

Routledge Critical Studies in Asian Education

TEACHER EDUCATION FOR ENGLISH AS A LINGUA FRANCA

PERSPECTIVES FROM INDONESIA

Edited by
Subhan Zein



Teacher Education for English as a Lingua Franca

This edited collection responds to a gap in the literature by presenting a much-needed examination of both the theoretical and practical aspects of teacher education for English as a lingua franca in Indonesia. Through a series of extended research-based and conceptual chapters written by experts in teaching English to speakers of other languages (TESOL) in and about Indonesia, this book offers an insight into Indonesia's unique cultural, social and institutional contexts. The content focuses on four interrelated themes: the transition of perspective from English as a foreign language (EFL) to English as a lingua franca (ELF); the knowledge base of ELF pedagogy; teacher agency and identity in ELF; and innovations in teacher education for ELF. This book is highly relevant to English teachers, teacher educators and scholars worldwide aspiring to broaden their horizon and professionalism in the teaching of ELF.

Subhan Zein, PhD, teaches at the University of Queensland, Australia. He has trained teachers in Australia and Indonesia. He is the lead editor of *English Language Teacher Preparation in Asia: Policy, Research and Practice*.

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Series editors' foreword

We are pleased to introduce this book, entitled *Teacher Education for English as a Lingua Franca: Perspectives from Indonesia*, to readers. From the perspective of the Critical Studies in Asian Education series, we think this book is a valuable addition not only to this series, but also to the discourse on the adoption of English as a lingua franca in Asia. Asia is the most diverse continent, as compared to the others, in terms of languages spoken, religions, philosophies, ethnicities, and cultures. According to *The Washington Post*, there are at least 7,102 living languages in the world, and out of these, 2,301 are in Asia, 2,138 in Africa, 1,313 in the Pacific, 1064 in the Americas, and 286 in Europe (Noack & Gamio, 2015). With respect to religions, Asia is the birthplace of Buddhism, Christianity, Confucianism, Hinduism, Jainism, Judaism, Shintoism, Sikhism, Taosim, and Zoroastrianism. The diverse philosophies in Asia are closely related to the historical and conceptual backgrounds of these various religions. In addition, Asia is home to over 60% of the world's population, and it is not surprising to find more than hundreds of ethnic groups in this continent.

In view of such great diversities and varieties, it is easily understood that no single language has become dominant across Asia as a lingua franca. It is at the same time amazing and surprising to find that English has been employed as a useful lingua franca for Asians to communicate between themselves for quite some time, as a matter of practicality. Some countries, such as India, the Philippines, Pakistan, Singapore, and Malaysia, have even assigned English as an official language alongside their national language. This provides an interesting scenario, given the huge population of Asia—practically, there are more Asian people speaking English as a lingua franca than there are in Europe or the United Kingdom, where the language comes from. The question that follows is, in this case, what type of English is to be expected to be used and to be taught, in order to make English a most convenient means of communication for Asians?

This book addresses this significant question. The editor and authors of this book offer critical examination of the issues and the related linguistic and pedagogical concepts. They share their soul-searching journey in examining the feasibility of adopting the English language as the lingua franca in Indonesia. For example, English was once being taught and to be used as a native language (ENL) in Indonesia. The authors of this book query such an approach: is it feasible and desirable for people who speak English as a second language (ESL) to

aim to achieve proficiency at ENL level? On this issue, Professor Andy Kirkpatrick offers a very clear answer: it is the choice of the speaker to aim at achieving ENL, but only as a personal choice in terms of language variety, and a personal goal of proficiency, not as an ideal type. The authors basically point out that it is impossible for the majority of speakers who learn and speak ESL to achieve ENL levels. On that basis, alternative concepts are examined, such as World Englishes, English as an international language (EIL), and English as a foreign language (EFL). And the most significant approach that the authors of this book would recommend is the ELF approach: English as lingua franca. ELF acknowledges the backgrounds of the people who speak English are non-native speakers, and most of them would find it very difficult to achieve native levels. But the more important question is, why should they have to speak the type of English spoken by the native speakers? In Asia, and perhaps in the world at large, the non-native English speakers far outnumber the native speakers. If the cultural background of the language speaker is important (which the authors all think is a very important issue), we should spend more effort in examining how to make English speaking meaningful to those speakers who come from other cultures, and how to make the English language make sense to them. This question also has far-reaching implications for pedagogies and teacher education, if the aim is to teach English as a language that can become a lingua franca in the society and/or across the Asian cultures. The kind of pedagogies should be considered in this light. And in this context, the authors examine critical pedagogies for teaching ELF.

