post method pedagogy in the Iranian EFL context. Twenty-two experienced men and women participated in the study. These scholars found a variety of responses from the respondents such as unfamiliarity with Post Method, familiarity with the dominant methods, e.g., Communicative Language Teaching (CLT), reluctance for the students to be critical thinkers as "they can challenge everything and find deficiencies of my teaching" (p.110), the reluctance to make theory, no

time to do research and “not [being] proficient and knowledgeable enough [in Post Method pedagogy] to be able to use it” (p.113).

However, Post Method Pedagogy is not without criticism in the field. Liu (1995) argues that the inapplicability of methods in their “purist” form does not mean that “they are useless” (p.176). Rather, the problem for Liu lies “with those who use the methods in the wrong place at the wrong time” (p. 176). He explained, for example, that the Total Physical Response (TPR) approach was “a very effective method for beginning students, children” (p.176). Furthermore, Liu argued that even Richard and Rodger (1986 cited in Liu, 1995) point out that the “teacher may modify and revise teaching and learning procedure based on learner’s performance and reactions to instructional practice” (p.176). Similarly, Bell (2003) explained ELT Methods “were never applied universally” (p.328) and he also sees that many of the components of macro-strategies of post-method such as “negotiated interaction, integrated language skills, learner autonomy and so on” are similar to CLT (p.332).

Akbari (2008) simply critiques post method because it brings “English language teaching beyond the realm of possibility and practice” as it is more about “philosophy and philosophical discussions” (p.645). Many teachers prefer the practical philosophy of course book work, which is more tangible in the classroom. This is coupled with “financial and occupational constraints”, e.g., poor payment, so it is unlikely that teachers would be willing to act as “iconoclasts and social transformers” (p.646).

Having discussed the pedagogies which promote sensitivity to local contexts, now I move to this discuss Canagarajah’s reflection on what has happened in the TESOL field over 50 years. Then I will further discuss the critiques of Post Method and the studies referring to Teaching English as a Globalized Communication (TEGCOM) (Lin, Wang, Akamatsu & Riaz, 2005). Lin et al. proposed that teaching based on TEGCOM principles should consider social, cultural, historical and institutional contexts and decentre Inner Circle Englishes as the only points of references to diverse global sociocultural contexts.

Another key piece of literature relevant to my study is on “TESOL as a professional community” within half century “research, pedagogy and theory” (Canagarajah, 2015, pp.30-31). Canagarajah summarises the following emerging trends and shifts in TESOL over the past half-century; from product to process and practice, from cognitive to social and ecological,

from pre-packaged methods to situated pedagogies and language socialisation, from studying controlled classrooms and experimental settings to everyday contexts and ecologies, from homogeneity to variation and inclusive plurality, from knowledge or skills to identities, beliefs and ideologies, from objective *to personal and reflexive*, from the generalised and global to specific and local. This approach is different from Post Method Pedagogy (Kumaravadivelu, 2006) because Canagarajah only reflected on the development of TESOL studies, pedagogies, and theories in the last half century as evidenced in the existing literature while Kumaravadivelu (2006b), through Post Method Pedagogy, critiqued existing ELT Methods and proposed a pedagogy sensitive to local contexts, one that encourages lecturers or teachers to generate personal theory from their own practice and suggests lecturers or teachers accommodate economic, social, and political contexts into their teaching.

For TEGCOM, I could not find studies claiming to implement TEGCOM principles explicitly, though this call for the re-orientation of TESOL has been referred to by some in ELT fields, for example Zacharias (2011) and Yazan (2018). Zacharias (2011) referred to TEGCOM and World Englishes to support her establishing a personal voice as an EFL teacher from Indonesia. As an EFL teacher, Zacharias changed her subject position from one who believed in native speakerism to one who could benefit from her being non-native speaker as a resource to “establish” and “strengthen” her identity, so she became more “empathetic” to her “non-native speaker” students (p.71).

Yazan (2018) described four premises as the construct of glocalisation¹³ in ELT. They are:

- (1) “The relationship between the global and the local is rather *mutually constitutive*¹⁴ rather than dichotomous”;
- (2) “The local and the global *simultaneously* and *actively* shape the processes of globalisation in temporal and spatial contexts”;
- (3) “The global and the local *fluidly interfuse, interweave, interpenetrate, and transform* each other”;

¹³ Glocalisation refers to the hybrid concept of global and local.

¹⁴ Emphasis original.

- (4) “The negotiation and the construction of *agency, identity, and legitimacy* are contextually situated and embedded at the nexus of *bidirectional* global and local flows of discourses”. (p.221)

The approaches offered by Zacharias (2011) and Yazan (2018) may offer middle paths for teachers whose courses are under the dominance of global North but to retain some space to represent their own localised or perhaps hybrid teaching practices.

3.2. The (possible) Connections between Aspect of Methods and Post Method

The boundary between particular aspect of Methods (e.g., Approach) and Post Method is not clear-cut. The examples of Approaches which have areas intersecting with Post Methods are Content Based Instruction (CBI) and Content Integrated Language Learning (CLIL). Richards and Rodgers (2014) categorised CBI and CLIL as “Approaches” rather than Methods because they “refer to a set of principles for the design of language courses but do not prescribe the methods that can be used with them” (p.117). They explained that CBI has a “skills-based model” (p.130), an approach used to teach academic writing. This is useful to be discussed in relation to the Argumentative Writing courses in my study.

Referring to Met (1999), Richards and Rodgers (2014) explained that content-driven CBI prioritises content learning while language learning is considered secondary. The objectives are guided by course goals with second language as the medium of instruction. In this teaching approach, students have the right to evaluate content mastery but the language learning objectives are set up by teachers.

Richards and Rodgers argued that CLIL can “help achieve individual as well as educational, social and intercultural goals for language learning” (p.119), relevant to the CCU courses in my study. Citing Coyle et al. (2010), Richards and Rodgers (2014) described CLIL’s emphasis on both language and culture, students’ cognitive process of learning and thinking, classroom interaction, students’ autonomy in constructing their own knowledge and understanding, and their skill development.

CBI and CLIL are closely related because both of them focus on content. That might be the reason why Richards and Rodgers discussed them in one chapter of their (2014) book. A major difference between them is, however, that the emphasis of cognition and the relationship

between language and culture in CLIL appeared to be downplayed in CBI. In that aspect, CLIL extends the coverage of CBI.

Kumaravadivelu (2006b) explained that the *particularity* principle of Post Method (which deals with local and cultural resources mobilised in language learning and teaching) and his (2003b) macro-strategies to promote learner autonomy, classroom interaction, and language skills have some overlapping areas with CBI and CLIL above, especially *content, students' autonomy, classroom interaction, and language skills*. However, Kumaravadivelu's (2006b) *practicality* principle, the need for teachers to theorise their own teaching practice and to practice what they theorise, and *possibility* principle, the space for questioning the dominant aspects of Method are missing from CBI and CLIL.

In that regard, Approaches (as a component of ELT Methods), which are the product of global North, have some interconnecting areas with Post Methods as the product of global South.

3.3. The Inclusion of Religious and Moral Values in ELT classroom

The national curriculum policy and institutional context shapes the inclusion of religious and moral values in Indonesian ELT classroom and for this reason literature about teaching of values will be examined below.

Hadi (2015) examined the English, Islamic, and secular values in Pre-Service English Teacher Education (PETE) Programs in Islamic and Secular Public Universities in Sumatera, Indonesia. The Islamic university being investigated is under the same Ministry as one of the participating universities in my study, the Ministry of Religious Affairs. Therefore, they have the same platform to integrate Islamic values in their curriculum and teaching. Hadi found that different institutional contexts affected institutional identities between the universities. The PETE program in the secular university included:

advanced general English, English for Specific Purposes, knowledge, and values about Indonesian characters (which included religious education – mostly Islamic education due to the Muslim-majority population), knowledge and value about sociocultural and environmental contexts, and knowledge supporting ELT;

While in the Islamic University, the curriculum covered:

courses on Islamic values, Indonesian values, and languages (Arabic and Indonesian).
(p.346)

However, Hadi further revealed that Islamic values were integrated in a fragmented way.

Qoyimah (2016) investigated character education in English teaching in Indonesian state schools under the school-based curriculum. This curriculum necessitated that the schools inculcated 18 stipulated values, including: “religiosity, honesty, tolerance, discipline, hardworking, patriotism, [and] nationalism” (p.110). She found that teachers mobilised both secular and religious values in the classroom. Furthermore, Qoyimah found that Astuti, one teacher’s, mobilisation of values such as “being respectful”, “lov[ing] to read”, “cooperativeness” was aligning with teaching materials. Another teacher, Budianti, asked students to be “creative” when she wanted the students “to write and retell stor[ies]” (p.116). These suggest that the mobilisation of values was adjusted to teaching materials and teaching method.

Hadi’s (2015) and Qoyimah’s (2016) studies suggest that ELT curricula and EFL teaching in the Indonesian context are constructed by sociocultural and institutional contexts, as discussed in TEGCOM principles (Lin et al., 2005).

3.4. The Phenomenon of World Englishes

World Englishes (WE) are “the varieties of English (standard, dialect, national, regional, creole, hybrid, broken, etc) around the world” (McArthur, 2001, p.5). These varieties provide the conceptual framework of “the useful understanding of the function and spread of English in the global contexts” (Kachru & Nelson, 2006, p.1.). Kachru (1991) considers World English(es) as “the results of sociocultural contexts and the diverse use of the language in culturally distinct international contexts” (p.181). The following studies of WE were selected because the works are relevant to my study and were proposed by the key scholars in the field. The selected studies also have also include different perspectives on WE, e.g., stable nationalist category versus critical perspectives including balanced views. Furthermore, I also included the classroom realities in relation to WE.

The emergence of WE has been indicated by the establishment of journals (e.g., *World Englishes*, *Asian Englishes*, *English Today*, *Changing English*) and the inclusion of this topic in international conferences (D'Angelo, 2014). Moreover, WE has been adopted into the classroom in composition or writing through a process described as 'shuttling between two languages' (Canagarajah, 2006a; 2006b), as seen in the example of the use of Malaysian English in creative writing (Hashim, 2007), and the use of WE in intercultural communicative competence, through the exploration of the value of power, value difference, the problem of ethnocentrism (Houghton, 2009), and in cross-cultural understanding contexts in one Indonesian university through the teaching of texts (for example novels and poems) written by bilingual writers, in a variety of Singaporean, Malaysian, and Philippines Englishes (Zacharias, 2011).

Kachru & Nelson (2006) identified five issues advocated by the proponents of WE (p.15). Firstly, the acculturation between language and new contexts is inevitable. Examples of this acculturation between are the development of American English and the claims of the independent status of Australian, Canadian, and New Zealand English(es), all of which are socioculturally different from UK English. Thus the development and acculturation of English in India, Singapore, Nigeria, and other countries are argued to have equal status with UK English where each of these countries, socioculturally, is different from the UK as well. Secondly, the existence of language depends on its use, not on its codification; language exists because it is used by people. Thirdly, the user base of English in the Outer and Expanding Circles is increasing, and the English language itself has gone through a process of acculturation and transformation into local variations through nativisation (bringing a new variety of English) and acculturation. This affects the structure of the language (e.g., sound system, vocabulary, or sentence structure) and the use of language (the convention of speaking and writing). Fourth, the issue of the acceptability of standard English alone is more about power and ideological orientation than any kind of 'truth' to language (as mentioned, language exists because it is used by people), and fifth, the increase of varieties and their intelligibility (Kachru & Nelson, 2006, pp.15-16) as "simply the fresh demand of the international scene" (Crystal, 2003, p.185) where peoples from different cultural backgrounds need to interact and understand each other's Englishes.

Bolton (2005) made use of ten categories of approaches to WE ranging from “English studies, English corpus linguistics, sociolinguistic approaches, e.g., the sociology of language, a ‘features-based’ approach, Kachruvian studies, Pidgin and Creole studies, Applied Linguistics, Lexicography, Critical linguistics, and Linguistic futurology” (p.71). These different approaches to studying WE are deployed in the service of different research objectives. Kachruvian studies are based on a “pluricentric approach to WE”. Applied Linguistics is interested in the “implications of WE in language learning and teaching” (pp.70-71). Critical linguistics aims to “express resistance to the linguistic imperialism and cultural hegemony of English” and so on (Bolton, 2005, p.71). I will only discuss three approaches of WE throughout this thesis such as Kachruvian studies, Applied Linguistics and Critical Linguistic Approaches, as these are the most suitable to my research.

Kachru (1986a; 1991) delineated WE in terms of three concentric circles: Inner Circle (first language varieties, e.g., those in the UK, USA, Canada, or Australia), Outer Circle (second language varieties/ex-colonies of UK and USA, e.g., in India, or Singapore) and Expanding Circle (foreign language varieties, e.g., in Indonesia and China). In the seminal article Kachru (1992) discussed “approaches, issues and resources” of WE (p.1) and issues such as the main characteristics of international communication, including the registers of English, sociolinguistic profiles of English, the study of local grammar, and linguistic and literary traditions along with their application to WE (p.2). Kachru also highlighted that the three concentric circles are based on “historical, sociolinguistic and literary contexts” (p.3). He explained that Inner Circle countries are known as “norm providing”, the Outer Circle countries are named as “norm developing”, and the Expanding Circle countries as “norm dependent” (p.5). Kachru also discussed “bilingual’s creativity” which, he argued, shows “creative linguistic processes” as the effect of competence in two languages or more (Kachru, 1986 cited in Kachru, 1992, p.6), “multi-canons of English” as the result of “extensive use of English” (Kachru, 1992, p.6) in South Asia and Southeast Asia, and the need for a “paradigm” shift in how teaching English is thought about (Kachru, 1991, p.219), Kachru (1992) briefly mentioned the “ideological, cultural and elitist power of English” which refers to the “economic advantage” for Britain and the United States, attitudinal maintenance and “formal control”, and linguistic control by Inner Circle English through various channels, including through a negative attitude towards “linguistic innovations” in the Outer Circle (p.9). Further,

Kachru argues, this control maintains the suggestion of an 'us' versus 'them' dichotomy of English users, which is "sociolinguistically" and "pragmatically" unrealistic (p.9). In classroom practice, ELT lecturers in the expanding Circle may be controlled by the use of Inner Circle English, especially American and British English as these two varieties are dominant in Indonesia (Lauder, 2008; Dardjowijojo, 2000).

With regard to power, Kachru (1986b) discussed several questions posed by Foucault's (1980) "methodological precautions" (p.96), as reflected in the following questions:

- (a) "What is the 'ultimate destination' of power at its extremities?"
- (b) "What is the aim of someone who possesses power? In other words: who has the power and what does that person have in mind?"
- (c) "What is the network of power?"
- (d) "What are the agents of power?"
- (e) "What is the 'ideal production of power'?" (Kachru, 1986b, p.127)

Answering these, Kachru (1986b) highlighted the fact that during the expansion of English to various continents, the speakers of this language "have claimed and sought" different types of power for it. English has been symbolically associated with such "powers" (p.128) and therefore desired by people as shown in the following contexts: (a) "Enlightenment in a religious sense"; (b) the "marker of civilising process"; (c) "distancing from native cultures"; (d) "acquisition of various spheres of knowledge"; (e) the "vehicle of pragmatic success"; (f) "marker of modernisation", and as (g) the "Masters' code of control" (Kachru, 1986b, pp.128-129). In the religious sense, English is used as a means of indoctrinating Christianity, as evidenced in India and Sri Lanka. The marker of the civilising process refers to the association of the material and intellectual mission embedded in the Westernisation processes, as for example noted in Papua New Guinea. Distancing from native culture relates to the desire to 'civilise', for example in India and Arabia as noted in the following arrogant claim from British historian T. B. Macaulay (1800-1859) "I have never found one amongst them who could deny that a single shelf of a good European library was worth the whole native literature of India and Arabia" (cited in Kachru, 1986b, p.129). As a means of acquisition of knowledge, English

is constructed as a tool to acquire knowledge in the “sciences, technologies and the humanities” (p.129). As the vehicle of pragmatic success, English is not only for international communication but also for “*intranational roles*” in the Outer Circle (p.129). English as the marker of modern identity is constructed by people’s attitudes toward the users of English on their “worldly success”, while as the code of control English functions to assimilate people “into the English way of life” (Kachru, 1986b, pp.128-129). Kachru’s use of Foucault when discussing power in his 1986 work seemed to serve his explanation of the powerful position of Inner Circle Englishes, especially British and American English in controlling the use of English in the Outer and Expanding Circles.

Kachru (1992) posed three questions on why we need to teach WE, the factor for paradigm shift (from Inner Circle standard to multi-cans), and the resources for teaching it. For him WE “provide[s] a challenging opportunity to link three academic areas, language, literature and methodology” (p.9). Kachru also argued that “the dynamic forces characteristic of the spread of English in the postcolonial context (Outer Circle), the nativisation and Englishisation, the social and educational context in the teaching of English” (p.10) influenced teachers’, students’ and planners’ attitudes toward adopting a variety of Englishes in ELT. Closing the article, Kachru mentioned the existing studies on WE from different sources, e.g., academic discourse, bibliographies, issue oriented studies, literatures in English, journals, and corpus of English which can be used for teaching WE.

Xiaoqiong and Xianxing (2011) document four fallacies in the teaching of English in the ESL and EFL contexts in relation to Kachru’s concentric Circles. These are: (1) the assumption that English learners in the outer and expanding Circles learn English to communicate with people from the Inner Circle; (2) the view that native speaker status is desired by all learners of English; (3) the view that all ‘native speakers’ have the capacity to teach in the outer and expanding Circles; and (4) the idea that English is used as a means to understand American or British cultures. These are called as fallacies because firstly there is an assumption in China that studying or going abroad suggest studying or going to English speaking countries, the teaching of English in the Outer and Expanding Circles are usually limited to British and American English, the fact that not all “native speakers” have the capacity to teach in the Asian contexts, and some still consider that the teaching of English is oriented toward learning British and American cultures while in some contexts (such as for English teachers in China

and Chile) it is not necessarily the case, as these teachers instead desire knowledge of diverse cultures.

The importance of allowing space for WE at the expense of the dominance of Inner Circle English has been examined from a range of critical orientations. Bolton (2005) included Phillipson and Pennycook as scholars promoting the 'critical turn' in the understanding of WE. Canagarajah and Kubota also discussed WE through critical perspectives to enrich the discussions and debates on WE. Phillipson (1992), in his work *Linguistic imperialism*, argued that the "domination of English [is] asserted and maintained by the establishment and continuous reconstitution of structural and cultural inequalities between English and other languages" (p.47). In supporting this, Phillipson examined the promotion of English through British Councils, International Monetary Funds (IMF), TOEFL testing and through the "UK-US collaboration" (Smith, 2003 cited in Phillipson, 2008, p.12) on EFL conferences, British scholarships to Africa, and the analysis of political discourse. Furthermore, Phillipson (1992) investigated colonial language policies (English and French) that subjugated "local traditions" in Africa (p. 113).

Speaking in the same line of critical perspectives, Pennycook (1994), in his book *Cultural Politics of English as an International Language*, proposed five arguments: (1) Anglicism (the rhetoric of the superiority of English compared to other languages) and Orientalism, the "discourse which produces and regulates colonial Other", operate in complementary ways; (2) both Anglicism and Orientalism are part of colonialism; (3) English is "withheld as much as it [is] promoted"; (4) the colonised people "demanded access to English", and (5) "the power of English was not so much in its wide spread imposition but in its operating as the eye of the colonial panopticon" (p.103).

Yano (2001) proposed a modification of Kachru's concentric Circles, arguing that English varieties in the Outer Circles have "become increasingly established" (p.122), as has the continued flow of immigrants and international students who pursue their degrees in Inner Circle countries. These two factors have obscured the boundaries of the three concentric Circles. To modify this, Yano proposed what he called three dimensions of WE. In these dimensions, Yano omitted the notion of native speaker, arguing instead that all speakers have equal position and that there is no distinction between ESL, EFL, and English as native

language (ENL). He divided the use of English into international communication and domestic uses. The international use of English is labelled as “acrolect” and the domestic use of English is termed “basilect”, notions adopted from creole studies (Yano, 2001, p.124). EFL speakers accordingly do not have basilectal functions of English.

Saraceni (2009) introduced the idea of relocation of English as a new paradigm to understand WE. Similar to other scholars, he also problematised the variety of English as constructed in the context of nations, because as he argued it has a “rather shaky sociolinguistic underpinning” (p.181), tends to exclude rather than include, and also can be “dangerous” as it creates a sort of “segregation” for Englishes (e.g., Nigerian, Indian, Singaporean) which are constructed as undesirables. Relocating English suggests a shift from seeing English as the extension of Anglo-American cultures, and framing it through the individual user’s practices of English. In that context, English is “de-Anglicised” and is seen as “pervasively hybrid locally situated linguistic repertoires” (Saraceni, 2011, p.282).

The relocation of English in that regard resonates with the notion of language as a local practice. Pennycook (2010) argues that language as a local practice goes beyond the discussion of local in the local context and juxtaposes it with the ‘global’. Language as local practice “engages” the space and place as well as “time, movement and interaction” (p.2). In this context “social activities” are central (p.2). One of the examples of language as local practice is the use of the following phrase “Pub dan Karaoke”. This phrase appeared in the front of a building in Kuala Lumpur Malaysia. The phrase, which could be understood Pub (English), *dan* (and) in Bahasa Malaysia (BM)/Malaysian Language), and *Karaoke* (Japanese), for Pennycook was not a ‘trilingual sign’. Rather, he argued, it suggested English and BM as the word ‘Karaoke’ did not need translation to be understood. This is an example of the use of language as a local practice which in the above context is called “linguistic landscaping” (Pennycook, 2010, p.67). Linguistic landscaping suggests that “language is not something that exists only in people’s heads, in texts written for institutional consumption or in spoken interactions, but rather it is part of the physical environment” (p.67).

Extending former studies on WE and its related concepts ELF and EIL, Canagarajah (2013) proposes the idea of English as a translingual practice as “English has been undergoing further changes” due to contact with “diverse new languages and communities” (p.56). These further

changes result in “diverse and emergent varieties” (p.56), that former notions of WE and ELF seem unable to fully explain. Canagarajah (2013) argues that even though WE has made a great contribution to establish the legitimacy of varieties of English in postcolonial contexts, WE “does not go far enough in pluralising or reflecting the dynamic changes in communicative practices” (p.58). Canagarajah (2013) argues that EIL places all varieties of English in an equal position where English “has to be negotiated and one’s norms cannot be imposed on others” (p.61). In the case for ELF, Canagarajah (2013) argues that it tends to “focus more on phonology and ignore writing and pragmatics” and indicates that “ELF is treated as a monolithic variety similar to the EIL approach” (p.63). In English as translingual, Canagarajah (2013) constituted “practices as primary and grammatical norms as emergent” (p.68). Furthermore, he argued that “intelligibility” and “communicative success” are not contingent on shared linguistic knowledge but on negotiation. Therefore in English as translingual practice, Canagarajah (2013) is interested more on the ways in which “negotiation of power and difference for meaning and communication” is enabled (p.68). Canagarajah also sees that “contact zone interaction” is constructed by power differences but in his understanding it is negotiable.

Kubota (2015) proposes “a critical perspective on pluralist approaches to English” (p.21). She argues that the celebration of multiple forms of Englishes pays little attention to “unequal relations of power” (p.35). Therefore, she calls for a critical approach that addresses the everyday struggles of English users, regardless of race, and is accommodative to social justice. Furthermore, she encourages scholars from a pluralist paradigm to “challenge neoliberal ideology and reconceptualise the purpose of learning English” (p.36). The neoliberal ideology in ELT, particularly “the usefulness of English as the language of opportunity” has been questioned (Kubota, 2011, p.36). Closing her article, Kubota (2015) suggests that a critical perspective on the pluralist paradigm “should be understood as a larger intellectual discourse where EIL is just part of this” (p.37), should emphasise diverse languages (not only English), promote education which respects “communication across differences”, and calls for “critical understanding of the political and ideological underpinnings behind the communication in additional languages” (p.37).

Brown (2016) analyses the “performative agency” of individual users of English in a specific context in Malaysia. Drawing on previous studies he explained that there are unique uses of English in classrooms, for example his subject Laurie, who oscillated between colloquial and educated Malaysian English to achieve the goal of communication (Rajadurai, 2007), and in another study teachers code switched/code mixed between English and Bahasa Malaysia in the content classroom (Ariffin & Husin, 2011). The teacher’s code-switching in the classroom in his opinion is the example of a “performative act of mediated agency” (Brown, 2016, p.4). This micro-social context of using English is beyond the limit of three concentric circles of WE by Kachru (1986) because these circles treat WE as stable in relation to national category.

Critical approaches to understanding WE as seen by Saraceni (2009; 2011), Pennycook (2010), Canagarajah (2013), and Brown (2016), which emphasise how English is practiced rather than prescribed by Inner Circle Englishes, resonates with Foucault’s concept of technology of the self, where the English users can shape their own ‘bodies’, governing their own use of English within their own sociocultural context. Kubota’s (2015) concern over “unequal power relations” in the multiple forms of English use, especially the “everyday struggles” of English users, could benefit from Foucault’s notion of power where each individual can resist the discourse enmeshed in the promotion of English as the “language of opportunity” in neoliberal ideology. Also, Kubota’s (2015) call for respect for the diversity of languages parallels the spirit promoted by Connell’s (2007) ideas of *Southern Theory*, which advocates for diverse forms of knowledge from diverse geographical locations. In this regard, Kubota’s critiques are complimentary to the analysis of different regimes of truth entangled in the promotion of English in neoliberal contexts.

Despite the fruitful theoretical debates from nationalist category to critical perspectives, the realities seem to suggest complex phenomena. Dogancay-Aktuna and Hardman (2018) highlighted that the findings from former studies of WE and other related concepts such as English as International Language (EIL) and English as Lingua Franca (ELF) suggest that “teachers continue to value the learning of prestigious standardised varieties of English, mainly standard British and/or American English, as the most efficient model for guiding instruction and for enabling learners to function effectively across situations” (p.3). Furthermore, these scholars argue that the lack of codification and standardisation can be

risky for teachers who are subject to resistance from students, parents, administrators, and community (see also Dewi, 2017). However, Hashim (2007) noted that the use of Malaysian English in creative writing gained community acceptance. This suggests that more nuanced analysis of WE in the empirical investigations may need to consider more specific contexts such as disciplinary courses.

However, the studies on WE continue to gain popularity. This is because those who use English as a second or foreign language outnumber those for whom English is their first language. There are currently 340 million native speakers of English (World Languages and Cultures), as opposed to more than a billion non-native speakers (Graddol, 2006). Further, Graddol predicts that in 2030 the number of non-native speakers who use English will increase significantly, while the number of native speakers will relatively remain stable. This prediction underlines the importance of understanding WE both in terms of theoretical and also practical aspects.

3.4.1. World Englishes in ASEAN Countries

ASEAN regionalism has increased the interaction for ASEAN ELT Scholars, such as the invitation of ELT scholars from Singapore, Vietnam, Malaysia, and others to the annual international conference of Teaching English as Foreign Language in Indonesia (TEFLIN) and other ELT related conferences (D'Angelo, 2014). One of the concerns of the conference is an investigation of World English(es) in the ASEAN context. Kirkpatrick (2012) argues that there are two Circles of English(es) in ASEAN: Outer Circle (ex-colonies of UK and US), and Expanding Circles (non-colonies of UK and US). The Outer Circle countries include Brunei, Malaysia, Myanmar, the Philippines, and Singapore (former UK and US colonies) and the expanding Circle countries include Cambodia, Laos, and Vietnam (former colonies of France), Indonesia as a former colony of the Netherlands, and Thailand, which has never been colonised.

Kirkpatrick (2014) proposed the following 'Lingua Franca Approach' to teach English in Asia with special mention to the ASEAN context. He proposed six principles:

Principle (1) "The native speaker of English is not the linguistic target. Mutual intelligibility is the goal";

Principle (2) "The native speaker's culture is not the cultural target. Intercultural competence in relevant cultures is the goal";

Principle (3) “Multilinguals who are suitably trained provide the most suitably trained provide the most appropriate English language teachers”;

Principle (4) “Lingua franca environments provide excellent learning environments for lingua franca speakers”;

Principle (5) “Spoken is not the same as written”;

Principle (6) “Assessment must be relevant to the ASEAN Context” (pp. 25-32).

Kobayashi (2017) modified Kirkpatrick’s principles for teaching English in an ASEAN context due to research setting and different respondents (p.12). Some of his modifications were that native speakers and culture were still priority for his respondents. He also argued that intercultural competence was just a goal. Kirkpatrick’s (2014) and Kobayashi’s (2017) principles of teaching English in ASEAN context suggests that research on WE and other related concept such as EIL and ELF need to consider a specific contextual contingency.

3.4.2. World Englishes in Indonesian Context

The growing issue of World English(es) requires teachers to re-conceptualise which English(es) (Young & Walsh, 2010; Kirkpatrick, 2007) and cultures to teach in the classroom (Kirkpatrick, 2007). Concrete examples of these reconceptualisation are teachers allowing students to shuttle between languages and cultures in academic writing (Canagarajah, 2006b). But despite the fact that World Englishes have been widely discussed, implemented, and researched, WE in Indonesia has only recently come under investigation. I was unable to find much literature on WE in the Indonesian context.

Teaching undergraduate students, Zacharias (2011) focused on two issues of WE, especially the status of non-native speakers in TESOL methodology classes for students of teacher training and education, and the exposure of students to texts (drama scripts, poems, and stories) written by bilingual writers. Students had very positive responses to the first issue, as this related to their identities (as non-native speakers), as being future teachers with well-paid jobs. But the students responded negatively to the texts written by bilingual writers, as they thought that “these Englishes were not real and the sub-standard of standard Englishes” (p.72). Despite the students’ resistance, Zacharias kept on introducing texts from new

Englishes (e.g., Singapore, Malaysia, and the Philippines) in addition to texts produced by the native speakers to show the “dynamic use of English” (p.73), and to raise awareness and positive attitudes to these neighbouring countries.

Zacharias (2013) narrated her struggle to integrate EIL into her microteaching class using an action research approach for 12 Bilingual English Student-Teachers (BESTs) in a private university in Central Java. She applied four stages: (1) identifying students’ awareness of EIL issues; (2) presenting and discussing EIL; (3) Refocusing students’ tasks, and (4) monitoring students’ experiences in the process of integrating EIL concepts (pp.137-139). The findings of her study suggest that for many student teachers, teaching English through an EIL approach equals “making rooms for students’ cultures” (p.139). However, the student-teachers’ understanding of which students’ cultures varied, due to the diversity of cultures in Indonesia. Many students still associate the teaching of English with Inner Circle English and many others were uncertain and questioned whether EIL approach was applicable to teaching grammar. Two students were enthusiastic and felt empowered.

Dewi (2012) explores whether or not English in Indonesia is seen as having an imperialistic purpose at nine universities (Islamic, Catholic, and secular universities) in Yogyakarta. The respondents were university leaders, lecturers, and students. These findings may suggest that the majority of the respondents in the study did not see British and American English as a form of imperialism. In her conclusion Dewi (2012) said that “English spread is not a simple form of imperialism”, but instead, by citing McKay (2002, p.24), she concluded that it is “a complex process brought about both by those who actively promote the language and those who consciously choose to learn it” (p.23).

Sugiharto (2015) found that there is imposition of the dominant Western discourse in the teaching of writing for all proficiency levels (p.224). The dominant discourse valorises “the current traditional rhetoric” and accentuates the importance of “rhetorical moves” in texts such as “clarification, exemplification, process-analysis, cause and effect, and argumentation” (Sugiharto 2012 cited in Sugiharto, 2015, p.229). This dominant academic discourse shapes the teaching of writing and continues to proliferate. Further, he argues that challenging the hegemony of English is “difficult” as it is “severely constrained by the deeply rooted and

entrenched traditional values and norms (particularly Javanese philosophies)” which govern people’s daily life (p.225).

Dewi (2017) interviewed English language educators from Indonesia (three teachers and eleven lecturers) who were doing postgraduate studies (10 were doing PhD and 4 doing masters) at Monash University, Australia. The respondents’ backgrounds were all English, either in ELT or literature. Dewi (2017) among others found that even though her respondents encountered different varieties of English in Australia, when they were asked about the varieties of English to teach upon their returning home, 5 respondents desired to teach British English, 7 of them planned to teach American English, and only two of them would teach their own variety. It is worth highlighting that the lecturers’ desire to teach American and British English was due to the availability of textbooks and the curriculum in Indonesia and did not necessarily reflect their own subjectivities regarding WE.

The above studies on WE and EIL in Indonesia suggest that there is still tendency to valorise Inner Circle Englishes, particularly American and British English. These tendencies resonate with the historical context of the spread of ELT Methods in Indonesia due to the Ford Foundation and the British Council providing training for ELT teachers (Dardjowijojo, 2000, Chapter One). This suggests that the asymmetrical relations of power between global North and South as difficult to challenge remain true (Collins, 2013).

3.5. The Courses under Exploration: Argumentative Writing and Cross-Cultural Understanding

To examine how ELT Methods (methods) and English/Englishes are enacted, appropriated or resisted in the classroom, I deliberately choose Argumentative Writing (AW) and Cross-Cultural Understanding (CCU) courses, as these two courses are laden with Western values.

3.5.1. Argumentative Writing and Cross-Cultural Understanding Interface

Argumentative Writing and Cross-Cultural Understanding courses, as the objects of study, have been shown to have a close link and are particularly useful when studied in relation to the complex lenses proposed so far. Goldberg and Coufal (1999) argue that “well developed critical thinking skills appear essential to needed cultural competence” (p.39), while Hisako (2000) contends that “cross-cultural comparative analysis is a powerful way to foster critical

thinking among college students” (p.114). Furthermore, it is argued that having fair-minded or critical thought which integrates multiple views, values, opinions, and interests is key to survival in a dynamic global community (Paul, 1990). Hisako (2000) also argues that students who get involved in cross-cultural studies become better at taking broader perspectives, for example making a final decision or judgment, or finding a solution for a problem. Moreover, cross-cultural understanding can be built through understanding the different styles of writing between Indonesian and native speakers.

Kamimura and Oi (1998) revealed that American and Japanese students wrote a different style of argumentative essay on the same topic, capital punishment. American students tend to display “cultural tokens” (p.307) such as references to “counselling”, “Biblical references”, and “the tax payer” point of view while the Japanese students tended to raise empathy by describing the suffering of the victim’s family and friends. The study conducted by Kamimura and Oi (1998) is an example of contrastive rhetoric (Kubota & Lehner, 2004), which demonstrates that rhetorical style is influenced by different cultural contexts. As teaching Argumentative Writing and Cross-Cultural Understanding courses might be affected by individual’s understanding, lecturers’ subjectivities are an important concept to explore.

3.5.2. Drawing the Connection between Argumentative Writing (AW) Courses and Critical Thinking

Critical thinking is typically seen in tertiary education, through academic writing that involves argumentation (Vyncke, 2012). This might be because writing good or strong argumentation requires critical thinking skills, as students have to make a process of reasoning before they arrive at a particular stance. Another reason for this might be that a writing course is one way in which critical thinking can be assessed (Wade, 1995) and it is an important skill for university graduate (Biggs & Tang, 2007). CT is rooted within the US tradition, which may not have native roots in other communities (Stapleton, 2001) and impacted by “US mainstream ideology of individualism” which is related also to voice and textual ownership (Ramanathan & Atkinson, 1999). Cultural factors have been regarded as an important issue in critical thinking (McKinley, 2013) and Asian students are often stereotyped as uncritical thinkers (Kumaravadivelu, 2003a; Tran, 2013).

3.5.3. Argumentative Writing: Critical Features and Pedagogical Practices

Hyland (1990) discusses the typical features of three stage structure, which is usually used in AW, and its teaching: (1) Thesis: this sets the proposition for the argument. This consists of controversial statement, background for topic, support for proposition and identifies a list of arguments; (2) Argument: this “discusses grounds for thesis”. This consists of introducing the claim and relating it to the topic, rephrasing the proposition, stating reasons for acceptance of the proposition by showing the strength of the shared assumptions, generalisation based on data and a “force of conviction”. Then providing support by “explicating assumptions to use to make the claim” and “providing data or citing references”. (3) Conclusion: this “synthesises discussion and affirms the validity of thesis”. This signals the consolidation, presents “the significance of the argument stage to the proposition”, “restates the proposition”, and closes the argument by widening the context or perspective for proposition. (p.69)

Schneer (2014) argued that the three stage structure of AW, above, with typical five paragraphs with thesis in the first paragraph, three paragraph arguments, and the conclusion at the last paragraph, has been evident in “many, if not most, commercially successful academic writing textbooks” (pp.621-622). Schneer problematised this three stage structure as prescriptive and argued it could be more complex, especially beyond writing classroom context. He further argues that there is a fluidity in academic discipline where each discipline has its own rule about the structure of academic writing.

Husin and Ariffin (2012) examined the rhetorical organisation of argumentative essays by 53 English as Second Language (ESL) students in Malaysia, especially on the use of thesis statements. The main purpose of the study was to investigate deductive or inductive approaches in writing enacted by students. The findings suggest that, “there is a predominance of inductive style in the Malay ESL students’ writing” (p.165). The researchers explained that the students’ native culture and the curriculum of Malaysian mainstream education were responsible for the students writing in inductive style. This study was reported to resonate with the tendency of Indonesian students toward inductive approaches when writing English essays, as discussed in the previous study (Kuntjara, 2004).

Rusfandi (2015) examined the use of argument and counter argument by Indonesian EFL learners of English. The researcher asked the students to write argumentative essays in Indonesian and in English. He aimed to examine whether there was a relationship between argument and counter argument in Indonesian and English essays and also whether English L2 proficiency had an impact on the argument and counter-argument in their essays. The findings suggested that “the majority of students developed a one sided model of argumentation either in L1 and L2” essays (p.181) and were unable to present views from the other side in their essays. The students’ “low proficiency” and also “low level of understanding the value of argument and counter argument” meant they struggled to make their essays become more “persuasive” and “credible” (p.195).

In teaching writing, genre and process approaches are commonly used (see Badger & White, 2000). Employing a genre approach, Bacha (2010) proposed five steps strategies in teaching academic argument for EFL Arabic students at a university in Lebanon. Those strategies were: context building, modelling and deconstructing texts, joint text construction, writing texts independently, and relating argumentative essay texts with other similar texts such as critique essays or expository essays, e.g., using compare and contrast or cause and effect analyses.

Using a *genre approach*, especially Systemic Functional Linguistics (SFL), Emilia and Hamied (2015) explored whether genre approaches in SFL¹⁵ could be used to improve the writing of 19 students from the English department at a state university in West Java, Indonesia. The students represented low, mid, and high achievers. The data were collected from classroom observations and analysis of students’ texts over one semester period. The results suggested that genre approaches within SFL can be used to enhance students’ writing ability, such as helping them to gain “good control of the schematic structure and the linguistic features of the texts” (p.155).

Using *process approaches*¹⁶, Arini and Latief (2014) investigated the use of peer editing and revising strategies to enhance students’ argumentative writing skills. The respondents were twenty students from English departments from a university in Kalimantan, Indonesia, who

¹⁵ *Genre approaches* to teaching writing in SFL are based on the following stages: “setting the context, modelling, joint construction, independent construction and comparing” (Hyland, 2007, p.159). The details of these stages can be seen in Bacha (2010), as discussed above.

¹⁶ *Process approaches* to teaching writing include “prewriting, composing/drafting, revising and editing” (Tribble, 1996 cited in Badger & White, 2000, p.154).

were enrolled in a Writing IV course. The four stages enacted by the researchers were “planning, implementing, observing and evaluating” (p.85). The findings, as the authors claimed, seemed to suggest that process approaches “successfully increased the students’ writing ability as well as their enjoyment of the learning process” (p.83).

Other studies combined the principles of process and genre approaches in teaching writing (see Kim and Kim (2005), for example). All the above studies still sit within the dominant practices and do not provide alternative forms such as argumentative writing in the Chinese context (Singh & Fu, 2008) which allows flowery rhetoric and inductive writing style. Hence the studies above did not present “multi-centred social sciences” approaches (Connell, 2007, p.230). This seemed to be the dominant effect of systematised and institutionalised academic writing in the global North which is then imported to the global South (see Muchiri et al 1995; Canagarajah, 2002c).

3.5.4. Cross-Cultural Understanding Course: Critical Features and its Pedagogical Practice

Atkinson (1999) maintained that language (learning and teaching) and culture are mutually implicated, but culture is multiplicitous and complex. In this research, I defined culture from a poststructural point of view, which sees culture as dynamic and context sensitive, not only in terms of meaning-making activities but also as to the effect and replication of discourses (Morgan, 2007).

The term Cross-Cultural Understanding (CCU) in the current field of ELT relates to intercultural language education, intercultural communication, and other related concepts, partly in response to the suggestion that the term CCU implies *essentialist perspectives* of culture (Spencer-Oatey & Franklin, 2009 cited in Baker, 2016). The “intercultural approach” suggests “more characterisation of cultures” in which there is blurred a boundary between/among cultures, rather than cross-cultural approaches where the boundary between/among cultures is still manifest (Scollon & Scollon, 2001 cited in Baker, 2016, pp.72-73). The word “inter” also suggests “a dimension of reciprocity” (Kramersch, 2005 cited Crozet, 2017, p.143). The critical features of CCU or other more recent concepts such as intercultural communication or interculturality will fall into two major categories: essentialist versus critical understanding of cultures.

Byram (1997) developed an intercultural model based on five *savoirs*. This model, as argued by Zotzmann (2015), is the “most influential intercultural model” (p.173). These *savoirs* represent “knowledge of social groups and their products and practices in one’s interlocutor’s country, and of general process of societal and individual interactions” (Byram, 1997, p.58). They are: *savoir comprendre* (skills to interpret and relate), *savoir engager* (political education and critical cultural awareness), *savoir apprendre/faire* (skills to discover and/or interact), and two forms of *savoir etre*, knowledge and attitude. The knowledge category includes an understanding of self and other, which includes interaction with individuals and societal contexts. The ‘attitude’ category includes the willingness to relativise oneself and value others. Byram’s (1997) assumption that language learners are willing to relativise themselves and value others suggests that he desires intercultural learning to work under the progression model. I have elsewhere critiqued Byram’s (1997) *savoirs* as they do not allow more nuanced and complex understanding of intercultural language learning (Wahyudi, 2016a). Byram’s (1997) *savoir etre* (attitude of curiosity and openness) assumes that people learning other cultures will be curious and open. In that respect, Byram also closed the possibility of people’s refusal to be open to the other culture (Wahyudi, 2016a). Thus Byram in some way, aligned with the essentialist group.

Liddicoat, Papademetre, Scarino, and Kohler (2003) (cited in Liddicoat, 2004) suggested five principles for language teaching and learning using intercultural perspectives. These are: “active construction, making connections, social interaction, reflection, and responsibility” (p.20). The active construction suggests that learners need to create their own knowledge about their own culture and the culture they are learning as a part of personal development. In making connections, the students are encouraged to relate their understanding of their own culture and knowledge to what they learn in the classroom. Social interaction suggests that students learn culture by communicating with others. In the reflection category, the students are required to reflect “positively” or “negatively” (p.20) on the culture they have encountered as well as the possible impact on the knowledge of understanding self and others. Responsibility requires the students to be responsible for “successful communication” in all languages and for developing understanding which respects “other languages, cultures and people” (p.20). Although Liddicoat and Scarino (2013) seemed to provide more balanced views on intercultural learning as seen through “positive” and “negative” reflection, other

principles such as active construction, making connections, and responsibility suggest that students are seen as desiring to enact these principles. This assumption does not allow contextual contingency or other possible complexities within intercultural learning.

Working from a critical perspective, Dervin (2016) proposed ten principles of interculturality in education which covers: the need to avoid essentialising (such as 'East versus West'), to look at exception, instability, and processes rather than ethnicities and nationalities, to promote justice, to investigate power relations as the effect of language use, social status, skin colour, and so on. Further, he emphasised the need to examine the interaction of multiple identities, and the need to go into something deep rather than the surface.

Crozet (2017) made three categories of possibilities when teaching culture in the language classroom. These are: "Traditional Culture Pedagogy (TCP)", "Intercultural Language Pedagogy (ILP)", and "Critical Intercultural Pedagogy (CIP)" (p.144). TCP deals with the "uncritical" teaching of cultures rooted from "an essentialist perspective" (p.144). Teachers teaching culture in the TCP category would teach "four Fs (Foods, Fairs, Folklores, and Facts)" (p.144). Teachers under the ILP category would teach cultures by including "some overtly political and ethical engagement", and teachers within the CIP category suggest "an overt" and "more militant view of intercultural perspectives" (p.144).

In Indonesian context, there is very limited study on CCU or interculturality. Gandana and Parr (2013), Gandana (2014), and Siregar (2016) were the only studies I found which discussed interculturality in Indonesian university contexts.

Gandana and Parr (2013) investigated the teaching of an Intercultural Communication course at an Indonesian University. They found that an essentialist understanding of culture, as shown in the clear cut boundary between native language and target language culture, the "concepts of cultural conflict and adjustment", and the notion of "the English speaking countries" suggested that culture was understood in terms of national category (p.237). This construction of culture seemed to be the example of Siregar's (2016) study, which suggests that this *essentialist* view of culture in Indonesia was shaped by a political agenda to promote political unity and social harmony at the national level which resulted in the separation of language and culture in curriculum design and implementation.

Gandana (2014) collected data from six lecturers at two universities in West Java, Indonesia, and examined three issues: the lecturers' understanding of themselves and their work under "global politics of English", the lecturers' understanding of 'culture' and 'intercultural learning', and the manifestation of this understanding, and the lecturers' practices "mediated by their sense of personal and professional identity as well as the wider societal and institutional cultures" (p. 246). Gandana (2014) found that there was a tendency for lecturers to relate intercultural pedagogy with the notion of "developing students' ability to 'shuttle' between different spaces" which may cover "national, ethnic, and or religious boundaries" (p.243). This was adjusted to the disciplinary courses they taught, for example the lecturer of Indonesian History and Culture emphasised "interethnic understanding" while the lecturer who taught Intercultural Communication foregrounded "national entity" as the focus of analysis. Furthermore, Gandana found that lecturers' institutions were seen "to play an important role in shaping their knowledge and practices and in mediating the ways they enacted the curriculum" (p.243). In the curriculum of the University of West Java, which constituted "conser[ving], preser[ving], and develop[ing] cultural and religious values", the teaching practices of three teachers affiliated with this university were oriented toward "one's identity and belonging" which was then mobilised to understand others. In the Indonesian National University, which emphasised internationalisation, three teachers affiliated with this university tended to construct their intercultural teaching according to the "global aspect of interculturality" (p.243).

Siregar (2016) investigated English language policy and practices related to intercultural communicative competence at a private university in Indonesia. She conducted a document analysis of English Language Education Policy (ELEP), followed by the examination of the relationship of ELEP with a focus on the relationship between language and culture as reflected in teachers' and students' beliefs. Then she made an auto-ethnographic reflection on teaching a Speaking Course. Siregar found the special status accorded to English¹⁷ and the cultivation of respect for cultural diversity. She also found that her intercultural approach to teaching a Speaking Course was constrained by the imposition of linguistic goals of the

¹⁷ There is no further explanation which varieties of English was privileged but former studies suggest that they are Inner circle Englishes (Dardjowijoyo, 2000; Lauder, 2008).

curriculum, the inavailability of “in-house community of practice” and diverse forms of classroom behaviour (p.i).

3.6. Conclusion

Different regimes of truth and the global relations of power between North and South have shaped critiques of ELT Methods, WE in general, and WE in ASEAN and Indonesian contexts. They have also shaped the connection between aspects of Methods and Post Method, as well as the inclusion of religious and moral values in the Southern ELT context.

There is a strong movement among ELT scholars to incorporate local, social, and political contexts such as those of Post Method Pedagogy (Kumaravadivelu, 2006b), Teaching English as a Globalised Communication (TEGCOM) (Lin, Wang, Akamatsu & Riazi, 2005), and globalised constructs to ELT (Yazan, 2018). The incorporation of religious and moral values in the Indonesian ELT classroom is in line with this movement. However, there are still overlapping areas of Approach (as the component of Methods from global North) with Post Method from the global South. This suggests that they interweave with each other (Yazan, 2018).

Even though Inner Circle Englishes have been theoretically and severely attacked by the proponents of WE, classroom realities seemed to suggest complexity between the tendency of valorising the dominant UK and US English and the acceptance of WE in particular disciplinary contexts such as creative writing (Hashim, 2007). This suggests that studies on WE need to be seen from a more specific context. In the Indonesian ELT context, Inner Circle Englishes appeared to be dominant. This suggests the enactment of the *possibility* aspect of Post Method (Kumaravadivelu, 2006b), that is, challenging the hegemonic dominance of British and American English, is difficult.

There are two different orientations of approaching WE: seeing WE as national categories (essentialist), and seeing the use of English from the perspective of English users (non-essentialist). This suggests that there is a dynamic debate even within WE itself. However, teaching approaches which aim to accommodate WE, such as Teaching English as an International Language (EIL), and translingual practices like English as Lingua Franca (ELF) suggest that *plurilingual approaches*, the teaching of English which accommodates students' own language and culture (see Cenoz and Gorter, 2013), remain promising.

Of the courses investigated in my research, AW is associated with Critical Thinking (CT) from the West and is dominated by process and genre approaches and the traditional form of AW which comprises of a thesis, arguments, and conclusion (Hyland, 1990; Schneer, 2013). Other forms of AW, for example those from China (Singh & Fu, 2008) and India (Kachru, 1999), are still marginalised. The dominance of global North in AW remain unchallenged. In CCU courses, however, there has been a shift towards intercultural language teaching and learning with intercultural competence as the goal. There are also two approaches in intercultural teaching and learning that are gaining prominence: essentialist and critical approaches. In CCU courses, those two approaches operate as competing regimes of 'truth' and still subject to global relations of power between North and South. In the following chapter, I will discuss the methodology of my stud

Chapter Four

Methodology

4.0. Introduction

To investigate the research problem, I adopted a case study approach. Case study is “a qualitative approach in which the investigator explores a bounded system (a case) or multiple bounded system (cases) over time, through detailed, in-depth data collection involving multiple sources of information (e.g., observation, interviews, document analysis), and reports a case description and case based themes” (Creswell, 2007, p. 73). This approach was appropriate as it has allowed me to examine complex issues (Stake, 1995; Harrison, Birks, Franklin & Mills, 2017¹⁸), the “embeddedness of social truth”, and the (possible) “conflicting points of views” of the participants (Adelman, Kemmis & Jenkins, 1980, pp.59-60). The overarching research question of my thesis asks *how political, historical and geographical factors shape the teaching of Argumentative Writing (AW) and Cross Cultural Understanding (CCU) Courses in two Indonesian universities*. To better conduct my research, this question was then broken down into the following subsidiary Research Questions (RQs) after I explored the theoretical paradigm and reviewed appropriate literature.

1. How did the discourses evident in the policy/curriculum documents of the university enable or constrain the lecturers’ subjectivities, particularly in AW and CCU Courses? (RQ1)
2. How did lecturers construct their historical and geographical life experiences? How did these experiences impact on the way they define and implement the core aspects of their courses? (RQ2)
3. How did lecturers construct, implement, and critique their ELT Methods? (RQ3)

¹⁸ No page number is available in the article to cite.

4. How did lecturers define English/Englishes? How did their constructions of English/Englishes emerge during the teaching process, and impact on the English/Englishes they taught in the classroom? (RQ4)
5. How were students discursively constructed, both in the curriculum policy documents and in the lecturers' interviews? (RQ5)

All the research questions (RQs) above were shaped by the interdisciplinary theoretical resources introduced in Chapter Two. Foucault's concepts of discourses and subjectivities have helped me to construct RQ 1. Policies and curriculum documents may shape the lecturers' thinking in ways that lead them to either adopt or resist the dominant discourses (see Ball, 2015a; Burman, 2017). Alfaruqi's (1989) and Al Attas' (1993) concept of Islamisation of Knowledge (IK) also lies behind the construction of RQ1 and the subsequent analysis of data in particular in the examination of the curriculum and policy document of the IU. IK provides a useful lens for the examination of the curriculum or policy documents of the IU.

My understanding that what people do is always constructed by personal and professional histories has in turn shaped RQ 2. This was partly inspired by Foucault's concept of subjectivity as the result of different form of discourses produced in the family, school, and other social institutions. My own observation in Indonesia that the lecturers' experiences of studying overseas may have impacted on the way they taught in the classroom also partly shaped RQ2, as did Manathunga's (2015) work on history and cultural geography.

Kumaravadivelu's (2006b) analysis of Post Method Pedagogy made me aware that the dominant ELT Methods might not only be adopted but could also be resisted, contributing the construction of RQ 3. My former understanding of World Englishes (WE) from my master's degree in TESOL in Australia and my reading of Kachru (1986a; 1990), Canagarajah (2006b), and Hashim (2007) contributed to the construction of RQ 4. Lecturers in the classroom may have adopted not only Inner circle English but also other varieties of Englishes. RQ 5 emerged during supervision, driven by the idea that the lecturers' constructions of themselves are always in relation to the lecturers' constructions of students (see Biswalo, 2015).

A case study approach fits well with my post-structural and interdisciplinary research because it “allows a plurality of theories to understand and analyse cases” (Blatter, 2008, p.69). The case study approach provides “thick description” (Blatter, 2008, p.68) and “in-depth analysis” (Creswell, 2007, p.78) and “in-depth understanding of behaviour, processes, practices, and relationship in context¹⁹” (Harrison et al, 2017). A case study uses multiple data resources such as interviews, observations, and document analysis and this combination of data sources for my study enabled me to relate key regimes of truth to the lecturers’ subjectivities (see Creswell, 2007).

Merriam (1998) defines a case as “a thing, a single entity, a unit around which there are boundaries” (p.27). Stake (2006) provides three main criteria for selecting cases: the relevancy of the cases to the object/phenomenon/condition being studied, whether or not cases provide diversity across contexts, and whether or not the cases enable us to learn about complexity and context. My study consisted of *a single case* in which the phenomena under study was lecturers’ subjectivities, in the teaching of AW and CCU at a Multi-Religious University (MRU) and an Islamic University (IU), as the effects of key regimes of truth. It explored lecturers’ technologies of the self, constructed through their past schooling, cultural geographies, and curriculum policy discourses in ELT. The reason for having one case including two universities will be discussed in section 4.1.

Baxter and Jack (2008) listed seven different types of case study: explanatory, exploratory, descriptive, multiple-case studies, intrinsic, instrumental, and collective (pp.547-549). These scholars explain that an exploratory case study aims to explain “causal links in the real life interventions” (p.547). My case study is exploratory in the sense that it explores the lecturers’ multiple subjectivities in teaching their courses as the effect of regimes of truth as informed by a Foucauldian poststructural work. This is different from the explanation of exploratory case studies as suggested by Baxter and Jack as it arises from different ontological and epistemological position. Baxter and Jack draw from positivist tradition and gives examples such as “survey or experimental strategies” in data collection (p.547). However, a case study approach also adapts to FDA and interdisciplinary research because it “allows the use of a

¹⁹ No page number is provided in the article

variety of research methods” (Denscombe, 2007, p.45) and for things to be looked at in a range of ways.

4.1. Research Sites, Sampling Criteria and Time for Fieldwork

The research was conducted at IU and MRU in Java, Indonesia. These two universities belong to the categories of public services universities, universities with limited autonomy (see Chapter Two). The IU was initiated in 1960s (Website of IU) and the MRU was initiated in 1950s and was accredited A (very good) by the national accreditation body (Website of MRU). The two universities were selected because I had former contact with lecturers from both who could help me negotiate access for conducting research.

The aim was to examine firstly how the vision and missions of IU and MRU might shape their policies and curriculum documents and secondly how the policies/curriculum documents might construct lecturers’ subjectivities on their courses. In Indonesian higher education, universities have autonomy to create their own English content courses (see Gandana, 2014) with the only responsibility to include mandatory courses on religions and Pancasila (five principles which is known as State Ideology) (see Chapter One for details). The research at IU was conducted from the fourth week of August 2014 to December 2014. The research at MRU was conducted from February to June 2015.

The respondents were selected based on their extent of their experience teaching AW and CCU courses. I selected a mixture of senior and junior lecturers from both universities. The three respondents (senior male lecturer, senior female lecturer, and junior female lecturer) from IU were selected among the available three lecturers at AW course and the sole lecturer at CCU course at IU. The four respondents from MRU (senior female lecturer 1; senior female lecturer 2; senior male lecturer, and junior female lecturer) were selected from seven possible participants, four lecturers at CCU courses and three lecturers at the AW course. Where possible, I considered the length of teaching experience in choosing the respondents. I considered the length of teaching important because there is a greater opportunity for the lecturers to have constructed and reconstructed their subjectivities over a longer time teaching (see also Foucault, 1997a; Beavis, 1997).

Gender balance was sought, following Connell's (2007) ideas in *Southern Theory*, so as to promote a democratic space for male and female lecturers. In the case where there was one lecturer, gender balance was unable to be achieved. This research included 7 lecturers, with 3 lecturers from IU and 4 lecturers from MRU, including two male and five female lecturers. This ratio reflects the greater number of female lecturers teaching these courses. This small number of participants was chosen to provide rich information on problems being studied (Creswell, 2014). The following table (Table 2) shows the characteristics of the lecturers.

I have taken a principled position not to describe each of the respondents in more detail because of ethical issues. These ethical issues include the fact that this is a small academic community in which the ability to protect the identity of participants is difficult. In particular, it is challenging to ensure that their employers would not recognise them as such recognition could have consequences for their career. Anonymity was the way I respect and protect the respondents, who have been generous in participating in my study. This approach was discussed at length with and supported by my supervisors. I have also been reluctant to give too many identifying features of the particular universities. So in the following table I only grouped the respondents based on their university affiliation, their TESOL/semi/Non TESOL background, and by their experience of studying overseas, as these experiences have an impact on their subjectivities in their teaching.

Table 2: The Characteristic of Lecturers

University	Lecturer's code	Length of teaching experience	Educational Background	Teaching level and courses	Cultural Background
IU	Junior Female Lecturer (IUJFL)	About 9 years	Masters in TESOL from Australia	5 th Semester Student AW course	Javanese
IU	Senior Female Lecturer (IUSFL)	About 17 years	Masters in TESOL from Australia	5 th Semester Student AW course	Javanese
IU	Senior Male Lecturer (IUSML)	About 21 years	Masters and PhD from overseas in Non TESOL	5 th Semester Student CCU course	Madurese
MRU	Junior Female Lecturer (MRUJFL)	About 9 years	Masters in Literature and Poetry from America	2 nd Semester Student CCU course	Javanese
MRU	Senior Male Lecturer (MRUSML)	About 12 years	Masters in postcolonial and Asian Diaspora from Europe	2 nd Semester Student CCU course	Javanese

MRU	Senior Female Lecturer1 (MRUSFL1)	Around 36 years	Masters in ELT from UK	4 th Semester Student AW course	Javanese
MRU	Senior Female Lecturer2 (MRUSFL2)	Around 33 years	Masters in ELT from a local university	4 th Semester Student AW course	Banjar

4.2. Methods of Data Collection and Analysis

4.2.1. Data Collection

My data collection was conducted through two ways. The first data came from curriculum and policy documents and the second data from a three-stage interview process with the participating lecturers. Then, observations were made to generate data for stimulated recall interviews. The policies and curriculum documents analysed, as well as their reasons for inclusion, are described in Table 3.

Table 3: The Policy and Curriculum Documents Analysed

Global Policy²⁰	The reason for inclusion and analysis
World Bank Report 2010 No 58956 entitled <i>Indonesia: Higher Education Financing</i>	It presents neoliberal discourses and discusses Indonesian higher education and was collaboratively published by World Bank and Ministry of Education and Culture (MEC).

²⁰ The division of policies/documents into global, national, and local levels are to show that these policies/documents are hierarchically constructed.

National Policies: Presidential and Ministerial Levels	
The Policies signed by President	The reason for inclusion and analysis
<p>Peraturan Pemerintah Republik Indonesia Nomor 60 Tahun 1999 Tentang Pendidikan Tinggi (The regulation from Indonesian Government No 60, 1999 about Higher Education)</p>	<p>It was explicitly referred to in the Academic Guidance of Faculty of Humanities of the IU and MRU.</p>
<p>The guidance of curriculum design for higher education and students' assessment No 232/U/2000.</p>	<p>It was explicitly referred to in the Academic Guidance o MRU.</p>
<p>Undang-Undang Republik Indonesia Nomor 20 Tahun 2003 Tentang Sistem Pendidikan Nasional (The Constitution of the Republic Indonesia No 20, 2003 about National Education System)</p>	<p>It was explicitly referred to in the Academic Guidance of Faculty of Humanities of the IU and MRU.</p>
<p>Undang Undang Republik Indonesia (RI) No 14, 2005 tentang guru dan dosen (the Constitution²¹ of the Republic of Indonesia No. 14, 2005) about teacher and lecturer.</p>	<p>It defines what <i>dosen</i> (lecturer) is. This is the key constitution of the lecturer which may shape the lecturer's subjectivities.</p>
<p>Undang Undang Republik Indonesia No. 12 Tahun 2012 Tentang Pendidikan Tinggi (The</p>	<p>The same as UU RI No 14, 2005, this policy provides the constitution of lecturers.</p>

²¹ This Constitution was signed by the President, so in terms of authority it is below the Indonesian 1945 Constitution and *Pancasila* (State Ideology).

Constitution of the Republic of Indonesia No 12, 2012, about Higher Education)	
Peraturan Presiden Republik Indonesia No. 8 Tahun 2012 tentang Kerangka Kualifikasi Nasional Indonesia (KKNI) ²² (The President's decree No.8, 2012, about National Qualification Framework.	It is the first policy document discussing KKNI (National Qualification Framework).
The Policies signed by President continued...	
The Policy signed by the Ministry of Education and Culture (MEC) ²³ or Ministry of Research Technology and Higher Education (MRTHE)	
Peraturan Menteri Pendidikan dan Kebudayaan Republik Indonesia No. 73 Tahun 2013 Tentang Penerapan Kerangka Kualifikasi Nasional Indonesia (KKNI) (Regulation made by the MEC No 73, 2013, about the national qualification framework).	This document has not been formally referred to in the IU and MRU curriculum policy above but two of the lecturers in the interviews mentioned this KKNI discourse. Therefore it is included here.

²² KKNI means the National Qualification Framework that is the “stratified qualification competence which juxtaposes, equalises and integrates education and work place sectors as well as working experience. This is enacted to acknowledge work competence which fits to work structure in all sectors” (my own translation). The accessible online document from MRTHE explain that this frame work is to “anticipate globalisation” in which Indonesia has ratified General Agreement on Trade in Services (GATS) in 1994, World Trade Organisation (WTO) in 1995, Asian Free Trade Area (AFTA) in 1992, Diplomas and Degrees in Higher Education in Asia and the Pacific in 1983 and 2008 etc (http://kkni-kemenristekdikti.org/asset/pdf/001-dokumen_kkni.pdf, accessed on 24/11/2017). This strengthens the penetration of neoliberalism in Indonesia as discussed in Chapter Two (Theoretical Paradigm). More details about KKNI will be discussed in Chapter Five (Curriculum and Policy Documents).

²³ MEC changed to MRTHE in the late 2014.

Local Policy	
Islamic University (IU)	The reason for inclusion and analysis
<p>Pedoman Pendidikan (Academic Guidance) 2011.</p> <p>This document is issued by Faculty of Humanities</p>	<p>This Academic Guidance contains the vision and missions of Faculty and Departments including English Department. These academic guidance documents also provided details of the offered courses such as AW and CCU courses, the subjects under investigation.</p>
<p>Vision, Mission and Tradition 2011. The document is published by the University</p>	<p>This pocket book presents, among others, the profiles of students and lecturers in the IU, which was absent in the Academic Guidance book published by Faculty. This pocket book was circulated for the lecturers but it has section on students' profiles.</p>
<p>·Kode Etik dan Tata Tertib Mahasiswa (Code Ethics and Rules for Students) 2012.</p>	<p>It explicitly and implicitly describes the relations of power between students to other <i>academic civity</i>²⁴ in the university.</p>
<p>The syllabus of Argumentative Writing and Cross Cultural Understanding Course</p>	<p>They provide the target outcome and core elements of the courses.</p>
<p>Course Outline</p>	<p>This document discusses the target outcome, assessment criteria as well as the breakdown of topics weekly across one semester (4-6 months period).</p>

²⁴ Academic Civity in Indonesian university context means the authority in the university such as Rectors and his/her subordinates, lecturers, administrative staffs and students.

Multi-Religious University (MRU)	The reason for inclusion and analysis
Pedoman Pendidikan Program Sarjana (Academic Guidance for Undergraduate Program) 2014/2015 at MRU. The vision and missions of the university has been included in this academic guidance document.	The same reason as the inclusion and analysis for academic guidance at IU above.
Course Outline and Rencana Program Kegiatan Pembelajaran Semester ²⁵ (RPKPS)	These documents discuss the same thing as the Course Outline at IU.

Similar documents were sought in the two universities. However, in the MRU there was only a document written according to the authorities. So I just relied on this document.

The vision and missions of the university are approved by the Senate of the university, then incorporated as a part of the university statute, then sent to the Ministry for approval. In the case of, MRU, the vision and missions as a part of their statute was sent to MEC. In the IU context, the vision and mission as a part of the university statute was sent to the Ministry of Religious Affairs (MoRA) for approval. The rationale of the university statute referred to higher Constitution or policies, such as *Pancasila* as the State Ideology, the 1945 Constitution, Regulations issued by President, Decrees from MEC for MRU, and Decrees from the MoRA for IU. Looking at the relationship of these documents makes it clear that the vision and missions of the university are entangled in the web of power that is the extension of state power.

At the University level, the vision and missions of the university are adopted and adapted into the vision and missions of the faculty and each department. The contextualisation of the university's vision and missions into Faculty and department is based on the nature of the disciplinary areas.

²⁵ RPKPS is similar to a course outline in that it contains what the lecturers plan to do in one semester period. It also describes the topics to be discussed in each week, assessment criteria, and others.

4.2.1.1 The Different Stages of Data Collection from Interviews

The data were generated from three stage semi-structured interviews: the initial interview, stimulated recall interviews based on observations, and reflexive interviews. The use of semi structured interview allows respondents “the freedom to express their views in their own terms” (Cohen & Crabtree, 2008)²⁶ and to enable “depth and vitality” for new concepts to “emerge” (Dearnley, 2005, p.22). Revisiting the participants, a number of times enabled me to develop a deeper insight into their subjectivities and to build a relationship of trust with them so that they felt relaxed and comfortable enough to provide extended explanations. Prior to the data collection, the interview questions had been piloted with my colleagues from other universities who have taught the same courses. (See Table 3 for a summary of data collection for each respondent)

4.2.1.2. Initial interviews

The initial semi-structured interview was conducted to examine the lecturers’ preliminary understanding about their subjectivities, their responses to culture, critical thinking, ELT Methods, and World Englishes (WE). This included the lecturer’s understanding of the topics as well as their practices in the past. This was also used, to explore the effect of the key regimes of truth in their teaching practices. The interviews were conducted in English or in Indonesian based on the respondent’s choice, as some participants had difficulties in expressing their answers in English. Three of the respondents at the MRU, namely senior female lecturer1, senior female lecturer2, and senior male lecturer, chose the Indonesian language from the outset, so the interviews for these respondents were all in the Indonesian language. For junior female lecturer from MRU, the lecturer used English in the first interview, speaking American English very fluently and at a very fast speed. Even though this did not affect my engagement in general, I sometime had difficulties understanding some unusual words the lecturer used. Then I decided to use the Indonesian language in the next interviews in order to get a more comprehensive understanding. In the IU, the interviews with senior male lecturer and senior female lecturer were nearly 100%

²⁶ No page number is available in this reference.

in English, with only limited use of Indonesian by me and these respondents, when expressing their meaning, were clearer in the Indonesian language. The last respondent in the IU, junior female lecturer used English but often, switched into the Indonesian language. The set of interview questions can be seen in appendix D of this thesis.

I conducted the interview for most respondents before conducting the classroom observations. However, for senior male lecturer from IU, I conducted the interview after my first classroom observation because the lecturer was busy. For all initial interviews I brought a list of semi-structured questions, and I re-explained the foci of the interview just to remind them. I also informed them that the list of interview questions was more a guiding 'conversation' rather than a rigid set of step-by-step questions. These initial interviews ranged from one to one and a half-hour.

4.2.1.3. Classroom observations

I observed, took notes on, and audio-recorded the teaching process of each lecturer. Observations were conducted at least three times (four for some lecturers), as I was interested to observe more classroom activities or more topics in their course. I considered this sufficient to assist with the processes of unpacking the lecturers' subjectivities because these observations were used only to provide clues for further investigations in the stimulated recall interviews. The discursive traces of the lecturers' subjectivities were examined in the initial and reflexive interviews. The number of observations, even though important, was not the way trustworthiness was gained in this research. Trustworthiness in my research was gained through crystallisation (see Richardson & St Pierre, 2005), to be discussed later in section (4.2.2.)

I myself selected the classes for observations after looking at the lecturers' lesson plans, to ensure that the classroom lessons matched with the foci of my research. I informed the lecturers of the foci of observation after initiating correspondence with them. All the RQs of my study, such as those focused on the lecturers' constructions of ELT Methods and World Englishes, emerged in the lecturers' discursive practices in the classroom, the possibility of the emergence of Southern

discourses and others, guided my classroom observations. I took notes about the lecturers' classroom discourses, in particular looking for moments when the lecturers' language revealed something about how they implemented, negotiated, and/or resisted dominant approaches to ELT and WE. Examples of this included the teaching of dominant or non-dominant structure or both in AW courses, or the construction of cultures in relation to which English(es) were used in CCU courses.

I used these notes to develop the stimulated recall questions. These notes were also referred to when I wanted to verify the contexts in which the lecturers produced particular discourses in the classroom. Lecturers' body movements for some classroom observations, facial expressions and tone of voice were included in interview notes to add the nuanced contexts in which the lecturers' discourses were produced. These non-verbal languages are important in research (Oltmann, 2016).

4.2.1.4. Stimulated Recall Interviews

Stimulated recall interviews were used to decipher the critical moments when the lecturers' language revealed something about how they implemented, negotiated, and/or resisted dominant approaches to ELT and WE as described above. Stimulated recall aimed to explore the lecturers' subjectivities by asking questions about critical moments that signalled their subjective views on ELT and WE and other relevant questions emerging during classroom observations related to RQs. When conducting stimulated recalls, I did not play the selected audio recordings as suggested by Mackey and Gass (2000) as this took the lecturer's time. My aim was to directly conduct the stimulated recall after the lecturers finished their class I had observed. This was so that the lecturers still remembered what they had said in the classroom. In the case of later date stimulated recalls due to the lecturers' busy schedule, I reminded the lecturers of the statements they made in the classroom. Mostly the lecturers still remembered when I explained the context in which they had produced their classroom discourses. In a few cases, lecturers had forgotten one or two of their statements in the classroom even after I had explained the context. In those cases, I moved to another question. In the stimulated recall interviews, I brought the list of

questions I had noted during my classroom observations. The stimulated recall was approximately between 10 to 20 minutes.

4.2.1.5. Reflexive Interviews

The final stage was to conduct reflexive interviews. This was to find out whether the lecturers felt they had achieved what had been set up in their syllabus or course outline, whether or not they would modify or retain with the same approach in the future teaching the same course. I also explored things I forgot to ask in the former interview, and probed to see whether the lecturers had reconstructed subjectivities around their ELT Methods (methods) and WE in their courses. In preparation for the reflexive interviews, I listened again to all recordings from the respondents and made notes about topic(s) in need of clarification. I then constructed a list of questions for the reflexive interview. The interview was approximately one and a half hours.

Table 4: The Number of Times of Interviews and Observation for Each Respondent

Respondents	Initial Interview (II)	Stimulated Recall Interviews (SRI)	Reflexive Interview (RI)	Observation (O)
MRUSFL1	1	3	1	3
MRUSFL2	1	3	2 ²⁷	3
MRUSML	1	3	1	5 ²⁸
MRUJFL	1	2 ²⁹	1	4

²⁷ MRUSFL2 was interviewed twice for RI because the interview was stopped as the respondent needed to attend to another commitment and was continued another time.

²⁸ In MRUSML and MRUJFL, I had more classroom observations where once in each of these lecturers' classes, I observed student group presentation.

²⁹ MRUJML was interviewed twice for SRI because she was about to be interviewed for a particular SRI, she had another commitment so that I combined the questions in another SRI.

IUSML	1	0 ³⁰	1	3
IUSFL	1	3	1	3
IUJFL	1	3	2 ³¹	3

Table 4 provides a summary of the multiple data sources used to describe a rich account of the lecturers' subjectivities and teaching practices.

4.2.1.6. The Transcription, Translation Processes and Accuracy

The transcription and translation process is complex. In the finding chapters I presented the respondents' answers verbatim. If the respondents used Indonesian, I translated the language verbatim manner in that I not only focused on the content message but I translated as close as possible to the way it was said in the Indonesian language. I tried as hard as possible to capture the respondent's voices, even though this produced grammatical and other issues. This was important because the objective was to, as much as possible, not reduce the respondents' intended meanings. Van Nes, Abma, Jonsson, & Deeg (2010) and Polkinghorne (2007) argue that translating as close as possible to the original sources is one of the ways in which trustworthiness is demonstrated. It is worth highlighting that my translation of some of the respondents' Indonesian language to English was not that easy. Because English is not my first language there might have been cases where I could not find the 'appropriate' expression in English. There were cases where I kept the Indonesian words from the original sources as they were not easily translatable into English and I then sometimes provided explanations in brackets to help provide approximate meanings. I did this for example with the word *Mukmin* and *Ulul-Albab* (section 5.2.). Keeping the original sources was to ensure that particular expressions which did not have equal meanings in English were known by readers so that they have opportunity to assess whether my own translations were close in terms of meaning or not with the original sources. This is important because sociocultural differences of different languages shape different

³⁰ The SRI for IUSML have been integrated in the II and RI as the respondent was busy for separate SRI.

³¹ IUJFL was interviewed twice because she had another commitment before the first RI ended.

meanings. This strategy was also recommended by van Nes, Abma, Jonsson, & Deeg (2010) in coping with the challenges of translation in different languages. There were a few cases where I looked for the existing translations of particular words e.g. *Pancasila* (State Ideology) (section 1.1.) and *Guru* (teachers who need to be believed and emulated (section 9.2.)). Learning from former translations of the same ideas or concepts was helpful to establish how this idea or concept had been constructed in a formal or academic context. The accuracy of transcribing data was increased through listening to all the interviews several times. Transcripts were sent to the respondents to check at a later date. I contacted them via email, phone and social media (private inbox). Three of the respondents (senior female lecturer from IU, senior male lecturer and senior female lecturer¹ from MRU) commented that the transcriptions were all right. Junior female lecturer and senior female lecturer² from MRU provided minor corrections on the transcripts. The rest of respondents did not respond.

4.2.1.7. Data Coding and Analysis

There were three stages of analysis for all data. The first stage was doing curriculum and policy document analysis to discuss the vision and missions of the two universities, the constructions of lecturers and students, and the constructions of ELT Methods (methods) and World English(es) (WE). The second stage was analysing the constructions of different subjectivities based on semi-structured interviews, classroom teaching practices, and stimulated recalls. This second stage examined the lecturers' positioning toward the vision and missions of the universities, the constructions of the lecturers' multiple subjectivities concerning themselves, students, and ELT Methods (methods) and WE. The third stage was formulating how different constructions of subjects in the first and second stage were integrated into one possible coherent analysis.

The guiding questions and their possible relevance in addressing RQs

I used a list of questions taken from Manathunga (2016) and Barrow et al. (2010) for the initial stage of data analysis and for the constructions of subjects in the study.

Broadly stated questions were:

1. What kinds of discourses or categories are created in the text?
2. Who are the subjects created?
3. How are the subjects constructed?
4. What are the relations of power between the subjects?

I developed these questions further in relation to RQ.

RQ1:

How were the subjects of lecturers, students, World Englishes, ELT Methods, Academic Writing and Cross-cultural Understanding constructed by the official policy and curriculum documents? What regimes of truth emerged from this analysis?

RQ2:

How did the lecturers construct themselves? How did they position themselves in relation to the vision and mission statements of the IU and the MRU?

RQ3:

How did the lecturers' personal and professional experiences or subjectivities shape their constructions of ELT Methods? What operations of power emerged between lecturers and students as the result of the way lecturers constructed their ELT Methods?

RQ4:

What discourses emerged about WE? How was WE constructed by the lecturers? How did the lecturers' subjectivities and cultural geographies contribute to shaping their construction of WE?

RQ5:

How were the students constructed? What relations of power were embedded in the ways lecturers constructed the students?

I used these questions to do a preliminary close reading of the data in order to:

1. Identify key terms and discourses;
2. Identify key categories;
3. Identify key subject positions;
4. Identify sections of text for more detailed FDA.

This preliminary coding follows the strategies listed by Walshaw (2007) and was discussed and refined with my supervisors. I then, in the second stage, moved on to further investigate these discourses, categories and subject positions in relation to my five research questions and identify any contradictions, ambivalences or tensions in these categories.

To calibrate my analysis, I also used O'Farrell (2005). O'Farrell's explanation of Foucault's concepts such as "truth is a historical category" and "knowledge is always shaped by political, social and historical factors – by 'power' in human societies" (p.54) has also partly guided my analytical process. Using these concepts, I examined whether the approach to teaching AW courses was constructed by the Western dominant or alternative approach. In the CCU course, I examined whether cross-cultural understanding was contextualised within Inner Circle Englishes or open to any cultures. If in the lecturers' constructions of ELT Methods, Englishes(es), cultures were set up within Inner Circle Englishes then the political dimension of ELT was clearly in operation. I used these secondary sources to establish or strengthen my understanding on Foucault's concepts because it was not easy to understand Foucault from the original works.

The third stage was conducting the analysis for a discussion chapter (Chapter Ten). This was done through Foucauldian Discourse Analysis (FDA), by adapting Harwood's (2006) three axes of analysis: truth from curriculum policy documents, power-relations between lecturers and students, and technology of the self. It is worth emphasising here that methodologically,

Foucauldian discourse has been conducted by different scholars in many different ways (see Hook, 2005; Kendal & Wickham, 1999). Graham (2010) for example began her Foucauldian discourse by describing, recognising, and classifying the discursive practices of medical criteria used to assess the “misbehaviour” of children (p.670). Grbich (2013) outlined four points of investigation including the political, economic, and social contexts in which discourses emerged (p.249). Arribas-Ayllon and Walkerdine (2014) suggested the selection of corpus of statement, act of problematisation, examination of technologies of self and power, subject positions, and subjectification (pp.15-16). Bacchi and Goodwin (2016) offered an “analytic strategy” of analysing policy by taking a “What’s the Problem Represented (WPR) to be?” approach (p.13), to examine the often unexamined problem of representation (see also Bacchi, 2009).

My FDA is based on approaches adopted by Walshaw (2007) and O’Farrell (2005) as described above, consolidated using Harwood’s (2006) approach. Harwood’s (2006) approach allowed me to identify the key regimes of truth, explore the relations of power between lecturers and students, and categorise the technologies of self the lecturers displayed. Together these approaches provided a clear analytical framework while at the same time maintaining rigor. In conducting all the stages of analysis I also referred to concepts in Foucault’s original work such as discourse, subjectivity, power relations, power/knowledge, technology of the self, regimes of truth, resistance and other relevant resources. The analysis was an iterative process so that I went back and forth when analysing the data rather than following a rigid and linear process.

Previous scholarship on policy analysis such as Ball (2015a) and Burman (2017) have allowed me to think that the regimes of truth in policy and curriculum documents can either be adopted or contested by lecturers. These require tensions to be discussed in assessing trustworthiness. My data analysis process, my analysis was rigorously discussed with my supervisors. Tensions emerged in the analysis, underscoring the need for the trustworthiness of the analysis to be assessed.

4.2.2. Evaluating the Quality of the Study

Methods for assuring the trustworthiness of the study were informed by the notion of “crystallisation”, as proposed by (Richardson & St Pierre, 2005), rooted in poststructural and postmodern research paradigms:

In postmodernist mixed-genre texts, we do not triangulate, we *crystallise* ...

I propose that the central image for “validity” for postmodern texts is not the triangle - a rigid, fixed, two-dimensional object. Rather, the central imaginary is the crystal, which combines symmetry and substance with an infinite variety of shapes, substances, transmutations, multidimensionalities, and angles of approach ... Crystallisation provides us with a deepened, complex, thoroughly partial, understanding of the topic. Paradoxically, we know more and doubt what we know. Ingeniously, we know there is always more to know. (p.963)

Following the above concept, trustworthiness was gained through ensuring a variety of angles, a variety of shapes, and a variety of substances. My study has revealed a variety of angles, shapes and substance in the lecturers’ ELT practices under the four regimes of truth: neoliberal, Western, Southern, and Islamic Discourses, all of which may have shaped the lecturers’ subjectivities and discourses.

Methodologically, my use of crystallisation was to ensure the trustworthiness of the case study approach in my context, which was nuanced and complex. These nuances and complexities could not or could only partially be addressed if assessed through the criteria of ‘validity’ and ‘trustworthiness’ of the existing case study approaches such as Yin’s (2003) three forms of validity, *construct, internal* and *external validity*, and *reliability* (pp.33-39), Stake’s (1995; 2005) *Triangulation*, and Merriam’s (2009) eight strategies for *validity* and *reliability*. However, all of these ways of ensuring “validity” and “reliability” missed the issues of power relations and could

not capture the “mixed-genre texts” (Richardson & St Pierre, 2005, p.963) or tensions that my respondents might possibly encounter in their teaching and reflected in their discursive practices.

As I crystallised I thought through the different angles, substances, multidimensionalities, and complexities that emerged from my data. Furthermore, my use of FDA also shares similarity with Ellingson’s (2009) crystallisation. These are:

- (1) Both Foucault and Ellingson allow contradictions and inconsistencies, therefore, I would treat the lecturers’ contradictions and inconsistencies as ‘normal’ as these might be the product of relations of power and truth in the lecturers’ work place;
- (2) Both Foucault and Ellingson discuss power. My data presented rich insights into power relations between lecturers and students, lecturers with the constitution of vision and missions, between lecturers and the authority, between lecturers and me as the researcher;
- (3) Both Foucault and Ellingson discuss political implications. The political implications of my study was the claim that the global Northern ideas, e.g., Foucault’s concepts even though important and helpful they were not sufficient. Furthermore, my study politically opened the space for Southern discourses in ELT.

4.2.3. Reflexivity in Data Collection and Analysis

During data collection and analysis, the reflexive process took an important role. Mauthner and Doucet (2003) proposed four aspects important in the reflective process. Those are: (1) “social location and emotional responses to our respondents”; (2) “academic and personal biographies”; (3) “institutional and personal contexts”, and (4) “ontological and epistemological conceptions of subject and subjectivities” (pp. 412-422). My own status as an ELT lecturer from an Indonesian university with a postcolonial and poststructural paradigm (as discussed in Chapter One) has shaped the way I collected and analysed the data both at IU and at MRU. In the IU, my former interactions with participants contributed to the seemingly relaxed discussions during data collection process. At MRU, the different academic environment did not create any difficulty for my research.

My epistemological framework for data collection seemed to be in conflict with most participants' epistemological conception, as their understanding of the world seemed to be dominated by positivist tradition, except for the senior male lecturer with a postcolonial study background from MRU. In the case of conflicting epistemological understanding, I described their views as they were (as appeared in each respondent's quote). I also highlighted in few cases where the respondents seemed to answer my questions in a way that suggested they may have been trying to give me the information they thought I was looking for in my research. In that case, I provided an analysis indicating so. I also explained the ways in which my own subjectivities might have impacted on my analysis in the concluding statement of the chapter. In that respect, I have aimed to show the possible differences between some respondents' subjectivities and my own subjectivities (Stake, 1995). Therefore, my research is different from other paradigms of research which propose to eliminate bias as a way to construct validity, and which requires the researcher's detachment in research (Norris, 1997).

In this study, the reflexivity in data collection and analysis was done by tracing how my past encounters with Western discourses were to some extent contributing to the way I was asking questions of the lecturers, e.g., asking what was "more effective"; the process of analysing the data, and also the way I represented my data in the findings chapters. At one point one of my supervisors commented to the effect that, "this language sounds realist". Those traces of Western discourses emerged along the line of my efforts to enact poststructural frameworks and other interdisciplinary studies. During the process of writing the earlier draft of my PhD proposal through to the PhD completion, there was a process of changing subject positions from being dominated by a positivist and realist paradigms to a more poststructuralist paradigm. A trace of the former could be seen in my early constitution of the relationship between AW and Critical Thinking. A trace of the latter could be seen in the process of choosing different types of theories in my study as well as my intentions for my PhD as an intellectual project to interrogate the dominant discourses in ELT such as in ELT Methods and WE (Wahyudi, 2016a; 2016b) in the ELT

field. My own tensions in completing this thesis, influenced by a positivist gaze in the past and perhaps now dominated by poststructural thinking, have shaped my current thesis, my 'history of the present' (O'Farrell, 2005, see also Wilson-Wheeler, 2016). As a researcher I cannot escape from the contestation of different regimes of 'truth', although the contestation varies in degrees.

4.2.4. Ethical Considerations

The research was granted ethics approval by the Human Ethics Committee Victoria University of Wellington (VUW) in August 2014 prior to my data collection. In general, to make sure that my research followed ethical procedures, I considered the following ethical procedures (Kirkman, 2014), and the principles stated by New Zealand Association for Research in Education (2010):

- (1) Respect and care for the person;
- (2) Acknowledgement of the general principles of Treaty of Waitangi;
- (3) Respect and care for social and cultural contexts.

I provided information about the research to the respondents so that they could provide informed consent (see appendix B and appendix C), including the protection of respondents as mandated by Treaty Waitangi.

I discussed the ethical conduct of *respect* and *care* for the social and cultural contexts of a MRU with the Dean of Faculty of Cultural Science. Further I asked permission from the Dean from each university to carry out the research. I had an existing good rapport with the lecturers from the IU and was familiar with the sociocultural contexts. As my research was not concerned with evaluating the positive or negative aspects of the lecturers' teaching, the research should not disadvantage them and therefore it was likely to be safe research, and would not be reported to senior management or the universities as a problem.

At MRU, I met the head of the department and I handed in the ethics approval from VUW as well as a formal letter to the Dean requesting permission to conduct research at the Faculty of Cultural Sciences, along with the objectives and procedures and other details of research. The head of the department gave all these documents to the Dean. As I also happened to know one professor at

MRU (who was a colleague of the Dean), I asked this professor to ask permission from the Dean to research at the faculty). After all these steps, I myself met the Dean, and he welcomed me and permitted me to do the research.

During the 4-5 month of data collection, I established rapport with respondents. I had former professional interactions with respondents from IU. Although two of the respondents were much older than me, e.g., senior male lecturer and senior female lecturer, this did not pose significant problem during data collection. My only worry at that time was the fact that the senior male lecturer was often busy with his own activities so that he had to cancel our appointments several times. As a younger person I could not do much to solve my worry except hope that the lecturer would have more time for the interviews.

In these ways, I followed all the ethical procedures for data collection, and tried to unpack the complexity of data collection and analysis by acknowledging my own subjectivities during the process. As mentioned, the lecturers' teaching practices are related to curriculum policy discourses. These policies can either be taken for granted as they shape the lecturers' thinking (Mills, 2003; Ball, 2015a) or contested (Ball, 2015a). In a Foucauldian context, the lecturers are "subject to" and "subjects of" policies (Burman, 2017, p.80). In the following chapter I analyse these Curriculum and Policy Discourses.