We wish readers would agree that the questions in regard to the approaches to be adopted for English to become a lingua franca in Asia are important both in academic and practical terms. We sincerely recommend this book to you. Conducting the discourse in the context of one country, in this case Indonesia, has the advantage that the issue can be studied more deeply and contextually.

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Reference

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Preface

This edited book, *Teacher Education for English as a Lingua Franca: Perspectives from Indonesia*, aims to make scholarly and pedagogical contributions to the domain of teaching English as a lingua franca (ELF) in Indonesia. The focus on Indonesia, the fourth most populous nation, predicted to rise to the world's fifth largest economy by 2030 and the fourth largest by 2050 (PWC, 2015)—is a welcome step forward to advance understanding of English teacher education in a context that has received relatively modest attention from the international ELF community so far.

This volume serves not only as a reference source about English teacher education in Indonesia, but also as a catalyst for increased international discussion by addressing mutual agendas that are shared by the international English teaching community, such as the tensions between local dominant languages (national identity) and English language (global identity); local English teachers' dual identity as non-native English speakers and English teaching professionals; and global English ideology that promises upward mobility and deepening social divisions that confine quality education to a small(er) segment of society. The chapters address the first two issues: Indonesian English teachers' beliefs, the impact of the ELF concept upon their professional identity, and educational implications for practicing the ELF pedagogy and departing from native-speakerism (Braine, 2010; Holliday, 2009; Kirkpatrick, 2014).

For example, Chapter 3 by Joseph Ernest Mambu reports how his students were caught between national and ASEAN identity. The students who were enrolled in an undergraduate English language teacher education program in Salatiga, Central Java tended to prioritize national over ASEAN identity. A case in point is Adit, who is identified as “a talented member of the university's English Debating Society.” The student believed that “maintaining Indonesian culture was more important than being ASEAN aware.” Moreover, Chapter 4 by Siti Nur-Aini, Laily Nur Affini, and Ajeng Setyorini sheds light on the dilemma of some pre-service English teachers in a teacher training university who strive to improve their English skills and develop their professional identity while feeling apprehensive about the future of their indigenous language(s) that are increasingly marginalized. One participant is quoted as saying: “I see English as imperialism in linguistics and has undermined the rights of other languages and marginalize the survival of the indigenous language.”

This volume contributes to the domain of English language teaching and research by making Indonesian pre-service teachers' voices heard, including the ones that appear to be in conflict with their decision to become qualified English teachers. Exercising caution in imposing scholarly suggestions on local English teachers, the book's editor, Subhan Zein, has assembled a pioneering collection of innovative studies that approach the critical topic of English teacher education in Indonesia from diverse research and pedagogical contexts, making the book walk "in the footsteps of Gimenez, El Kadri, & Calvo (2017) whose publication on teacher education for ELF in Brazil is the first of its kind in the world (Chapter 1)." This book is ideally intended for English teaching professionals and researchers around the world who attend to the void between the ELF pedagogy and practice while seeking a better understanding of the pervasiveness of native-speakerism.

As accentuated by the editor, the strength of the book is not to exclude native English speakers (NES) from the ELF, but rather to adopt "the most recent perspective that acknowledges NES as part of the equation of lingua franca interactions." The latest conceptual expansion is however not invariably acknowledged or practiced either in Indonesia or around the world where the conventional Western-centric English education practices prevail (e.g. Chapter 5 by Utami Widiati and Nur Hayati). To compound this matter further, the "NS-NNS dichotomy" (Higgins, 2003) figures in discussion on ways to elevate non-native English teachers' professional identity as well where they are positioned superior to native English teachers.

The contributors of this volume, many affiliated with English teacher programs at Indonesian universities, also vary in the evaluation of native English speakers as 'part of the equation of lingua franca interactions.' For example, guided by a question, "Who is the most effective English teachers? Native- or Non-native English teachers?" and having students in a teacher education program complete pre- and post-writings, Chapter 7 by Nugrahenny T. Zacharias ascribes her participants' changing notion of 'the best' English teachers—from native English teachers to non-native English teachers—to the implementation of the ELF pedagogy. The diversity in viewpoints about the ELT pedagogy constitutes the significance of this volume that aims to facilitate further discussion for the teaching and researching of English as a lingua franca in and beyond the Indonesian context in a way that creates an inclusive teaching experience for qualified teachers.