Chapter Five

Policy and Curriculum Discourses

5.0. Introduction

The goal of this chapter is to employ Foucauldian Discourse Analysis (FDA) to see how different regimes of truth and subjects such as lecturers, students, ELT Method, and World English(es) are constructed by national policies and university curriculum documents. The purpose of this FDA is to investigate the effect of curriculum and policy texts (Walshaw, 2007) on the subjects themselves, as will be further addressed in Chapter Six (see Ball, 2015a; Burman, 2017).

I examined the way in which the “collections of related policies (documents), exercise power through the production of truth and knowledge” (Ball, 1994, p.21). Discourses here are defined using Foucault’s (1977) concept (as discussed in Chapter Two) as:

practices that systematically form the objects of which they speak ... Discourses are not about objects; they do not identify objects, they constitute them and in the practice of doing so conceal their own invention. (p.49)

Walshaw (2007) explained that “policy documents are one of easiest ways to track how subjectivity is produced” because “policy is one of the central means by which behaviours are regulated and made productive” (p.45). Walshaw suggests that we examine *subject positions*, *key terms*, and *the logic of reason* to conduct policy analysis. This chapter aimed to answer the first research question (RQ1) which is *how the discourses evident in the policy/curriculum documents of the Islamic University (IU) and Multi-Religious University (MRU) enabled or constrained the lecturers’ subjectivities especially in Argumentative Writing (AW) and Cross Cultural Understanding (CCU) courses.*

The documents being investigated in this study are classified into three categories: global, national, and local. For the global policies I analysed the World Bank report 2010. I examined the key Presidential and Ministry of Education and Culture (MEC) (which has since changed its name to the Ministry of Research, Technology and Higher Education (MRTHE) policies. For the local policies, I investigated the Academic Guidance (AG) documents, syllabi, and course outlines available at IU and MRU. I used Walshaw (2007) and Ball (1994) to guide my analysis, as discussed in Chapter Four.

5.1. The Neoliberal Regime of Truth in the Global Policy Discourses

Indonesia became a member of World Bank in on April 13, 1967 (World Bank Website). The role of World Bank for Indonesian Higher Education was to provide a loan in order to develop Indonesian universities (see for example World Bank report 15498, 1996, on *Higher Education Support Project: Development for Undergraduate Education*). The World Bank Report 58956 entitled *Indonesia: Higher Education Financing 2010* explicitly frames Higher Education (HE) within economic growth, the global economy, competition and employment using neoliberal discourses. For example:

The government wants to *increase the relevance* of higher education so that it can provide graduates in the fields *where they are needed to respond* to the *rapidly growing economy*³² and the *structural changes required* for Indonesia to be *competitive* in the global economy. One indicator of the *possible mismatch* between the *output* of the higher education system and the *needs of the economy* is the *long waiting period* between *graduation* and *employment*.
(emphasis added, p.1)

HE here is constructed as not yet meeting the needs of rapid economic growth, referring to *global economic competition* as a discourse (see Manathunga 2016; Barrow et al., 2010). This sentence is also constructed in a way that suggests that Indonesia has no alternative to enacting the required “structural changes” policy, and no possibility of thinking otherwise (see

³² All the emphasis is mine.

Ball, 1994). Steger and Roy (2010) recommended structural changes have been set to *exclude* (Foucault, 1971) other possible policies and have been constructed, in Ong's (2006) terms, as "neoliberal intervention" (p.3). The World Bank is positioned in a higher/privileged subject position while Indonesian government and HE is lower. The World Bank has mobilised "the long waiting period between graduations and employment" to support the claim that Indonesian HE seemed to fail to meet economic needs. The report also contains neoliberal constructions of students as consumers (p.4) and the university as a business in "competition" for students. Interestingly, lecturers are absent from these World Bank discourses.

As this report was published collaboratively between World Bank and Indonesian Ministry of National Education and Culture (MNEC), I would argue that these global neoliberal discourses shape the discursive constructions of policy and curriculum documents both at MRU and IU. Both universities are fully funded by the government and both universities operate in extension of State power (see Chapter Two and Chapter Four).

5.2. The Constructions of Subjects in National Policies

Seven national policies were analysed in Chapter Four, in order to examine how lecturers, students, ELT Method, and World Englishes, were constructed, as well as tensions among these discourses. There was high degree of *intertextuality* for national policies or documents. The "cultures of Indonesia" were poisoned as agentic subject, a subject contributing to the shaping of HE. HE is based on national education *kaidah* (rules), *morals*, and *ethics* of science (Article 2 Point 2, *RIG No 60, 1999*) and also based on "*Pancasila* (State Ideology) and 1945 Constitution of RI which was, among others, inspired by religious values, Indonesian *national culture*³³ and being alert on the demand of the changing Era" (Chapter 1, Article 1, The Constitution of Republic of Indonesia (RI) No 20, 2003).

³³ Article 32 of the 1945 Constitution says (1) "the State *memajukan* [fosters] Indonesian national cultures among the global civilization by granting freedom to societies to maintain and develop their own cultural values" (2) "the State respects and maintains local languages as *kekayaan* [the rich components] of national cultures" (my own translation). With this definition, local cultures are parts of national cultures themselves. They are mutually constitutive.

In these documents, Higher Education (HE) in Indonesia was constructed as the means to maintain religious values and national cultures, subject to the sovereign power of Pancasila (State Ideology) and the 1945 Constitution, and the means to disseminate science and technology through reasoning. Indonesian HE is positioned as a means to upgrade nation's competitiveness and social welfare.

HE is designed to achieve:

- The production of graduates who master the branch of science and technology to meet the national's interest and to enhance the nation's competitiveness;
- The production of science and technology through research which is attentive to and implements humanity value so that it can benefit the nation as well as civilization's progress and the welfare of human beings;
- The implemented community practice which is based on penalaran [reasoning] and also kebenaran ilmiah [scientific truth] (Article 3) and research work beneficial to enhance the social welfare and to educate the life of the nation. (Article 5 CRI No 12, 2012)

Neoliberal key term includes *innovative, independent, skilful* were found in the Constitution of the Republic of Indonesia (CRI), No 12, 2012). As discussed in Chapter Two, Indonesia began to formally adopt neoliberal discourses in the *President's Regulation No 8, 2012*, about *Kerangka Kualifikasi Nasional Indonesia (KKNI)/National Qualification Framework* to "anticipate globalisation" and "free trade". This Regulation constructed undergraduate alumni as "*technician*" or "*analyst*" (Article 2.2.). This qualification framework resonates with the World Bank Report 2010 which requires Indonesian Higher Education to increase global competitiveness. Religious discourses sit in tension with these neoliberal discourses.

Lecturers and students have different subject positions in the national policy and curriculum documents. For example, the lecturer is constructed as a professional educator and scientist as seen in the following: "[the] lecturer is a professional *educator* and scientist with the primary task to transform, develop, and spread science, technology and arts through education, research and

community service”³⁴ (Chapter 1 Article 1, The Constitution of Republic Indonesia No, 14, 2005 about Teacher and Lecturer). The lecturer was defined as *pendidik*, which comes for the word *mendidik* which literally means *to educate*. The word means not only to teach but to have a moral obligation to do so.

The diverse subject positions for lecturers imply a particular logic of reasons (Foucault, 1995; Walshaw, 2007). For example, while the lecturer is granted academic freedom, they are still bound by university’s regulations. This can be seen from the following statements in The Regulation of Indonesian Government No 60, 1999, about Higher Education: “academic freedom and knowledge autonomy is given to the members of academic civity” (Article 17) and “the Senate of the university formulated the regulations for academic freedom” (Article 19). Believing in the Almighty God and having *Pancasila* (State Ideology) and 1945 Constitutions as worldviews are constituted as the first and second qualifications of becoming a lecturer (Article 104). These two qualifications suggest that they are paramount, compulsory, and unnegotiable, and they exclude atheist and other ideologies. Moreover, the lecturer is required to have “high morality and integrity” and to have a “big responsibility toward the future of the State and Nation” (Article 104, fourth and fifth qualifications). The lecturer was entangled in the function of National Education:

National education *functions* to develop capacity and shape *watak* (character) as well as dignified nation’s civilization as the way to educate the life of the nation, and aimed to develop *peserta didik* (students) to be a *faithful human* and *bertakwa*³⁵ to the one Almighty God, having *noble morality*, healthy, having knowledge, competence, creative, *mandiri* (autonomous) and become democratic and responsible citizen. (Chapter 2 Article 3, The Constitution of Republic of Indonesia No 20, 2003)

³⁴ All is my own translation.

³⁵ In Indonesian language *bertakwa* means practicing what has been ordered by Allah (God) and avoiding what is forbidden.

By contrast, students were constructed in national policies in a more rigid way.

Students were required to:

- a. Obey all regulations and rules in the university;
- b. Participate in keeping facilities as well as cleanliness, *ketertiban* [adherence to the rules/norms] and security in the university;
- c. Respect science, technology and/or art;
- d. Maintain *kewibawaan* [image] and the good name of the university;
- e. *Menjunjung tinggi* [uphold] national culture. (Article 110, The Regulation of Indonesian Government No 60, 1999 about Higher Education)

Students are positioned in relation to (1) the university, (2) science, technology and art, and (3) the national culture. All of these points suggest that the students have no other choices except following the rules and were constructed as *docile* (Foucault, 1995).

The above constructions of students were discursively extended to the qualifications of undergraduate students:

- a. Mastering the basic of science and skills in particular field so that [the graduates]³⁶ are able to find, understand, explain and formulate solution of particular problem in their field;
- b. Being able to apply their science and skill in their field in productive [activities] and social service with compatible attitude and behaviour in the social community life;
- c. Being able to act and behave [appropriately] in their scientific field as well as in the social community life;
- d. Being able to follow the development of science, technology and/or arts in their fields. (Chapter 2, Article 3 Ministry of National Education (MNE) Decree No 232/U/2000)

³⁶ The word inside [...] in point (a) (b) (c) are mine. I am guessing of the missing words as the result of translation from Indonesian to English. The original sentences are understandable in Indonesian language context but they would be difficult to understand without supplying the words. I take the privilege as a native speaker of Indonesian to guess the missing words from the logic of the sentences.

Statement (a) creates the elementary mastery of science and skill discourse and the necessary application of the basic mastery of science of the undergraduate students. The word “basic” used in the statement suggests the beginner level. This was then strengthened by point (d) which is “being able to follow...”. Statement (d) made clear that the graduates were only desired to be “follower[s]” in their fields. Statement (b) and (c) emphasise the need to balance science and community life.

Even though the universities have autonomy in designing their own curriculum, this was shaped by national curriculum:

- (1) Higher Education is run based on curriculum designed by each of them;
- (2) The curriculum as meant in article (1) referred to the curriculum operated nationally;
- (3) The operated national curriculum was governed by the Minister. (Chapter 4, Article 13, The Regulation of Indonesian Government No 60, 1999 about Higher Education)

In that regard, the universities were regulated. This Regulation was then extended in the Decree of MNE. The curriculum of higher education includes core and institutional dimensions:

- a. Core curriculum;
- b. Institutional curriculum. (Chapter 4, Article 7, MNE Decree No 232/U/2000)

While the core curriculum is clear, in that it consists of the content of courses, e.g., English linguistics and literature in my study, the institutional curriculum varies from one university to another. For example, MRU made community service and entrepreneurial skills part of the curriculum (Academic Guidance, MRU, 2014, p.12). At the IU, *Tarbiyah Ulul Albab*³⁷, history of Islamic civilisation, and sufism are, among other things, part of the institutional curriculum (Academic Guidance, IU, 2011, p.57). An example of the university’s autonomy is the fact that the CCU course was compulsory at IU but was elective in the MRU. There has been a new Constitution of the Republic of Indonesia, No. 12, 2012, about Higher Education but it had not been formally referred to in the Academic Guidance of IU and MRU at the time of my research.

³⁷ *Tarbiyah* literally means education. While *Ulul-Albab* has various meaning, which was taken from Al-Quran which can mean remembering Allah (God) in whatever conditions (Verse Ali ‘Imron 190).

It was likely that there was time lag before the new Constitution began to be formally adopted. There are various competing discourses emerging in the new Constitution such as religious and “noble morality”, the need of HE to be based on *Pancasila* (State Ideology) and the 1945 Constitution and “the cultures of Indonesia”, as well as Western discourses such as “scientific truth” and *penalaran* (reasoning), and neoliberal discourses such as “competition”, “skilful[ness]”.

There was an absence of discourses which pertain to the use of ELT Methods and World Englishes in the national policies. This might suggest that national policies only provide general rules rather than disciplinary practice. The only related discourse emergent in the documents was related to teaching and learning: “applying student-centred learning which is compatible with surroundings” (Article 6, The Constitution of Republic Indonesia No 12, 2012).

5.3. The Constructions of Lecturers in University Curriculum Documents

Global neoliberal and national discourses were interconnected in shaping the lecturers’ and students’ subject positions in the university curriculum documents. In the following section, I will discuss the constructions of teachers as seen in the Academic Guidance (AG) documents from MRU and IU. These documents contain vision and mission of the universities along with the offered courses, including the AW and the CCU courses and their descriptions. Further information such as academic ethics and the construction of lecturers and students at MRU will also be discussed.

The discursive construction of the lecturer as to “*mendidik* [educate] students to master *ilmu pengetahuan* [science] and technology” (AGMRU, 2014 p.44) at MRU above is the adaptation of the Constitution of the Republic Indonesia (RI) No 14, 2005. This can be seen from the use of same key terms used such as: *mendidik* (educate), *ilmu pengetahuan* (science), and technology. That also suggests a hierarchical relation of power between national and local documents.

The AGMRU also states that both lecturers and students are bound to academic ethics constructed as “universal”. Those academic ethics are “honesty, openness, objectivity, willingness to learn and progress as well as respecting each other and [not acting] discriminatively” (p. 39).

The term “universal” is problematic (O’Farrell, 2005). Academic ethics need to be seen as context specific, as different mechanisms of deciding what counts as ‘true’ and ‘false’ (Foucault, 1980b). Moreover, the words “objectivity” and “progress” in the academic ethics statements seemed to indicate traces of positivist discourses of European Enlightenment because of rational claims to objectivity and linear modernity claims of progress. By contrast, Foucault argues for the possibility of discontinuity, brokenness, or disappearance (Foucault, 2010). The two key terms in the academic ethics especially “honesty” and “not acting discriminatively” seemed to be also adopted from Article 3 and Article 6 from the Constitution of RI No 12, 2012, respectively.

The constructions of IU lecturers were available in the book *Vision, Mission and Tradition, 2011* (pp.6-7, see Chapter Four). The lecturers were shaped by different regimes of truth or discourses such as Islamic, the positivist Enlightenment, and neoliberal discourses.

The most prominent discourse in IU document is the Islamic discourse as lecturers were required to “show themselves as *mukmin* and *moslem* wherever they are”. The word *mukmin* is defined as *orang yang beriman (percaya) kepada Allah: seorang -- yang taat akan selalu menjalankan perintah agama* (people who believe in Allah (God): people who adhere to religious (Islamic) teaching), while the word *muslim* means the follower of Islam (Kamus Besar Bahasa Indonesia [KBBI]/Online Indonesian Language Dictionary).

The word “always” here shows that the IU strongly commands the teachers to show themselves as both *mukmin* and *muslim*. The final phrase “wherever they are” shows that the university’s command extends to the whole lecturers’ lives. The phrase *menampakkan diri* in the Indonesian language means ‘showing oneself’. This phrase strongly indicates that the university does not want the teachers to merely categorise themselves as Moslem, but wants lecturers to identify as Moslem at the level of continuous performance. Islamic identities are continuous and compulsory performances for IU lecturers. This is shaped by *Ulul Albab* discourse of the

university. Ulul Albab consists of three pillars: *dzikir* (remembering Allah's (God's) greatness), *fikir* (thinking) and *amal shaleh* (doing good deeds). This *Ulul Albab* discourse was taken from Al-Quran verse Ali Imran: 190 and 191.

Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding

Who remember Allah while standing or sitting or [lying] on their sides and give thought to the creation of the heavens and the earth saying, [saying], "Our Lord, You did not create this aimlessly; exalted are You [above such a thing]; then protect us from the punishment of the Fire.

The interpretation of *Ulul-Albab* as provided by the IU says:

The ability of someone to contemplate deeply natural and social phenomena which encourages him/her to develop science. In developing the science, he/she is under the total submission to Allah's (God's) greatness. This total submission leads him/her to produce work(s). (Tarbiyah Ulul Albab, 2010, p.48, Reference Withheld)

The continuous performance of being "mukmin" and "muslim" is an extension of the total submission to Allah (God) by doing action or good deeds as the echo of Ulul-Albab discourse. This religious discourse relates to the Regulation of Indonesian Government No.60, 1999, article 104, about the qualification of becoming a lecturer necessitating the beliefs and the Constitution of RI No. 20, 2003 which promotes, among other things, religiosity and morality in the System of National Education. The religious discourse also was in line with the Constitution of Republic of Indonesia (RI) No 14, 2005 and the Constitution of RI No 12, 2012.

Secondly, neoliberal discourses are evident in IU curriculum documents where lecturers are required to be creative, dynamic, and innovative in developing science. Lecturers are “placed under performative pressures”, and inculcated into “mechanism[s] of competition” and the “creation of hierarchies” (Connell, 2013a, p.99). Being aware this curriculum document was published in 2011, it was not possible to formally claim that it was the effect of neoliberal discourse. However, it appears that aspects of global neoliberal discourses leaked into the document. This may relate to the status of IU as *public service agency* which is centrally regulated by government. The word “creative” and to develop science is also present in the Constitution of RI No, 14, 2005, Chapter 2 article 6. Gaining doctoral degrees, having the highest academic position (professor), having written scholarly works that are referred to in internal and external campuses, having research outputs that have wide readership, having academic reputations that are widely acknowledged and marked by the lecturers’ high frequency of engaging in scholarly forums, and having a close rapport with students in terms of knowledge are other desirable identities for lecturers at IU (p.11). This fits closely with neoliberal discourses about academic productivity.

Thirdly lecturers are required to have “reasoning competence and sharp, high scientific thinking”. The phrase “reasoning competence” seems be based upon the Enlightenment archaeology of cognitivism, where knowledge is positioned as being produced through cognitive processes (Walshaw, 2007, p.29). The sentence “*ketajaman berfikir ilmiah yang tinggi*” (p.7) is not easy to translate. The word *ketajaman* means literally ‘sharpness’ or ‘accuracy’, *berfikir ilmiah* means ‘scientific thinking’ and the word *tinggi* means ‘high’. This Indonesian style of sentence cannot be translated literally to English. Overall it suggests that lecturers are required demonstrate highly accurate and scientific thinking.

5.4. The Constructions of Students in University Documents

At MRU, the specific guidelines for students say that students are allowed to join lectures if they “are dressed *politely* and *tidily*, e.g., not wearing a t-shirt without a collar and or sandals” (AGMRU, 2014/2015, p.43). The words “politely” and “tidily” have been set up as key terms (Walshaw, 2007) used to *discipline* the students (see Walshaw, 2007; Grant, 1993); the teacher may conduct *surveillance* of the students, assessing whether or not they comply with this rule. Students were required to “not talk [among friends] which may disturb the lecturing process” and “not make the classroom dirty, e.g., by *mencoret* (scribbling) on walls or chairs, or throwing rubbish” (AGMRU, 2014/2015, p.43).

These rules, may function as *technology of power* designed to shape the students’ bodies in relation to the space of the university (Foucault, 1995). My discursive trace to the higher rules or regulation suggests that these rules refer to the *Regulation of Indonesian Government No 60, 1999*, article 110. In that regard, MRU guidelines served as the *extension* (Gallagher, 2008) of the national Regulation/Constitution.

The objectives of the English study programme construct students in particular ways of being, centring on two major discourses: ‘noble’ character and national culture, and neoliberal spirit (AGMRU, 2014/2015 pp.45-46) and aim to produce “alumni who have a noble character, national culture, and *global horizon*”. The key term ‘noble character’ is part of constituting a *moral subject* (O’Farrell, 2005) and is discursively formed based on the rationale of the *Constitution of RI No 14, 2005*. The “national culture” functioned as the desired identity which seemed to be discursively based on the *Regulation of Indonesian Government No 60, 1999*, Chapter 2 article 2. The other desired identity “a global horizon” seemed to link with its vision of the English department “to produce graduates which have the vision of national culture, [a] *global mindset*, and have the spirit and awareness of entrepreneurship” (AGMRU, 2014, p.45).

The neoliberal discourse emerged in the construction of “research on English or the national language, literature and culture” as relating to other disciplines, “having a *competitive* and *economic value*” (Roadmap of Research, MRU Website, 2011-2015). This reflects neoliberal values where knowledge is oriented to the economy (Olssen & Peters, 2005). Research on knowledge has been set into *neoliberal calculation* (Ong, 2006). This might encourage the students to be “neoliberal academic subjects” (Morrisey, 2015, p.622). However, the AGMRU did not explicitly cite the President’s Regulations of RI No.8, 2012 about the *National Qualification Framework*. Therefore, the neoliberal discourses were penetrating MRU. This penetration intensified in the roadmap of research for 2011-2015, which emphasised the research on “creative industries” which are competitive in the globalization era, “nurturing local wisdom”, and “character education which can enhance the nation’s competitiveness”.

Finally, the MRU guidelines statement that students should “[apply] science and skills in English or national language, literature and culture in *productive activity* and *community service*” appeared to echo discourses present in Ministry of National Education of RI No 232/U/2000 Degree, which calls for *productive (activities)* and *social service* in the Ministerial Decree. There is an interesting tension here between neoliberal ideas and productivity and commitment to community service. However, the neoliberal discourse would also be constrained because the status of the university as public service agency does not allow the university to have complete freedom to run its activities (see Chapter Two).

The book, *Vision, Mission, and Tradition*, 2011, of the IU contains the desired profiles of lecturers, students, and administrative staff, and the traditions being developed in the IU. The content of this book suggests that students have their own desired identities as well as positions in the university life. The statement “*haus dan cinta ilmu pengetahuan*” (p.8) (students are *haus* (literally means thirsty) and love science) creates the desirable identity for the students (Walshaw, 2007). The word *haus* means *berasa kering kerongkongan dan ingin minum; mendapat apa yang sangat diinginkan* (feeling a dry throat and wishing to drink something, or getting something which is really wished) [KBBI Online]. In addition to being ‘thirsty’, the students

are desired to love science. The statement also has discursive relationship to the saying from Prophet Muhammad that seeking knowledge is compulsory for Moslem men and women (Al-Zarnuji, 2015) and also the Islamic saying to seek knowledge even though someone has to go to China (Al-Zarnuji, 2015).

Students are also constructed as “creative, innovative, and hav[ing] a futuristic vision”. The word “creative” seemed to be discursively shaped by the Constitution of RI No 14, 2005 about *Teacher and Lecturer* especially article 6. The construction of students as “creative” therefore is relational to the construction of lecturer in the Constitution. National policy seemed to have shaped the local policy. As argued above, the key term “innovative” is a feature of neoliberal discourse (Steger & Roy, 2010). This IU book was published before the formal adoption of neoliberal discourse in the National Qualification Framework in 2012 and therefore, there was no sufficient evidence to formally claim it as the effect of neoliberal discourse. It might just be the example of the process of global penetration of neoliberal discourse in the Constitution.

The statement “students should always reflect that they have deep spirituality, noble morality, and *broad knowledge*” is an extension of the vision and mission of the IU. This is echoed in the vision of the English department is to produce graduates who have “strong faith, deep spirituality, noble morality, broad knowledge, and mature professionalism” (AGIU, 2011, p.48). This statement was bound to the institutional Islamic context. My discursive trace allows me to conclude that the use of the key term “noble morality” was constructed by *the* rationale in the *Constitution of RI No 20, 2003*, in Chapter 2 article 3 where national education, among others, was aimed to produce students with a “noble morality” and seemed to also be constructed by the *Constitution of RI No 14, 2005* about *teacher and lecturer* especially in its rationale. The rationale says that the purpose of national development was, among others, “to enhance the quality of Indonesians ... who are *faithful to God, obeying God’s order and avoiding God’s prohibition, and have noble morality*”. Another key term “deep spirituality” in the statement (c) might also be constructed by the Constitution 2005 which promotes religious discourse “faithful to God”. The last key term “broad knowledge” seemed to have been adopted from the vision itself because the same key term was used (as discussed in Chapter Four). Moreover, the key

term “broad knowledge” might also be constructed by the verse in Al-Quran verse Luqman: 27, which says that:

And if whatever trees upon the earth were pens and the sea [was ink], replenished thereafter by seven [more] seas, the words of Allah (God) would not be exhausted. Indeed, Allah is Exalted in Might and Wise.

Above all, “deep spirituality”, “noble morality”, and “broad knowledge” have been positioned as desired identities or subject positions for students. The word “always”, indicates that these values are intended to be part of the students’ life in all contexts. The values might be intended to function as if are inscribed in the students’ body.

Religious and the emerging neoliberal discourses might have constructed the desired alumni identities at the IU, as shown in the following:

- (1) *Kemandirian* (autonomous);
- (2) Being ready to compete with alumni from other universities;
- (3) Having a global academic mind set;
- (4) Being able to lead, acting as the *penggerak* (driver) for the advancement of *umat* (religious society);
- (5) Being responsible for developing Islam in society;
- (6) Having a great soul, always having empathy with others, being generous for the collective progress;
- (7) Being able to be a role model for the surrounding society (Vision, Mission and Tradition, IU, 2011, p.9).

In points (4), (5), (6), and (7) the students were positioned (Ball, 1994) to occupy particular subject positions, as the leaders and role models of a religious society. These religious discourses seemed to be constructed by both the Vision and Missions of the university, as well as constructed by the existing Constitutions/Regulations, e.g., the Constitution of RI No. 20, 2003 and also the Constitution No 14, 2005, about the ideal Teacher and Lecturer.

By contrast, points (1) and (2) seemed to be constructed by neoliberal discourse (Steger & Roy, 2010; Connell, 2013a), as characterised by *kemandirian* (autonomy), and the competition with alumni from other universities and relate to Constitution of RI No, 20, 2003 about the System of National Education, as shown in Chapter 2 Article 3, which made “autonomy” as the desired subject position for students.

The students at IU were also given “academic freedom” which they were to treat with a “responsible and professional manner” (Student Code Ethics, 2012, IU). This desired identity might have been constructed via the Regulation of Indonesian Government No 60, 1999 about Higher Education, Article 6, which granted “restricted” academic freedom for *academic civity* including students.

Overall, the students at MRU were constructed in relation to national culture, noble morality, and the emerging neoliberal discourse. At IU, the students were constructed by Islamic and noble morality discourses and also the emerging neoliberal discourse. However, emerging neoliberal discourse at both universities might be constrained by the status of the universities as public service agencies which were centrally regulated (see Chapter Two). All the constructions of students in the university documents appeared to be shaped by national policies and the global power of neoliberal discourse. The emerging neoliberal discourses at both universities might create tensions with other discourses, especially Islamic discourses.

In the following I will discuss the constructions of ELT Methods (methods), Argumentative Writing and Cross Cultural Understanding as the possible effect of geopolitical relations of power between global North and South.

5.5. The Constructions of ELT Methods (methods)

No particular ELT Methods are found in the academic guidance (AG) for either university. However, some aspects of Method are found in the course outline. Method itself is divided by Richards and Rodgers (2014) into: *approach*, *design*, and *procedure*. These three components can be categorised as key terms in ELT context. The phrase key term itself was a terminology coined by Walshaw (2007) in her book on FDA. Richards and Rodgers (2014) divided *Approach* into two aspects: (1) theory on the nature of language, and (2) theory on the nature of language learning. Furthermore, these scholars break *Design* into six aspects: (1) general and specific aspects of the method; (2) syllabus models; (3) types of learning and teaching activities; (4) learner roles; (5) teacher roles, and (6) the role of instructional models. These two scholars explain that *Procedure* includes the observed classroom techniques, practices, and behaviour when the method is used (Richards & Rodgers, 2014, p.36). Richards and Rodgers' (2014) approach, design and procedure can be constructed as the rules of formation of *discursive practices* of ELT Methods (methods). Richards' and Rodgers' (2014) three components of Method are: approach, method, and procedure, as key terms are "embodied in technical processes, in institutions ... in forms of transmissions and diffusion and in pedagogical forms which at once impose and maintain them" (Foucault, 1977b, p.200). The absence of the constructions of ELT Methods both in the national policies and university curriculum documents suggest that ELT Methods as the academic product of global North were not passed through sovereign power, power which has legal function (Foucault, 1975/76). However, these ELT Methods may still be passed through lecturers' bodies through the lecturers' discursive statements and teaching practices, which will be investigated later in Chapter Seven.

The absence of particular ELT Methods constituted in the AG of both IU and MRU led me to assume that there was an aspect of a particular *disciplinary practice* at play especially for Argumentative Writing (AW) course.

5.6. The Constructions of the Argumentative Writing courses at IU and MRU

At IU, the Argumentative Writing course is designed “to *enhance* the students’ skills in writing argumentative essays in the academic context”. Moreover, the students are also taught the writing methods standardised in *IELTS* and the *TWE* (Test of Written English) (AGIU, 2011, pp.75-76, translated from Indonesian). Phrases such as: “academic context”, “good writing methods”, “IELTS” and “TWE” have been set up as key terms. Lecturers are desired to teach writing that follows the standard of IELTS and TWE. It might be seen here that the course is desired to follow the UK and US ‘standard’, as IELTS is produced in the UK and the TWE, as a component of TOEFL, is designed in the USA. In that context, the lecturers’ desire to teach argumentative writing is subject to the description of the course set up by the faculty. Lecturers are subjected to follow the UK and US writing style as seen in IELTS and TWE. In this case, UK and US English and their particular writing styles operate as power in the production of knowledge and they are entrenched in the university setting (e.g., in the faculty academic guidance) meaning lecturers may not be able to escape from it (Foucault 1980b, p.119). This was a *process approach* to teaching writing which was enacted at IU (as reflected in the course outline), rooted in Western discourses. The above finding suggests that Western discourse of argumentative writing served as the extension of power of the global North over the South.

Process approaches to teaching writing appeared to shape the teaching of AW at IU. This can be seen from the available course outline:

At the end of the course, the students *should be* able to express ideas through written text in the form of Argumentative Essays by using *writing strategies* such as *brainstorming, outlining, drafting, proofreading, peer editing, revising* and *publishing*. (Course Outline, AW, IU)

The use of the modal term “should” indicates that the Faculty strongly desires that the students become able to express their ideas through argumentative essays. The writing strategies such as *brainstorming, outlining, drafting, and proofreading* may function as a set of technical terms to transmit, impose, and maintain the discursive practice (see Foucault, 1977b). The technical terms also function as *rules of formation* (Foucault, 2010) for the process approach. The process

approach to writing was positioned as the conditions of possibility (Foucault, 2010). In the process approach, writing is seen as a “non-linear, exploratory, and generative process whereby writers discover and reformulate their ideas as they attempt to approximate meaning” (Zamel, 1983; Hyland, 2003, p.11). Seen in the light of ELT Method as proposed Richard & Rodgers (2001; 2014), the mentioned writing strategies serve as the constitution of design and procedures. The process approach above suggests that Western discourses of AW have formed into knowledge and become entrenched in the curriculum document (see Foucault, 1980b).

At MRU, the AW course “is designed to enhance the students’ competence in writing especially argumentative essay ... the students will analyse *the actual issues* emerging in the society and defend the ideas of the issues in the form of argumentative essay” (AGMRU, 2014, p.57). There is no further explanation whether the actual issues mean global or local issues.

The module for one semester teaching plan designed by the team of lecturers did not provide a clear characteristic of their teaching approach. However, the model shows that the writing consisted of the three staged writing steps: introduction, body, and conclusion, similar to the *genre* of academic writing as proposed by Hyland (1990). Schmeer (2014) categorised this three stage writing model as traditional rhetoric.

As shown in the one semester teaching plan, the materials to study include: “(1) the components of essay, (2) argumentative statement, (3) counter-argument, and (4) refuting and conceding the opposition” (AW course, MRU).

The course description, which is taken from *Rencana Program Kegiatan Pembelajaran Semester* (RPKPS)³⁸, notes that an activity program for one semester is “to equip the students with writing argumentative essay skills in English”. Three types of teaching and learning activities are included: “*ceramah, diskusi dan praktek*” (the lecturer gives a talk), discussion, and practice (writing). I would categorise these three types as *design* using Richards’ & Rodgers’ (2014) term. Giving a talk, asking the students to have discussions, and asking the students to practice writing might

³⁸ This RPKPS is similar to course outline.

be used as techniques to make the student subject to disciplinary regimes of power (Foucault, 1982).

5.7. The Constructions of Cross-Cultural Understanding Course at IU and MRU

The dominance of Inner Circle Englishes emerged in the constructions of CCU at IU but not at MRU. However, this does not mean that the lecturers at MRU were not constructed to favour this dominant variety of English, as former studies of Indonesian ELT show that Inner Circle English, e.g., UK and US, are dominant all over Indonesia (Gandana, 2014; Dewi, 2017).

At IU, Inner Circle Englishes have been constructed as the frame of references for understanding cultures in diverse aspects of life:

This course is designed to provide students with comparative understanding about the cultural values of *UK, USA, and Australia* as well as their distinctions to Indonesia. The materials to be discussed cover family, educational, political, moral, social and religious values in those countries. After learning this course, the students are expected to have cross-cultural awareness and sensitivity to respect cultural differences (AGIU, 2011, p.80).

This indicates that England, America, and Australia have been positioned as *privileged subjects* compared to other cultural contexts and other English(es). It also indicates that other varieties of English are excluded (Foucault, 1971; Hook, 2001). The quote also suggests that the CCU course at IU was constructed in relation to the dominance of power attributed to global North. This resonates with the constitution of CCU course in Gandana's and Parr's (2013) study which made Inner Circle Englishes as the target cultures. This construction of CCU seemed to contradict the Regulation of Indonesian Government No 60, 1999 about Higher Education, which aims to enrich "national culture" (see Chapter 2 Article 2). This construction of CCU was also not in accordance with the Constitution of RI No 12, 2012, which mandates that the teaching at the universities be "based on the cultures of Indonesia" (Chapter 1 Article 3).

The construction of CCU at MRU appeared to be inclusive of local cultures. This suggests that the dominance of Inner Circle Englishes was constrained:

This course aims at giving cross-cultural understanding to students so that they can apply their CCU knowledge especially among *interethnic groups*. This course is important for students who study a foreign language as in principle language is part of culture and cross-cultural understanding will help them to be aware cross culturally in the society. As a part of culture, language has non-linguistic aspects (in the form of cultural values) attached in the language outlook (AGMRU, 2014, p.69).

This passage indicates that there was no privileging of particular countries. CCU was constructed as an “open” subject in that all cultures may be studied. The construction of CCU in such an open way appeared to be discursively shaped by the Regulation of Indonesian Government No 60, 1999 and Constitution of RI No 12, 2012. The above construction suggests that CCU at MRU challenges the dominance of Inner circle English compared with the AW course. The framing of CCU in terms of interethnic groups in Indonesia mirrors TEGCOM principle to diversify point of reference from Anglo countries to diverse of global contexts (Lin et al, 2005).

5.8. The Constructions of World Englishes (WE) at IU and MRU

The findings in the former sections suggest that Inner Circle Englishes were pervasive in both AW and CCU courses at IU. This represents the hegemonic power of the global North. At the MRU, the dominance of Inner Circle English was implicit in the AW course but not evident in CCU course. However, this does not mean that Inner Circle English was absent at MRU as it did operate in subtler forms.

5.9. Conclusion

The constructions of lecturers and students both at IU and MRU show the effect of competing discourses in national policies and university curriculum documents. Furthermore, the national policies and university curriculum documents appeared to be constructed from Western and neoliberal discourses. The constructions of lecturers and students were embedded in the

network of regimes of truth and power inherent to these discourses. Some regimes of truth appeared to be in tension.

The absence of ELT Methods from national policies and university curriculum documents at both universities suggest that the Methods may be loosely interpreted in the Higher Education context, as distinct from the mandated ELT Methods in Indonesian secondary schools (see Chapter One). However, disciplinary practices in the AW course seemed to be more evident, especially in the construction of process approaches at IU and a typical genre approach and traditional rhetoric at MRU, as constructed in the syllabus of the course. Similarly, Inner Circle Englishes were dominant in curriculum documents for both AW and CCU courses at IU. The dominance inner circle English was implicit in the AW course at MRU and was constrained in the CCU course of the same university.

The constructions of lecturers and students need to be seen from the context of institutional discourses, making Emirbayer's (2013) argument relevant. Emirbayer critiqued Connell (2007) for downplaying the role of institutions in shaping Northern Theory. These constructions also need to be seen from national and global discursive contexts, which make Go's (2016) argument relevant. Go described that the subaltern standpoint was an important element to address postcolonial critiques of Sociology. By comparison the dominance of Western discourse in Argumentative Writing at both universities and Inner Circle English in CCU at IU suggest Collins' (2013) argument that negotiating the relations of power between global North and South is difficult. This dominance highlights the importance of Connell's (2007) advocacy for challenging Northern dominance in social science.

Having addressed my first research question about the discourses evident in national policies and university curriculum documents, I now move to discussing the multiple subjectivities of lecturers, as evidenced in their positioning toward the universities' visions and missions, the relationship between religion and science, and their constructions of students.

Chapter Six

Lecturers' Multiple Subjectivities and Constructions of Students

6.0. Introduction

This chapter explores the notions of subjectivity (Foucault, 1997a), cultural geography (Manathunga, 2015), and technologies of self (Foucault, 1997b). Subjectivity refers to identity or self as the product of discourses, ideologies and institutional practices (Danaher, Schirato and Webb, 2000). Cultural geography refers to someone's movement from one particular place to another usually which has different cultures (Manathunga, 2015) and technologies of self illustrate how teachers "shape their own bodies and thoughts" (Danaher, Schirato & Webb, 2000, p.xv, see Chapter Two). The notion of subjectivity in my study is used to explore EFL lecturers' multiple positionalities. Lecturers' multiple subjectivities are also embedded in their life histories, including their personal and professional experiences (Varghese, Morgan, Johnston & Johnson, 2005; Yayli, 2015). Following Manathunga (2015), I argue that lecturers' multiple subjectivities are also the effect of 'cultural geographies'. Subjectivity requires technologies of the self (Foucault, 1997b) in order to manifest. In this chapter, technologies of self are used to analyse how lecturers position themselves toward the universities' visions and missions, as well as how they construct themselves. This chapter will also present the lecturers' constructions of students as these constructions suggest how lecturers enacted asymmetrical or symmetrical relations of power with their students, a central concept of power and pedagogy (see Chapter Two). Furthermore, the lecturer's constructions of themselves and students will be analysed in relation to conflicting regimes of truth embedded in university curriculum documents, national policies and global networks of power (see Chapter Five)

Therefore, this Chapter answers RQ1 (how discourses of policy/curriculum documents shaped lecturers' subjectivities), RQ2 (the relationship between the lecturers' history and cultural geography with the way they implemented their courses), and RQ5 (the lecturers' constructions of students).

6.1. Lecturers' Positioning on the Vision and Missions of the Universities

Lecturers performed complex negotiations of the vision and missions of their universities, ranging from extending and enacting, to critically negotiating these discourses. In that regard, most lecturers appeared to take positions discursively constructed by the university curriculum documents. This is in line with Ball's (1994) argument that we take the positions constructed by the relevant policies. However, more nuanced practices and complexities for these positionings need to also be seen from lecturers' own history and cultural geographies and the relations of power between global North and South.

6.1.1. Extending the Vision and Missions

In some cases, lecturers extended the vision and missions of the universities. For example, the vision of the English department at Multi-Religious University (MRU) is "to become a study program which has an international standard through research, human resource development in language (linguistics), literature and culture to produce graduates who *berbudaya nasional* [nationally cultured], and have a global vision and *entrepreneurial* sensitivity". The missions of the department are: "(a) administering English language (linguistic), literature, and culture professionally, (b) developing interdisciplinary research on language, literature and culture, and (c) applying the results of research to solve the problems in society" (AGMRU, 2014/2015, p.45).

In one case, a senior male lecturer extended the vision and mission as a result of his postcolonial study background and cultural geography:

I think that the vision from the faculty has linked to several things primarily about understanding that *our institution is in the global era*³⁹ so that the vision should *have link with the global world that's to be emphasised, that's for me already appropriate*, moreover we are foreign language. Then the next is our effort *not to be culturally uprooted*, so the vision that *I understand is the relation*

³⁹ The italics in this quoted data and in the entire thesis are mine to emphasise that the italicised statements contain unique expressions needed to be explained further, or special words relevant to issues discussed in this thesis.

between foreign and the culture in Indonesia must co-exist, inseparable from one to the other and our mission is still tridharma⁴⁰, to achieve that there must be research, community service and teaching. (MRUSML, Initial Interview)

While supporting the university position in line with key national policies, e.g., Regulation of Indonesian Government No 60, 1999 about Higher Education and Constitution of RI No 20, 2003 about the System National Education, he also extended the goal of not being “culturally uprooted”. This was in line with what he described as a “cosmopolitan” view:

which means local and global because so far in our vision and mission we will not neglect our understanding on local culture. Even though we are foreign languages, firstly it relates to our institution. Secondly there is including English language programme that’s our vision and mission which means that even though we are foreign language in the context of language, culture and literature, we defined it as a local. (MRUSML, Stimulated Recall Interview)

Therefore, his framing of culture as cosmopolitan understanding as a means of *extending* the university’s vision and missions. The italicised statement “will not neglect...” suggests that the teacher has strong commitment to maintaining his local culture. The lecturer’s stated intent to localise a foreign language (English) might suggest that he and his colleagues try to *appropriate* that foreign language (English). Moreover, his way of constructing the global and the local cultures to co-exist, may suggest that he does not want to position his own culture lower than global culture.

6.1.2. Enacting the Vision and Mission

In other cases, lecturers appeared to enact the universities’ vision and mission. In the first meeting when I informed the following senior female lecturer about the nature of my research on including the lecturers’ understanding of the vision and mission, she asked another lecturer of the same office to borrow the academic guidance book from the faculty to re-read the vision

⁴⁰ It is one of the compulsory functions of the university as mandated by the government which means that the university has three functions: teaching, research and community service.

and mission. This might suggest that she had forgotten some aspects of the vision and missions, or she might not think that seriously about the vision and missions when teaching particular courses in the classroom. Her response demonstrates she is in accord with the vision and mission:

I think the vision and missions *have been good*, [what remains is] their application. *Enabling* the students to *apply their disciplinary knowledge in the society*, if they in English department it means that they [students] have to apply them in the society *in accordance with their discipline*. (MRUSFL2, Initial Interview)

The vision and missions seemed to have functioned as the “juridical sovereign of power” (Foucault, 1978, p.86; Foucault, 1975/76) which normalised the lecturer’s position. The lecturer’s statement “what remains is their application” indicates that the practices of the vision and missions have not yet fully been implemented. This lecturer explained:

I emphasised to the students that if you can master knowledge (writing) *correctly and appropriately*, if the articles are sent to newspaper or magazines, *you will get rewards* so they will increase your *entrepreneur spirit* as underlined in the vision and mission. So you can apply what you get and can result something for you. (MRUSFL2, Initial Interview)

This implies that the lecturer believes that there is a ‘standard’ to refer to. As the students are in the English department, the reference of ‘truth’ is Inner Circle English, as the teacher narrated in the interview that the desired varieties were British and American Englishes. This extends the dominance of global North.

The lecturer’s discursive practices were still shaped by the Western/global disciplinary discourses of a monolingual approach to teaching writing. The lecturer was also not in tune with the *possibility* principle of Kumaravadivelu’s (2006b) Post Method Pedagogy which enabled that the lecturer to question the political aspect of teaching writing (Canagarajah, 2002c) from Inner Circle English.

The statement, “if the articles are sent to newspaper or magazines, you will get rewards so they will increase your *entrepreneur spirit*” is framed within neoliberal discourse (Olssen & Peters, 2005). The lecturer created the *condition of possibility* (Foucault, 2010) of the desired “neoliberal academic subject” (Morrissey, 2015; Ong, 2006). However how far this entrepreneur discourse frequently emerged in the classroom is something which needs further investigation as during classroom observations, I did not find the lecturer discussed neoliberal discourses. This perhaps mirrors the tension occurring in the MRU which has the *status* of a public service agency which is centrally regulated (see Chapter Two) but has an English department that mandates “entrepreneurial sensitivity” (AGMRU, 2014, p.145).

6.1.3. Critical Negotiations of the Vision and Mission

One lecturer from IU critically negotiated the implementation of the university’s vision and mission. This appeared to be the effect of his rational thinking, gained during his postgraduate studies in the global North.

In the case of IU, the vision and missions of the English department is.

Vision:

To become a department of English language (linguistic) and literature *terkemuka* [leading] in administering teaching and learning, research, and community service to produce graduates in English language and literature who have *kekokohan akidah* [strong religious faith], deep spirituality, noble morality, broad knowledge and mature professionalism. Also to become the centre of the development of science, technology and arts which have Islamic spirit and become *kekuatan penggerak masyarakat* (community organiser).

Missions:

1. Administering education characterised by Islamic values in preparing the graduates which have *kekokohan akidah* [strong religious faith], deep spirituality, noble morality, broad knowledge, and mature professionalism;

2. Administering teaching and learning professionally to prepare the graduates competent in English language (Linguistic) and Literature and able to apply them either as pure or applied sciences;
3. Administering research and *kajian-kajian* [studies] as to dig up and develop science in English language (linguistic) and literature especially which has Islamic values;
4. Developing community service in solving problems related to *sosial keagamaan* [social and religion] and providing a professional service to society which *menggali* [dig] and develop science in English language (linguistic) and literature especially those which have Islamic spirits;
5. Keeping religious values and professional academic ethics in administering the department. (AGIU, 2011, p.48).

The senior male lecturer with a PhD from a Western country in non-TESOL study problematised the implementation of the university's vision and mission, as they did not provide a balance between study and relaxation:

I think there is nothing wrong with the vision and mission ... *but the problem is that when the vision and mission is wrongly implemented like an Arabic programme from 2-8 pm. That's wrong in my opinion ... I disagree with that seriously ... as a part of bureaucracy, well, I supported* but from my personal opinion I disagree with that ... *part of torturing and imprisoning students in my opinion ... from they learn Arabic 2 through 8 pm, it is a part of torturing ... abusing students ... because students have no time to study and [relax].* (IUSML, Initial Interview)

This was the most critical stance toward the vision and mission reported in my research. His critical argument was based on the fact that all students at the Islamic university, during their first year, have to live in the university's boarding school to learn more about Islamic knowledge through the study of Islamic books/texts, and have to attend the compulsory Arabic class from 2-8 pm and join religious activities. In the morning, some of the classes at different faculties start

at 6.30 a.m. It is in that context that the lecturer said that the vision and the mission of the university were wrongly implemented, using very emotive words such as “torturing”, “imprisoning” and “abusing” the students.

The lecturer’s very strong critique was based on students having insufficient time to “study” and “relax”. This reflects his overseas study experience. In my classroom observation he not only explained academic material to students, but also described his forms of relaxation such as going to the football stadium within the university. The lecturer *resisted* the dominant discourse of the university curriculum document, as well as national policies, as the result of his exposure to educational experiences in different countries.

Therefore, the seven lecturers in my study were positioned in complex ways towards the university vision and missions, which relates to Connell’s (2007) ideas of *Southern Theory* and the critiques of these ideas. The senior male lecturer with a postcolonial studies background had a cosmopolitan understanding of the vision and missions which appeared to resonate with Yazan’s (2018) glocalised construct in ELT, where global and local are interwoven. But this needs to be explored further (see Bhambra, 2007): the senior female MRU lecturer’s discursive statement about neoliberal discourses seemed to be not grounded in practice because in my classroom observation she did not mobilise the neoliberal discourse again. This might be the effect of the (possible) tension between the “entrepreneurial” discourse of the vision and mission and the status of MRU as a public service agency. However, her valorisation of Inner Circle English in the AW classroom suggests Collins’ (2013) argument about the difficulty of negotiating relations of power between the global North and South remains uninterrupted. This also suggests that the *possibility* aspect of Post Method, which challenges the dominance of Inner Circle English (see Kumaravadivelu, 2006b), was not part of the senior female lecturer’s practice. The senior male lecturer’s disagreement with the implementation of vision and missions at IU suggests significant resistance to IU Islamic discourse, which will be further discussed in section 6.3. (Lecturer’s Subjectivities in Relation to Religion and Science).

6.2. The (Possible) Effect of History and Cultural Geography on Lecturers' Subjectivities

The lecturers' personal and professional histories, and also cultural geographies, have an important influence on their subjectivities (Manathunga, 2015). Personal history is derived from a lecturer's past cultural socialisation in their family and their culture, while professional histories come from formal educational experiences and training. Cultural geography is also important, in highlighting the impact of geographical place(s), the lecturers' socialisation, and their cultural values.

The senior male lecturer with a postcolonial study background encouraged students to be critical of Western hegemonies and domination in the Indonesian context:

Yes, because I want to say that sometimes we try to understand other cultures, but those who try to accept peace and harmony, *but there are dominations, hegemonies, which make our relationship became not good*. So it arises the stereotypes, prejudices and sometimes that's not wrong, isn't it? Because in reality our stereotype to America sometime negative, negative because what is that they are exploitative, discriminative, take benefits, individualistic, isn't it? Individualistic in the context of they take the gold [from us to the US] and do not create welfare for the local society [Papuan people] but above all I want to invite the students to think critically. *I indeed learnt postcolonial theories, so from there, I really know that we have been in imperialisation from long time and we have to make drastic changes primarily on our mindset.*
(MRUSML, Reflexive Interview)

The lecturer's *discursive practice* above synergises with the *possibility* principle of Kumaravadivelu's (2006b) Post Method approach which encouraged the space for questioning the status quo. His masters on postcolonial study overseas has shaped his subjectivities. This suggests that cultural geographies and disciplinary background have shaped his being critical against the global Northern dominance.

The lecturer defined culture by referring to the work of Javanese scholar Djojodiguno (cited in Saliyo, 2012):

In my opinion, culture is a product made by humans in which the basis is his *rasa* (feeling), *karsa* (output), so thought, his activity is for me is culture. *Rasa* [feeling] is a kind of entity in the man's heart which can sense something is soft or not, something is good or not. *Karsa* is the output. And I believe that up to now that the product of culture is thought which is abstract, custom [daily habit] including rituals or ceremony. And the third, culture can produce something which we can see such as temples, souvenirs, outfit, dress, batik. (MRUSML, Initial Interview)

This definition of culture suggests that he resorted to a Southern perspective of knowledge. His understanding of culture might be constructed and reconstructed from his arts community involvement, his masters study period, and his Javanese family as well as his postcolonial study background.

The critical stance of the lecturer with a postcolonial studies background above is in contrast with the most senior male lecturer teaching the CCU course at the IU:

Also you here, we here in our community ... when you are coming to my house for instance ... normally I serve you the thing I like without having to offer you what would you like to drink ... we have coffee and I serve you ... but then I don't do it ... because I think what we do is not correct that's my opinion ... but I don't blame it ... but I feel American one is the best one ... because I offer what I can offer you ... can I get drink for you? What would you like to drink? ... I have a coke, coffee, tea, water ... why because I said American one is the better one ... if you don't want coffee because you want to sleep ... you come to my house at 8 pm and you want to sleep early ... and then I give coffee then you won't be able to sleep ... that's I prefer a coke ... a coke also have coffee right? My question: more rational choice?

More rational choice, even though people may not have accepted it but I try to explain it ... but I am very American in that sense. (IUSML, Initial Interview)

Being 'rational' (in the American way) for him meant that he would not serve coffee if the guest visiting his house wants to sleep early. His construction of the implementation of IU's vision as shown in the imbalance between students' involvement in Islamic activities and relax as 'torture' and 'abuse' confirms his discursive claim of being rational. The lecturer seemed to have transformed and reconstructed his subjectivities.

Therefore, personal histories and cultural geographies appeared to have different effects on lecturers. Gaining MA and PhD in non-TESOL study, the senior male lecturer from IU represents the hegemonic power of the West. This may provide evidence of the difficulty of challenging relations of power between North and South, as Collins (2013) argued. Meanwhile, the lecturer with a postcolonial study background appeared to resonate with Connell's (2007) ideas on social science functioning as a form of critique.

6.3. Lecturers' Multiple Subjectivities on the Relationship between Religion and Science

Most lecturers' understandings of the relationship between religion and science at the two different universities were 'normalised' by their university's visions and missions. However, one lecturer in each university held contrasting views to their colleagues:

*Well I disagree with Islamisation of knowledge that as every single knowledge is Islamic ... if we agree with the Islamisation of knowledge we are being trapped with the secularisation ... we are falling into trap of Islamisation ... because we believe we need to separate the secular and there is Islamic knowledge ... while *all knowledge come from Allah* (the Almighty) ... that's the knowledge ... we don't have to Islamise ... Number two, I think Islamisation is utopian ... it never happens. (IUSML, Initial Interview)*

The lecturer's discursive practice above extends what Almiqdadi (2011) explains as the views of "traditional Muslim scholars" who argue that "all knowledge come from Allah" and for them "there is no need to re-Islamise" (p.5). So the lecturer's subjectivities about the relationship between religion and science reflects existing debates about the Islamisation of knowledge.

When I asked him whether the Islamisation of Knowledge was a form of political knowledge production, he answered:

Well I think [the former rector] want to make the benchmark ... something that they can sell it ... there is nothing wrong with [the former rector] Ideas ... I think [the former rector] is smart, in many respects I agree with him ok ... we have to formulate a concept, *the selling the marketing Ulul Albab ... to differentiate his own concepts from other institutions* ... but in my opinion up to now I still believe, (I hold my opinion) that Islamisation of knowledge is, sorry, is rubbish, utopian ideas and it will never happen. (IUSML, Initial Interview)

The lecturer constructed *Ulul Albab* as an IU *marketing strategy*. In that case, the lecturer positioned (Ball, 1994; Walshaw, 2007) *Ulul-Albab* within Ong's (2006) *neoliberalism as exception*, in other words by considering it as a form of "market calculation" to manage the competition with other institutions.

Contrasting views about the relationship between religion and science are reflected by the lecturer with degrees from a local university:

That's good, including the expansion of Islam in the modern era how we behave to that. That's good sir, seeing Islam from the modern time.
(MRUSFL2, Reflexive Interview)

This lecturer seemed to suggest that Islam gained more importance or credit if it is seen through science. This also implies that science is seen as the symbol of modern times. So the lecturer was interested to find 'scientific' reasons for her religious beliefs.

I then asked her about the benefit of discussing the relationship between religion and science, she replied:

The advantage is actually religion can be rationalised, so from it we can rationalise for example *we are not allowed to eat bacon as bacon as the research says it has lots of diseases*. That can be rationalised. In the past it was not linked, the science was discussed alone and so was the religion.

(MRUSFL2, Reflexive Interview)

The above quote seemed to imply that for this lecturer, in the past the religion was not compatible with the modern times. Therefore, rationalisation of religion based on scientific research is, according to this lecturer, required. The lecturer's discursive statement both resonates with rational thinking, the global North construction, and with the national discourse of religiosity and noble morality in Indonesia. This example suggests that for this lecturer, global Northern discourses are not in tension with Islamic discourses.

Therefore, the senior male lecturer from IU seemed to transgress the construction of 'lecturer' at IU (see Chapter Two). This suggests that Ball's (1994) argument that though we take the positions constructed in the policy, they cannot be generalised in all contexts. The senior male lecturer's rejection of the implementation of Islamisation of knowledge appeared not to be in line with Connell's (2007) support for the mobilisation of Islamic discourses by some Islamic scholars. This also clarifies Collins' (2013) argument about the impediment of negotiating power between the global North and South. The fact that a majority of lecturers were normalised by the university's vision and missions suggest that Emirbayer's (2013) argument about Northern theory shaping institutions was justified. However, whether or not the lecturers' teaching practices resonate with the vision and missions at IU and MRU is something in need of further investigation.

6.4. Section Summary

The lecturers extended, enacted, or resisted the vision or the implementation of the vision of the universities. This suggests that the subject positions constructed by the national policies and university curriculum documents can both enable or constrain lecturers. The status of the IU and MRU as public service agencies may limit the operation of the emerging neoliberal discourse. The lecturers' positioning toward the university's vision and missions may be constructed by their disciplinary background or their exposure to counter discourse. Cultural geography did shape the lecturers' subjectivities but this would only function to interrogate Western dominance if it works hand in hand with lecturers' exposure to counter discourses. The lecturers' subjectivities about the relationship between religion and sciences appeared to reflect the discursive debates between different regimes of truth. All these suggest the lecturers' statements were shaped by competing regimes of truth and by geopolitical relations of power between the global North and South entrenched in the university curriculum documents, and national policies.

6.5. Lecturers' Multiple Subjectivities

Lecturers have multiple subjectivities reflecting the effects of competing regimes of truth and power. To explore the lecturers' multiple subjectivities, I have established a range of exploratory categories. Lecturers perform a variety of subjectivities, such as *lecturer as the promoter of students' agentic subjectivity*, *lecturer as authority*, *lecturer as a critical postcolonial scholar*, *lecturer as the promoter of Southern discourses*, *lecturer as a deconstructor*, *lecturer as captive mind*, and *lecturer as learner*. The lecturers have dual functions as the promoter of student's agentic subjectivities, making students as subjects and as an authority figure. These dual functions relate to how lecturers exercise more symmetrical or asymmetrical relations of power.

I use these categories as exploratory rather than as essential. The purpose for such categories is to allow the easier flow of 'academic conversation' between me and readers of this thesis. Trowler (2014) labels categories like this as "moderate essentialism", in that they allow clarity and comparison among different forms of knowledge, while at the same time recognising "the

multiple and the interplay of factors influencing behaviours” and contextual contingency across time and space (p.1728). These categories were developed during several stages of analysis and sought to trace key terms and discourses, and subject positions (Walshaw, 2007).

In the first two categories, the lecturers as the promoters of students’ agentic subjectivity and the lecturers as authorities, the lecturers positioned themselves as active agents in the students’ subject formation. Both categories function as *pastoral* and *disciplinary technology in action* (Foucault, 1981; 1983).

6.5.1. Lecturers as the Promoters of Students’ Agentic Subjectivity

One common shared characteristic for all participating lecturers is that they acted as facilitators in the classroom. They helped students to find their own learning trajectories. They also distributed power to students. However, it is not always easy to decide whether the lecturers’ promotion of student’s agentic subjectivity serves the extension of neoliberal discourse of life-long learners. This is because while giving tasks to students in their course, there was no clear sense that lecturers gave those tasks to aim for “individualism, competition” and market orientation as the characteristic of “neoliberal influences” (Gouthro, 2009, p.157), though the phrase life-long learner did emerge in one’s respondent’s interview. However, constructing students to be neoliberal selves would still be influenced by local cultural context, e.g., collective learning style and respecting the lecturer, and also in tension with other discourses such as religiosity and morality as constituted in national Constitution/Regulation and also the university’s policy or curriculum documents. Further, the neoliberal self-construction was at that stage a forming part of participating universities official discourse (see Chapter Two).

The senior female lecturer with a TESOL background extended the dominant definitions of Critical Thinking:

Of course I rely on universal definition of Critical Thinking (CT). But also I see CT is more than just evaluating, judging, and analysing etc, but it’s more than that. When I implement to my class, I ask just stick for small example, doing

annotated bibliography, this is my dominant activity on class, I assign students to make an annotated bibliography from that one *I want to facilitate to students to be able to critically analyse relevant articles to their topic.* (IUSFL, Initial Interview)

The above answer arose when I asked why her definition of CT seemed to be different from the existing definition of CT, which comprises of “evaluating, judging, analysing” (In Bloom’s taxonomy). The “universal definition” of CT the lecturer referred to still compelled her. The statement, “of course I rely on universal definition of CT” shows that this lecturer still considered the common existing definition of CT but she tried to broaden the scope (which in her opinion elsewhere that CT should include “to respect”:

Critical Thinking ... I think is one’s *hmm* capacity or individual’s capability to respect others. Sometimes being critical is not doesn’t mean being able to fight with somebody. So critical thinking is I think a value which encouraged use to be *humble*, to be a person who *respect* others. (IUSFL, Initial Interview)

The strategy for facilitating student learning can be different from one lecturer to another. The following text is the example how a female junior lecturer from IU tried to transform the students into being the subject of their own learning:

When I teach the writing class I do not inform the material I do not give the material directly from me, but I ask my students. What do you know about for example, what do you know about argumentative essay, and then what do you know about discussion essay, what do you know about the compare and contrast essay. If they do not know, I ask them to bring what is that to bring the example of the essay the example of the argumentative essay, the example of compare and contrast essay, the example of discuss essay, the example of cause and effect essay. And then after that in the classroom I also prepare the example of the different kind of essay and then in the classroom I make some groups of the students sometime 5 or 4, they tried to discuss among their friends. And I want

them to conclude, what you know and what is the differences between argumentative essay and other essay. (IUJFL, Initial Interview)

The students are being asked to make conclusions, identify differences between argumentative and other essay types, and give presentations, functions as a process of students' subjectification (Walshaw, 2007). This process also implies that the lecturer did not want to monopolise 'truth' and avoid making the students a 'docile body', but rather was concerned with offering them a 'new' subject position.

6.5.2. Lecturer as Authority

Contrary to the above role mentioned, other lecturers' took roles that demonstrated authoritative positions. For example, one lecturer asked students to have a clear stance in their argumentative essays: "don't be grey, be clear black or white" (MRUSFL2, Initial Interview). This statement shows the lecturer's authority over the students and functions to normalise the students as subjects to that authority. This may function as a *sovereign power* (Foucault, 1975/76), where power has a similar function as law which might not make it possible for the students to say no.

Similarly, the senior female lecturer from IU exercised her sovereign power (Foucault, 1975/76) when she reminded the students not to add something new in the concluding section of an essay: "don't make new topic that the readers get confused" (IUSFL, Reflexive Interview). This exercise of power seemed to be enacted as a *technical process to transmit and maintain the discursive practice* of AW course (Foucault, 1977b).

6.5.3. Lecturer as a Critical Postcolonial Scholar

I use the term 'critical postcolonial scholar' because this lecturer adopted a critical stance, and because he studied postcolonial literatures and used the tone of this literature to analyse issues of power between colonisers and the colonised:

We ... yes I want the students think critically that *there is always interest of vested interest* behind particular policy or *particular settlement* carried out by particular country or particular group of people *in a particular place* that's the first thing. Then the second is other persons *often seek for legitimacy* to invade the place by *creating stereotypes* which I said as to as if legitimise their policy, isn't it? When they stereotype us or others stereotype Indonesian negatively we should not legitimise it or *mengamini* (agree), on the contrary, we should be critical as we are not like that, *we are not lazy people*. (MRUSML, Reflexive Interview)

The lecturer's use of "the vested interest", "particular settlement", "seeking legitimacy", "creating stereotypes" can be traced to postcolonial literature (Danaher, Schirato & Webb, 2000). In postcolonial literature it is often said that colonisation is legitimised by seeking to modernise so-called 'backward' colonised countries. Furthermore, the stereotype of 'lazy people' by the coloniser is intertextually related to the book entitled *The Myth of Lazy Natives* (Al Attas, 1977). The lecturer problematised Western domination. The lecturer's strong indication of postcolonial tones was then confirmed when I asked him whether or not he was influenced by postcolonial readings his during Master's Degree:

Yes, right, very, very much influenced. Because I learnt orientalism, Edward Said, I learned the theories by Homi Bhaba, Gayatri Spivak, Robert Young. (MRUSML, Reflexive Interview)

However, this lecturer was at other times shaped by the Western discourses in his teaching (see Chapter Seven). This suggests that he could not totally resist Western discourses and therefore experienced contradictory subjectivities.

6.5.4. Lecturer as the Promoter of Southern Discourses

Based in the global South with their own sociocultural background, some lecturers in my study mobilised Southern Javanese and Islamic discourses in their classroom teaching. For example, one lecturer emphasised:

Ojo nuding (wong liyo) opo sing kok nuding ki nuding awakmu dhewe malah akeh drijine ngono lho [Don't point your pointing finger to other as more fingers will point back to you]. So introspect to oneself first before looking others. (translated from Javanese) (MRUJFL, Reflexive Interview)

The lecturer used the Javanese philosophy she learned from her grandfather in CCU classroom. She argued that Javanese philosophy is “*pas dan gampang banget*” [appropriate and very easy] and “visually can be seen by students”. Furthermore, the lecturer said “for me students should be given *contoh yang gampang untuk diterima, tapi ngempleng pak* [easy but a thought provoking example]”. The lecturer’s discursive statement was in tune with the Constitution of Republic Indonesia No 12, 2012 (Chapter 1, Article 1) and also the institutional context where MRU requires teaching and learning be framed within national culture⁴¹.

Another lecturer mobilised Islamic discourses in her classroom teaching:

I said that actually I am not a clever people and I’m not a smart student, but I have *saya punya ketekunan dan kesemangatan* [I have persistence and motivation]. *Dan orang tua itu yang paling utama* [and parents are the most important]. Your parents especially your mother is really important to you. *Sepintar apapun kalian kalau kalian tidak ada dukungan dari doa orang tua itu percuma* [no matter how smart you are if not supported by parents’ prayer that would be useless] ... That is also Islamic values, because in Islam, Prophet Muhammad also said who you should respect to? your mother your mother and your mother. And also there’s hadits (Ridllahu biwalidain) sometime yeah it is Islamic values. *What is the meaning of that? Ridho Allah* [God’s blessing] depends on parents’ blessing. So that’s why I said ok you should respect your parents and your parents should be the first. (IUJFL, Initial Interview)

⁴¹ 1945 Constitution explains that national culture consists of local cultures. So when lecturers discuss local cultures that also means a part of national cultures.

The above statement emerged when I asked her about how she implemented the university's vision and missions in the classroom. She said that it was difficult for her to integrate the vision and missions into the material. Instead she spoke about values in the classroom. The above Islamic values or discourse emerged when one of her students asked her the key to her success in getting an overseas scholarship for her masters degree. The lecturer positioned her parents' prayer and blessing as the most important followed by her persistence and motivation, a subjectivity based on the Islamic discourse. The above lecturer's mobilisation of Islamic discourse resonates with institutional discursive context, as she was teaching at an Islamic University, and also the national context as the national Constitution/Regulation mandates religiosity and morality.

6.5.5. Lecturer as a Deconstructor

I use the category of 'lecturer as a deconstructor' because the lecturer himself used the word 'deconstruction' many times in the interview.

Yes, yes, I still believe actually when I see life in Europe, the USA, and maybe Australia ... their attitude is more Islamic than those Moslem themselves ... number one we have *hadits Annadhlofatu Minal Iman* (the cleanliness is a part of faith) ... they may drive a good car ... 350 million when we drive a car we still throw the trash from inside ... in my opinion, this is not Islamic, in the West it will never happen, and also what people think the West is individual? Yes they are individual, but they are helpful. (IUSML, Reflexive Interview)

His first statement "America is more Moslem than Moslem countries" seemed to be thought provoking for some students who upheld Islamic values and tended to think that Moslem countries were better than the West. As an alumnus of the Islamic boarding school and also the Islamic university, the lecturer might have encountered this kind of thinking in his past schooling. He had completed his masters and PhD overseas so he might have contrasting experiences of what the West has been stereotyped.

The following answer reflects the lecturer's way of deconstructing students' mindset.

That's actually what I am doing when *I am teaching cross-cultural understanding is more deconstruction instead of construction ... deconstructionist approach ...* that's what I am doing, deconstruct what they think what they thought. (IUSML, Stimulated Recall Interview)

This is a form of problematisation, making something common become less familiar (Foucault, 1994).

In the lecturer with postcolonial study background, a deconstructive subjectivity also emerged:

There was indeed a female student who said "female is different sir, it is undeniable". This means that the student's mindset has been constructed by the surrounding, be they family or relatives. There is sometime a part of family/relatives who said "*Owalah nduk wedok ae kok sekolah ae duwur-duwur itu a dik ya, nanti yo sing golek duit bojomu*" (it is useless to pursue high degrees [for female] as in the end the one who earns money is your husband). (MRUSML, Reflexive Interview)

The above quote was the answer of my question why the lecturer said in the classroom that the domestic role of woman in the (old) Javanese culture was to cook and take care of children while for him was "not fair" and "not true". The lecturer, even though, resisted by a female student, appeared to deconstruct the students' subjectivities. When I asked him whether it was the effect of feminist ideas from the West, the lecturer said:

Not really. That's one of them. I, in many cases do not agree with feminism concepts. I learned a lot from the life I have experienced. Family has shaped [my thought], because my mother worked [as a teacher] who was not like very strong Javanese culture, that's not a problem. She still cooked, the role of woman, the Javanese people say, but she was also a career woman. (MRUSML, Reflexive Interview)

The lecturer shows that his act of deconstructing students' subjectivities was guided by his own subjective experiences of family. As Devine (2003) argued, "the teacher is not an incursion into a room full of fixed identities but an active agent in creating 'identity', or subjectivity, even at the same time as their own teacher-subjectivity is worked upon by their students" (p.30).

6.5.6. Lecturer as 'Captive Mind'

I use the category of 'captive mind' following the phrase used by Alatas (1972) to show the uncritical imitation of this lecturer towards Western scientific intellectual activity:

Up to now I like to read writing from Westerners, the flow of writing is nice but when reading the writing from Indonesian it is circular ... The example is from general to detail, if Indonesian people, nice they have written conclusion, they explained it again from above. Yes readings. Books, magazines, Internet, it is easier to read the westerner's than Indonesian. (MRUSFL2, Initial Interview)

The lecturer's subjectivity might have been constructed by the dominance of Western structures of academic writing in Indonesia (see Sugiharto, 2015) as well as the absence of institutionalised and systematised Asian academic writing (Canagarajah, 2002c). Furthermore, in addition to the influence of the positivist tradition, the teacher seemed to "imitate uncritically" the "West[ern] scientific intellectual activity" (Alatas, 1972, p. 11). Her statement, "up to now I like to read writing from Westerners ... nice ... but when reading the writing from Indonesian it is circular" and "it is easier to read the Westerners' than Indonesian" strongly indicate that her mind was captivated by the imagery of the Western discourse of contrastive rhetoric (McKay & Brown, 2016), which considers that the first learner's language is a problem for the target language.

6.5.7. Lecturer as Educator and as Role Model

One lecturer believed that her task was to be an educator in a moral role:

Because to me, *teaching is about educating*. So my responsibility as a lecturer not only teach the material but also what is that form the what is that ... *it's about how to educate the people as well*. (IUJFL, Initial Interview)

This lecturer also stated in the classroom that not citing properly in the writing essay was the “biggest stealing act”. The lecturer’s use of the word “educating” resonates with the constitution of teacher as *pendidik* (educator) in the Constitution of RI No 14, 2005. Another study suggests that ‘educator’ and ‘role model’ are closely related (see Lunenberg, Korthagen, and Swennen, 2007).

Morality was also important for the senior female lecturer from IU, as constituted in the national Constitution/Regulation:

This is very important because *teacher as a model* I want to make the students feel secure. (IUSFL, Reflexive Interview)

This lecturer wanted to foreground her legitimacy as a lecturer in front of the students. She felt it was important to not only to ask students to write their essays, but to explain that she herself had done a similar thing. This also resonates with the Javanese saying that the ideal teacher is someone who can be believed and emulated (*Guru = digugu lan ditiru*, Gandana, 2014). It seems possible that lecturers as role models might be inspired by the well-known Indonesian educator, Ki Hajar Dewantoro, who explained that teachers should: (1) *In ngarsa sung tuladha* (giving example in front); (2) *In madya mbangun karsa* (in the middle the teacher can raise spirit), and (3) *Tut Wuri Handayani* (following/supporting from the back). (Semboyan Ki Hajar Dewantoro)

However, the lecturer’s construction as role model might also stem from the teacher’s past encounter with professional studies (Sandersee, 2013). Therefore, the lecturer’s construction as a role model might be the effect of these different regimes of ‘truth’ (Foucault, 1980).

Furthermore, the lecturer's construction seemed also to be in line with the existing Indonesian Constitutions/Regulations (see Chapter Five). The lecturer's construction of herself was entangled in the larger discursive network.

6.5.8. Lecturer as Learner

The lecturer encouraged her students to work harder by constructing herself as a learner who used more than one dictionary:

Saying that I want to emphasise that, *not only you, but even me myself I should learn*, even though I've done many writing (even unpublished yet... (laughs), but I am still learning me so that's why me who have been used to do some writing but I have more than one dictionary to help me for writing how about you? So that's why I give my personal experience and example for them, like that one. [My question: What is the meaning of how about you?] that you are still a student this is the first time you are learning writing so at least you do the same thing or you do more than me. (IUJFL, Stimulated Recall Interview)

The lecturer's statement seems to suggest her desire to discipline students to work in the same way she did. This is a part of 'technology of domination' to form students into the desirable student subject (Grant, 1997).

In summary, the lecturers' constructions of themselves were shaped by competing regimes of truth and relations of power. Some lecturers' constructions of themselves appeared to be constructed by national policies and curriculum documents, while other constructions seemed to be shaped by global North and South relations of power which were difficult to resist (see Collins, 2013). Lecturers' constructions of themselves as the effect of university curriculum documents and national policies require us to see the constructions in relation to institutional and larger discursive networks. This emphasises the relevance of Emirbayer's (2013) and Go's (2016) arguments about the need for Northern theories to be seen from the institutional contexts

shaping them and the need to see the connectedness among peoples who are subjugated by geopolitical relations of power from larger structures and networks.

North and South power relations also continued to present in lecturers' cultural geographies. Cultural geography alone has shaped the senior male lecturer at IU to be a deconstructor within Western dominance. However, cultural geography plus the exposure to counter discourses has shaped senior male lecturer from MRU to be a critical postcolonial scholar. The lecturer's challenge against global Northern dominance resonates with Connell's (2007) book. The geographical contexts of North and South also shaped how sociocultural resources were mobilised in the classroom. This also has an impact on the way lecturers' construct themselves to be the promoters of Southern discourses. Therefore Southern discourses need to be counted in ELT practices and knowledge production. This argument resonates with Connell's (2013) reply argument to Ray (2013). Connell (2013) argues that it is impossible to be a good sociologist without the acknowledgement of Southern theories and imperialism.

All the complexities shaping the lecturers' constructions of themselves suggest that Ball's (1994) argument that people take the positions constructed for them by policies cannot be overgeneralised and need to be situated as a part of other discursive networks. These constructions also suggest that the factors shaping lecturers' subjectivities need to be seen from webs of power and regimes of truth, be they micro-level practices, including family and classroom contexts, or global relations of power between North and South. These different regimes of truth and webs of power may create tensions but through these tensions they may also transform lecturers' subjectivities.

6.6. The Lecturers' Constructions of Students

The ways the lecturers construct themselves are also relational with how they construct students. I have categorised the constructions of students into four categories: asymmetrical power relations; symmetrical power relations; negotiation of power between lecturers and students, and the effect of neoliberal discourses based on FDA strategies listed in Chapter Four.

6.6.1. The Lecturers Enacted Asymmetrical Power Relations

Exerting power over students was inherent in the lecturers' discursive practices. This type of power over is called 'asymmetrical power relations' (see Grant, 2010). Cahill (2007) argues that, "interrogating the asymmetries of power is central to a participatory practice with social change" (p.275). In my study, the examination of this unequal power relations traces the contexts in which lecturers exert this power and for what purposes. Asymmetrical power can be seen from the lecturers' constructions of students as compliant, silent, lazy, docile, deviant, and quiet.

6.6.1.1. Lecturers' Constructions of Students as *Compliant*

In Indonesian context, there are tribal cultures which tend to encourage students to compromise or not to take any risks. This culture resonates with the lecturer's statement below.

Sometimes I have students who want to play safe. *I just go what you said mom*, I don't want to do any harm. (MRUJFL, Initial Interview)

The student's being compliant seemed to be based on the idea that to be a 'good' student means to be compliant with lecturers or rules. This construction may also be the effect of culture, as shown in another lecturer from the same university:

It's like Javanese people, what should be said by the elder should be followed. I think that remains, although they modern kids, but the teaching like that I think it still remains ... Then there are kids who are not cultured to let it [the Javanese culture] or to adopt Critical Thinking (CT) so they become up to you. Up to you, mom. (MRUSFL1, Initial Interview)

MRU is located in Java and many of the students were Javanese. The above construction also mirrors the university curriculum document, which requires students to be "polite" to lecturers (AGMRU, 2014, p.43), and also the Regulation of Indonesian Government No 60, 1999, which required students to be obedient to all rules enacted in the university. The finding suggests that the desire to be good students, to be polite and to obey the rules, seemed to have become the

“dominant discourse of studenthood” (Grant, 1997, p.112) and therefore central in shaping students’ subjectivities.

6.6.1.2. The Lecturers’ Constructions of Students as *Silent*

Students’ silence in the classroom can encourage lecturers to switch English as a medium of instruction to Indonesian:

Yes, sir, yes sir, because if I use English, I asked them whether they have questions, no students sound [no students ask questions] no students answer so that I do not know whether they understand my explanation or they don’t have courage to ask question. Finally, the class is *quiet*. (MRUSFL1, Stimulated Recall Interview)

This lecturer said that she had applied a very strict criterion in giving marks to students for many years with some students failing her course. She said that this had made some of the students in the past afraid of joining her class. It might also be the case that students wanted to be polite as mandated by the AG of the university. It might be the case that student did not know what kind of discourse was being authorised by the lecturer (Foucault, 1978, p.27). As Foucault (1978) argued:

There is not one but many silences, and they are an integral parts that of the strategies that underlie and permeate discourses. (p.27, emphasis added)

It might also be possible that the students did not want to take risks in whether or not that their contribution would be valued or discounted. Further investigation would be needed to provide a more nuanced explanation.

Also related to the construction of students as silent was the construction of students as *quiet*. Students’ being quiet is seen as normal for the following lecturer:

This year the student is *normal*, are normal, they are to be *quiet*. (MRUJFL, Initial Interview).

Although previously this lecturer said that she was fine with the “difficult [radical/resistant] students”, when saying the “normal” student is “quiet”, it seems that *quiet* is one of the desired discourse of studenthood for her and perhaps in the university (see Grant, 1993). Her construction of the student might also mirror the construction of students as stated in the MRU vision. In that case, the discursive power of the MRU vision and the Regulation of Indonesian government might have been successful in making the students’ bodies become “docile, practiced and useful” (Grant, 1993, p.106; Foucault, 1995).

6.6.1.3. The Lecturer’s Construction of Students as *Lazy*

The lecturer’s personal, professional learning histories and cultural geographies shape the way they construct students. For example, one lecturer constructed students as lazy:

It is about the same about the same, *I regret actually*, about the same there is no change, ya, it is about the same, *my conclusion* is that my students *are lazy, they don’t have good reading habit. That’s the problem ...* I don’t find working method what to do, *because actually what I want them read and discuss together*, I don’t have to ask them to present, to review, just read it. (IUSML, Stimulated Recall Interview)

As this lecturer said in another interview, he was “dominant” in the classroom something which he was aware “not good”. My observations of his classroom confirmed this. I noticed that the lecturer asked students in groups to review particular chapters and present them to the classroom. In another interview the lecturer said that he had implicitly constructed himself as a dedicated undergraduate student in the past and became one of the leader of student’s organisation and told me that he was awarded two different overseas scholarships for masters after he completed his undergraduate degree. Therefore, my understanding is that the lecturer’s own past experience and history shaped the way he constructed the students as lazy. The above example suggests that the lecturers’ subjective experiences are vital in their constructions of students.

6.6.1.4. The lecturers' Constructions of Students as *Docile*

There were times where lecturers constructed students as docile:

And I hope that all [students] have a good logic, so I forced them to *berlogika* [use logic]. (MRUSFL1, Initial Interview)

The above is the lecturer's answer to my question about whether, there were students affiliated with the students' debate union. Those joining the students' debate union or student union had better logical skills than those who didn't, she said in another interview. The teacher's use of the word "force" suggests that student's body is modifiable. The lecturer's discursive practice to force students to use logic seemed to function as a "disciplinary technology" to shape a "docile [body] that may be subjected, used, transformed and improved" (Foucault, 1995, p.136) and also as the lecturer's sovereign power (Foucault, 1975/76). This lecturer's discursive practice was also embedded in the larger discursive work of the government, e.g., article 110 of the Regulation of Indonesian Government No 60, 1999.

6.6.1.5. The Lecturers' Constructions of Students as *Deviant*

The Western style of academic writing has constructed some lecturers' subjectivities. Therefore, these lecturers may see student's failure as deviant:

Right, the habit is writing paper, *saya suka jengah* [I am bored] with the habit of circular writing, so I get them into the habit of just say what you need to say, writing introduction can be done later, but I need you like say directly what you need to say. (MRUJFL, Reflexive Interview)

Clearly the lecturer's desire is for the Western discourse of writing, which emphasises straightforwardness. So when the students write assignments with circular arguments, they deviate from the constituted writing norm in Western discourse. In that regard, the lecturer positioned herself in the Western dominant discourse of academic writing. This suggests that the *possibility* of aspect of Post Method Pedagogy (Kumaravadivelu, 2006b), that is, challenging the

dominance of the Western structure of argumentative essay writing, is difficult to implement in her classroom.

6.6.2. Symmetrical Power Relations

Lecturers do not only exert power over students. They also share power with students to facilitate the students to be active in their own learning. As a result, power relations at play become more symmetrical.

6.6.2.1. The Lecturers' Constructions of Students as Agentic Subject

Encouraging students to be autonomous in the classroom can be the reflection of the lecturer's own experience for the lecturer with postcolonial study background:

I know a lot about student centred learning or in that context learning community [although] [prospectively different from what I [do in arts community] but related to learning community; how the students have autonomy, so the students must have autonomy, autonomy in interpreting, autonomy in doing activity. (MRUSML, Stimulated Recall Interview)

Walshaw (2007) called this subjectification, making the students the subject of their own learning. The lecturer's own experience of joining an arts community partly shaped his teaching strategy in the classroom. The lecturer's explicit mention of *student centred learning* is discursively related to the Constitution of Republic of Indonesia No.12, 2012.

The following lecturer with a TESOL background made the students agentic subjects by asking the students to see the writing process as similar to cooking:

Yes, I think they are doing writing essay that they are chef we make the essay become very good essay, so I illustrated with cook, *cook* is like blending all good ingredients, because I see him as a someone who is doing something with the production of the food. (IUSFL, Stimulated Recall Interview)

Therefore, the lecturer uses an everyday domestic analogy to help students understand the arts of essay writing and through this become agentic subjects (Walshaw, 2007).

6.6.3. Power Negotiations

The construction of asymmetrical and symmetrical power relations is not sufficient to capture the complexity of power operations in the classroom because there were cases in my study where power was critically negotiated or resisted by students.

6.6.3.1. The Lecturers' Constructions of Resistant Students

Not all of the discourse from global North was accepted in the classroom. This especially happened when it was not in line with religious discourse:

It happened. There were students who protested it but not in CCU class, in other class, the material is on theory of literature because we teach such theories such as existentialism. Existentialism itself says that existence precedes essence which is in existentialist books it is said that as if the God does not exist. The Western theories gained *resistance*, the students who are affiliated with religious group did protest, but we asked them to have a dialogue. (MRUSML, Initial Interview)

The lecturer narrated that in other classes, there were some students (affiliating to the religious activity unit) who protested when the lecturer taught them about existentialism as a branch of the theory of literature. The students protested because existentialism says that, "existence precedes essence". In this material, God is said as if to not exist. This then became the point of protest for the students.

As the lecturer explained, this did not occur in his classroom but on campus. He indicated that:

We asked them to have a dialogue. [My question: After dialogue?] No problem, they relatively accepted it. It means that sometimes beliefs cannot be forced. But the emphasis is that we learn theories does not mean that we practice them but to enrich knowledge. That's good, eh? (MRUSML, Initial Interview)

To resolve the problem, the lecturer emphasised to the students that learning theories does not mean they have to practice it, but rather means that they can enrich their knowledge of the world. The students then accepted this answer. The lecturer was successful in negotiating the tension.

Students' resistance did not only come from the potential conflicting Western values with Southern religious discourses but could also emerge when the local culture which was not valued by the dominant discourse in the students' culture:

But some of students just attack me back, I am fine with that because in the end I want them to see that I'm okay with the different understanding, I am ok with different opinion. And what is the example of attacking? Attacking about alcohol. When I told them about the difference that the culture and how alcohol in different culture, and then I told them that Indonesia actually has alcohol culture in it, some tribes has alcohol to be part of daily life, to be part of their rituals. Some students like objecting on that, no, we shouldn't drink alcohol, because it isn't following our beliefs? I told them its fine if you think that way and I told them it's fine to you to think that way but outside here, outside this class there are a lot of things you need to know. You shouldn't just listen to me. Don't buy what I'm saying you should search and I'm fine with them like offending me in class. But I always ask them try to check I'm not saying I'm always right. But try to check, maybe you are the one who's wrong in the end. (IUJFL, Initial Interview)

The students *resisted* the lecturer's explanation. It might be the case that the cultures where they grew did not have alcohol culture, so that the students found the lecturer's argument conflicted with their cultures. What is also interesting to highlight is the lecturer's statement:

So on the next I confirm to them. Have you looked up? Have you seen something you haven't seen before? And then they admit, is it fun to learn? I don't want to embarrass them in front of the class. And I think that is the reason why they don't continue offending me. I want to treat them with respect, because I want them to know you can be different, you can have your own perception, I don't mind. (IUJFL, Initial Interview)

Therefore, rather than embarrassing the students the lecturer just asked "isn't it fun to learn?" In that case, the lecturer did not make the students lose face. What the lecturer did resonate with the Javanese saying *menang tanpa ngasorake* [winning something in a particular situation without making the opponent lose their face]. The lecturer's act to ask the students to search for more information about alcohol cultures was a form of *subjectification* (Walshaw, 2007), making the students the subject of their own learning. The students' resistance above might also resonate with the discourse of religiosity and noble morality in the national policy, as understood in students' own context.

6.6.4. The Lecturers' Construction of Students' Category as the Effect of Neoliberal Discourse

The neoliberal discourse has not been formally adopted in the Indonesian National Constitutions and Regulations referred to in the Academic Guidance of IU and MRU, however, the discourse was in the process of shaping this lecturer's subjectivities.

I do agree this one because it allows students to learn from many different, not only learn from formal but also informal [situation] ... [My question: "what should be mastered by student in order to be globally recognised?"] Of course they are at level six ya based on KKNi ya, *level 6* is for bachelor student, *so they must represent themselves as bachelor alumni, as an alumni of [English department] they must*

have this kind of standard, qualification, standard, start from that one but they must have supplementary skill. [My question: When was it launched?] 2012 you were still the head of the department? In 2012 yes, but this is launched by the government and 2013 was socialised by higher education, [My question: what is the core KKNI?] *Long life learners*, I think that the function of KKNI to encourage life-long learning *so students must be life-long learners.* [My question: Does it have any relation to marketability?] Yes, yes, about that one, exactly, that's the easiest way to say. (IUSFL, Reflexive Interview)

The lecturer's reference to 'life-long learner' discourse was framed within particular "standard" "qualification" and "supplementary skill" terms. Contrary to this, Edwards and Usher (2001) deconstruct the modernist understanding of life-long learning and re-define it within a postmodern framework. They argue that life-long learning is learning "without boundaries", learning without being constrained by "predetermined outcome, formal institutions and epistemological control" (p.276). The lecturer's discourse above was in line with the larger discursive network such as the President's Regulation of Republic of Indonesia No 8, 2012, which constructed undergraduate students as "technician" or "analyst" (see Chapter Five). During my classroom observation, the lecturer emphasised the need for the students to be "globally recognised". In that regard, the lecturer used the National Qualification Framework as a way to introduce the students to being "neoliberal academic subject[s]" (Morrissey, 2015; Ong, 2006).

In summary, the lecturers' constructions of students were shaped by a range of different factors which may or may not have resonated with national policies and curriculum documents. The lecturer's constructions of students to be agentic subjects, for example, resonated with the discourse of autonomy in the national policy, as does is the construction of students as the effect of neoliberal discourse. However, the lecturers' constructions of students as lazy and resistant appeared to be the effect of the lecturers' own imagined ideal students.

The lecturers' constructions of students could also result from the competing effects of the local regimes of truth and the students' subject positions in national policy. For example, framing students as *compliant* can be seen as a form of respect and also as students' policing themselves toward the national policy and university curriculum documents which require students to obey all university rules in order to meet the dominant discourse of studenthood at the university. Thus seeing students' compliance as something as undesirable can be problematic for lecturers. However, the lecturer's construction of students, e.g., students as *docile*, can align with the need for lecturer to meet the desired learning objectives. This suggests that exercising more asymmetrical relations of power means students are entangled in disciplinary practice and need not to be seen as something always "problematic". Students being resistant to lecturers need also to be seen through students' own sociocultural values and the effects of discourses of religiosity and morality as constructed in the national policy and university curriculum documents. The lecturers' construction of resistant students thus was entangled in the regime of truth and power constituted in national policy and university curriculum documents. Furthermore, the lecturer's constructions of student needs to also be seen beyond the national border. For example, the construction of students as *deviant* appeared to be constructed in relation to the dominance of global Northern forms of essay structure in Argumentative Writing. The complex and multi-dimensional constructions of students problematise the existing constructions of students in Asia as passive learners (see Tran, 2013). These findings resonate with Connell's (2007) advocacy for world social science which functions as a critique of the dominant discourse.

Some of the lecturer's constructions of students in relation to university curriculum documents and national policy resonate with Ball's (1994) argument that people's thinking has been constructed by discourses of policy. Furthermore, lecturers' constructions of students mirrored Emirbayer's (2013) and Go's (2016) arguments that Southern institutions have an important role in shaping theories in the Metropole and that the experience of subjugated people need to be seen from larger structures and networks. The dominance of global North over South has been evident in the lecturer's construction of students as deviant. This suggests that challenging the global North for power is difficult, as Collins (2013) has claimed. This also suggests that the

possibility aspect of Post Method Pedagogy (Kumaravadivelu, 2006b), which provides the space for challenging the dominance of Western structure in academic writing, appeared to be constrained. In short, the lecturers' constructions of students were and are complex and need to be seen from a range of different angles through different theoretical resources.

6.7. Conclusion

Lecturers' positioning toward university vision and missions was complex. The lecturers showed different subject positions, ranging from enacting, extending, and critically negotiating the vision and missions, even though most lecturers appeared to be normalised by their universities' versions. Those who appeared to enact the vision and missions need to be investigated further to see whether they really desired them or simply took a safe position as workers in the universities, or perhaps simply did not think much about the vision and missions when teaching their courses.

Cultural geography appeared to have an effect on the lecturer's resistance toward the Islamisation of knowledge in IU. As a result, lecturers served as the extension of global North power. However, cultural geographies and the exposure to counter discourses for one lecturer from MRU made him able to articulate a cosmopolitan understanding of the vision and mission. Even though his understanding of cosmopolitanism needs to be investigated further, to see if it contains traces of the hegemony of Metropole understanding (see Bambhra, 2007), his appreciation of local cultures in defining vision and missions was significant. This suggests that cultural geography for lecturers was shaped by different forms of power and regimes of truth.

Although most lecturers appeared to be normalised by their universities' vision and missions, their subjectivities formed around religion and science were also complex. The lecturer who resisted the implementation of Islamisation of knowledge at IU was one example. His exposure to Western rational thinking has shaped him to resist the regime of truth of the university. One lecturer's desire for the integration of Islam and science at MRU requires further investigation but it appeared that she could reconcile these competing discourses.

Finally, the lecturers' constructions of themselves and students were shaped by different regimes of truth and geopolitical relations of power between North and South. These different regimes and relations of power have created some tensions in the lecturers' discursive statements and classroom teaching.

Chapter Seven

The Constructions of ELT Methods

7.0. Introduction

This chapter will answer my third subsidiary research question (RQ3), ‘how do lecturers construct, implement, and critique their ELT Methods?’ The lecturers’ discursive practices of Methods (methods) need to be seen as the effect of interconnected aspects such as the lecturers’ personal and professional histories, their cultural geographies, the shifting context and lecturers’ needs, the local and national curriculum and policy documents, and the asymmetrical power relations between the global North and South.

ELT Methods have become contested ground between the global North and South since the work of Canagarajah and Kumaravadivelu and others. In this study, there are traces of the characteristics of ELT Methods, whether or not lecturers can describe these methods, which to some extent have a historical connection with organisations from the West. The Ford Foundation provided ELT training with an Oral Approach orientation, and provided scholarships for ELT teachers to study MA and PhD at US universities. The British Council assisted schools and universities, and provided non-degree scholarship programs for English teachers to study in Australia and New Zealand through the Colombo Plan (see Darjowidjojo, 2000). In the past, secondary schools in Indonesia adopted the Audiolingual Method, the Communicative Approach, the Competency Based Curriculum, and others and echoes of these approaches, especially in eclectic or appropriated forms, may remain in the subjectivities of some lecturers. Currently, no particular form of ELT Method is recommended at the national policy or curriculum level, rather than the recommendation for student active learning (The Constitution of RI, No 12, 2012).

The direction for teaching approaches in the curriculum documents was not stated for the CCU courses but in the Argumentative Writing (AW) courses, a combination between process based, genre based writing, and traditional three-stage structure (Schneer, 2014) seemed to be evident

in both universities. In essence, lecturers felt the need to teach AW based on the dominant style of AW essays from the West. This is a hegemonic disciplinary practice which was difficult to resist.

Despite some surveillance from syllabus documents, the lecturers mostly prioritised how their teaching worked in the classroom. Some of the lecturers even seemed to think that they were not bothered by theoretical constructions of ELT Methods. In this case it becomes interesting to consider whether the lecturers' educational background, particular ideological commitment (for example postcolonial), classroom needs, teaching experience, and the lecturers' implied desire to prioritise 'what worked in the course' are the possible indications of a possible Post Method orientation. This in turn warrants consideration of Collins' (2013) argument that negotiation between North and South is difficult and Go's (2016) ideas of *postcolonial realism* where, among other things, people are subjugated by geopolitical relations of power. Methods and Post Method approaches to English Language Teaching may be in tension but there is also the potential for them to be productive.

In this study rather than seeing Method and Post Method as separate entities, I would see them as connected. They are both implied and integrated in the lecturers' discourses and teaching practices, and theoretically there is some intersecting space where the characteristics of Methods and the characteristics of Post Methods meet. For example, both CBI/CLIL and macro-strategies of teaching, and particularity aspects of Post Method, can involve discussion of cross-cultural or intercultural issues. But ELT Methods and Post Method approaches come from different places. ELT Methods from the global North have become associated, for example, with the hegemony of Northern educational publishing houses, while for the global South, Post Method Pedagogy which problematises ELT Methods, serves as counter discourses to global North by allowing teachers/lecturers to theorise their own practices and positions them as transformative intellectuals who can critique what might be seen as a 'one fits all' Methods from the North (Kumaravadivelu, 2006b; 2012). It is worth considering whether the negotiation of power of ELT Methods from the global North and Post Method from the global South might work in practice.

It is useful to revisit the definition of ELT Methods as proposed by Richards and Rodgers (2014) to see to what extent the lecturers' constructions, implementations, and critiques of Methods enact, extend, hybridise, resonate with, or even are completely at odds with Richards' and Rodgers' discussion. Richards' and Rodgers' definition of ELT Methods (2014, p.36) is widely referred in the ELT field and sees *method* as comprised of *approach*, *design*, and *procedure*. *Approach* is (1) theory on the nature of language and (2) theory on the nature of the language learning. *Design* involves the general and specific aspects of the method; a syllabus model; types of learning and teaching activities; learner roles; lecturer roles, and the role of instructional models. *Procedure* refers to the classroom techniques, practices, and behaviours observed when the method is used. *Approach*, *design* and *procedure* may be seen to function as Walshaw's (2007) "key terms" which shape the technical process, transmission, and maintenance of the discursive practice (Foucault, 1977b; Bacchi & Bonham, 2014) of ELT Methods.

Richards' and Rodgers' (2014) discussion of Content-Based Instruction (CBI) and Content and Language Integrated Learning (CLIL) may be particularly relevant to the teaching practices in this study because CBI involves a "skills-based model" (p.130) as an approach to teaching academic writing. The discourses of Post Method provide another method of analysis and include Kumaravadivelu's (2006b) three pedagogic parameters; *particularity*, *practicality*, and *possibility*, Kumaravadivelu's (2003b) ten macro-strategies of language teaching and learning, and Kumaravadivelu's (2012) *KARDS* (*Knowing, Analysing, Recognising, Doing, and Seeing*) modular model (Chapter Three for details). However, I will be very careful to take note of the fluidity and complexity of lecturers' discursive constructions and practices of ELT Methods (methods) or Post Methods as reflected in the interviews and also in the classroom teaching.

Throughout this chapter I will refer to 'Methods' to suggest ELT Methods from the West such as the Grammar Translation Method and Communicative Language Teaching. I will refer to 'methods' as the lecturers' own use of methods. In the following I will discuss how the lecturers construct their ELT Methods (methods) as well as how they critiqued their own Methods (methods).

7.1. The Constructions of ELT Methods (methods)

In the following sections, I will discuss the construction of ELT Methods between lecturers with a TESOL background and with a semi/non-TESOL background in a separate category, as the former were more likely to know ELT Methods as parts of their disciplinary discourses than the latter.

It is interesting that despite their background in language teaching, lecturers with TESOL backgrounds appeared to not express strongly resolved understandings of ELT Methods in relation to ELT approaches. It was not clear, in fact, that any of the lecturers had a formulated approach to the idea of methods or had a resolved understanding of the technical use of the words “approach” and “method” as suggested by Richards and Rodgers (2014). One lecturer, for example interpreted “approach” in the less technical and more colloquial way as the way they “approach” the students. Another lecturer constructed method as a part of design and procedure.

7.1.1. The Constructions of ELT Methods (methods) of Lecturers with TESOL backgrounds

The following is the meaning of approach constructed in an informal context, as discussed above:

Method is the way I used for teaching, and approach is the way I approach the students, ya (yes), how I approach the students to get into my class I call is approach, but method is how I deliver the subject to be interested in the class.

(IUJFL, Reflexive Interview)

The lecturer’s construction of approach seems to indicate what she meant by it was more or less her personal relationship with the students (rapport). The following quote from her initial interview, will add more context about her understanding about ELT Method:

At first I think about the method but now no (laughs). [My question: What do you mean at first?] First when the first time I teach and I don't have any experience in teaching. [My question: First what do you mean by first?] After I was graduating from the university in my bachelor degree in undergraduate, I should teach and I still learned about how to teach well. *But now no.* yeah sometimes *I never read again about* the method how to teach. But the one thing that I. Perhaps there's no any method about this one. Personal approach, ya sometimes I use *personal approach* as well. [My question: What do you mean by personal approach?] like that one if we give some attention really carefully to our students some time about personal thing a I mean that. [For example we tried to understand our students, we placed ourselves in them and willingly or not unconsciously they follow us. And *faktor kedekatan* [the lecturer's being close to students] made the delivery of materials easier. So that's why I say that what kind of method is that ok personal approach (laughs).
(IUJFL, Initial Interview)

The above was the lecturer's answer to my question about whether or not she was thinking about ELT Method when teaching. The above quote shows two things: first, that the lecturer only constructed ELT Method as desirable in her early career and no longer thought about Method in this way once she had had more experience in teaching. The above quote suggests that she discontinued or broke (O'Farrell, 2005) the construction of discourse of Method and approach as may be those technical terms may no longer important for her. In that case, she emphasised practice. The following statement suggests so:

I want to make it everything simple and easy so that's why I don't want to be bothered with theoretical framework ... but I forget about how to teach well to the students (IUJFL, Reflexive Interview).

The above statement emerged when I asked if the lecturer used the term *personal approach* in the process of differentiating between Method and approach. Secondly, if analysed from Post Method Pedagogy, what the lecturer did use of *personal approach*, she was in effect theorising

what she practiced, embodying the *practicality* aspect of Post Method Pedagogy (Kumaravadivelu, 2006b). However, my classroom observation suggests that in some way, her teaching has the characteristics of the *communicative approach* as I noticed that the lecturer tried to facilitate engaged discussion between her and her students, and among the students. This made the lecturer the facilitator in the classroom, a characteristic of the Communicative Language Teaching Method (see Richards & Rodgers, 2014). The lecturer's following statement confirmed my analysis above even though she was not entirely familiar with the Method.

To me, yeah I think it is Communicative Language Teaching (CLT), yeah I believe so. But *I am not quite sure* if there's another method that it leads me because sometime what I believe it is communicative language teaching method. But I give them some *personal approach*. (IUJFL, Reflexive Interview)

Moreover, in some way, the lecturer's discursive statement and her classroom practices has the characteristics of CBI or CLIL approaches, because the lecturer focused on *content* (see Richards and Rodgers, 2014), as shown through her frequent use of the Indonesian language as seen below:

Yes. So in my opinion because it's not a speaking class, so what is that I didn't want to make them confused, so they are allowed to speak Indonesia and me as well, it means that *the main point to me is the material*, because it's argumentative essay and I think it's very hard, not only when I was a learner, I thought that it's hard to me, so that's why I should make it a simple for them, so that's why using the language Indonesian more than English. (IUJFL, Reflexive Interview)

The above quote was the answer to my question about why the lecturer used the Indonesian language more than English. The lecturer's statement "the main point to me is the material" suggests that she prioritised *content* rather than English as a medium of instruction. The lecturer's discursive constructions of methods and practices in the classroom was complex; it has the characteristics of eclectic ELT Methods – CLT Method and CBI/CLIL – as well as Kumaravadivelu's (2006b) *practicality* aspect of Post Method Pedagogy. In terms of the macro-

strategies of teaching (see Kumaravadivelu, 2003b), the lecturer had maximised learning opportunities in the belief that by using the Indonesian language the students might learn the materials of an argumentative essay more easily than in English. The lecturer also facilitated negotiated interaction as she made the class interactive. She encouraged the class to be a little more autonomous, as she had previously asked the students to decide their own topics.

The senior female lecturer 1 from MRU also was not concerned with her own construction of ELT Method as seen from the following quote:

No, I don't differentiate those [approaches and methods], it means that those work at the same time. Approach is the basic from Method. Sir, I see that approach is the basic from method. That's the easy way to say. My approach is to make the students become better (in terms of writing argumentative essays) in the end of the semester. (MRUSFL1, Reflexive Interview)

This statement that approach can sit under Method seems to be the embodiment of the discourse of Method as proposed by Richards and Rodgers (2014). This lecturer had told me that she had read this book in the 2001 edition and learned something from it, and in that regard, historically, the lecturer's statement that "approach is the basic from method" might have been partially constructed from her reading of Richards' and Rodgers' (2014) book. The lecturer's discursive statement that *approach is basic from Method* may also suggest that her focus was on teaching and learning activities. Therefore, in Richards' and Rodgers' (2014) framework the lecturer's statement could be classified as concerned with *design*. However, the lecturer's next statement, "the easy thing to say is like that" to refer to her construction of method and approach, seems to want to make the terms 'method' and 'approach', which are technical, less technical and more understandable, and to involve her goals. Her next statement "my approach is to make them [students] in the end of the semester ... better than prior to the semester" suggests that she was *appropriating* the Western concept to make it more understandable. Appropriation is a postcolonial word to explain the context where postcolonial societies take aspect of colonial cultures, including "mode of thought" and "argument", and use them in their own sociocultural context (see Ashcroft, Griffiths and Tiffins, 2007, p.15). However, if seen from

an ELT Method/Approach, the lecturer's discursive practices and classroom teaching seemed to indicate characteristics of CBI or CLIL. This is because the lecturer emphasised content rather than language. In the classroom, the lecturer often used the Indonesian language and argued for this use in relation to content as can be seen below:

Yes, sir, because if I use English, I asked them where there was a question, no one sounded, no one answered [my question] so that I did not know whether they understood my question or not or they were not brave to ask. Finally, [students] in the class were silent. (MRUSFL1, Reflexive Interview)

Another indicator that the lecturer focused on *content* was the lecturer chose to focus only on topics for AW for the semester. The first was the pros and cons of the homogenous class (high and low achiever) class. The second topic was the five-year maximum period for undergraduate study. These two topics are very relevant locally. The lecturer introduced these local topics to the students before the students were asked to write essays. She explained this choice to use local topics in the following way:

Eee what is it so that the students can develop the ideas to write. (MRUSFL1, Reflexive Interview)

The lecturer however was not only concerned with developing ideas. My classroom observation also shows that the lecturer also corrected students' grammatical mistakes, especially when providing one-on-one consultation with students. The lecturer also provided "continuous feedback" in relation to students' individual writing. So the lecturer may have been in tune with *Competency Based Language Teaching* (CBLT) (Richards & Rodgers, 2014, p.392) in her concern to see the students' ongoing progress. Seen from Kumaravadivelu's (2006b) Post Method Pedagogy, the lecturer's choice of using local topics is also in line with the *particularity* principle, that is exploring local context. More specifically, the use of the two local topics, in terms of Kumaravadivelu's (2003) ten *macro-strategies* of language teaching and learning, were in tune

with four strategies (out of ten): “contextualising linguistic input”, “minimising perceptual mismatch” “maximising learning opportunities”, and “ensuring social relevance” (p.41). The teaching involved contextualised inputs as the two topics were taken from the students’ own context. This minimises mismatch in the lecturer’s and students perceptions, as both students and lecturer shared background knowledge about the topics. It also maximised students’ learning opportunities as they were familiar with the content to write about. Also, the topics were socially relevance because the topics were taken from their daily social interaction.

Although the lecturers above did not seem to articulate specific constructions of ELT Methods, their discursive statements and their teaching practices during my classroom observations suggest that both lecturers had developed complex practices.

7.1.2. The Constructions of ELT Method from Lecturers with Non/Semi-TESOL Background

Lecturers from non/semi-TESOL backgrounds had different understandings of methods, not necessarily Methods in the capital M way as seen in the representations of Methods in such books as Richards and Rodgers (2014). However, in terms of practices their classes were complex in their own ways.

The following is a lecturer’s answer when I asked him whether or not he had learned ELT Methods in the past.

Never, only through workshops at (a private university), and also here (the university where he teaches), the common things to discuss are teaching strategies, how to select materials, related to the criteria of good lectures, good teaching and learning process. I learnt it considerably from them, as I have not gained the courses. (MRUSML, Initial Interview)

While the lecturer had not learnt ELT Methods (for example as Grammar Translation, Communicative Language Teaching, and so on), and so underpinning theoretical approaches, he had learnt what he called *teaching method* in workshops both at the university he used to work in and his current workplace. The teaching methods he learned from the workshops included:

teaching strategies, ways to select materials, criteria of good teaching (lectures), and good teaching and learning processes. As a result, he saw himself as having learned a lot from this instruction. It seems that the workshops he joined emphasised the “design and procedure” aspects of the method. Selecting materials is a sub-component of design, while teaching strategies is a sub-component of procedure (Richards and Rodgers, 2014, p.36). Theoretically, the lecturer was unfamiliar with the discursive constructions of Method and approaches. However, the lecturer’s statements “criteria of good lectures, good teaching and learning process” and “I learned quite a lot from those” seem to indicate that he was still governed to some extent by the power of the disciplinary discourse of ELT coming from the positivist tradition from the West. The word “good” which is attached to the words “lectures” and “teaching and learning process” indicates a binary characteristic, so that if there is a good lecture there is also a bad lecture (and there can be a particular measurement of this). This binary construction indicates the traces of a Western positivist tradition.

Foucault was not interested to categorise discourse as ‘good’ or ‘bad’ but was interested in ‘how’ discourses operate. For Foucault what counts as ‘good’ or ‘bad’ is historically, politically, and socially constructed (see O’Farrell, 2005). This senior male lecturer may not have been able to escape from the power of ELT Methods even though he had not particularly learned about these theoretical approaches during his undergraduate or Master’s degree. What had happened to this lecturer is described in the following quote:

What makes power hold good, what makes it accepted, is quite simply the fact that it does not only weigh on us as a force that says no, but it traverses and produces things, it induces pleasure, forms knowledge, produces discourses. It needs to be considered as a productive network which runs through the whole social body much more than as a negative instance whose function is repression. (Foucault 1980b, p.119).

The power of ELT Methods, in the above lecturer’s context, has formed knowledge such as the “criteria of good lectures” and “good teaching and learning process” as narrated by the lecturer. These discourses then become a discursive network of desirable lecturers’ subjectivities, and

teaching and learning strategies, running through the department, faculty and university's regulations. This lecturer was the one who emphasised autonomy and student-centred learning. He always created chances for students to provide opinions, responses to the materials being presented and so on, techniques used to make the students became the subject of their own learning. In that regard, the lecturer's discursive statement and teaching practices has an aspect of Content Based Instruction (CBI) because, as understood in this approach, the lecturer had made students "active creator[s] of knowledge and understanding and autonomous learner[s]" (see Richards and Rodgers, 2014, p.391). In his Cross-Cultural Understanding (CCU) classroom, the lecturer was also not bothered with grammatical mistakes. This suggested that the lecturer focused more on content of the course. It is this emphasis on content that suggested that his teaching resonates with the Western approaches of Content Based Instruction. The lecturer also emphasised the importance of "affective" "cognitive" and "psycho-motoric" approaches, Western-based concepts in teaching.

On the other hand, in terms of content, the lecturer practiced the ethos of the *possibility* aspect of Post Method (Kumaravadivelu, 2006b), through questioning the hegemonic power of the West over Asia including Indonesia. He also used local jokes which in his opinion still has a cross cultural understanding relevance. In that context, the lecturer also practiced *particularity* aspect of Post Method (Kumaravadivelu, 2006b).

There is a very interesting contrast between this lecturer and the following lecturer from a semi- TESOL background from IU who appeared to have been constructed by two competing regimes of truth in his theoretical underpinning of practice. The lecturer showed a lack of memory of this kind of theory, which he may possibly have once encountered. I categorised him as semi- TESOL because he gained his bachelor in ELT but did Masters and PhD in a non- TESOL discipline.

No, I think I have to say *maybe I am not*, well, of course, because I was studying in *Tadris* (English Language Teaching), I was learning actually how to teach English at the time, I know [the name of his former lecturer] was teaching me ... as he was a lecturer at IU and he is retired now ... *But I don't have special method that I am learning, adopting* ... but even though I know the special method sometime it does

not work at IU while I have like 40 something students and students don't read ... any method does not work ... if you make group discussion like and we divide that into several groups it did not work. (IUSML, Initial Interview)

This lecturer is the one who constructed his students as “lazy”, and stated that the fact the students “do not read” embodies their being lazy. In that context, he blamed the students for the problem. This also suggests that students were subjected by a discourse (Walshaw, 2007) in which Methods did not to work. The lecturer’s educational history (undergraduate in ELT with MA and PhD in non TESOL), might suggest that his discursive construction of Methods and approaches he probably learned in the past was “discontinued or [had been] broken” (O’Farrell, 2005) so that he is no longer able to employ the technical jargon of ELT Methods and approaches as part of his discursive practice. However, his statement that “any method does not work” seems to imply that, more or less, he is still aware of “method” even though his understanding of methods might be different from the Methods discussed by such works as those of Richards and Rodgers (2014). There seem in other words in the lecturer’s statement, “any method does not work”, discursive traces left behind by his undergraduate learning history (O’Farrell, 2005). Moreover, in post-structural terms, the lecturer’s seemingly contradictory answer might come from the effect of at least two dissimilar disciplinary discourses, one which is a Bachelor’s degree in English Language Teaching, and one shaped by Masters and PhD degrees in non TESOL discourses. In this context, the lecturer’s self is “decentred”, an effect of discourses and “open to redefinition” and “constantly in process” (Walshaw, 2007, p.5). The lecturer may as a result be working under different regimes of truth.

The lecturers’ non-TESOL backgrounds seemed to contribute to their unfamiliarity with the technical terms of ELT Methods. One lecturer from this category rejected categorising her method of teaching:

Uhm ... I’m not sure, I can’t classify it. I don’t want the term. [My question: Maybe your personal term?] My personal term. The method that I do in teaching is more like involving them in it, [My question: dialogue?] not just dialogue, *I want them*

to create something, I want them to ask me, and then they might tell me, they might tell me that no mam this is wrong, this supposed to be like this. I want them to try because I see that when I just telling them what to do, it's just gone like that, but *when I involved them* in doing anything any-thing it's not just merely creating project but try to build the mindset in their head about the thing I want to tell them, *it takes better*, so *I don't know how you call this method*, more like asking them to get into it, give me a question, answer questions that their friend give, create something, you know I just let them free. [My question: So a bit different from one class to another because the characteristics of the class different?] Of course, *you can't treat like every class the same. Every kids are special, so they have their own way to learn*, like this class better loves to go with more games, the other one like small discussion the other one or make something *I just follow whatever* to do the thing is I want them to know that my hidden message would get to them so *I don't really have one ultimate method*. (MRUJFL, Initial Interview)

The following lecturer's statement "I'm not sure, I can't classify it. I don't want the term" is interesting. It seems there is a contradiction between the first two statements and the third statement. The first two statements "I am not sure, I can't classify it" may suggest that the teacher was not sure how to categorise her method(s) to existing ELT Methods (as discussed formerly) some lecturers are not familiar with the technical jargon such as the Grammar Translation Method, Communicative Language Teaching. However, with the lecturer's third statement "I don't want the term" it seems that the teacher deliberately rejected the term. The lecturer resisted the technical term of ELT Method (Foucault, 1977b). Furthermore, the lecturer seemed to position (Ball, 1994; Walshaw, 2007) the technical term of the Method as something not important.

In summary, all the three lecturers, even though they were not familiar with the discursive constructions of ELT Methods, suggested complexity in terms of their discursive statements and classroom practices. Some aspects of their discourses and practices resonated with some indicators of existing ELT Methods, Post Method, and macro-strategic frameworks of teaching

and learning. The lecturers, without being bothered by the technical terms of ELT Methods, taught in a way that would work “best” in their own context.

7.2. How Lecturers Implemented their ELT Methods

A complexity also emerged when the lecturers described what they did in practice.

7.2.1. How Lecturers from TESOL Background Implemented their ELT Methods (methods)

Educational background and length of teaching experience made some lecturers confident in explaining their practices. One lecturer elaborated on the idea that the ELT Method she applied in the classroom was the “synthesis” of Methods:

Yes, when I ask them to, *when I inform them my writing class that my orientation is process, process means cognitive orientation, and also focusing on reading, focusing on different interaction, and interaction between student with reading, student and lecturers, student and friends. We have individual session pak (sir), and then that’s what I mean by writing as a social activity, writing is mediated by other aspects. They cannot learn, they cannot write by themselves they need other mediated resources. (IUSFL, Stimulated Recall Interview)*

When the lecturer says that writing functions as a process and as social activity in how they work in the classroom, she seemed to establish one of “the rules of formations” (Foucault, 2010, p.38) of the synthesis of methods, noting that writing involves both “cognitive” and “interactive process”. The lecturer also highlighted that there are three types of “different interaction” when students are reading: students with other students, students with reading materials, and students with lecturers. This different interaction seems to be important for this lecturer. Therefore, the lecturer said in the end “writing is *mediated* by other aspects. They cannot learn, they cannot write by themselves they need other mediated resources”. The lecturer’s use of the word “mediated” seemed to be inspired by Vygotsky’s concept of *mediation*. This concept suggests “a situation where one entity plays an intermediary causal role in the relation between two other entities” (Ferryhough, 2008, p.230). In my study context, the word “mediated” refers to the lecturer’s statement that the students cannot learn and write without the existence of the

other three parties: reading materials, other students, and lecturers. Therefore, these parties become the “conditions of possibility” (O’Farrell, 2007; Foucault, 2010) of writing. In that interaction, the lecturer made these three parties subjects in the micro-practices of the learning processes. The process of making these three parties subjects is called *subjectification* (Walshaw, 2007).

The lecturer’s synthesis of ELT Methods above was then made into more specific strategy of teaching writing along the line of lecturer’s conclusion that “writing is finally blending”:

It means that we can’t exclusively separate among a way of teaching writing ... some people will say process approach, genre based approach. But in the real classroom, that’s what I meant is *writing can’t be taught segmented*, in segmented way ... like ok, I will focus on process only ... so I see that it is very difficult that’s what *I meant by blended*, means that I didn’t exclusively reply [apply] to one method for example ... that’s after you have been teaching for several years? Yea, yeah, *the first time I believe that my writing is a process oriented, but later on I see, ooh, I can see writing as creative expression, writing as genre as social activity.*
(IUSFL, Reflexive Interview)

The lecturer’s discursive practices could be seen in terms of Kumaravadivelu’s (2003b) macro-strategies of language teaching and learning, “facilitating negotiating interaction”, “maximising learning opportunities”, and “integrating language skills” (p.41). When she says that “writing is finally blending”, her discursive statement resonates with the *practicality* aspect of Post Method, that is theorising her teaching practice (see Kumaravadivelu, 2006b), or a part of *Doing* in the five KARDS modular model (Kumaravadivelu, 2012) (see Chapter Three) where the lecturer might contemplate what worked and what did not work in the classroom. It was also a form of *Recognising* in the KARDS model, in that the lecturer reconstructed her own teaching beliefs, that is from her belief that writing is a process oriented to finally writing is blending. The lecturer’s discursive statement that writing is blending was a form of *Knowing* in KARDS model as she has exercised *professional* and *personal knowledge* in her teaching. The professional knowledge comes from professional sources of teaching and learning while personal knowledge is gained

through reflection. In my classroom observation, the lecturer's teaching practice resonated in some way with CBLT which aims for "measurable outcome" (Richards and Rodgers, 2014, p.392), as reflected below:

The *measurable* thing here is that what we say is to measure what should be measured, it means appropriate, so what we make is appropriate with what we will do, appropriate. (IUSFL, Reflexive Interview)

The above answer emerged when I asked the lecturer to explain the words: "effective" and "measurable" in relation to *mind mapping* that students presented in the classroom. Mind mapping was one of the way the lecturer taught students by asking them to draw a map containing their ideas on a particular debatable topic for their Argumentative Writing essay. The lecturer explained that "measurable" and "effective" refer to the fact that the ideas developed by student need to be relevant to the student's writing stance in an argumentative essay.

When I asked the lecturer if the comment "writing is finally blending" was the result of several years of teaching, the lecturer said, "the first time I believe that my writing is a process oriented, but later on I see, ooh, I can see writing as creative expression, writing as genre as social activity". This suggests that the lecturer constructs and reconstructs the 'truth' of her approach/method in teaching writing. Furthermore, the lecturer based her reconstructed subjectivity of teaching in her teaching experiences. It is in this regard that we might see the lecturer as using her experience as a discursive space to resist the reliance on a particular ELT Method for teaching (see Sidhu, 2003, p.39). Therefore, what the lecturer stated as "synthesis of methods" or "writing is blending" was her act of critically negotiating ELT Method, and she did not only take ELT Method(s) for granted and apply them in the classroom. In this sense it could be argued that her synthesis of Methods cannot be "controlled" by the dominant regime of truth of ELT Methods from the West (Hall, 2016; Pennycook, 1989).

There were times when it seemed however that she could not avoid aligning herself the syllabus and the course outline, for example when she described enacting the following writing stages:

Start from the beginning because my writing class focus on process writing I want to make the student feel or experience every single process of writing, starting from *outlining, drafting, writing, revising, editing*, etc. so start reading process what I told you annotated bibliography this is one stage of writing class. So not only writing the argument but start from the beginning when they write annotated bibliography. (IUSFL, Initial Interview)

The above quote was the answer to my question about how the lecturer set up conditions for students to be critical in AW. The words “outlining, drafting, revising, editing” are all key words in process approach to teaching writing (see Badger & White, 2000). In that context, the lecturer worked under the surveillance of university curriculum documents (Walshaw, 2007) and concurrently worked under the global North discourse of writing.

In addition to the reconstruction of subjectivity, lecturers also made reflections on their teaching as a part of their professional practice (see Kumaravadivelu, 2012). The senior female lecturer from MRU described the following reflection process as part of implementing her method in the classroom:

Sometimes I teach the same course for different classes, each class sometimes needs different methods because the characteristics of the class are different. So even though there is a guideline likes this, it should be like this, *often a method changes depending on the conditions of the class*. So we have to be alert, we should know what our class wants. (MRUSFL1, Initial Interview)

Adapting to the needs of the class could be considered an aspect of *design* and *procedure* in Richards and Rodgers (2014) model. One of the examples of contextual contingencies of the class as she mentioned in the following:

For example, is like this, If I asked [students] in A class to write in the class they were very noisy and did nothing. So I said ok this class must do this and I ask the result of your writing in six days. [My question: Take home assignment?] Yes. Because the essay could not be done in the class, do it at home and send

it to my email. [Students] in another class preferred to do [writing the task] in the class, so that I asked them to do in the class. My question: “So depending the majority?” [Sometimes the majority of [students] were willing to do it in the class, but there is *satu pengacau* [one trouble maker] which did not want to do it. *Ya sudah* [so ok] *Saya apa yang yang hasilnya baguslah* [I want what works best for you] [My question: what did you ask for the trouble maker?] Take home or? Yes, take home [assignment]. If you are not comfortable with class, *ya sudah gitu* [you can do it based on what works for you]. (MRUSFL1, Initial Interview)

It seems that for the lecturer, the characteristics or the conditions of the classroom are more important than using any particular ELT Methods in shaping her classroom practices. The lecturer in her view did not think about approach and Method when teaching:

I did not use them. Yes, if I must learn approach and method I learn them like that, *but in the real life it seems difficult* if I should think what is my approach, what is my method. I don't see from that. (MRUSFL1, Reflexive Interview)

The fact that she did not think about approach and method when teaching in the classroom might suggest that the more important thing for her was how her way of teaching worked. The lecturer's next statement “If I have to learn approach or method, I learn them but *in the real life it seems it is difficult* if I have to think it is approach or method” suggests that the lecturer did not want to be bothered the theoretical underpinning of Method and Approach. The lecturer seemed want to express that theoretical construct of Method and Approach constrained her. In other word, the lecturer prioritised practice, that is what worked in the classroom was more important that theoretical discursive construct. She worked beyond the *surveillance* (Foucault, 1995) of theoretical discursive ELT Methods. Her personal reflection on her own practice was the key guide to improving her classroom teaching:

Principally is I renew it every semester. Ooh, yesterday I taught like this but it was not that the good [the result], what if I change like this. If I see each semester, my way of teaching never the same as I try to be better from the former semester.

(MRUSFL1, Reflexive Interview)

She considers it necessary to improve her practice, as shown in the word “*pokoknya* (principally)” which indicates something which is not negotiable. This word refers to the next statement “I always improve teaching each semester”. In that case, teaching improvement seems to become the lecturer’s own professional call. Teaching improvement might have become a part of her desire.

That this lecturer’s methods may be seen in terms of the *particularity* aspect of post method (Kumaravadivelu, 2006b) becomes more apparent in her use of local context. She selected the two local topics, that is “homogenous class” and “five-year study for undergraduate students” (see section 7.1.1). The use of the local topics above might help students to generate ideas in writing as the students has already known the topics and this approach could also be seen as an aspect of CBI. The lecturer’s discursive statements also resonates with *practicality* aspect of Post Method (Kumaravadivelu, 2006b), that is her personal theorising (“often a method changes depending on the conditions of the class”). This was because the lecturer knew that different context in class needed different methods, and also knew what method worked or did not work in the class. Her personal action resonates with the *Doing* aspect of Kumaravadivelu’s KARDS model (Kumaravadivelu, 2012), and with *Knowing*, as the lecturer’s reflection on the choice of method was contingent on classroom shifting contexts.

The above lecturer enacted the stages of teaching AW as mandated by the syllabus as shown below:

That is intro[duction] and outline. Next week outline, intro[duction] and body 1. Another following week outline intro[duction] body 1 body 2. (MRUSML1, Stimulated Recall Interview)

The quote was the answer to my questions about what the lecturer did during one on one meetings I observed in the classroom. The syllabus at MRU mandates that the elements of AW to teach are: thesis statement, pros and cons + refutations, and conclusions (see Chapter Five).

Another senior female lecturer from the same university also taught students by following particular stages as mandated by the syllabus:

Yes, each meeting there is assignment. I gave them assignments following [series of] steps not directly essay. First, I asked them to write *thesis statement*, then *introductory* [paragraph], then *supporting* [sentences] then *concluding* [sentences]. After thesis statement the *pros - cons* because this has come to body paragraphs. (MRUSML2, Stimulated Recall Interview)

All the senior female lecturers' statements suggest that their teaching AW was under the surveillance (Walshaw, 2007) of the syllabus. This also suggests that they have taken the subject positions constructed by the policy (see Ball, 1994; see Chapter Five).

When asked how many body paragraphs students should write, the senior male lecturer¹ from MRU said the following:

3 body paragraphs, [My question: 3 body paragraphs with 1 intro [ductory paragraph] and 1 concluding paragraph?] Yes, yes. (MRUSML1, Stimulated Recall Interview)

Similarly, her colleague said more or less the same thing:

minimum of 3 body paragraphs, 1 introduction, 1 conclusion ... minimum of five paragraph [essay]. (MRUSFL2, Stimulated Recall Interview)

The five paragraph essay resonates with the traditional stages of AW which comprises Thesis, Arguments, Conclusion (Schneer, 2014, Chapter Three), which is similar to the structure of argumentative essays in the *genre approach* (Hyland, 1990).

Even though the lecturers at IU were positioned by a process approach and the lecturers at MRU by a typical genre approach to teaching AW, in practice, the boundary between the two is not clear. What was obvious was that the lecturers at both universities were shaped by the global North structure of the argumentative essay.

7.2.2. How Lecturers from Non/Semi-TESOL Implemented their ELT Methods/methods

Integrating different activities for students may be designed by lecturers to meet students' diverse needs. I asked one lecturer why he adopted different approaches for teaching, such as using a power point, film, asking students' to explore a topic, and so on:

The important point is I don't want to teach in monotonous way. As I have discussed formerly, in teaching and learning process, it should fulfil *affection, cognition and psychomotor*. If there is practice, cognition can be done through *discussion*, or through *giving lecturer*, but others for example *through dance*, doing *batik* with the US students. That's good. (MRUSML, Reflexive Interview)

There are two important statements worth underlining in the above text, which might reflect the lecturer's desires. The first is that he did not want his teaching process to become monotonous, so he used different activities in the classroom and secondly, he was committed to including affective, cognitive, and psychomotor aspects in his teaching. The lecturer's discursive statement and teaching practices, to some extent, resonates with Content Based Instruction, which requires students to be active in the learning process. The different forms of learning such as discussion, lecturing, dance, and doing *batik* resonates with the Multiple Intelligence Method as they suggest "multisensory activities" (see Richards & Rodgers, 2014, p.394) in the classroom. It is worth noting that the lecturer's commitment to teach involving "affective, cognitive, and psychomotor" techniques seems to be taken from the West and was somewhat contradictory with the fact that the lecturer himself is a critical postcolonial scholar, and postcolonial scholars are usually close to the postmodernist camp. In this context, the lecturer could not escape from the power of the "affective, cognitive and psychomotor" discourse which forms knowledge enmeshed in the university setting (Foucault, 1980; Grant, 1993). There was an indication that the lecturer

encountered tension between challenging the West in terms of content but in some ways was still constrained by Western ideas in terms of teaching method.

Different from the lecturer above, who emphasised students' autonomy in learning, the following lecturer from a semi-TESOL background conveyed ways that he was more dominant than the students in the classroom:

Ok, this is actually my own *my own creation* because when I asked them to read the book and then we make discussion like group discussion ... it doesn't work because students don't read ... as all of us know *our students don't love reading, they just love listening and listening* ... That's why I create, I assigned two normally two or three students to review particular chapter of the book and they summarise and then present in the class ... This is my own way *I love interrupting student* I do it when I am teaching language ... especially when *they very bad wrong pronunciation and then I interrupted it* ... because we are not only learning cross culture and we are trying to make them expose students to various cultures ... *but also we learn a language because they are students of English department* ... that's why you notice when I was teaching ... I gave a sentence; I gave a word ... what I have been doing for many years. (IUSML, Initial Interview)

This lecturer's discursive statements and teaching may show a mixture of aspects of Methods (Approaches) and Post Methods. The lecturers' statements resonate with CBI/CLIL as the lecturer also discussed *cultural content* in addition to his discussion of language issues. The lecturer's statement "ok, this is my own creation" seemed to suggest his own technology of the self. This however could also be seen as mirroring a sort of *practicality* aspect of Post Method (Kumaravadivelu, 2006b) or the personal theorising of *Doing* in the KARDS model (Kumaravadivelu, 2012). In terms of Kumaravadivelu's macro-strategies of teaching the lecturer's discourse and teaching practice has resonance with "integrating language skills", "fostering language awareness", and to some extent "facilitated negotiated interaction" (Kumaravadivelu,

2003b, p.41). In my classroom observation, especially of the students' group presentation, the lecturer encouraged other students to ask questions or give opinions to the presenters.

This lecturer's construction of method was discursively entangled in his construction of students. His dominant method was his response to undesirable things about students seen in the previous chapter such as "students don't love reading" and "they just love listening and listening". In that regard, the lecturer's construction of method is socially situated in the students-as-undesirable context. The lecturer blamed the students as the cause for his desired method not working. The lecturer's statements that "the students don't love reading" and "they just love listening" are related to this lecturer's construction of students as "lazy". The lecturer's desire to interrupt the students, especially when the students made "the very bad wrong pronunciation" reflects the lecturer's own subjective understanding that he was teaching to students of the English department, where the "wrong pronunciation" needed to be corrected. This dominant disciplinary practice, in other words in turn reflected a monolingual approach to ELT, so when the lecturer corrected the students' "bad wrong pronunciation", the lecturer conducted *surveillance* on the students (Foucault, 2010). In this case, the lecturer's subjectivity, disciplinary practices, and surveillance are connected to each other. The lecturer constructed his own teaching practices based on his own subjectivity about Inner Circle Englishes. He positioned (Ball, 1994) Inner Circle English as the source of truth. The lecturer did not seem to see, in other words, the students' pronunciation as the product of a 'contact zone' of asymmetrical colonial relations between cultures (Pratt, 2008) needing to be tolerated.

7.3. How lecturers Critiqued their Own Methods (methods)

As seeing what works and what does not work plays a vital role in English Language Teaching (ELT) according to (Kumaravadivelu, 2012), we will turn now to consider the lecturers' critiques of their teaching Methods (methods).

7.3.1. How Lecturers from TESOL Backgrounds Critiqued their Own Methods

The lecturer's positive construction of students is seen by one lecturer as one way to create a desirable learning situation in the classroom:

Yeah. The first thing I don't want to make them afraid of me and I consider them as a friend *sometime* it gives some negative effect *a such kind of ok* they have lack *less respect* to me sometime but that's ok, no worries. But sometime what is that I play with that like that one if they still *enjoy* in the class without any fear. (IUJFL, Stimulated Recall Interview)

The lecturer's above statement emerged when I asked the lecturer why her class was interactive and engaging. The lecturer seemed to position (Ball, 1994) student enjoyment as the condition of possibility (Foucault, 2010) of her desirable learning environment in the classroom. In that regard, the lecturer developed more symmetrical relations of power (see also Chapter Six, Lecturers' Multiple Subjectivities and Constructions of Students). The lecturer seemed to position the students as an *important subject* (Walshaw, 2007) in the classroom, not simply as something *docile* (Grant, 1993; Foucault, 1995). However, the lecturer could not control the effect of the construction of students as friends because of the result that the students gave "less respect". The effect of the discourse was unpredictable (Dreyfus & Rabinow, 1983). But the lecturer's statement, "that's ok, no worries. But sometime what is that I play with that ... if they still enjoy the class without fear", doesn't seem to truly reflect her desire. I could sense during the interview that the lecturer did not seem to see students' lesser respect as desirable. In that regard, the lecturer seemed to be in a dilemma between wanting the students not to be afraid of her and the class to be interactive on one hand and wanting students to show more respect for her on the other. Keeping the dilemma going on, the lecturer seemed to try to manage that as a productive tension. Knowing about the potential that being friendly led to less respect, the lecturer's discourse is in tune with *Seeing* in Kumaravadivelu's (2012) KARDS Model which showed her analysis went beyond the surface level, as well as the *Recognising* aspect of the model where she realised her own teaching self.

The following senior female lecturer from MRU made displaying and commenting on students' work through the LCD projector a point of reflection. I asked why she thought this was the best approach:

I don't want to fall back to a lesser method. But again each class has a different condition. So I have to be alert. I have to reflect each week, what I did yesterday displaying 23-40 [students' works], then the [students'] concentration retention was not good, so not all hour [in that meeting] is devoted to that condition, perhaps only a half [of the time], then [the students] are asked "what do you learn about this?". (MRUSFL1, Reflexive Interview)

The lecturer did not explain what she meant by "lesser Method" but from the sense she gave in the interview, she seemed to mean she did not want to have a minimum method to use in the classroom. The lecturer's statement, "so I have to be alert", suggests that the lecturer was aware of contextual contingencies shaping the methods she used in the classroom. The lecturer's reflection that displaying work from up to 40 students was not "good" for students' retention was an example of the lecturers' reflections as a whole on the unique characteristics of each class. This lecturer's reflection might suggest her reconstruction of subjectivities in her pedagogical practices. Her reflective process might also be seen in terms of *Knowing* and *Doing* in Kumaravadivelu's KARDS model.

The above critiques also reflect the relations of power between lecturers and students. The junior female lecturer from IU attempted symmetrical relations of power while the senior female lecturer 1 from MRU enacted asymmetrical relations of power. The junior female lecturer's practice resonated with "student-centred learning" as constructed in the Constitution of Republic of Indonesia 2012, about Higher Education (see Chapter Five), while the senior female lecturer's practice was less in line with the desirable teaching and learning styles in the Constitution and may be seen as transgressing it (see Ball, 1994).

The senior female lecturer's dominance in the classroom above resonates with the senior male lecturer's teaching practices from IU.

7.3.2. How Lecturers from Semi/Non-TESOL backgrounds Critiqued their Own Method

Exerting asymmetrical relations of power through being dominant in the classroom was not always something seen as desirable by lecturers. An example is shown below:

*I don't really consider it, even though I was educated in *Pengajaran* (Tadris = teaching), I got a class, teaching bla bla bla ... I sort of ignoring that, that's my weaknesses not the strength ... and also number two, actually I have sort of idealism but it doesn't always work in our system, actually I want the students to read it but in fact they don't read it, actually I don't like the way actually I was actually protesting, complaining against what I read in the class, against myself. Because this is not right to ask them to review the chapters, and sit in the front and read it, because it is wasting time ... But I don't find any method, any approach that may be suitable to *may be suitable for my purposes* ... why actually I want them to read it, when they read it, they came up with the ideas right, criticise what they have read, criticise and then analyse ... but it did not happen it didn't happen ... because they didn't read it, That's why, I asked them to make them read. [My question: even in the classroom sometime?] Yes, read and also learn how to write, to re-phrase ... but it didn't work either because when they review they didn't re-phrase 80 up to 90% they just take it, just copied that ... there is no particular method or approach that work in our system. [My question: when you began teaching did you consider method or approach?] no, I was always dominant, the bad thing, I am not saying this is the good thing, I am always dominant why because they don't read it and then I have to explain it, to make them well be prepared for the exam because they don't read it and don't take note. (IUSML, Reflexive Interview)*

This lecturer positioned being dominant as undesirable. Then the lecturer justified that his being dominant was the condition of *possibility* (Foucault, 2010) for the students to pass exams. What the lecturer did was not in line with national Constitution 2012 about Higher Education, which requires lecturers to apply “student-centred learning” in classroom teaching.

7.4. Conclusion

The lecturers' discursive constructions of Methods, to some extent, were shaped by their educational backgrounds: TESOL, semi and non-TESOL backgrounds. The lecturers with TESOL background appeared to have more familiarity with technical terms of Methods if compared to those from non-TESOL. But in terms of teaching practices, the practices of all the lecturers, regardless of background, were complex on their own.

All lecturers appeared to prioritise more what worked in the classroom over alignment with ELT Methods. However, the lecturers' teaching practices can still be discussed in relation to aspects of Methods and Post Methods. The lecturers might also be seen as using eclectic Methods. Thus the boundary between Method and Post Method in the lecturers' teaching practices is not clear. Assuming lecturers enact only Methods or only Post Methods is problematic; the lecturers' practices were more nuanced than this dichotomy might suggest. As my findings suggest, theoretical training like TESOL familiarised lecturers with technical terms of ELT Methods and they might refer to these Methods when teaching especially in the early career. As they have gained more teaching experience, they might use eclectic Methods or simply liberated themselves from ELT Methods. When it came to teaching practices, both lecturers with TESOL and non-TESOL backgrounds performed their own complexities. The difference, as my findings suggest, is on the familiarity with the technical terms of Methods.

All lecturers' teaching practices resonated with the *particularity* aspect of Post Method but only the lecturer who experienced counter discourses, the one with postcolonial background, had teaching practices resonating with the *possibility* aspect of Post Method. This suggests that the lecturers need to be exposed to counter discourses in order for them to be able to employ the *possibility* principle of Post Methods.

The lecturers' teaching of AW at IU and MU were both constructed by the syllabus of the universities and the global North structure of essay writing. The lecturers appeared to discipline themselves toward these two things. In that regard, the Western structure of argumentative essay writing has become a *disciplinary power* (Walshaw, 2007), where, operating as knowledge, it is entrenched in the curriculum where the lecturers could not escape it (see Foucault, 1980).

The lecturers, when teaching AW, were subjugated by geopolitical relations of power (Go, 2016, Canagarajah, 2002c). This finding resonates with Collins' (2013) argument that the asymmetrical relations between North and South are difficult to negotiate. The teaching of AW is in this sense not democratic, and it is this area of the relationship between the global North and the global South that Connell (2007) challenges through her book *Southern Theory*. In the CCU course, there was flexibility in that the neither lecturers from IU or MRU were bound to any particular teaching Methods from the global North. Thus, it seemed that the uses of Methods or methods are also contingent on disciplinary practices.

In the following chapter I will discuss another contested issue in ELT field: World Englishes. I will also discuss academic writing in relation to World Englishes.

Chapter Eight

The Constructions of World Englishes (WE)

8.0. Introduction

In this chapter, I will answer my fourth sub-research questions (RQ4), on how lecturers define English/Englishes and how their constructions of English/Englishes emerge during the teaching process and impact the English/Englishes they teach in the classroom.

The lecturers' discursive constructions of WE in the academic context resonated with Collins' (2013) argument that that asymmetrical power relations between global North and South are difficult to challenge. Connell's (2007) argues that "world social science is relevant to democracy because it is itself a field of democratic action" (p.231). If WE is not valued in the academic context, then it does not provide a democratic space for academic discussion. Kumaravadivelu's (2006b) *possibility* pedagogic parameter of Post Method involves challenging the status of Inner Circle English as the only legitimate variety in an academic context, but it is also difficult to enact. Bhabra's (2013) argument for the need to examine European Modernity as the product of "connected histories" of coloniser and colonised countries may also be relevant here. The valuing of Inner Circle English in academic ELT context in my participating universities needs to be situated in the "connected histories" of English dissemination of ELT in Indonesia where British and American English has been spread through ELT training and scholarships provided by the Ford Foundation and British Council (Darjowidjojo, 2000).

World Englishes have been defined as the "varieties of English" which cover "standard", dialects, national, regional, creoles, hybrids, and broken Englishes, and so on, across the globe (McArthur, 2001, p.5). In this chapter, I also refer to three different circles of Englishes: Inner Circle (UK, US, Canada, Australia), Outer Circle (the former colonies of UK and US, e.g., India, Malaysia, the Philippines) and Expanding Circle of Englishes (Indonesia, Thailand) (Kachru, 1986a). I am cautious about using this reference to Kachru's circles because other scholars such as Pennycook (2009) have problematised this model in terms of *migration* in each circle, which as a result

makes using geography for a stable categorisation of Englishes problematic. For example, the UK, which has been categorised geographically as the home of Inner Circle English, became not purely the home of Inner Circle English when people from the Outer Circle, such as Indians, began to migrate to England. Canagarajah's (2013) work on translingual practice, which emphasises the use of English as a form of pragmatic negotiation also poses a problem for Kachru's concentric circles. The pragmatic negotiation of English could include body language, regardless of which concentric circles peoples are from, in the negotiation of meaning. 'English norms' which used to be the properties of Inner Circle English are now negotiated in order to lead to the understanding of 'meaning' among speakers. So Kachru's three concentric circles, which assume that English norms were provided by Inner Circle, have become problematic. Having said that, my reason for using Kachru's model of differing types of Englishes (1986a) is as an exploratory means of having a conversation in the academic world. I do not wish to essentialise the Circles, or see the three circles as rigid. Another reason is that as Kachru's (1986a) work is the pioneer in the field of World Englishes, so referring cautiously to this work is a part of my responsibility not to be ignorant of this seminal work in studies of World Englishes.

I again use the categories of TESOL, semi and non-TESOL lecturers in this chapter as most lecturers with TESOL backgrounds appeared to have more familiarity with WE literature as part of their professional knowledge, while only one lecturer with postcolonial study from non-TESOL background provided an informed discursive statements on WE.

8.1. Lecturers' Constructions of WE

There was no lecturer I observed who explicitly taught WE in the classroom. A range of attitudes to World Englishes emerged in the interviews. Most lecturers constructed WE in a way that suggested it was only desirable in informal communications, or only in speaking in the classroom. In the AW context, 'standard' American and British English seemed to be used as the reference for 'truth' in the classroom. The dominance of these two varieties, in other words, seems to have continued uninterrupted.

There was also a range of approaches to grammar and pronunciation correction. Both grammatical and pronunciation correction processes could be seen as an extension and enactment of 'standard' Inner Circle Englishes. Inner Circle Englishes, reflected in grammatical correction in AW courses and pronunciation correction in CCU courses, could be seen as an extension of the assessment requirements of the universities, in which case this aspect of learning and assessment falls under the guidance of curriculum design for higher education and student assessment No 232/U/2000. This policy constructed participation in classroom teaching and learning as a component of students' assessments.

Some lecturers, within the observations, corrected students' grammatical mistakes in the classroom. One lecturer both corrected student's pronunciation in the classroom and seemed to make it impossible to establish a 'contact zone' between different Englishes within the classroom (Pratt, 2008). Grammar correction in these cases is an example of lecturers exercising power to make the students docile. Other lecturers described correcting grammar in interviews, but were not observed to do so very much during classroom practice.

Two of the lecturers teaching CCU appeared to be less concerned with grammatical mistakes. This may indicate that the lecturers' correction of students' mistakes was governed to some extent by the disciplinary practices inherent in AW, while CCU allowed more room for variation.

The example of lecturers' subjectivities in relation to World Englishes then becomes an interesting case study of the dominance of Inner Circle Englishes, especially American and British English. This is particularly true for the dominance of the Western structure of the AW essay. This is not a simple picture however, as the variety within these examples demonstrates the ways lecturers' own subjectivities were both part of the larger discursive network (Go, 2013) and entangled in their own histories and cultural geographies.

8.1.1. The Constructions of WE from TESOL Related Backgrounded Lecturers

Each of the lecturers with a TESOL related background had their own situated answers about WE ranging from ambivalence, to valorisation, and liberation. The senior female lecturer from IU revealed an initial ambivalence about WE, which may reveal some underlying tension in this position:

World Englishes is promising not promising. Hmmm *apa pak ya* [(the lecturer is thinking] *menjanjikan* [promising] *insights* that *welcome everybody from different culture enter that place that's kind the space* for people not from English speaking country and then *it appreciate diversity*. (IUSFL, Initial Interview)

In the above answer, even though the lecturer, in the first sentence, seems to be unsure in the beginning, as seen in these phrases, “promising not promising, Hmmm *apa pak ya* [the lecturer is thinking about the answer]”, in the following statements about “promising insights” and “space” for people from “different culture” and “people not from English speaking countr[ies]” and the appreciation of “diversity” the lecturer seems trying to position WE as an important subject (Walshaw, 2007; Ball, 1994). These phrases are used to construct (Manathunga, 2016, Barrow and others, 2010) WE as a “promising” discourse in the ELT field.

Another lecturer made herself the subject of the topic of WE, describing the way her understanding of WE had changed:

Ok. I know it ... It's new to me. And I do really appreciate that and I like it ... my question: why do you like it? ... for example like me when I speak in English ... I cannot *menghilangkan* [omit] I cannot lose my Javanese dialect like that one. And even when I was in Australia, at that time before I know about the World Englishes I didn't really feel confident when I speak English oh my pronunciation is not really good. When I want to speak, I try to I prefer to be silent, they speak up because I think oh your pronunciation native like but mine isn't my English is Javanese English. But after I join with the conference, and I know about the

Wor[l]d Englishes now I become more confident to speak. (IUJFL, Initial Interview)

The lecturer made several connected statements. The first important statement is the lecturer's construction of WE as the acceptance of people's language use based on their regional and cultural background. The second is the idea that scholars who have exposed themselves to WE respect "culture differences". And then the third statement is the lecturer's own experience with formerly feeling "subjected" (Walshaw, 2007) in relation to English (e.g., not feeling confident of her Javanese English when speaking therefore she chose to be silent, especially when speaking in Australian context). After she joined a conference (on WE, where she met Canagarajah and Skutnabb Kangas) she, as a result, became "more confident to speak". The lecturer's final statement is the most important for this lecturer as she traces moving from being an unconfident to a confident user of her own Javanese English. Her lack of confidence had been because she had valorised "native like" pronunciation. In this case, native speakerism has subjected her, making her docile in her use of English (Foucault, 2010, Grant, 1993). On the contrary, the lecturer's confident use of Javanese English was the result of joining a conference on WE.

The change in her mindset resonates with Kumaravadivelu's advice to non-native speakers (2006c) in relation to the dangerous empire represented in TESOL. In the above context, her understanding of WE from the conference has helped her to transgress her former subjectivity of valuing 'native speaker' orientation in language learning and teaching.

Differing from the junior female lecturer from IU who finally changed her desire for a "native like pronunciation" to her own "Javanese English", the following senior female lecturer from MRU showed a more ambivalent approach preferring Inner Circle English in formal contexts:

If for informal communication it is ok, for example out of the official context, out of the lectures it is ok. But in the lecturing context don't use that. (MRUSFL2, Initial Interview)

Before discussing the lecturer's answer, I asked whether or not the lecturer agreed or disagreed with the issue of recognising and using WE. So the lecturer's answer arose in that context. In the above answer, it is obvious in that the lecturer agrees with the use of WE in "informal communication". The examples of the informal communication she mentioned were "*di luar kedinasan* [outside the formal situation], outside the lectures". The lecturer further emphasised that "if in the lectures don't use that [WE]". The lecturer used a clear binary category of formal and informal communication or formal versus informal situations. The lecturer further classified WE (other than UK and US, as can be noted later) as acceptable only in an informal context, or what would be described in Foucauldian terms as an exclusion through division (Foucault, 1971; Hook, 2001). The lecturer positioned (Walshaw, 2007; Ball, 1994) the use of Inner Circle English as the only legitimate variety in her classroom. The lecturer's last statement "but if in the lecture don't use it [WE]" is used to discipline the students to remain using UK/US English. The phrase "don't use" shows that lecturer's firm positioning toward Inner Circle English, especially American and British English. It is implied in that context that the lecturer made UK/US English the source of 'truth' and that students who violated her wishes would be subject to her surveillance (Walshaw, 2007; Foucault, 1995). This could be seen in her approach to grammar correction and misspellings, which involved disciplining her students towards British and American English. The lecturers' corrections excluded the possibility of the effect of a 'contact zone' in which students could select and appropriate the materials transmitted from Inner Circle English (Pratt, 2008) for their own use. In other words, the lecturer adopted a *monolingual approach* rather than *plurilingual/multilingual* approach to teaching. This approach remained based on Inner Circle English as the target of learning. As a result, the lecturer exercised power to make the students' bodies docile (Foucault, 2010) through 'good' uses of Inner Circle English (Grant, 1993).

A similar answer was given by another senior female lecturer from the same university.

Yes ... I personally think that *Singaporean English or African English ... are fine as long as it is informal*. Either spoken or written but informal. But for work or something formal such as book like this as long as not book on World Englishes, or journal, I think we still refer to British or American otherwise it can't be understood by others. (MRUSFL1, Initial Interview)

The above lecturer also made a division between informal and formal English use. The lecturer categorised WE, such as Singaporean English or African English, as informal and at the same time made British and American English formal. The lecturer *excluded* other varieties of Englishes from formal English (Foucault, 1971; Hook, 2001). In the above quote, the lecturer made British and American English the subjects of 'formality'. The lecturer extended her discursive space by explaining that something which was formal needed to refer to British or American English. In this case, the lecturer constructs these Inner Circle English as the source of 'truth' for formal language.

The senior female lecturer 1 and 2 from MRU are similar, in that both excluded the *possibility* principle of Post Method Pedagogy (Kumaravadivelu, 2006b), the principle that enables lecturers to question the privileging of Inner Circle English in the ELT classroom. The lecturer's discursive construction of WE seemed also to be the effect of the dominance of American and British English in the Indonesian context (see Darjowidjojo, 2000; Lauder, 2008; Wahyudi, 2016b). It seemed as though both senior female lecturers from MRU above could not escape from these Inner Circle Englishes, as they have formed their ELT knowledge and are enmeshed in the curriculum of ELT teaching in Indonesia (see Foucault, 1980b; Grant, 1993). Furthermore, American and British English might have shaped these lecturers' desires.

8.1.2. The Constructions of WE from Semi or Non-TESOL Backgrounded Lecturers

The lecturers' discursive construction of WE can be categorised into two: two lecturers who have desirable constructions of WE and another lecturer who has been constructed by Inner Circle English. The following lecturer with postcolonial study background constructed WE as a desirable subject:

Firstly, it is inevitable that the spread of English in my opinion is influenced by the society in which the English is spread. The societies have different traditions and culture so that finally distinct dialects are formed. The formations of the distinct dialects show that one cultural product cannot expand 100% to other culture. So there must be mixtures such as pidgin English, creole. There are aspects of the societies' culture which are different. *For me that's fine*, that's contextualised to tradition and culture from the local people and that cannot be imposed.
(MRUSML, Initial Interview)

The lecturer understands WE in terms of the *spread* of English into other societies and this understanding is influenced by his knowledge of the local context. Through his knowledge of the local dialect and languages he sees WE as "a cultural product" resulting from the fact that one language "cannot expand 100% into other cultures". The results is, in his opinion, that there are mixtures of English and the language of the host cultures, for example, pidgin and creole. In other words, the lecturer, whose background is in postcolonial studies, has constructed WE as the result of the expansion from one language into another language. Inner Circle English is no longer the regime of truth in this particular context. The lecturer's discursive positioning above seems to belong with Kachru's (1986a) idea of *nativisation*, that is the effect of the "linguistic innovations" determined by the "localised functions of a second language variety, the culture of conversation, the communicative strategies in new situations, and the transfer from local languages" (pp.21-22).

Although also constructing WE as desirable, the junior female lecturer below did not have a solid understanding of it:

Oh well, uhm, how to say that? Wow, *it's not that one is better than the other we can't really say that language is very unique on its own way that what makes it very interesting and special.* So you can't say that one English like the World Englishes should be presented by *only one aspect. It is cool, it's nice, Indonesian English* is great and, ya, World Englishes sometimes help us to know that *diversity exists* not big deal. (MRUJFL, Initial Interview)

In the interview, when I asked the lecturer about her view about WE, the lecturer clarified back to me by saying "English?" indicating she was not familiar with WE as an issue. Her facial expression and tone of language also suggested that she was not sure about what WE was. After I explained what WE was, the lecturer responded to my question, in the answer above. The way the lecturer answered the question was not typical of her responses to my questions on other issues. This time, I felt that she seemed to be searching for ideas. In a later answer, she said that she didn't have enough knowledge on WE to answer fully. The lecturer's statement, "it is not that one is better than the other we can't really say that" seems to indicate that the lecturer wished to avoid placing the varieties of English and other languages into a hierarchy, as is often done by people who position English as higher than other languages, and Inner Circle Englishes as higher than other versions (Phillipson & Skutnabb-Kangas, 2013).

Another lecturer gave the following answer:

Ooh ... while so far the claim of the standard one is right? *American, UK and Canadian is the standard one ... UK is where it is originated is the standard one ... while to be multicultural ... we have to respect the development and also the characteristic of a* (incomplete sentence) ... [laughter] *I disagree ... I don't like Singaporean English, I don't like Malaysian English* because a ... while I respect talking with them ... *I do not want to be Singaporean when I talk ... I respect the culture but that kind of ... I am not going to adopt ... Just adopt whatever English you want to adopt ... for our students, when we speak English ... I think we have to refer to either one British, Australian, of course New Zealand is part of it,*

Canadian/American is the same ... except American is divided little bit South and North. (IUSML, Initial Interview)

The lecturer above is obviously in favour of Inner Circle English. The lecturer changed his subject positions. Initially he seemed to show that as a lecturer of CCU course, he respected diversity but then he contradicted this position. The turning point was when he stopped the discourse of the need to be multicultural and then laughed and said “I disagree”, and followed another obvious positioning, “I don’t like Singaporean English”. The lecturer’s command for students to refer to British, Australian, and American Englishes suggests that he positioned himself as the extension of Inner Circle Englishes.

As the lecturer mentioned “the claim of the standard” in grounding his subjectivity, I was assuming that this senior male lecturer was conscious of the political aspects of WE. Therefore, I further asked his opinion whether recognising the WE phenomena was a part of a political movement:

Ya [yes], language is part of civilisation in my opinion right ... when *civilisation means politically, economically ... that’s Why English become the world’s language*, ok I think because of civilisation ... *because of their economic advancement, political advancement ... Because the British become the colonist [coloniser] in the world, the biggest focus in the world ... colonise every single parts of the globe*, that’s why English has been introduced ... and from *Technology American has dominated dominant since 1950s and 1940s right ... from nuclear technology, engineering, anything any aspect of life ... that’s why English is a form of imperialism, you know, part of Imperialist language, part of science language and also a part of cultural language*. (IUSML, Initial Interview)

In the answer, the lecturer constructed language as a part of civilisation and stated that as a result it included political and economic advancement. Then the lecturer constructed three subjects in this civilisation: the British, America, and other countries. Britain is constructed as the colonist [coloniser] of the world and America is constructed as dominant in the field of technology, engineering and as a consequence “any aspect of life”. The lecturer’s statement, “that’s why

English is a part of imperialism, you know, part of imperialist language, part of science language and also a part of cultural language” implies a third subject: other countries colonised by the British, and other countries which are dominated by American technologies.

The most interesting thing to note is that the lecturer was conscious that “English (UK and US) is a part of imperialist language”, even though he himself desired Inner Circle English. The lecturer himself seems to mimic and be ambivalent about “colonial discourse” (Bhabha, 1994, p.86). Listening to the lecturer’s answer that English is the imperial language, I directly responded to the lecturer’s response with my reading on linguistic imperialism by Phillipson (1992), which helped keep the conversation going:

Ya (yes), that’s true that’s why I said the language of imperialism, the language of culture, *pop culture disseminate from English (Hollywood) and I think English still will be dominant for the last I do not know few decades now of course Chinese began to* (unfinished sentence) ... [my question: American English?] Ya, I think still dominant American English ... *that’s why even though we graduated from Australian institution but our accent still English ... because the media and environment* (not clear) ... I think still dominant ... because Hollywood and thing and (not clear) ... because also hip hop and R & B? And also *I think the technology software, IT, Bill Gates is still number one.* (IUSML, Initial Interview)

The lecturer’s answer suggests that American English has become entrenched in the entire social body, including pop culture, education, and technology (see Foucault, 1980b). This view on the entrenchment of American English resonates to some extent with Crystal’s (2003) argument that the spread of English is interconnected with international politics, science, education, media, international travel, and communications, where Britain and America have the control over this spread. The lecturer’s discursive positioning of English appeared not to tolerate the diversity of Englishes. The lecturer might have been shaped by the dominance of American and British in Indonesian education (see Lauder, 2008; Gandana, 2014), and his discursive positioning was in line with the curriculum document of the IU which mandated British, American, and Australian English as the point of comparison in the CCU course (AGIU, 2011).

There was then a divergence of opinion among the non-TESOL specialists, as there was among the TESOL specialists on the issue of the use of WE. The senior male lecturer from MRU's discursive construction of WE resonated with Connell's (2007) ideas which promote "multi-centred social science" which has "capacity to circulate a knowledge of social experiences other than those of the global elites" (pp: 230-231), in that the lecturer's acceptance of creole and pidgin legitimise these varieties. But the spirit of Connell's (2007) ideas of *Southern Theory*, which advocate *activist knowledge* (see Connell, 2013b), did not seem work for ELT lecturers who are not yet exposed to counter discourses to the dominant ELT paradigm. The junior female lecturer's desire for the use of WE seemed to be contradictory with her statement asking the students to write assignment using the Western style of essay as it was straightforward (see Chapter Six). The senior male lecturer's discursive construction of WE from IU shows that he made Inner circle English the "standard". The lecturer was only open to his students using Inner Circle Englishes.

8.2. How English/Englishes Emerged and Impacted the Teaching Process: Lecturers with TESOL Background

The lecturers' subjectivities about World Englishes emerged and impacted their teaching:

World Englishes, I think Indonesian English ... I don't have rigid English to be applied in my classroom. I state to my classroom that English isn't our language and don't push your-self to be like native speaker. As far as your language is communicative, eligible to understand that's ok. [My question: So you emphasised in the message?] The message and ya (yes), ya (yes), maybe you can ignore the Standard English. I mean the Standard English is British and American, ya, but it will make you frustrated to learn English. (IUSFL, Initial Interview)

When lecturer said that "I think Indonesian English", to some extent the lecturer might have been constructing her responses in response to the nature of my research, especially to the WE issue, so that she said "Indonesian English". This also can be seen from her next statement "I don't really, I don't have rigid English to be applied in the classroom" might suggest that the lecturer

was in a dilemma over applying a particular English. As evidenced by the care and ambivalence in her more general statement about World Englishes, the lecturer's answer reflects her prior knowledge about the issue of WE. The following lecturers' next statements such as: "English isn't our language and don't push yourself to be like native speaker" seems to imply that in her opinion, targeting English as a native is impossible.

The lecturer had mentioned she had already read Canagarajah's works, especially when she was doing Masters TESOL in an English speaking country and so it might possible that she was familiar with the problematisation of the native speaker fallacy in the professional literature based on the monolingual ideology (Canagarajah, 1999b), or other similar works. The lecturer's comments, seemed to be the effect of her learning history and M.Ed (Manathunga, 2015). The lecturer was appropriating the native speaker concept for her students.

The lecturer seemed to be in a dilemma because she still considered that British and American English were the standard, but at the same time she discussed the possibility for students to be frustrated if they stuck to them. The lecturer seemed to be caught between two discursive constructions; Inner Circle English as the standard versus the legitimacy of the students' hybrid English. The lecturer's dilemma is also shown in the following quote, where I asked her to what extent she allowed the students to use Indonesian English in the classroom:

I think because language involving phonological [missing] *I don't force them, yes of course accuracy is a must, like having accurate pronunciation is a must* for us because they have their rule English their own rule, *we need to follow the rule*, [my question: the rule from?] The owner of English, [my question: who are the owner of English, Bu [Mrs]?] *It is questionable*. The owner of English is being questioned, [my question: your personal opinion?] Hmm, *a standardised English*, [my question: UK and US?] Yes. (IUSFL, Initial Interview)

In the above statement, the lecturer somewhat contradicts herself: "I don't force them (to have accurate pronunciation), yes of course accuracy is a must". When the lecturer says something is "a must" she suggests that it is compulsory, in this case following American or British rules.

It was also interesting when I asked the lecturer whose rule she meant when she mentioned that we needed to follow the rule, she then said “the owner of English”, and when I further followed up this question, asking who the owner of English was, the lecturer then answered “it is questionable”. This answer strongly indicates that the lecturer has been familiar with the debate between English versus Englishes, and then when I asked further who in her opinion was the owner of English, then she said “Hmm, standardised English”. I can still remember that when uttering that answer, the lecturer seemed to be caught between contradictory feelings. Therefore, the lecturer used the pause fillers “Hmm”. I thought that the lecturer *felt reluctant* to mention the names of countries, then I asked whether what she meant by the “standardised English” was UK and US, to which finally the lecturer said “yes”. The lecturer’s being reluctant was, I feel, a result of finding herself caught between the two discursive constructions of *monolingual* and *plurilingual Englishes*. The lecturer seemed to find her subjectivities relating to ELT to be partly entrenched in both sides, therefore she couldn’t easily utter this feeling as she might see the truth in both camps, meaning she still could not articulately play these ‘games of truth’ (Danaher, Schirato and Webb, 2000). The lecturer might find that “the two hitherto-hidden theoretical paradoxes (between Inner Circle versus other Englishes) could no longer be avoided” (Foucault, 2007, p.149). The lecturer seemed to be struggling with her own subjectivity (Ball, 2015b) on WE.

Similar to the senior female lecturer from IU who encountered a dilemma over WE, the following lecturer from the same university found WE liberating for herself but could not find the way to integrate it in the classroom:

In Argumentative Writing classroom *I cannot integrate between, I still cannot integrate between World Englishes* in writing classroom. But sometimes I tried to say to my students that, ok, *the way Indonesian write is like this one*. I give the example. It’s not Indonesian, *I think it’s for most of Asians. The way is like spiral*. We tried to compare between how Indonesian write the paper and western people write the paper. *Ok, but in the structure of the essay we still use the western style*. (IUJFL, Initial Interview)

The fact that junior female lecturer above still cannot integrate WE into her writing classroom indicates that she has a desire to teach WE into her course. There are some possible explanations for this, as the lecturer did not have access to recent articles about incorporating WE into the writing classroom, the Western style of writing was hegemonic and has produced the knowledge and curriculum in her faculty (as in the case of senior male lecturer teaching at the same university), so that this junior lecturer could not escape from it (Foucault, 1980) and this might have made her think that the dominant Western style of AW was the only option. The fact that in the next statement, the lecturer told the students that Indonesian or Asian styles of writing (e.g., spiral) and the Western writing style (e.g., concise, to the point) were different, meant that the lecturer might want to make the students aware of the different discursive constructions of the writing styles. However, since in the end, the lecturer still used the Western style, the lecturer still chose to work under the dominant disciplinary practices of the Argumentative Writing course. The lecturer still saw the Western writing style as the source of 'truth' and might consider it as the only desirable writing.

The lecturer then explained the reason why she desired Western over Indonesian styles of writing. The reasons she gave were that the "Indonesian style isn't really clear enough" while in the Western style "the step is clear". Canagarajah (2002c) explained that the term 'academic writing' is used in composition studies with pedagogical and research activity conducted North America. He also explained that in Asia and Africa "the teaching of academic writing is not done in a systematic or institutionalised manner" (p.44). In this context, the junior female lecturer's statement above resonates in that the Indonesian style of academic writing belongs to Asian categories which are not yet systematised and institutionalised. If we look at the lecturer's former statement that "[Indonesian and Asian] writing is spiral", and her later statement that the "Indonesian style isn't clear enough", it seems that the lecturer constructs the Indonesian writing style as problematic because the lecturer seems to make correlative comparison that "spiral" indicates "isn't clear enough" which is judged against the Western style, which is "clear". In this context, the lecturer seemed to do a surveillance of Indonesian writing styles from the Western discourse of writing. In that regard, the lecturer was still caught in a contrastive rhetoric that sees students' first language as a problem when learning the target language, English (see McKay &

Brown, 2016). The lecturer seemed so far to have been exposed to the traditional dominant disciplinary practices of teaching Argumentative Writing and may have not been exposed to alternative ways of teaching argumentative writing (AW), such as the flowery inductive rhetoric argument in Chinese writing (Singh & Fu, 2008) and variations of authentic AW texts (Schneer, 2014). The lecturer's discursive positioning seemed to be constructed by the dominance of Western style in Indonesian academic writing (see Sugiharto, 2015) and the dominance of American and British in Indonesian education (see Lauder, 2008; Gandana, 2014).

During my classroom observation I did not observe the lecturer correcting the students' pronunciation or grammar. The lecturer (as she said in the interview) did assess the grammatical mistakes in the students' writing, but not in their speech. When the lecturer taught the students the course using the Western style of AW, the lecturer worked under the dominant disciplinary practices of AW, and when the lecturer did not teach any particular varieties of Englishes in the writing course, the lecturer seemed to work with dominant Inner Circle English.

Similar to other lecturers, the following lecturer desired American and British English in her classroom:

Between America and British, [the students] are allowed to choose one of them.

I usually emphasised that it should be consistent. (MRUSFL2, Initial Interview)

In response to my question, "how about Indonesian English?", she replied:

There is maybe, sir... [laughter] ... such as no what what, same same. (MRUSFL2, Initial Interview)

It is clear that the lecturer confidently refers to US and British English. Then the lecturer gave the example of "no what what, same same" as an example of Indonesian English which reinforced her preference for Inner Circle English. The phrase "no what what" is the direct translation of *tidak apa apa* in Indonesian language. In English, it is similar to 'no worries' or 'it's alright'. While the phrase "same same" is the direct translation of Indonesian language *sama-sama*, the repeated words *sama-sama* have similar meaning to the English expression "you're welcome" in response to another conversant statement of "thank you". The expressions of "no what what"

and “same same” are usually mentioned in the context of joking and often the speakers considered it as funny. The lecturer in the above statement laughed when saying that, and it was in the context of joking that she had produced the statements. It is worth noting though that the undergraduate students who were doing the Argumentative Writing course were highly unlikely to produce expressions such as “no what what, same same”. In the answer, we can see that the lecturer positioned herself as the extension of under the dominant Inner Circle English (Ball, 1994; Walshaw, 2007).

In my classroom observations, I found the lecturer often corrected the students’ grammatical mistakes, pronunciation, and spelling. When I asked the reason for doing this, the lecturer answered “yes sir, *terpaksa* [I am forced to do] that because *it will change meaning*”. I asked the lecturer further what her purpose was when doing the corrections, she answered:

I reckon that *once they are reminded, for the rest of life they will remember*. The concept is like this, I ever make a mistake, it is usually like that, *the students then will always remember*. (MRUSFL2, Stimulated Recall Interview)

It is obvious that the lecturer used a reminder to discipline the students on the desirable use of grammar, spelling, and pronunciation. When lecturer corrected the students’ pronunciation, grammar, and spelling, she used the Inner Circle English as a source of ‘truth’. The lecturer’s statement “once they [students] are reminded, for the rest of life they will remember” might reflect the first principle above, “to benefit mental discipline”. The lecturer’s reminder functions as a technology of the self whereby the students can discipline themselves. However, this should not be taken as simple, because there is evidence in the scholarly literature that correction can both be indicative of that student’s improvement (Alroe, 2011) and also have “a small negative effect on the students [ability] to write accurately” (Truscott, 1997, p.225). Therefore, the lecturer’s statement that once students’ mistakes are pointed out for the rest of life they will remember might not always work.

Unlike this lecturer's obvious mention of US and UK as her desirable English, her colleague preferred to use "formal English", as shown in the following quote:

No, I just said *I prefer formal English*, whatever English you use but formal English, *because in the end is thesis which is formal*. (MRUSFL1, Initial Interview)

The lecturer constituted "formal English" as her desirable English. The lecturer's desire for "formal English" is based on the students' future, the thesis (the compulsory final project for all students), which is written in a formal English. The lecturers' discursive positioning also suggests the dominance of Western disciplinary discourse, especially in academic writing (Sugiharto, 2015), and the dominance of American or British English as the most popular varieties in Indonesia (Dardjowidjojo, 2000; Lauder, 2008) and those most often referred to by lecturers in Indonesian universities (Dewi, 2017).

All the lecturers' discursive statements in relation to the possibility of using English/(es) in the classroom show that Inner Circle Englishes remained hegemonic, especially within AW courses, as all the lecturers above taught the course.

8.3. How English/Englishes Emerged and Impacted the Teaching Process: Lecturers with Semi and Non-TESOL Backgrounds

As explained above the lecturers with semi and non-TESOL background have two different positionings towards WE with one lecturer, the senior male lecturer from IU constructing Inner Circle English as the only standard, and other two lecturers from MRU showing desire for WE. However, among the lecturers with desire toward WE, one lecturer, the junior female lecturer from MRU, required students to write assignments (see Chapter Six and Seven) in a 'straightforward' manner, typical of Western essays. All these, to some extent, had an impact on the way English(es) were taught in their classroom.

The following is the senior male lecturer's answer in the reflexive Interview to my questions about English(es) he used in the classroom:

No, I am not concerned, I always explain to students ... *don't worry about being British, or Australian, you don't need to think of it ... and then I said whatever English as long as you have a good English, you have a good vocab, a good grammar, grammatical skills so you are ok, don't worry people will mix.* (IUSML, Reflexive Interview)

During my observation in the classroom, the lecturer did not teach any particular variety of English, but the materials given in the classroom were dominantly American (as evidenced from the course outline, e.g., American Educational System, American Islam, the representation of American culture, and so on). However, the lecturer did correct the students' pronunciation and I also noticed he corrected the students' grammar if it was incorrect. The lecturer did not specify a particular English, but the fact that the lecturer mentioned British, or Australian, indicated that he seemed to limit the variety of Englishes to Inner Circle English (UK, US, Canada, Australia, et cetera). The lecturer made a division between desirable and undesirable Englishes for the students to learn. Therefore, the lecturer indirectly excluded other varieties of English (Outer and Expanding Circles) (Foucault 1971; Hook, 2001). This also suggests that the lecturer regarded these Inner Circle English as the only reference for the 'truth' in the teaching and learning process, as it resonated with the constitution of British, American, and Australian Englishes in the syllabus. In the following quote, the lecturer indicated the gendered subjectivity of WE:

Aaah... well actually I love the way the female British speak English but I hate the male British, the English man speak the British accent. I hate I don't like it, I don't know but I see the differences, the beauty lies in the accent pronounced by the British female, I like it, I like the English woman speaking the British accent ... actually I don't love the way American talk, especially the Southerners, I hate them Southerners: Texas, Mississippi, Oklahoma, you know ... they are very much influenced by African, but the North part ok. But actually I see the beauty the British but I can't ... UK, US, Australian are still one but Singaporean, Chinese English not really English? Ya, ya, Indian and Singaporean I think they are Singlish,

No no seriously, even though what is called glocalisation? I disagree with that ... I have respect for the ideas ... But I can't fall in love with Singaporean Singlish, no, no Indian accent ... I respect the theory whatever the glocalisation but still no ... only my choice is three: North American English including Canadian, British English, Australian English, [my question]: "Canadian English?" Canadian English Canadian is 100% the same like American ya, ya, British, Australia is different right you notice, I don't want to expand ... South African English is good I am still ok.
(IUSML, Reflexive Interview)

The lecturer's subjectivities on WE are thus complex, as they include gendered subjectivity, for example desiring the English speech of British women, but not the English of British men, not desiring American English from the Southern states as it is influenced by African Americans. Furthermore, a complexity also lies in the fact that the lecturer still accepts South African English as "good". There are double complexities here: the lecturer creates categories of North and South American English where at the same time he constructs the African language (African American Vernacular English) which influences American English in the South as undesirable, but he desires South African English on the other hand. This suggests that the lecturer has different subjectivities on African English. The lecturer constructed himself as the subject of the 'games of truth' (Danaher, Schirato & Webb, 2000) and his subjectivities on WE had a link with Pennycook's (2009) argument that migration issues (e.g., African influences in the Southern states in America) could problematise the three concentric Circles of WE as proposed by Kachru (1990).

The fact that the lecturer mentioned the idea of glocalisation, with which he disagreed, the lecturer seemed to have heard or read that glocalisation, the combination between global and local (Lin, Wang, Akamatsu & Riazi, 2005, Yazan, 2018) which in the above context can be interpreted in the context of Indian English and Singaporean English (which the lecturer rejected). However, the lecturer's tolerance of South African English seems to also contradict this statement, since South African English can be seen as the product of *glocalisation* as even though the British colonised South Africa, to some extent British English is appropriated in the South

African context, be it in form, accent, or vocabulary. The lecturer unconsciously contradicted himself over the notion of glocalisation. All these subjectivities on WE indicate that it is sometimes gendered, multiple, context specific, contradictory, crossing boundaries (Inner Circle, Outer Circle, and contradictory). These findings, of course, present fresh insights for WE studies in Indonesian context, such as Dewi (2014), which discuss WE within the framework of nationalities, religiosity, and ethnic identities, and also the investigation of possible Englishes in terms of their lexical and syntactic levels (Mambu, 2009). The lecturer's subjectivity on WE may have been shaped by his personal and professional history and cultural geography (Manathunga, 2015) as he gained in his master and doctorate degree in an English speaking country, leading to some personal and idiosyncratic perspectives about varieties of Inner Circle English.

The following is the response of from the lecturer with a non-TESOL background who discussed pidgin and creole when being asked which World English/es he discussed in the classroom:

So far not too, because I am afraid that if we come to that deeper, the focus then is the spread of English or what kind[s] of English dialect. (MRUSML, Initial Interview)

The lecturer did not prioritise WE because the CCU course could shift focus into “the spread of English” or “kind[s] of dialect”. The lecturer made WE into a minor category in the classroom. Following this, I asked the lecturer whether or not Indonesian English really exists. He answered:

I think *Indonesians they can be better from Singaporeans, Indians, their accents*. So far there is no a comprehensive study. What have been available are Indian English, African English. Indonesia [Indonesian English] seemed to have not been formulated. But Indonesians tend to be able to follow the rule. (MRUSML, Stimulated Recall Interview)

The lecturer stated his answer by grounding his own subjectivities that Indonesians have “better English” in comparison to Indians, Singaporeans, and Africans as Indonesians accordingly “tend to be able to follow the existing rule”. The lecturer still used Inner Circle English as a metric when saying Indonesians had the tendency to be able to follow the existing rule. The lecturer might

want to say that Indonesians tended to follow the rule of the “standard English” from Inner Circle English while Indian, Singaporean, and African people were constructed as less able to do that.

The lecturer seemed to contradict his former statement, that the expansion of English to other cultures are subject to the influence of local contexts, which was in his opinion “ok”, including pidgin and creole. When saying pidgin and creole was “ok”, the lecturer implied that the appropriation of English into local context was a legitimate act and therefore implied no division of compliance with the rules of Inner Circle English among the outer or Expanding Circles. However in the above quote, the lecturer indicated a divide between some Englishes and “better” Englishes: “Indonesians they can be better from Singaporeans, Indians, their accents”. The word “better” suggests that the lecturer still used the ‘standard’ Inner Circle Englishes as points of reference. The lecturer seemed to still enact himself as the extension of Inner Circle English. The senior male lecturer from MRU had different subject positions (Walshaw, 2007) in relation to WE which appeared to be contradictory. This suggests that the lecturer was struggling with a tension in his subjectivities (Ball, 2015b) between his professional background on postcolonial studies and the Asian diaspora, which he gained in Europe, and the dominance of Inner circle English in Indonesian education.

There was also ambivalence in the following lecturer’s discussion of the use of English(es) in her classroom. I asked whether lecturer allowed Indonesian English in the exam or not:

I do not allow them. But some of them use it, because some of them still can’t get into this level of the real English so I don’t mind I don’t mind I mean if I force them merely on the language based they won’t go anywhere. I appreciate more on the content rather than on the language. They are still learning though. (MRUJFL, Stimulated Recall Interview)

I asked the lecturer about whether or not the lecturer used Indonesian English in the classroom. The lecturer’s first response was, “I don’t allow them”, and then she contradicted it with, “I don’t mind”. The reason for this discontinuation of the discourse was, she said, that “some of the students still can’t get into this level of the real English”. It is implied here that some students’

English were seen as not speaking “real English”. The lecturer’s next statement, “If I force them merely on the language based, they won’t go anywhere” suggests that the lecturer tolerated students’ proficiency levels and focused more on content, perhaps based on the fact that the students are still in the second semester (of the first year). The lecturer created a “tolerant discourse” (Manathunga, 2016; Barrow et al., 2010) on Indonesian English. This might also relate to the disciplinary nature of the CCU course itself and had the lecturer taught the AW course instead she might have had different subject positions.

From the above semi and non-TESOL lecturers, only the semi-TESOL background lecturer who had an MA and PhD from an English speaking country showed a strong preference for Inner Circle English from his students. At the other extreme only the senior male lecturer from MRU with postcolonial study background was not constrained by Inner Circle English in terms of content (see also Chapter Six and Seven). All the other participants were involved in ambivalent positions.

8.4. The Lecturers’ Use of Dominant English, a Mix of languages, and Dominant Use of Indonesian Language in speaking in the Classroom

In their classroom teaching, the lecturers used English dominantly, mixes of languages (English, Indonesian, or even local languages), or dominantly Indonesian in the classroom. The use of each language seems to be triggered by particular stimuli. Even though majority of lecturers explained the reason they used English, Indonesian, or mixed both (plus local language), there was a lecturer who did not explain why she dominantly used the particular language. The use of particular language(s) in the classroom was constructed via a range of reasons: the lecturer taught in the English department, an easier way to express feeling especially if it related to cultural issue, or simply that the students did not respond to the lecturer if English was used.

The dominant use of English in the classroom, as I observed, was performed by senior female lecturer 2 and senior male lecturer from MRU, as well as the senior female lecturer from IU. However, the reason for using English was not always obvious for the lecturer. For example, when I asked senior female lecturer 2 from MRU, she said “*saya kurang tahu juga Pak* (I am not sure also sir)” and then laughed. In that case, the use of English might have become the lecturer’s own desire and a part of her consciousness. The senior male lecturer from MRU, who was the head of

the school, seemed to construct the use of dominant English as related to the disciplinary practice of the English department, therefore his subjective understanding of the use of English seemed to be 'normalised'. The senior female lecturer from IU (who was the former head of the department) only shifted to the use of Indonesian when she felt uneasy expressing ideas in English, or to facilitate desirable engagement with students.

Mixtures of languages were used by the senior male lecturer from IU and the junior female lecturer from MRU, and the junior female lecturer from IU. The senior male lecturer from IU used a mix of English and Indonesian, as he doubted that that the students would understand if he used English only. Furthermore, this lecturer deliberately switched to the Indonesian language to express jokes in the local cultural contexts. The junior female lecturer from MRU used a mix of languages (English, Indonesian, and local languages) as the students' inquiries required. Moreover, this lecturer considered that the students were still engaged in the learning process. The junior female lecturer from IU used mixed languages (English and Indonesian) to break the barrier of communication in the classroom. All these findings suggest that the monolingual orientation of English, which necessitates the use of only English in the classroom, is problematic. The Western regime of 'truth' in this specific context seemed to be disrupted.

One senior female lecturer from MRU used full Indonesian language as a medium of instruction in the AW classroom, as she said that if she used English there would be "no student sound". The use of Indonesian and local languages may also be seen as *conditions of possibility* (Foucault, 2010) in creating the 'contact zone' (Pratt, 2008) where the lecturers and students could achieve more nuanced learning processes. Moreover, the use of Indonesian language in my study seemed to relate more with the lecturers' and students' needs, e.g., to express a particular meaning which would be difficult to deliver it in English, rather than it being a matter of the implementation of the Constitution. This was reflected in the lecturers' answers.

8.5. Major Findings

What does emerge as a very clear finding of this study is that lecturers in AW courses, both at IU and MRU, adopted or tended to adopt UK/US English as the reference of truth. Therefore, UK/US English was evident in this course as the dominant regime of truth, in this case aligned with the dominance of these two varieties in Indonesian education. The lecturers' subjectivities on WE seemed in some ways to be constructed by these disciplinary discourses. In the CCU courses at IU, the desirable English was UK, US, and Australian (evidenced in the syllabus). However, CCU courses at MRU did not mandate any particular English. In the background of this discussion it needs to be remembered that the constitution of IELTS and Test of Written English (TWE) (usually in the TOEFL test) in the AW syllabus at IU suggests that British and American Englishes were desired. The AW course at MRU did not mandate any particular English, however, the lecturers' interviews indicate that the lecturers desired UK/US English. Much of the lecturers' desire for American and British English could also be the effect of the larger discursive network (Go, 2016) resulting from the dominance of these two varieties in Indonesian education (Darjowidjojo, 2000; Lauder, 2008).

With regard to the lecturers' mixed use of English, Indonesian, and local languages in the classroom, it seemed to be contingent on many aspects, such as disciplinary practice, response to the students' proficiency levels, the need to be more expressive and engaging, and using jokes in relation to the local cultural issue. In that regard, the monolingual orientation of English, which necessitated the use of full English, seems to be problematic, particularly in relation to spoken language in the classroom.

Chapter Nine

Discussion

9.0. Introduction

In this chapter, I adapt Harwood's (2006) approach to FDA, which consists of three axes, 'truth', relations of power, and technology of the self, as the guiding frameworks to discuss the findings of my study. There are four key regimes of 'truth' in my study: Western discourses, neoliberal discourses, Southern discourses, and Islamic discourses, the details of which have been discussed in the Theoretical Paradigm chapter. These key regimes of 'truth' appear, to some extent, in the policy discourses and curriculum documents, in the lecturers' interviews, and in their teaching practices.

However, I argue that FDA is useful but not sufficient to analyse lecturers' subjectivities in the Southern ELT context of Indonesia, due to the operations of Southern regimes of truth and different forms of relations of power. The operations of different regimes of truth can be seen from their effects in shaping national policies and university curriculum documents. However, some of the regimes are in tension. These regimes and the tensions between them have shaped the constructions of lecturers and students. The tensions occurred between religiosity and morality with the emerging neoliberal discourses. However, these neoliberal discourses may not turn into neoliberal mode of policy and governance due to the public service agency status of my participating universities which have limited autonomy and were centrally regulated. In these universities the dominance of the global North was strong, but it needs to be seen from a specific context. The global North dominance in ELT may or may not be negotiable. The ELT Method is negotiable, in that the lecturers can choose eclectic Methods, appropriated Methods, or simply rejected them. Still, Inner Circle English and the Western structure AW essay was difficult to resist.

On the second axis, the lecturers' actions upon students are shaped by competing regimes of truth of the global North and South which, among others, are constituted in national policies and university curriculum documents. Constructed by different regimes of truth and needs, the lecturers exercised both asymmetrical and more symmetrical relations of power in relation to students. There were also cases where power was negotiated and resisted by students.

On the third axis, the lecturers' constructions of themselves were shaped by their personal and professional histories, cultural geographies, and different regimes of truth. In terms of Post Methods, unless the lecturers were exposed to counter-discourses and had strong commitment to those, their discursive statements and teaching practices did not resonate with the *possibility* aspect of Post Method Pedagogy. This was not the case with the *particularity* aspect of Post Method, where all lecturers' interview answers and teaching practices mirrored this principle. However, the lecturers appeared to emphasise what worked in the classroom rather than aligning themselves with prescriptive approaches to ELT Methods. Despite their emphasis how their teaching worked, the lecturers' discursive statements resonated with some aspects of Methods and Post Methods, which theoretically can be categorised into glocalised or transcultural practices.

By contrast, in the AW courses, the lecturers were highly constrained by the Western structure of the essay writing and Inner Circle Englishes. The hegemonic Western structure of essay in the AW courses might be affected by the unavailability of systematised and institutionalised Asian styles of academic writing (Canagarajah, 2002c). The dominance of Inner Circle English in Indonesia has been shaped by the history of the dissemination of ELT Methods in Indonesia (Dardjowijoyo, 2000), but across two courses, AW and CCU in both IU and MRU, the lecturers' constructions of WE are complex. The lecturers' constructions can be categorised as a multi-faceted crystal where each shape has its substance and multidimensionality, e.g., WE is seen from a national category, by an individual user, with a gendered subjectivity, and so on. In the Southern ELT context such as Indonesia, the lecturers' mobilisations of religious, moral, and cultural values in ELT were important. But, their mobilisations appeared to not be systematically performed. They only partially resonate with the

university's vision and missions. The mobilisation of these religious and moral values were not used to challenge neoliberal and Western discourses.

9.2. Regimes of Truth

FDA helps identify ELT practices as shaped by power relations, regimes of truth, battles of truth, and in relation to lecturers' personal histories and cultural geographies. This analysis highlights the complexity and fluidity of lecturers' approaches and goes beyond the dominant positivist gaze in the field. It offers a fresh analysis. FDA is useful but it is not sufficient to capture the complexity and nuance of ELT of IU and MRU due to the operations of Southern regimes of truth and relations of power. Islamic discourses, Javanese knowledge and cultures in my study, added the complexity and nuances of discursive practices of ELT in Indonesian higher education to FDA. In an Islamic context, the holy Quran, *hadith* (the statements, action and approval from Prophet Muhammad), and Islamic law serve as the Islamic discourses, organising principles for the regime of truth. This regime of truth appeared to have normalised lecturers' subjectivities, for example the lecturers' positioning in relation to the vision and missions of the universities where lecturers mostly took their constructed subject positions (Ball, 1994) (see Chapter Six). These lecturers' positionings suggest that for Foucault, the lecturers were strongly shaped by dominant Islamic discourses (Sidhu, 2003; Foucault, 1984). However, the resistance of senior male lecturer from IU about the implementation of vision and missions is in keeping with Foucault's (1997c) view that resistance is possible once people become aware of how discourses operate (see Chapter Six). The respondent's resistance to the implementation of the vision and missions at IU suggests his Western discourse of rationality was in tension with the implementation of Islamic discourses. Sidhu (2003) argues that a multiplicity of discourses "opens spaces for resistance" (p.35). Whether or not the lecturer's resistance was based on his understanding of how discourses operate (see Foucault, 1978) was something which warrants further investigation. The contradictory examples above suggest that a regime of truth was characterised by different forms of power relations and resistance.

Constructed by her subjectivities, the explanation of the junior female lecturer from IU that the students' success depended on the support of parents and parents' prayer is an example of Islamic discourse coming from the Prophet Muhammad's statements. This is one of the empirical examples where the lecturer used Southern discourses in the classroom. This use of Southern discourses in the ELT classroom suggest that Connell's (2007) *Southern Theory* is very helpful to investigate the nuances of ELT discursive practices in the Southern context. The mobilisation of such Southern discourses in ELT classroom was not explored in Foucault's works. Thus altogether my study builds on and extends Foucault's works, rather than just adopting it fully. In that respect, my study parallels with Chakrabarty's (2000) argument that Western theories are salient but not sufficient to understand postcolonial settings.

There were tensions between religious and morality discourse with the emerging neoliberal discourses in the contexts of my study (see Chapter Six). But religious and morality discourses were not used to counter neoliberal and Western discourses. This makes Connell's (2010) advocacy for "mutual learning" of social sciences without "metropolitan hegemony" appear difficult. But Connell's argument that "with neoliberal regimes tightening their grip on science and higher education worldwide, social science, in general, and, sociology, in particular have to find new agendas and a new role for culture" resonates with my study (p.49). However, creating new agendas and a new role in culture in the ELT field in Indonesian Higher Education seemed to be difficult to implement because the Indonesian government has issued *National Qualification Framework* in 2012 (see Chapter Five) which has constituted neoliberal agenda of desiring undergraduate students to be "technicians" or "analysts". This qualification framework suggests Metropolitan (global North) hegemony. These tensions resonate with the prevalence of neoliberal discourses in the higher education policy of Saudi Arabia (Elyas & Pichard, 2013; Elyas, 2011) where there was contradiction between the neoliberal and Islamic discourses in Saudi Arabian curriculum documents. In this Saudi Arabian setting, the pressures of neoliberal discourses were reported to weaken Islamic values. In my study, it appears that the effect of tensions between Islamic and neoliberal values need further investigation.

This neoliberal discourses permeating Indonesian government economic policy may not be instantiated in the government policies of IU and MRU unless their status changes from *public service agency* to *public university legal entity*. This is because public service agency has a very limited autonomy and is centrally regulated while public university legal entity has a greater autonomy (see Chapter Two). However, the emerging discourse of life-long learning in my study promoted the construction of the “neoliberal academic subject” (Morrissey, 2015, p.622) to students. Further, the senior female lecturer from IU emphasised the need for the students to be “globally recognised”, a concept related to the national qualification framework where the students are desired to use their skills, knowledge, and technology to solve problems in their fields, and also are required to be adaptable to new situations (Chapter Five). The lecturer explained the core of the national qualification framework is life-long learning.

It seemed that when explaining the *national qualification framework* (launched in 2012/2013) the lecturer’s understanding of these concepts overlapped each other. This might be understandable in that both ‘life-long learning’ and ‘global recognition’ are two elements of the neoliberal regime of ‘truth’. However, it seemed to me that the lecturer’s use of the overlapping discourse was to produce competitive and marketable student subjects. Edwards and Usher (2001) argue that *life-long learning* is the dominant policy trend around the globe where learning is constructed as “without boundaries” (p.276). In this context, there is no monopoly over the production of knowledge and assessment and “power and authority are subject to question”. Learning in this notion is “located in a variety and diversity of social practices” beyond the institution (p.276). In contrast to this construction of life-long learning as a desirable concept, Falk (1999) constructs the concept in undesirable terms. He argues that life-long learning is “largely a project of economic, social, and epistemological recuperation dedicated to delimiting rather than expanding the subjectivities of learners exposed to it” (cited in McWilliam, 2005, p.2). It is defined by the market and aims to produce “malleable-but-disciplined” individual relevant to enterprise culture (cited in McWilliam, 2005, p.2).

The position of neoliberal discourses of life-long learning in my study were different to the study conducted by Payumo et al (2014) and Susanti (2011), who examined the neoliberal mode of governance enacted at Bogor Agricultural Institute, Indonesia, which has adopted a fully market driven approach to management. While my study found neoliberal discourse was only just emerging, in Bogor Agricultural Institute neoliberal policies have been enacted. This is partly due to the fact that institutions my study belonging to public service agency while Bogor Agricultural Institute has a greater autonomy to generate income (see Chapter Two).

The dominance of the regimes of truth from global North over South in ELT should be seen in their specific contexts. It may or may not be negotiable. The dominance of global Northern discourses in ELT Methods appeared to be negotiable (to be discussed in the next section) while in WE they are difficult to resist. The teaching of AW courses, despite the alternative discourses available in the literature, such as Singh and Fu (2008) and Kachru (2009), was highly constrained in that the lecturers worked under the gaze of the dominant Western discourse. This can be seen, for example, in all lecturers teaching AW courses using traditional Western essay styles consisting of thesis statement, body, and conclusion (Schneer, 2014; Hyland, 1990), and in some lecturers' explicit favouring of the Western style of writing as straightforward and concise, as shown in the report of the senior and junior female lecturers from MRU. This might be also affected by the fact that there has been no systematic and institutionalised manner of the teaching of academic writing in Asia (Canagarajah, 2002c). As a result, the lecturer appeared to choose the established dominant form of Western writing style.

The possibility of the 'battle of truth' (Foucault, 1980) between dominant Western and counter-discourses only manifested in this study for the lecturer with a postcolonial study background in the CCU course, who drew on postcolonial readings and diversified the frames of reference for knowledge by framing his definition of culture through a Javanese scholar's perspective. He defined culture as *cipta* (creation), *rasa* (feeling), and *karsa* (product). Furthermore, this lecturer challenged Western domination of ideas of culture through a series of different examples (see Chapter Six for details). This resonates with Teaching English as a Globalised Communication

(TEGCOM) principles which proposed to diversify the point of reference from Anglo-countries to global contexts (Lin et al, 2005).

9.2. Relations of Power

For Foucault, there is no society without power relations (Foucault, 1982). He also states that, “there is no power relation without the correlative constitution of a field of knowledge, nor any knowledge that does not presuppose and constitute at the same time power relations” (Foucault, 1995, p.27). In other words, there is always a power relation in every field of knowledge. This is also the case in ELT classrooms.

The lecturers’ actions upon students were shaped by the competing regimes of truth from North and South. The first example was the global Northern discourse of writing, enmeshed in student’s way of writing the assignment of the CCU course. The junior female lecturer from MRU constructed students as *deviants* as they wrote in circular way. The students’ writing may be better seen as a form of ‘contact zone’, an example of the “social spaces where disparate cultures meet, clash and grapple with each other, often in highly asymmetrical relations of domination and subordination” (Pratt, 2008, p.7). The students need to be seen to do their own ‘knowing’ and ‘interpretation’ of Western discourses in writing, as explained in the following quote: “subordinated or marginal groups select and invent from materials transmitted to them by dominant metropolitan culture” (Pratt, 2008, p.7). The ‘deviant’ student’s writing above might work from an inductive approach, rooted in Indonesian rhetoric, including the tendency to put the thesis statement in the conclusion part (Kuntjara, 2004), whereas the Western discourse of writing as desired by the lecturer seemed to be of the deductive type (Scollon & Scollon, 2001). The relations of power in between lecturers and students can be seen from the level of individuals and also from the institutional context. This makes Emirbayer’s argument relevant. Emirbayer (2013) argues that Connell’s *Southern Theory* did not provide sufficient analysis of the role of social institutions in shaping Northern sociological theory. The relations of power between lecturers and students in the classroom are to some extent shaped by how the lecturers and students are constructed in national policies and university curriculum documents, e.g., the students were required to obey all university regulations (Chapter Five). In that regard, the

operations of power between lecturers and students need to be seen from webs of hierarchical power embedded in the policies and curriculum documents.

The use of global South regimes of truth was reflected in the following lecturer's act to force students to use logic. The senior female lecturer¹ from MRU 'forced' the students to use logic as in her opinion the students tended to be compliant as a result of Javanese cultural construction (see Chapter Six). Forcing students to use logic is a form of exercising power through a *coercive* technique. This circulation of power highlights that the nature of power relations, as Foucault argues, "will vary according to the nature of relationships, the personal characteristics of the actors involved, the resources (social, cultural, material) available within this relationship and so on" (cited in Gallagher, 2008, p.403). The nature of power relations in the above context seemed to some extent be constructed by Javanese culture, the culture of the majority of students. In Javanese cultures, the teachers are seen as *Guru digugu lan ditiru* (teachers are to be believed and emulated) (cf. Gandana, 2014).

All lecturers exercised both asymmetrical and more symmetrical relations of power. The lecturers' exercise of *asymmetrical relations of power* for example can be seen from the lecturer's act to be an *authoritative* image (see Chapter Six). Buzzeli and Johnston (2001) suggest that "teacher authority is an ever-present feature of classroom interaction" (p.873). Using Bernstein's *pedagogic discourse* as an analytical framework covering *regulative* and *instructional discourses*, they argue that, "authority is best understood in relation to the twin concept of power and morality" (p.873). Examining lecturers' authority in my study did suggest the lecturers enacted *power* over students but that power was used as a technique to teach. At the same time, the lecturers were constructed in the national policy (as the source of truth as well as power) as to not only teach but also inculcate a *moral* aspect. Therefore, in my study, the lecturer's construction of *authority* is entangled in the interconnections of truth, power, morality, and a technique to teach, revealing more complexity than Buzzeli's and Johnston's study suggests.

The lecturers' enactment of asymmetrical relations of power can also be seen as techniques of power to make the students' bodies *docile*. Grant (1997) explained that the docile subject is enacted from the first student enrolment, and then continues with teaching practices, and

tutorials which are tightly controlled through “regulations” and “surveillance” (p.108). All these processes are desired to produce the “good”, “docile” and useful student subject (p.101). Foucault (1982) argues that, “it is a form of power which makes the individual subject” (p.781).

The lecturers’ exercise of power over students can be seen from their constructions of students as silent. This resonates with Le Ha’s and Li’s (2014) study. These scholars found that silence for Chinese students has multiple meanings such as, as a sign of respect, as a protest, and silence as right, as a choice, as showing that the students care about face (and so avoid ‘being laughed’ at or ‘humiliated’), because of peer pressure, that the students do not want others to know something (as there is competition among students), that the students’ voices are not valued, and because the class is boring.

The ways in which lecturers acted upon students were also related to the way the lecturers exercised *more symmetrical relations* of power. An example is the way the junior female lecturer from IU made students participate in *co-constructing knowledge*. This lecturer seemed to share power with students. She encouraged students to provide opinions about topics being discussed and to comment on their friends’ work. The way this lecturer taught her students is in parallel with Lusted’s (1986) emphasis on pedagogy, which transforms consciousness through the interaction of three agencies: teacher, learner, and the knowledge. Both teacher and learners are considered as active so that there are productive power relations.

Another example of more symmetrical relations of power is how lecturers seek to transform the students’ agentic selves. In this way, the lecturer’s function is to be the *promoter of the students’ agentic subjectivity*. A similar thing could be found in Edi’s class, one of the respondents in Gandana’s (2014) study, who liberated the students in interpreting the poem in his class and “provid[ed] more opportunities for the students to speak” as well as to co-construct the curriculum (p.105). In both cases, the lecturers ‘offered’ the students a new subject position. Gandana’s (2014) study is used here as it aims to explore, among other things, the lecturers’ ways of teaching cultures at two Indonesian universities in West Java. The lecturers in Gandana’s study are likely to have encountered some similar cultural discourses and national curriculum policies to respondents in my study.

The construction of students as *autonomous*, by the lecturer with a postcolonial study background in this study, is another example of how lecturers distribute power to students. In the classroom, this lecturer always asked the students' opinion about the material presented in the classroom and sometimes asked them to present. In this regard the lecturer exercised power as a technique to form a student as a particular subject (Foucault, 1982). The concept of *autonomous students* resonates with "the dominant liberal discourse of studenthood", which promotes "essential autonomy" and "rational coherence" and equality for each individual (Grant, 1993, p.ii). Johnson, Lee, and Green (2000) discussed the autonomous concept in PhD supervision, influenced by the idea of the 'rational man' of Kant and the formation of personhood by Rousseau (both from the Enlightenment project). The concept of autonomy was conceptualised to reject "emotions, embodiment and human dependency" (p.146). The university is seen as a "space for autonomous judgement", of the independent scholar (p.140). In the Indonesian context, it has become the general understanding that student representatives at the university are those students who have this sort of agency, who are organised and have critical voices, as similarly narrated by the senior female lecturer¹ MRU. Therefore, the lecturer's action upon students seems to be an extension of the key regimes of truth in Western discourse. Making the students agentic subjects, as in the above examples, seemed to also be shaped by the national policies and university curriculum documents requiring students to be autonomous. The lecturer's engagement with the art community also led him to encourage students to be autonomous, which reflects his own subjectivity (see Chapter Six). Thus the lecturer acted upon students could be in ways that the effect of both the lecturer's subjectivity *and* differing regimes of truth.

The circulation of power was not only from lecturers to students but also from students to teacher (Gallagher, 2008). In my study, the lecturers' exercise of power was *negotiated* by students through *resistance*. This was illustrated when a senior male lecturer from MRU explained to the resistant students the Western theory on existentialism and when a junior female lecturer described the presence of alcohol cultures in Indonesia. The students no longer problematised these issues after the senior male lecturer explained the theory of existentialism was to enrich knowledge only and after the junior female lecturer asked students to search

themselves the information about alcohol cultures. The two cases of student resistance above suggest that a 'truth' given to the students was resisted. The students' resistance (see Chapter Six) might be constructed by religiosity and morality discourses both in the national policies and university curriculum documents (see Chapter Five). Again, here power can circulate from smallest scale or from students to lecturers (see Foucault 1975/76). In the above cases, the relations of power between lecturers and students are "interwoven" with relations of different forms of "truth" (Foucault, 1980, p.182). The construction of resistant students also suggests the complexity of categorising students in Indonesia.

The lecturers' actions upon students were shaped by their subjectivities. The action of the senior male lecturer with the postcolonial study background upon students was the embodiment of the lecturer's own subjectivity. The lecturer narrated that in the CCU course he problematised the role of woman in Javanese culture, something one of the female Javanese students resisted (see Chapter Six). The student might have been subjugated continually (Graham, 2005, pp.4-5) so that she realised her role as a woman in Javanese culture and accepted it. Graham (2005) explains this further:

Once constituted as an object of a particular sort, the individual can be dispersed into disciplinary spaces and, from there, become subject to particular discourses and practices that Butler (1997, p.358-369) argues result in, "the 'on-going' subjugation that is the very operation of interpellation, (that continually repeated) action of discourse by which subjects are formed". Through this process, individuals not only occupy spaces at different points in the social hierarchy but, through their continual subjugation, come to know and accept their place. (p.207)

Being Javanese himself, the lecturer seemed to inscribe his own subjectivity onto the students; he grew up in a family where his Javanese mother became a teacher (not following the old Javanese tradition). This resonates with Walshaw's (2007) study, which found that a teacher's family upbringing is one of the most important factors shaping a lecturer's subjectivity.

9.3. Technology of the Self

Technology of the self is the way in which individuals construct their own bodies, thoughts, identities in order to reconstruct “happiness”, “wisdom”, “perfection” (Foucault, 1997, p.225). Harwood (2006) has shown that technology of the self is entangled with ‘truth’ and power in the formation of subjectivities of disorderly children. In the following section, the technology of the self is used to understand how the lecturers constructed themselves, how the lecturers constructed ELT Methods (methods), and how the lecturers constructed WE.

9.3.1. How the Lecturers Constructed Themselves

The very powerful and dominant Inner Circle English discourses along with Western academic writing (see Sugiharto, 2015) have in some way shaped the lecturers’ desires, making them uncritical users of English. Some lecturers could be categorised as having a “captive mind” (Alatas, 1972). I have discussed this example as a form of uncritical thinking, something that comes from the argument that the West is better (Alatas, 1972). This position suggests the superiority of English over other languages and supports the existing hierarchy among languages (Phillipson & Skutnabb-Kangas, 2013). These examples, outlined in Chapter Six, suggest that Inner Circle English discourses become the sole reference of ‘truth’ in the lecturer’s teaching practices. The teaching practices of senior male lecturer² from MRU do suggest that resisting Western discourse is very difficult for those who are not exposed to counter-discourses. The lecturer’s desire for students to produce Western types of writing suggests that Western style of writing has been a technology of the self he has adopted (see Foucault, 1995; Walshaw, 2007).

I would argue that unless lecturers are exposed to counter-discourses and committed to transforming them into practices, critical examination of the domination of the West will not occur in the classroom. This is because challenging the hegemonic Western discourse requires the lecturers to be critical of the subtle forms of imperialism which may manifest in the forms of “idea or spirit and discursive field of knowledge” (Smith, 2012, p.22). In my study, the lecturer with a postcolonial studies and an Asian diaspora background, used his professional knowledge to critique the limit of colonial discourse. Similar to a respondent in Gandana’s (2014) study, this lecturer was critical towards the domination of the West over others. This lecturer, teaching in

Indonesian history and culture, was very critical about the West (specifically the United States). He contended that Indonesia was the victim of Western imperialism.

The lecturers' experiences of living overseas may lead them to transform their own subjectivities and exercise this in the classroom. The senior male lecturer from IU who did his Masters and PhD in an English speaking country can be constructed as a *deconstructor*. Deconstruction is "the active antithesis of everything that criticism ought to be if one accepts its traditional values and concept" (Norris, 2002, p.xii). The lecturer's length of experience overseas appeared to transform his imagining of the world. Being educated in Islamic schools and universities did not seem to make him an 'uncritical fanatic' for his own religion. The Western discourses which he said promoted 'rationality' seemed to have been more dominant in his psyche. This suggests that even though the lecturer was educated in Islamic schools and University for the bachelor's degree, the regime of 'truth' of Islamic discourse he was socialised in seemed to have been marginalised by the Western discourse of 'rationality'. The lecturer's history and cultural geographies have shaped the lecturer's way of constructing himself (see Chapter Six).

The geographical locations and sociocultural context have shaped the lecturers' constructions of themselves as *promoters of Southern discourses*. Located in a Southern country, the lecturers mobilised Javanese and Islamic discourses which can be categorised as Southern discourses. The emergence of Southern discourses, to some extent, resonated with the practices of some respondents in Gandana's (2014) study. The use of Javanese philosophy in the CCU classroom in the MRU serves as an example of how local culture is used to understand another culture. The use of Islamic discourse (e.g., that one's success depend on parents' prayer, in the IU) is also in tune with the use of the integration of religious values in Bayu's History and Culture class in Gandana's study. Bayu was reported to often cite Islamic discourse to "disseminate knowledge, even if only one verse" (p.239), a statement taken from the Prophet Muhammad. Therefore, Southern geography, with its own sociocultural contexts have, to some extent, shaped lecturers' mobilisation of Southern discourses in the classroom.

There were cases where lecturers constructed themselves in relation to local regimes of truth and dominant discourses in the national policies and university curriculum documents. The need to be a *role model* is one example. The first regime of truth is the discourse of the Indonesian scholar Ki Hajar Dewantara, that the teacher is desired to be “*Ing ngarsa sung tuladha* (giving example in the front)”. Believing in the teacher as the role model was also represented in Gandana’s (2014) study. One participant in Gandana’s study, Bayu, tried to be “consistent” in his “words and action” (p.112). Other regimes of truth refer to the fact that ‘teacher as role model’ is a concept which exists in many cultures studied under different lenses, for example in moral and character education (Sanderse, 2013), in gender and role modelling (Martino, 2009), and other studies. Furthermore, the need to be a *role model* is constructed in the national policy and university documents.

The lecturers’ constructions of themselves may function as two different facets: as a way to discipline students and as a way of enacting their professional development. The lecturer as *learner* seen in class of the junior female lecturer from IU is an example of those two different facets (Chapter Six). Stoll (1999) noted eight interacting influences for individual teachers as learners. These are: “life and career experience, beliefs, emotional wellbeing, knowledge, skills, motivation to learn, confidence that she can make a real difference, a sense of interdependence” (pp.508-509). For the junior female lecturer above, “knowledge”, “skills”, and “interdependence” seemed to be the factors that influenced her reasons for learning. There is also a concept of continued learning as narrated in the Islamic discourse from a hadith from Prophet Muhammad saying “seek knowledge from cradle to grave” (cited in Basharat, Iqbal & Bibi, 2011, p.39). But the lecturer, as I observed in the classroom, seemed to use her construction in the context of motivating students and for her own professional development. The lecturer’s construction of herself also resonates with the construction of lecturer as “dynamic” (Academic Guidance, IU).

9.3.2. How the Lecturers Constructed their ELT Methods (methods)

Most lecturers, if not all, did not care about ELT Methods. Instead they were concerned about how their teaching worked in the classroom. This, however, does not suggest that the lecturers’ discursive practices and teaching in the classroom did not resonate with particular aspects of ELT

Methods or Post Methods, but rather the boundary between the Methods and Post Method is not clear in practice, (see also Barnawi and Le Ha (2015) for a similar finding).

The resonance aspects of both Methods and Post Methods, as seen in the lecturer's interviews and teaching practices (see Chapter Seven), may be discursively related to glocalised constructs in ELT as explained by Yazan (2018), and Teaching English as a Glocalised Communication (TEGCOM) (Lin, Wang, Akamatsu, Riazi, 2002; 2005). Two premises of glocalised constructs are: "the relationship between the global and the local is rather *mutually constitutive* than dichotomous", "the global and the local fluidly *interfuse, interweave, interpenetrate, and transform* each other" (Yazan, 2018, p.221, emphasis original). The lecturers' use of local topics such as Javanese philosophies can be seen as both the lecturer's emphasis on *content* in *Content-Based Instruction*, one branch of ELT Method, as well as the *particularity* aspect and macro-strategic frameworks of Post Method (see Chapter Seven). This suggests that ELT Method, which is the product of the "global" discourses, and Post Methods, which represent "local" functions in a *mutually constitutive* way, were enacted in my study, consistently with Yazan's (2018) argument. Glocalisation itself is a concept used to highlight "the fluid interplay and complex flows between the global and the local forces" (p.221). The resonance of both Methods and Post Methods in lecturers' discursive statements and teaching practices also mirrored Mary Louise Pratt's *transcultural practices*, "the reciprocal influences of modes of representation and cultural practices of various kinds in colonies and metropolises", (Ashcroft, Griffiths and Tiffin, 2007, p.213).

One example of these transcultural practices was a way of domesticating Western discourses. The senior female lecturer from IU constructed the students as chefs. In that regard, the lecturer seemed to "reframe" the Western discourse of writing into a "manageable" task for the students (see also Kamler & Thompson, 2014, p.48). In a postcolonial analysis, what the lecturer did was appropriate the Western discourse of argumentative writing, that is to "take over those aspects of imperial culture – language, forms of writing ... even mode of thought and argument ... that may be of use to them in articulating their own social and cultural identities" (Ashcroft, Griffiths & Tiffin, 2000, p.15). The lecturer was not an uncritical user of Western discourse.

As previously argued, my findings suggest that unless the ELT lecturers are exposed to counter-discourses, the adoption of Kumaravadivelu's (1994; 2006b) *possibility* aspect (the social, political and economic conditions of Post Method Pedagogy) seems to be impossible. For the lecturers who were not exposed to counter discourses, I would contend that the manifestation of Post Method was only apparent in *practicality*, lecturer's own theorisation of their practice, and *particularity*, lecturer's exploration of local culture in classroom teaching.

My study resonates with Akbari's (2008) argument that the *possibility* aspect of Kumaravadivelu's (1994; 2006b) work is difficult to apply, as the lecturers need to work under the dominance of Inner Circle English whether this was explicitly constructed in the curriculum documents of IU and MRU or not. Akbari also argues that the possibility aspect may not be possible for Arab contexts that have different sociocultural backgrounds, where for example particular topics such as the death penalty are sensitive issues to be discussed in the classroom. Safari and Rashidi (2015) also argue that the possibility aspect is near impossible to implement in the Iranian context. These scholars examined the applicability of Post Method Pedagogy and found that there was a variety of responses from the respondents, such as unfamiliarity with Post Method, the respondent's familiarity with the dominant methods, the teacher's reluctance for the students to be critical thinkers, the reluctance to make theory, and having no time to do research. Despite the potentially liberating alternatives, Post Method was undesirable for many teachers as it can challenge the teacher's 'comfort zone'.

My study also parallels the study conducted by Jahan (2014) with ELT teachers in Bangladesh. Respondents in his study, as in my study, were not familiar with the concepts of Post Method even though their teaching practices indicated some aspects of it. Jahan found that even though the ELT teachers in Bangladesh applied various aspects of post method pedagogy, these did not necessarily indicate the lecturers' true understanding of the method. Unlike the *possibility* principle, all lecturers' discursive statements and or teaching practices resonated with the *particularity* principle of Post Method. An example of this particularity principle was the inclusion of religiosity and morality in the classroom. The lecturers showed occasional examples of Islamic discourses of knowledge. For example, the junior female lecturer from IU's explanation that

students' success depended on parents' support and prayer, and the Southern Knowledge example of the metaphor that before pointing at others one needs to reflect first, a metaphor that was used to express Javanese values. However, these occasional approaches were not used to challenge the dominant Western discourses.

My study, to some extent, resonates with Qoyimah's (2016) study which examined how *character education* is inculcated through EFL teaching in Indonesian state schools. In my study, several examples (see Chapter Seven) suggest the lecturer aligned themselves with the values as desired in the university's vision and mission, e.g., noble morality and spirituality. The key difference with Qoyimah's study was that it took place secondary schools which are governed by a clear curriculum set up by the Ministry of Education. In my study, IU and MRU does not detail how values are to be included in the syllabus. The English teachers in Qoyimah's (2016) study integrated "secular morality" such as respect, care, love, and "religious morality" such as reciting Quran verses for Moslem students and Bible verses for Christian students (p.122). The difference with my study is that, the teachers in Qoyimah's study deliberately integrated the moral values (among 18 required moral values e.g., "religiosity", "honesty", "tolerance", "discipline", being "hard working") (Ministry of National Education 2011, cited in Qoyimah 2016, p.110) because it was required by the *school based curriculum* (2006 Curriculum). The possible similarity of my study with Qoyimah's study is the use of Javanese philosophies in the classroom. This philosophy was used as a way to encourage students to reflect first before judging others. The choice of this example suggests that local cultural examples were adjusted to suit the course needs. This was in line with the teachers' decision in Qoyimah' study to use the mandated moral values best suited to their "teaching materials" and "teaching methods" (p.116).

The lecturers' use of Method/method was shaped by their classroom contexts. This was evidenced in the answer of senior female lecturer 1 from MRU, who stated that her teaching varied from one class to another. Similarly, in the Japanese Context Leong (2014) discontinued the use of Communicative Language Teaching in his teaching as it was not appropriate with the students' culture. The students were reported to have high level of anxiety, so Leong applied collaborative work for the students. Leong's act to teach the students other varieties of Englishes

made some students happy, as their own Japanese English was constituted as 'legitimate'. Leong's new approach was more desirable for students. The examples from my study and Leong's study suggest that Method/method is contingent on classroom context or students. This is tied back to my argument that assuming the lecturers either apply a particular Method or Post Method Pedagogy is problematic as the lecturers may use a mix of methods or simply reject labelling their teaching according to a particular method.

Due to contextual contingency, lecturers mixed Indonesian and or local language and English, to teach AW and CCU course. Some lecturers used mostly English and some others used Indonesian language more dominantly. Some lecturers explained that the use of Indonesian or a local language was to help students' understanding of materials, or the need for lecturers to be more expressive, and so on. The use of mixed languages resonates with the use of 'bilingual notes'. In Lin's (2013) study in Hong Kong, Chinese, and English were used in science classes to develop the students' bilingual academic literacy. Mahboob and Lin (2016), similarly, argue that local language use in English classrooms can "arouse students' interest" as it "creates a rich experiential context" for learning (p.36).

The lecturers' discursive statements and teaching practices are complex in that they suggest hybridity, situated pedagogies, and also personal and reflexive accounts in lecturers' teaching practices. The hybrid approach can be seen in the practice of the senior female lecturer from the IU who said that her approach to teaching was "finally blending". This is because when it came to classroom teaching, she argued that, "writing can't be taught in [a] segmented way". This suggests that any form of categorisation of teaching approaches may be constraining as it may fail to capture the complex realities in teaching writing itself.

Furthermore, the lecturers' teaching practices were *situated in* their own contexts, such as the adoption of Islamic topics in AW course in the IU by the junior female lecturer. Teaching practices involves a *personal and reflexive account*. The junior female lecturer from IU suggested that the inclusion of Islamic topics in the AW course was deliberately intended to address the Islamisation imperative in policy document at IU, especially after she met with the senior female lecturer who has an important position at the Faculty. However, the junior female lecturer's use of Islamic

discourse about the critical role of parents' prayer on her success of getting overseas scholarship seemed to be emergent on student's question asking about her success story in getting a scholarship. So too, the mobilisation of Javanese philosophies in CCU classroom at MRU by junior female lecturer (see Chapter Six) could not be easily judged as to whether it related to implementing the vision and missions of the university or not. Further investigation is needed for this issue.

However, the lecturers also employed dominant Western discourses like the Western structure of essay writing, process and genre approaches, and disciplinary practices of academic writing and Inner Circle Englishes (British and American), which may suggest that the Western regimes of truth in most cases works hand-in-hand with the local regimes of truth in classroom teaching. The one exception for this was the teaching practices of the lecturer with the postcolonial study background. In that regard, my findings both *resonate and contradict* the current trends in TESOL "research, pedagogy and theory" as discussed by Canagarajah (2015), which have overwhelmingly shifted from *product* to *process and practice*, from *cognitive* to *social and ecological*, from *pre-packaged methods* to *situated pedagogies and language socialisation*, from *studying controlled classrooms and experimental settings* to *everyday contexts and ecologies*, from *homogeneity* to *variation and inclusive plurality*, from *knowledge or skills* to *identities, beliefs and ideologies*, from *objective* to *personal and reflexive*, from the *generalised and global* to *specific and local* (pp: 24-25). This resonance can be seen from situated pedagogies and personal and reflexive accounts, while contradiction lies in the adoption of *traditional Western rhetoric* for all lecturers in AW courses.

The resonance of Methods and Post Methods in the lecturers' discursive statements and teaching practices in my study mirrors Connell's (2007) ideas about social science serving democratic ends because lecturers negotiated their use of ELT Methods and Post Methods. Collins' (2013) argument that renegotiating the asymmetrical power relations between the global North and South is difficult may therefore not always be relevant to my study. The implication of Bhabra's (2007) argument is important to seeing the resonance of Methods and Post Methods in the lecturers' teaching practices as 'connected'. Bhabra (2007) argues that European modernity

needs to be seen from connected histories between the colonisers and the colonised. This is also in line with Barnawi's and Le Ha's (2015) argument that "classroom realities often do not correspond to any recognisable method" (p.269) (Chapter Three). Whether or not the connected aspect of Methods and Post Methods happen in the lecturers' teaching practices across the global space is a matter requiring further research, especially in line with Go's (2016) call for more investigation of *subaltern-standpoint*.

The teaching of AW in the Indonesian context was highly controlled by the disciplinary global North discourse of argumentative writing. The lecturers cannot escape from this. This can be seen in the adoption by lecturers of (the mix of) genre and process approaches at the MRU (as shown in the module and teaching plan) and process approaches (as reflected in the course outline) at the IU. This is also evidenced in the dominance of the traditional Western structure of argumentative essay, taught through a step-by-step approach by all lecturers at IU and MRU. In practice, there is no clear-cut boundary between genre and process approaches implemented when teaching AW. What is obvious is that both genre and process approaches are Western discourses (Hyland, 2003; Casanave, 2007). Sugiharto (2012, cited in Sugiharto, 2015) also found that the teaching of writing in the Indonesian context was dominated by Western discourse concepts such as compare and contrast and argumentation. The dominance of Western academic writing in the Indonesian context seemed to be affected by the fact that in Asia, academic writing has not been systematised and institutionalised (Canagarajah, 2002c). These findings resonate with Ali's teaching approach in Barnawi's and Le Ha's (2015) study in the Saudi Arabian context – Ali mixed genre and process approaches to teach academic writing.

In that regard the teaching of AW is not a democratic space, because other forms of argumentative writing such as Sing and Fu (2008) and Kachru (2009) are marginalised. This resonates with Connell's (2007) book about the dominance of global North in social science, which she aims to challenge. This also confirms Collins' (2013) argument about the difficulty of negotiating the power differentials between global North and South.

Connell (2010) advocates that the need for mutual learning between North and South, involves not only a “mosaic model”, but one which includes “mutual criticism as a learning mechanism”, a need for development, a self-transformation of knowledge systems (p.49). The implication of Connell’s argument is that the global North has to engage in self-criticism especially about their past colonising experiences and their continuing domination of the global South. Referring Connell (2010), Bhabra (2014) defines the *mosaic model* as the affirmation of “equal value of all cultures” and the acknowledgement of “multiple paths to knowledge” (p.96) as the characteristic of global multicultural Sociology which in her opinion is problematic. Bhabra emphasised the need to reconstruct global multicultural sociology both ‘backward’ as well as ‘forward’ through serious examinations of the interconnections of alternative histories.

9.3.3. How the Lecturers Constructed World Englishes (WE)

The lecturers’ subjectivities on WE seemed to some extent have been constructed by the curriculum policy discourses as stated in the Academic Guidance documents. Inner Circle Englishes and the Western structure of argumentative essay writing either explicitly or implicitly were dominant in AW and CCU courses both IU and MRU (see Chapter Five for details). Western rhetoric has constructed the lecturers’ desires and formed their disciplinary practice. This suggests that the lecturers’ possibility of thinking has been constructed or constrained by the global North (see Ball, 1994).

This dominance of Inner circle English needs to also be seen from the effect of history of ELT in Indonesia where the Ford Foundation, British Council, Australia, and New Zealand took important roles in providing ELT training and providing scholarships for English teachers (see Darjowojojo, 2000). The way the lecturers constructed WE also needs to be seen from an institutional context, e.g., the way it was constructed in the university.

My study also suggests that linguistic imperialism (Philipson, 1992) is still manifest, for example in the constitution of IELTS writing and the TWE (test of written English) of TOEFL in the AW courses and the privileging of UK, US, and Australian Englishes in the CCU courses. The adoption of Western rhetoric in the AW courses at both MRU and IU suggest “scientific imperialism”, and

the use of Western textbooks by all lecturers may be classified as “educational imperialism” (Phillipson, 2009, p.2). Most of the lecturers in my study (except the one with a postcolonial background) were like the lecturers in Dewi’s (2012) study in the universities in Yogyakarta who did not see American and British English as a form of imperialism. Furthermore, there seems no way for most of the lecturers in my study to problematise English in the way suggested by Sugiharto (2015). The difficulty in resisting the Western discourses in ELT in the Indonesian context, I would argue, lies in the fact that these discourses have produced knowledge, been entrenched in the curriculum documents, and have induced pleasures (Foucault, 1980b). The Western discourses have become the key regimes of truth (Foucault, 1980b) in the teaching of AW.

No lecturers taught a particular variety of Englishes in the classroom. In that regard, I would argue that the lecturers were aligning themselves with the dominant varieties of English in Indonesia (American or British English), a form of ‘politics of pragmatism’ (Benesch, 1993). Therefore, my study did not reflect the goals of Canagarajah’s (2006b) proposal to teach minority students both dominant and local varieties of Englishes. Kirkpartrick’s (2006) suggestion for Indonesia to adopt Malaysian English for the following reasons: the fact that Malaysia and Indonesia have many shared linguistic and cultural features (both have more or less the same national language (Bahasa Melayu (Malay Language)/Bahasa Indonesia (Indonesian Language), both are multicultural and multi-ethnic, and also the fact both are dominantly Moslem countries, did not affect much in my context, as the lecturers worked under the gaze of dominant English varieties. As Lie (2017) argues, the Malaysian variety of English is not considered prestigious by Indonesians.

I would also argue that unless the lecturers are exposed to counter-discourses, critical understanding about the geopolitical political relations of power between North and South in WE will continue to be constrained. We know that most of the lecturers in my study seem to work under the dominant paradigm of Inner Circle English with only the lecturer with a postcolonial background being critical about the domination of the West over Asia and Indonesia. Therefore, the call by Kubota (2015) for the critical perspective of the pluralist paradigm of English, which

advocates for more attention to asymmetrical power relations, to social justice, equality of race, the need to challenge neoliberal ideology in ELT, the need to promote education which respects “communication across differences”, and the need to be critical of the political and ideological agenda in the communication of additional languages including English, *could be manifested if the condition of possibility above is met.*

I argue that the use of Indonesian or local languages during teaching English is desirable, as the lecturers need to consider the students’ English proficiency or the need to be more expressive. Therefore, code switching or shuttling between two or more languages is desirable in the classroom. Brown (2016) argues that the teachers’ code switching in the classroom in the teaching of English in Malaysian context can be categorised as a “performative act of mediated agency” (Brown, 2016, p.4), where teachers employed English mixed with Bahasa Malay (Malay language) when required to “achieve teaching goals” (Then & Ting, 2009 cited in Brown 2016, p.4). Therefore, the use of Indonesian or local languages in the classroom has a pedagogical justification, which is to help lecturers achieve the teaching goal. Both my study and Brown’s study suggest that even though the Inner Circle English has become the regime of ‘truth’ in the EFL and ESL contexts, lecturers and teachers still by necessity negotiate the implementation of this regime of ‘truth’ in the classroom.

My findings do not seem to resonate with Hashim’s (2007) study on the use of Malaysian English in creative writing, Kirkpartick’s (2007) call to rethink which varieties of English to teach, or Zacharia’s (2011; 2013) effort to introduce other varieties of Englishes for students. Other forms of teaching Argumentative Writing, such as those from India (Kachru, 2009), China (Singh & Fu, 2008), and Japan (Kamimura & Oi, 1998) were simply absent. Kirkpartrick’s (2014) notions also did not manifest in my study. But my study resonates with Pennycook (1994), Kobayashi (2017) and Dogancay-Aktuna and Hardman (2018) where the respondents continue to valorise British and American English.

Most of the lecturers’ teaching practices in my study share some resonances with that of Xiaoqiong’s and Xianxing’s (2011) study, which found that Inner Circle Englishes continued to be the main reference. The adoption of Western rhetoric by all lecturers in the AW course seems to

resonate with the fallacies of assuming that English learners in the Outer and Expanding Circles learn English to communicate with the people from Inner Circle and that ‘native speaker’ is the desired model for all learners of English. These fallacies are also reflected in the privileging of British, American, and Australian English in the CCU course and IELTS and TWE of TOEFL in the AW course at IU. Most of the respondents in my study, to some extent, shared similar points of view with most of the respondents in Dewi’s (2017) article: desiring American and British English to be used in the classroom.

I have argued (Chapter Eight) that lecturers’ constructions of WE in my study and in the university curriculum documents need to be seen as *a crystal*⁴² which has infinite variety of shapes substances, and multi-dimensionality. It can be seen from an individual user perspective, as a national category, a disciplinary course, an institutional context, through the historical spread of ELT in particular country, the lecturer’s personal and professional history and cultural geography, formality or informality, lecturers’ subjectivities, and other possible factors. Thus it goes beyond the *essentialist view* as represented in Kachrus’ (1986a) concentric circles and adds more nuances to *critical perspectives* such as those from Canagarajah (2013), Pennycook (2010), Saraceni (2011), Kubota (2015), and others.

The lecturers’ constructions of WE added nuances to Connell’s (2007) argument challenging the dominance of Northern theories. The dominance of Inner Circle Englishes in the academic context served as an example of the dominance of global North social sciences that need to be critically negotiated. WE was accepted only in informal contexts. The lecturers’ constructions of WE as illegitimate in the formal context also mirrors Collins’s (2013) argument about the challenges of negotiating power between the global North and South. This also suggests that the findings on WE in my study, especially in academic setting, is not in tune with the *possibility* aspect of Post Method Pedagogy (Kumaravadivelu, 2006b), the pedagogic space which allows the critique toward the dominance of Inner circle English. The place of WE in my study also seemed to resonate with Go’s (2016) explanation of the *subaltern standpoint*, in that the lecturers, except

⁴² I was inspired by the idea of “crystallisation” by Richardson and St Pierre (2005, p.963) to assess trustworthiness in qualitative research.

the lecturer with a postcolonial study background, acted as subject to geopolitical power relations, to hegemonic Inner Circle English. But whether or not this is similar phenomenon across the global space especially in the EFL context needs further exploration. The dominance of Inner Circle Englishes in my study, following Bhabra's (2014) argument, needs to be reconstructed both "backwards as well as forwards" (p.96). This should include serious examination of both why these varieties became dominant in Indonesian ELT history (see Darjowidjojo, 2000) and the constraints we have encountered due to their dominance. ELT lecturers need to reconstruct forward the alternative varieties of English which can better accommodate and represent Indonesian ELT lecturers' identities through TEGCOM principle (Lin et al, 2005) and other similar concepts.

9.3.4. The Competing Dominant Discourses/Regimes of Truth in the Classroom

As discussed in the previous chapter, there are four key discourses deployed in this research: Western, neoliberal, Southern, and Islamic discourses. I adopted these constructions not to essentialise the categories but to assist academic discussion. Trowler (2014) suggests categories like this operate as examples of "moderate essentialism" because they allow for clarity and comparison among different knowledges while at the same time recognising "the multiple and the interplay of factors influencing behaviours" and contextual contingency across time and space (p.1728). In classroom teaching, the lecturers may shift from one regime of truth to another, or remain within one regime unconsciously, depending on the context and pedagogical goals. In some cases, other forms of knowledge such as Islamic and Javanese were emergent.

These examples seem to suggest that the lecturers may shift from one regime of truth to another in ways that may be planned or may be unpredictable, as the use of Southern and Islamic discourses was not used to challenge Western discourses. It is also worth noting that Islamic discourses of knowledge (Islamisation of knowledge) at IU, as seen for teaching practices, seemed to be mixed with the presence of general moral values in teaching such as "respect". Rather than being deliberately planned, the occurrence of Islamic discourses in the classroom seemed to be emergent. In that case, the emergence of Islamic discourse in the classroom could possibly be

the effect of the university curriculum document, which did not provide a clear written guides on how to integrate the Islamic discourses into the classroom. The emergence of Islamic discourse might also just reflect the lecturer's own subjectivities. This was perhaps the effect of the Islamisation of knowledge itself in the IU, according to Rector, was still limited to giving labels on modern sciences using the verses from the Holy Quran (Tarbiyah Ulul Albab, 2010, p.109, Reference Withheld) or "Islamic justification on modern science" (Kartanegara, 2010, p.3). This suggests that while in national policies the discourse of religiosity and morality was strong, and Islamic discourses in the IU curriculum documents were also strong, the inclusion of Islamic discourses in the classroom was still only partially integrated. The partial implementation of Islamic discourses in the classroom may also be affected by the more available dominant Western discourses operating as knowledge and as compared to Islamic discourses. This suggests that a more serious and sustained effort is needed, e.g., systematic planning and integration if the Islamisation of knowledge at IU is to be successful. The systematic planning could involve the thematic alignment of particular Islamic discourses or values with the particular themes of the AW and CCU courses.

The partial integration of Islamic values in the classroom in my study, to some extent, resonates with Hadi's (2015) finding about the fragmented inclusion of Islamic values in the Pre-service English Teachers Education (PETE) Curriculum in a State Islamic University in Sumatera, Indonesia. The participating Islamic University in my study and Islamic university in Hadi's study are under the same ministry, Ministry of Religious Affairs (MORA), so there is the same platform to include Islamic values into courses as part of Institutional Identities. The Western, Southern, and Islamic regimes of truth are dominant in my study and their presence in the classroom, along with the emerging neoliberal discourse, extends Elyas' (2011) study which explores the competing discourses of Islam and neoliberalism.

9.3.5. Argumentative Writing (AW), Critical Thinking (CT) and Cross-Cultural Understanding (CCU) Interface

There are at least four original contributions from my study to teaching of AW. The first is that the AW course itself is the effect of geopolitical relations of power. It is the extension of Western discourse. Secondly, the teaching of AW is embedded in teacher/student power relations. The third is the incorporation of Islamic or moral discourses in the teaching of writing. Finally, the fourth finding is that some lecturers found ways to demonstrate is the Western concept of writing as a more manageable task (see Chapter Six and Seven). Understanding all these complexities would help lecturers to have more nuanced practices in teaching argumentative writing.

I argue that the way the lecturers defined the relationship between Argumentative Writing (AW), Critical Thinking (CT), and Cross-Cultural Understanding (CCU) was mostly constructed by the courses they taught. The lecturers' discourses in my study resonate with former studies on the relationship between AW and CT (such as Vyncke, 2012). Most lecturers explicitly stated that AW and CT were closely related. CT appeared to be understood in (slightly) different way in different courses.

The lecturers' use of process and the typical of genre approach in teaching AW with no clear boundaries resonates to some extent (at macro level) with former recent studies in the field. In the micro context, the lecturers in my study taught both structure and the content of AW essay, while other studies examined more specific categories such as argument and counter argument (Rusfandi, 2015), five steps teaching strategies (Bacha, 2010); the contribution of genre approach to teaching Argumentative Writing (Lap & Truc, 2014; Emilia & Hamied, 2014), and the use of peer editing and revising strategies to teach argumentative writing (Arini & Latief, 2014). In terms of cultural context, the tendency of students' writing toward inductive ways (indirect) resonate with the studies conducted by Husin and Ariffin (2012) & Kuntjara (2004).

In the CCU courses, the construction of culture in terms of a national category in the curriculum document, lecturers' classroom teaching, and one lecturer's critical practices of teaching cultures suggest complexity and a boundary that is not clear-cut. The construction of culture in terms of

a national category e.g. Inner Circle Englishes at IU, resonates with Gandana's and Parr's (2013) study and Siregar's (2016) study. The construction of cross cultures in terms of interethnic communications at MRU resonates with TEGCOM principles which proposed to diversify the point of reference from Inner Circle English to a global sociological context (Lin et al., 2005). One lecturer's critical approach to teaching CCU, which challenged the Western power, resonates with one respondent's teaching practices in Gandana's (2014) study, (that respondent argued that Indonesia has been subjected to American imperialism). One respondent's critical approach to teaching culture in my study also resonates with Crozet's (2017) third category of teaching culture, that is critical intercultural pedagogy, and Dervin's (2016) principles of relations of power and social justice, because the lecturer with a postcolonial study background in my study did not want Indonesia to be the victim of Western imperialism. However, the lecturers' teaching practices in my study also suggest some resonance with Byram's (1997) work especially *savoir compendre* (skills to interpret and relate) as the lecturers asked the students to interpret their own culture and relate it with other cultures, and vice versa. The lecturers' classroom teaching also resonates with Liddicoat, Papademetre, Scarino and Kohler's (2003) (cited in Liddicoat, 2004) studies especially the ideas of "active construction" and "making connections" (p.20), that is, asking the students to construct their own knowledge and understanding as well as making connections between it and different cultures (Chapter Six). Hence my study resonates with both essentialist, linear progressive and critical perspectives.

The examples contained in my finding chapters suggest that even though most lecturers worked under the gaze of Western dominant discourses as the reference for key regimes of 'truth' (Foucault, 1980b), there seem to be cases where the lecturers shifted from one regime of 'truth' to another, or (in one case) displayed a 'linear progressive understanding' and also an 'unpredictable' state of cultural learning (two competing regimes of truth). In that regard I would argue that when a lecturer refers to one regime of 'truth' another regime seems to break. My argument here parallels Foucault's (1971) argument that discourse may continue or discontinue. These findings also suggest that lecturers employed different regimes of 'truth' in the classroom. I would also argue that the lecturers' use of different regimes of 'truth' in the classroom occurred

because the lecturers themselves are the product of competing regimes of 'truth', which parallels Foucault's argument that the human subject is the effect of power relations.

My research extends existing studies about the relationship between CT, AW, and CCU. Goldberg and Coufal (1999) argue that "well developed critical thinking skills" are required for "cultural competence" (p.39), while Hisako (2000) contends that "cross-cultural comparative analysis" is an important way to develop "critical thinking" among university students (p.114). Although these studies show a similar argument to two of my respondents' answers (the senior male lecturer and junior female lecturer from the MRU CCU courses), the above studies do not discuss the different regimes of 'truth' shaping respondents' thought. The senior male lecturer from MRU argued for the impossibility of understanding and accepting cultural differences without possessing CT. The junior female lecturer from the same university argued that to stop being judgmental about cultural differences, CT was needed.

Kamimura's and Oi's (1998) study and Singh and Fu's (2008) study show different characteristics of AW. In Kamimura's and Oi's (1998) study, when writing essays on capital punishment, the American students were found to refer to "counselling", "Biblical references", and "the tax payer" while the Japanese students tended to raise empathy by describing the suffering of the victim's family and friends. Singh's and Fu's (2008) study exposes different rhetorical patterns between AW in Chinese, of the inductive type, as opposed to Western deductive argumentation. Neither of these studies discussed AW as the effect of different regimes of truth and the relations of power between North and South, however. Therefore, my study pushes forward the conversation in the AW field.

In this chapter, I have answered the overarching research question of my study, showing how the teaching of Argumentative Writing and Cross Cultural Understanding courses at two Indonesian Universities are shaped by political, historical, and geographical factors. In the final chapter, I will outline the theoretical and practical ramifications of my study and identify areas for further research.

Chapter Ten

Conclusions

10.0. Introduction

This chapter will highlight the key argument in this study. It also presents the pedagogical implications and recommendations based on the analysis of key findings. It presents different types of 'tensions' arising in the study, as well as the reasons why these tensions need to be considered by lecturers and policy makers. I begin by discussing the contribution of my study to theory and practice.

10. 1. Theoretical Contribution and Practical Contributions

This thesis extends theoretical explorations of ELT by combining four different theoretical lenses and analysing and interpreting empirical data collected at two Indonesian universities. Data collected from stimulated recall and reflexive interviews and classroom observations on two courses, Argumentative Writing and Cross Cultural Understanding, in Islamic University and Multi-Religious University were interrogated and analysed. This analysis enabled me to illustrate the complex ways in which competing regimes of truth play out in the relations of power operating in Indonesian ELT classrooms and in the constructions of lecturers' technologies of the self. This presents a fresh and nuanced analysis of the complexities of ELT in postcolonial contexts such as Indonesia.

In the theoretical paradigm chapter, I established the possible interdisciplinary relationship between different forms of theories using Foucauldian Discourse Analysis (FDA), Connell's (2007) ideas of *Southern Theory*, Post Method Pedagogy (Kumaravadivelu, 2006b), and Islamisation of knowledge (Al-Faruqi, 1989; Al-Attas, 1993), as well as the critiques of these theories. In enacting FDA, I used different steps and resources. Initially, I used a list of questions based on Barrow et al. (2010) and Manathunga (2016) to see what categories or discourses emerged, what subjects

were identified, and how subjects were constructed, as well as relations of power between subjects. Then, I used Walshaw (2007) to identify key terms, subject positions, and logics of reason in these discourses. In doing this, I was theoretically supported by O'Farrell (2005), who argues that knowledge is historically, politically, and socially constructed. I then consolidated the use of FDA by adopting Harwood's (2006) approach to FDA which discusses three axes: truth, relations of power, and technology of the self. However, I did not fully adopt a historical analysis as Harwood (2006) did. I did all these processes in an iterative way.

Connell's (2007) ideas of *Southern Theory* were central to my identification of Southern discourses and Islamisation of knowledge, as Connell promotes knowledge systems generated in Southern context. Post Method pedagogy can serve as an aspect of extension of the third axis of technology of the self (Harwood, 2006), especially as an aspect of technology of the self as lecturers shaped their own methods. Post Method Pedagogy, and Islamisation of knowledge served as examples of regimes of 'truth'. Regimes of truth, as the first axis of genealogy, have intersecting areas with Connell's ideas of *Southern Theory* as the latter promotes different forms of knowledge, which suggest different forms of 'truth'. This in turn reflects the relations of power between different forms of knowledge from different geographical and geopolitical contexts, as well as providing examples of counter discourses possible in the Southern context. A principle of particularity of Post Method Pedagogy, which emphasises the local contextual aspect, served as an extension of the promotion of different forms of knowledge in the classroom.

This thesis also demonstrates how these theoretical lenses may also contribute practical recommendations. In particular, the use of the FDA approach could enable lecturers to become aware of the operations of power of the dominant Western discourses. Using FDA, the lecturers could examine the formations of their own subjectivities as the effect of competing regimes of truth, the first axis of FDA. The lecturers could become aware that their teaching practices were contingent on the different forms of power relations (the second axis of genealogy), especially when they adopted or negotiated or resisted ELT Methods and Inner Circle Englishes. They could also become critically aware of the power relations emerging in the classroom, especially when lecturers' subjectivities conflicted with students' subjectivities.

Using technologies of the self, the third axis of genealogy, the lecturers could construct themselves, their ELT Methods (methods), and World Englishes (WE) as the effects of truth and power. Using these three axes of FDA, the lecturers could have critical understandings that ELT Methods and Inner Circle Englishes, and the Western style of argumentative essay are the extensions of geopolitical relations of power between global North and South (see Canagarajah 2002a; 2002c; Kumaravadivelu, 2006b; Go, 2016). Furthermore, through FDA, the lecturers could then have the space to adopt, negotiate, or resist Western ELT Methods and Inner Circle Englishes and to explore to what extent their ELT practices were shaped by a monolingual orientation of teaching where 'native speakerism' is promoted. Moreover, the lecturers might be alerted to the ways in which their teaching practices were subjugated by the emerging neoliberal discourses where the final product is the marketable individual.

Furthermore, this study, to some extent, has brought to the surface marginalised Islamic and Southern discourses in ELT classroom. This is important work. It is essential that these marginalised discourses become more widely represented. They could be mobilised by other ELT lecturers as teaching resources. This has implications for ELT in Indonesia and other Islamic and Southern contexts around the globe. If glocalised practices in ELT are enacted in the wider postcolonial and Southern contexts, I would argue that lecturers' teaching practices would be more meaningful and they might, to some extent, establish their own rules in the academic context. This might suggest that academics from Inner Circle countries need also to learn ELT practices in postcolonial contexts if they want to know and perhaps engage in academic practices outside their own sociocultural contexts. In that respect, the monolingual concept of 'native speakerism' no longer applies and multilingual English users are valued (see Singh, Manathunga, Bunda & Jing, 2016).

This study also has also extended debates about World Englishes (WE) and ELT Methods. In terms of WE, two ways of framing the use of English have been suggested. On one hand English can be seen as a national category (e.g., Australian English) and on the other hand, the use of English can be seen to form individual user perspectives. These two framings of examining English might be useful not as a binary but as a continuum with a national category at one end and individual

perspectives at the other. In this way, the continuum builds a bridge between essentialist and critical perspectives on English use. I have also suggested that WE practices can be seen as a form of crystals, having different shapes, substances, and multidimensionality, an argument inspired by Richardson's and St Pierre's (2005) ideas about crystallisation as a way to assess the quality of qualitative research.

In my observations of classroom teaching, American and British English were either explicitly or implicitly referred to by the lecturers. The dominance of American and British English in the lecturers' teaching practices seemed to have been shaped by Indonesian ELT histories. EFL curricula in Indonesia were imported from the West (See Chapter One), and two varieties of English have turned into knowledge, syllabus, and textbooks that the lecturers could not escape. Furthermore, American and British English for most lecturers seemed to have shaped their desires for and ideas about teaching. Therefore, in the years to come, the dominance of these two varieties in Indonesian ELT practices may be difficult to resist unless lecturers are exposed to counter discourses such as those promoted in WE, Teaching English as an International Language (EIL), English as a Translingual Practice, and so on.

In terms of ELT Methods, most lecturers were not preoccupied with ELT Methods. What was important for them was how their teaching worked in the classroom. However, in their teaching practices there were resonances with particular aspects of both ELT Methods and Post Methods. There was no simplistic dichotomy between the lecturers' use of ELT Methods and their own methods and, as suggested by Barnawi and Le Ha (2015), the boundary between the two was not clear in practice. Therefore, future research could be focused on how the lecturers position themselves toward ELT Methods, how they shift from them, and under what contextual conditions they do so. In the future, it is possible that lecturers' teaching practices could either be hybrid practices involving using eclectic Methods/approaches, or be based on their own methods/approaches, or maybe not even needing the technical terms of Methods.

This study also contributes to research about lecturers' personal histories and cultural geographies in the shaping of teaching practices. This extends points made in studies such as those of Motha, Jain and Teclé (2012) and Sugiharto (2015b). Although these two studies did not foreground the role of histories and cultural geographies explicitly, both of those studies did discuss lecturers' teaching practices and the way two Indonesian ELT scholars' writing practices were entangled in their histories and cultural geographies. However, these studies did not discuss how FDA, Southern, and Islamic discourses shaped the lecturers' teaching or academic practices as I have done in my study.

It is also possible that other lecturers' teaching practices in Southern postcolonial contexts have unconsciously been shaped by their personal histories and cultural geographies but the lecturers might not be aware of the ways in which these facets can be used as theoretical and practical resources to strengthen their ELT practices. In these ways FDA, Southern discourses, personal histories, and cultural geographies allow us to unpack the complexities of lecturers' teaching practices and can provide more nuanced understandings of their teaching practices.

10.2. The 'Tensions' Emerging in the Study

This study has also brought to the surface the ways in which 'tensions' between lecturers and students in the classroom were resolved, with students at times enacting power. In the former chapters, I have indicated that there are different types of tensions emerging from in my studied context. These include tensions in the lecturer's construction of students; different regimes of 'truth' in national policies, university policy discourses (Chapter Five); the lecturer's problematisation of a particular concept in local culture; a lecturer's ambivalent position with regard to WE issues; a lecturer's desire not being met in the classroom, and the effects of Western discourses such as the theory of existentialism, and linear and straightforward ways of writing.

These tensions were not only seen in the experience of particular lecturers but also in the national policies and university curriculum discourses, such as those between Islamic and neoliberal discourses in the shaping of students as desired subjects. Islamic discourses at IU desired students to be particular moral subjects, having deep spirituality, deep morality, being a leader of *umat* (the religious society), and so on, while at the same time, the university desired students to have competitive values and economic orientations. The students were desired to be moral subjects shaped by both Islamic *and* the emerging neoliberal discourses, and this created significant tensions.

Significant tensions emerged in my study with regard to World Englishes (WE) for some lecturers. These ‘tensions’ are very important for other ELT lecturers to consider in their teaching practices especially in the Southern context. There is a need to identify and work with and through these tensions and to help students to become aware of these complexities. These tensions also emerged within curriculum policy documents, such as the vision and mission statements of universities, where more than one desired subject identity for students could be in conflict with the others. This is especially evident where the students were desired to have a ‘noble morality’, *ahlaqul karimah* (a good character), and competitive economic values and the emerging neoliberal subjectivities (Chapter Five). By being made aware of these tensions, lecturers may learn that there are different regimes of ‘truth’ which may emerge and contradict each other in classroom teaching. The lecturers may also learn that these regimes of ‘truth’ are historically constructed and shaped by power, except Islamic discourses which come from Allah (God) and the Prophet Muhammad and his followers. The lecturers may learn that they themselves are the effect of these competing forms of regimes of ‘truth’ and power, carried through social institutions such as schools, media, government, religious institutions, and so on. From this, the lecturers could learn the genealogy of their own and students’ subjectivities so that they could understand more about the ‘history of the present’ (O’Farrell, 2005) as the effect of different regimes of truth transformed into relations of power within geopolitical context.

Understanding this contestation of truth from Western discourse, neoliberal discourse, Southern discourse, and religious knowledge (e.g., Islamisation of knowledge) might help the lecturers to understand that their teaching practices in the classroom are not only a matter of the micro-practices of teaching in the classroom per se but are also (perhaps) the effect of what Manathunga (2014) calls “the present geopolitical realities of the Northern and Southern roles in knowledge production” (p.69) and the fact that knowledge is always bound to the contexts of histories, geographies and cultures (Manathunga, 2017).

10.3. Study Implications and Recommendations

10.3.1. Implications for Policy and Practices

Firstly, this study has generated many significant implications and recommendations for ELT in Southern Postcolonial contexts. Firstly, ELT lecturers/teachers and educators/policy makers need to be exposed to counter-discourse/narratives such as Connell’s (2007) ideas of *Southern Theory*, Islamic discourses of knowledge, and local cultural discourses, such as Javanese discourses, so that they are able to critically negotiate Western and neoliberal discourses, and so there are there are more academic dialogues of multiple forms of knowledge in the classroom. These marginalised Southern discourses need to be mandated in the national education policy, in university curricula, and in teacher education with clearer guidance and examples on how these discourses can be implemented in courses and in the classroom teaching and included in the course assessment.

Secondly, the ELT lecturers, teacher educators and policy makers could introduce Teaching English as Glocalised Communication (TEGCOM) (Lin, Wang, Akamatsu, & Riazi, 2002; 2005) or glocalised constructs (Yazan, 2018), or at least the glocalised examples in their teaching. These could introduce the teaching of other forms of argumentative writing rooted in Chinese rhetoric (Singh & Fu, 2008) and Indian rhetoric (Kachru, 2009), Post Method Pedagogy (Kumaravadivelu, 2006b), English as translingual practice (Canagarajah, 2013), English as an International Language (Mackay & Brown, 2016; Zacharias, 2013) in curriculum and teaching practices in addition to the dominant forms of teaching English from the West.

Thirdly, ELT lecturers and teacher educators need to introduce the fact that the concepts of ELT Methods, the dominance of Inner Circle English(es), and the disciplinary power of Western style argumentative essays in the Indonesian context are the product of geopolitical relations of power to university students and future English teachers. ELT lecturers and teacher educators need to explain that the dominance of the Western style of academic writing and Inner Circle Englishes can be reconstructed by exposing more alternative forms of academic writing and by exposing other varieties of Englishes.

Next, the Ministry of Education and Culture and Ministry of Research, Technology, and Higher Education in Indonesia need to fund research and pedagogical activity that can systematise and institutionalise ELT methods, as well as Southern Discourse informed Argumentative Writing. This can be done through the establishment of relevant research centres in the universities which host ELT programs, especially at the post-graduate levels and the publications of research.

The above Ministries need to also require ELT lecturers, teacher educators and teachers to collaborate with the communities of scholars in the Southern context, to collaboratively voice shared concerns about marginalisation of Southern discourses in the field. Also the above Ministries above and all ELT stakeholders need to position and construct the ELT field as a democratic space by not privileging Inner Circle Englishes, native speakerism, monolingual orientation to ELT, and Western dominance of academic writing as these are nothing more than games of truth by the dominant players. Policy makers could be made more conscious of the genealogy of the different regimes of 'truth' so that they would not be dictated to by the dominant Western and Neoliberal discourses, but would have critical understanding of these discourses. Lecturers could be made conscious of ELT Methods/methods and WE as something contested, along with their hidden assumptions, so that they would not only see them as rigid constructs. In that respect, they could exercise a critical judgment on whether they enacted, extended, or resisted these discourses in the classroom.

Lecturers could also be made conscious that their constructions of students may have an impact on the teaching and learning processes. Furthermore, lecturers could be made conscious of the way they contribute to the production of written and oral discourses in the classroom, and how that could have unintended effects for students, in particular on students' desire to learn.

Lecturers could be made conscious that their courses are entangled in the relations of power and 'truth' so that they consider the courses as open to reconstruction rather than as something static. In that respect, the lecturers could exercise their technology of the self to engage in power negotiations and be players of the game of 'truth' in a more critical manner. Furthermore, lecturers could be made conscious about the different regimes of 'truth' constituted in curriculum policy documents that may shape the way they and their students think, behave, and act so that they would not only know the desired values but also the 'hidden' philosophies or values behind the curriculum policy discourses. In that respect, the lecturers could not only know the current curriculum policy discourses but could also reconnect with the "things left by the past" (Foucault, 2010, p.7), or local historical discourses.

I would suggest that teacher education programmes could provide student teachers with the opportunity to learn about different regimes of 'truth' and 'battles of truth' which may emerge in classroom teaching so that they could be more alert, sensitive, and able to explain these complexities to their students. This would allow lecturers in teacher education programs to use existing studies to expose student teachers to diverse examples of tensions in the ELT classroom and ask them to provide their own examples of possible tensions. Then the student teachers could be asked to think about how they will engage with and interrogate these tensions with their own future students.

ELT lecturers, teachers, and the teacher education programs might need to see the possibilities of the growing number of ELT Methods and Inner Circle Englishes from Outer and Expanding Circles, as well as the possible impact on the lecturers' and teachers' teaching practices in the classroom and the curricula enacted in the teacher education programs. Finally, ELT lecturers, teachers, and teacher education programs may adopt 'transcultural approaches' to prepare the student teachers by being open to diverse epistemological constructs, the 'creative blending' of

Southern and Western knowledge, emphasising multilingual English users rather than the dichotomy of native versus non-native English speakers, by being culturally inclusive and promoting co-construction of knowledge between lecturers and students (Singh, Manathunga, Bunda & Jing, 2016, p.65).

10.3.2. Recommendations for Future Research

Future research could focus on lecturers with TESOL/Applied Linguistics backgrounds to examine to what extent ELT Methods and WE are practiced or modified or resisted in the classroom. The exploration of such enactment, extension, and resistance may serve as critical lessons for lecturers' understanding of ELT Methods/methods.

The use of Foucault and interdisciplinary theories and their critiques to examine the practices of ELT teaching in other contexts could be extended with research, in particular research that unpacks the complexities in ELT practices as the effects of competing regimes of 'truth' and power. This could enrich lecturers' understanding of the field and bring to the surface possible tensions emerging from their own teaching practices. The lecturers' shifting regimes of truth in AW and CCU courses either in the interviews and in the classroom practices need further investigation to identify why particular regime(s) of truth are dominant and why others are marginalised and how their dominance achieves authority, and how particular regimes of truth are excluded in the Indonesian ELT context.

Another study could focus specifically on one course so that the research could be more manageable, as well as more focused, in exploring issues in one disciplinary discourse. In particular research is needed that explores the boundaries between the understanding of WE from the perspectives of users versus from the perspective of national categories, and this could extend the critical versus essentialist understanding of WE in ELT. In that respect, the researchers could not only conduct interviews with lecturers but also with policy makers, not only on their choice of WE but on their hidden assumptions. Future study could also explore ELT practices with the focus on neoliberal impact at universities with legal entity status (those with greater autonomy) and universities with public service agency status (those with limited autonomy). As

shown in the previous studies (see Chapter Nine), universities with legal entity status enacted more neoliberal policy and modes of governance.

Furthermore, research into AW courses could address the issue of why lecturers tend to mobilise different approaches to teaching writing, such as process approach, genre approaches, or process/genre approaches, which seemed to be more important than ELT Methods. In that regard, the approaches used in teaching writing tend to be disciplinarily bound. In CCU courses, whether lecturers use ELT Methods (methods) is still worth exploring, especially whether the lecturers teaching courses use more flexible Methods (methods). Studies that interviewed students in ELT courses would also provide valuable future research directions. Future research could also be directed at Methods. For example, what experienced ELT lecturers think useful or not useful about ELT Methods. Research could also be conducted to see whether and to what extent ELT Methods are needed or not needed in the Southern context. Further studies could be done to explore to what extent Methods and Post Methods are connected, overlapped, or disconnected and what factors shape the connection, overlapping, and/or disconnection between them.

Further studies could explore which Southern discourses are more relevant to different disciplinary courses, e.g., Argumentative Writing, Cross Cultural Understanding courses, and others. As the existing study suggests, there was particular alignment of values with disciplinary courses (see Qoyimah, 2016).

10.4. A Concluding Statement

This study has illustrated the complexities of teaching Argumentative Writing and Cross-Cultural Understanding courses in a Multi-Religious University and in an Islamic University in Indonesia through the use of FDA, Connell's (2007) ideas of *Southern Theory*, Post Method pedagogy (Kumaravadivelu, 2006b), and Islamisation of knowledge (Al-Faruqi, 1989; Al-Attas, 1993). These frameworks have been very useful in analysing the lecturers' teaching practices in more complex and nuanced ways, including power relations, tensions, and contradictions in ELT practices. Foucault has not previously been used to analyse EFL lecturers' teaching practices in Indonesian universities. This study has addressed this gap, especially in a Southern context. Moreover,

through using poststructural and interdisciplinary lenses, this study has extended the spaces for alternative discourses (regimes of 'truth'), and suggested the possibility of a more 'democratic space' for the use of more eclectic ELT Methods or the lecturers' own methods, World Englishes and argumentative essay. However, Western discourses seem to have dominated the lecturers' ELT practices in the Indonesian context and have marginalised other discourses. Furthermore, the examples of Southern discourses, for example Javanese, Islamic discourses, and other lecturers' way of domesticating or critically negotiating Western discourses into local contexts, are worth exploring as creative ways to teach AW and CCU courses.

It is important to once again to make explicit my own multiple subjectivities. Prior to starting my PhD, my own education had been dominated by the positivist paradigm and dominant Western discourses. These contribute to what I saw as 'knowledge' and 'research' according to these 'truth'. I still remember when teaching AW only following the Western structure, as I had no knowledge of other forms of writing arguments. When I was teaching grammar I was only valuing American and British 'standard' grammar. I was similar to most of my respondents in my understanding of the dominant discourses and my mobilisation of them in the classroom.

Even though the tendency of my thinking now is more toward poststructural and postcolonial theory, my PhD thesis was influenced more by a more positivist paradigm in its early proposal form during scholarship selection in my country back in 2012 and early 2013. My PhD thesis is the history of my academic present in that it was firstly dominated by a positivist gaze and ended up with alternative regimes of truth from poststructural and postcolonial lenses. During the process of my PhD study, the battles of truth were ongoing.

At the time of completing this dissertation I am aware that who I am at present is the product of history where I myself am entangled in different forms of 'truth' that sometimes conflict. Even though I have now become more poststructural and postcolonial in the way I see knowledge and research, the traces of past discourses are still there to 'interrupt' my current struggles to engage in more democratic spaces for critical knowledge dialogue and production (Wahyudi, 2014a). Sriprakash and Mukhopadhyay (2015) argue that reflexivity is not only the researcher's engagement with the field "but it is also tracing the *politics of knowledge* with respect to their

field of study and beyond” (p.232, emphasis original). In the writing of this thesis I have endeavoured to trace the politics of knowledge with respect to my own trajectory as an emergent scholar, the politics of knowledge of the ELT field and the broader theoretical and societal discourses which have contributed to the constitution of both.

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APPENDICES

Appendix A: Victoria University of Wellington, Human Ethics Committee, Ethics Approval.



Phone 0-4-463 5676

Fax 0-4-463 5209

Email Allison.kirkman@vuw.ac.nz

MEMORANDUM

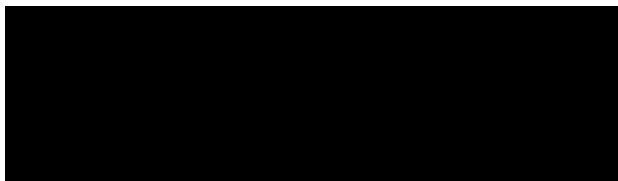
TO	Ribut Wahyudi
COPY TO	Gillian Hubbard
FROM	Dr Allison Kirkman, Convener, Human Ethics Committee
DATE	27 August 2014
PAGES	1
SUBJECT	Ethics Approval: 20970 Situating English Language Teaching in Indonesia (ELT) within a Critical, Global Dialogue of Theories: A Case Study of Teaching Argumentative Writing and Cross-Cultural Understanding Courses

Thank you for your request to amend your ethics approval. This has now been considered and the request granted.

Your application has approval until 1 August 2016. If your data collection is not completed by this date you should apply to the Human Ethics Committee for an extension to this approval.

Best wishes with your research.

Allison Kirkman
Human Ethics Committee



Appendix B: Information Sheet for Lecturers



Faculty of Education

PO Box 17- 310 Karori Wellington, New Zealand
Phone 4-463 9500 Fax 4-463 9649; Website www.vuw.ac.nz/education

Information Sheet for Lecturers

Researcher: *Ribut Wahyudi*, School of Education, Victoria University of Wellington.

I am a PhD student at the School of Education at Victoria University of Wellington. As part of this degree I am undertaking a research project leading to a thesis. The project I am undertaking is "*Situating English Language Teaching in Indonesia (ELT) within Critical, Global Dialogue of Theories: A Case Study of Teaching Argumentative Writing and Cross-Cultural Understanding Courses*". This research project has received approval from the Victoria University Human Ethics Committee and the consent has been provided by the Dean but the Dean will not know which lecturers have agreed to participate in the study.

As part of my research, I am inviting you as one of lecturers who have been teaching Cross Cultural Understanding and or Argumentative Writing Courses. The lecturers are selected on the basis of lengthy teaching experience in comparison to other colleagues. I would like to explore English Language Teaching (ELT) methods, World Englishes (WE), local contextual information, use of first language, experiences of teaching and learning English and the university values, as stated in the vision and mission, has any relation with how English is taught in the classroom.

You are invited to participate in two semi-structured interviews, each lasting around one-hour at the start of the semester and at the end of semester. I would like to audio record your classroom teaching and do observation twice in the semester with regard to the issues and look at your course outline and lesson plans. During the project, if you would like to withdraw from the project, you can do it any time before 1 October 2014 for the 2014 academic period and before 1 April 2015 for the 2015 academic period without needing to give any reasons by sending an email to me or my supervisors.

Responses will form the basis of my research project and will be put into a written report on an anonymous basis. It will not be possible for you or your institution to be identified. All materials collected will be kept confidential. No other person besides me, my supervisors (Associate Professor Catherine Manathunga and Dr Gillian Hubbard) who will have access to the data. The thesis will be deposited in the University library. It is intended that one book or more articles and

conference presentations will be drawn from the thesis study. All materials you provide will be destroyed five years after the conclusion of the project.

If you have any further questions or would like to receive further information about the project, please contact me at (Ribut.Wahyudi@vuw.ac.nz) or my supervisors (Associate Professor Catherine Manathunga: Catherine.Manathunga@vu.edu.au and Dr Gillian Hubbard: Gillian.Hubbard@vuw.ac.nz), at the School of Education, Victoria University Wellington, New Zealand.

Sincerely Yours,

Ribut Wahyudi
PhD Student,
School of Education
Victoria University of Wellington, New Zealand
Human Ethics ID number: 0000020970

Appendix C: Consent Form for Lecturers



Faculty of Education
PO Box 17- 310 Karori Wellington, New Zealand
Phone 4-463 9500 Fax 4-463 9649; Website www.vuw.ac.nz/education

Consent for Lecturers

Title of project: "Situating English Language Teaching in Indonesia (ELT) within a Critical, Global Dialogue of Theories: A Case Study of Teaching Argumentative Writing and Cross-Cultural Understanding Courses"

I have been given and have understood an explanation of this research project. I have had an opportunity to ask questions and have them answered to my satisfaction. I understand that I may withdraw myself (or any information I have provided) any time before 1 October 2014 for the 2014 academic period and 1 April 2015 for the 2015 academic period without having to give reasons by sending an email to me or my supervisors.

I understand that any information I provide will be kept confidential to the researcher and the supervisors. 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 my course outline and lesson plans to be used in this research
 - I consent to be interviewed by Ribut Wahyudi 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 part in this research

Signed:

Name of participant:

Date:

Your email address for receiving the result:

Human Ethics ID number: 0000020970

Appendix D: Semi-Structured Interview Questions



Faculty of Education

PO Box 17- 310 Karori Wellington, New Zealand
Phone 4-463 9500 Fax 4-463 9649; Website www.vuw.ac.nz/education

- (1) How do you define culture/critical thinking?
- (2) How do your former critical experiences help you construct your understanding on Critical Thinking and Culture?
- (3) How do you describe Critical Thinking and Culture? Can you give me an example? How do these impact on your classroom teaching?
- (4) Do you think that critical thinking and argumentative writing has a link? If so, in what ways they are linked?
- (5) What is your understanding about the university's vision and mission? Do you personally agree with them? How do they play them out in the classroom?
- (6) Which ELT method(s) did you learn? Which method(s) are you using in your course? And why? Are there any other methods you would like to include?
- (7) What do you think about your understanding about ELT method(s) over period of time? Has there been any change or has your understanding about method? Remained stable?
- (8) What is the expected outcome for the course (Argumentative Writing/Cross-Cultural Understanding)? What skills do the students need to possess? How do you assess these skills?
- (9) In what ways do you set up conditions for your students to be critical thinkers/cross-culturally aware?
- (10) What is your view about World Englishes? What English(es) are you teaching and/or using in the classroom? Which English(es) would you like to include in the future?
- (11) How do you relate the university's curriculum policy to your classroom teaching?

(12) How do you select topics for your course? What criteria do you apply?

The interview will be conducted in English but the participants are allowed to answer in Indonesian language if they wish.