Moreover, the book significantly highlights unique challenges posed for Indonesia. Unlike Northeast Asia, dominated and surrounded by non-native English-speaking nations such as China and Japan, Indonesia has to continue manifesting leadership as one of a few non-English-speaking nations within the English-speaking ASEAN community at a time when English-speaking member states such as Singapore and Malaysia have increased their presence as a global education hub (Kobayashi, 2011, 2017) in part due to their English-speaking population (e.g. Tan, 2014). As described in Chapter 8 by Didi Sukyadi and Budi Hermawan, Indonesia has strived to secure its clout by investing in tourism and student-

exchange programs whose success hinges upon an effective English communication between Indonesian nationals and visitors primarily from other ASEAN nations.

When it comes to the training of qualified English teachers, however, Indonesia appears to be lagging behind other non-English-speaking ASEAN member states (e.g. Thailand, Vietnam), according to Chapter 10 by Bachrudin Musthafa, Fuad Abdul Hamied, and Subhan Zein that points out “the absence of governmental policy directives” and “the grim picture” of many Indonesian English teachers’ limited English proficiency. Indeed, Chapter 9 by Ribut Wahyudi and Sumti Chusna provides a glimpse into the gravity of the situation in Indonesia by focusing on a 28-year-old female novice teacher working at a private Islamic primary school: she was recommended by the school principal as the research participant because she “was the only one who gained a bachelor degree in English”; even this supposedly qualified teacher answered a question “How did you teach English as lingua franca?” with a response, “What is it?”. Showcasing the teacher who teaches American English by exercising authority, Chapter 9 calls for the further modification of existent ELF frameworks such as Kobayashi (2017)’s modified model in the Malaysian English teaching context based on Kirkpatrick (2014)’s “Lingua Franca Approach.”

As rightly pointed out by Zein, the insufficient impact of ELF concept and pedagogy on Indonesian (pre-service) teachers needs to be examined by taking into account a “transition currently taking place in the landscape of English language education in Indonesia” (Chapter 1). As documented in this volume, this transition is manifested in pre-service teachers’ varying degrees of English skills, teacher training background, professional identity, familiarity with the ELF pedagogy, and receptive attitudes toward it. Overall, the book’s editor hopes that “the volume could help stimulate further research on teacher education for ELF in other Asian nations,” and this volume is very likely to be recognized as one of the earliest international publications that have opened a new chapter in the domain of English teaching as a lingua franca in the dynamically changing Southeast Asia. On the other hand, what remains to be seen is whether or not “the effort put into this volume could pioneer a movement to improve the quality of teachers in an integrated and systematic ELF teacher education in Asia.” A concerted effort by practitioners, scholars, policymakers, and all other stakeholders is contingent on the outcome of this unprecedented and vitally important challenge.

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I Setting the scene for teacher education for English as a lingua franca

Subhan Zein

English as a lingua franca, ASEAN and Indonesia

The Biblical account of the Tower of Babel depicts humanity's confusion after the loss of what was believed to be a common tongue. Ever since then, people have scattered around the world and spoken different languages. Meanwhile, the search for a common tongue continues, with humanity's progression seeing many languages function as a lingua franca, that is, "a vehicular language between speakers who do not share a first language" (Mauranen, 2018, p. 7). This has been the case with, for example, Latin in medieval Europe, Swahili in East Africa, Arabic in the Middle East and Malay in Southeast Asia.

Despite the long search for a common tongue, it is only recently that humanity has chronicled the truly international expansion of a lingua franca. The language is English, a language that has now become the driving force for globalisation with influences that have crossed the linguistic sphere and even permeated the economic, political, cultural, ideological and religious ones (Crystal, 2003; Graddol, 2006; Rubdy & Saraceni, 2006). The roles that English plays in the lives of people vary, ranging from marginalisation and domination on the one hand (Pennycook, 1994; Phillipson & Skutnabb-Kangas, 1996), to empowerment and upward social trajectory on the other (Crystal, 2003; Rubdy & Saraceni, 2006). Kachru (1996, p. 135) states that "the universalization of English and the power of this language have come at a price; for some, the implications are agonizing, while for others they are a matter for ecstasy".

But the significance of English transcends individual-level contacts with the language. First, the global spread of English dictates a sociolinguistic reality whereby it is spoken more by people for whom it is a second or additional language than by those for whom it is a first language (Crystal, 2003), making it a lingua franca for people coming from highly diverse national, cultural, religious, ethnic and linguistic backgrounds (Jenkins, 2006, 2007; Seidlhofer, 2004, 2011). Second, English is not only a domestic language or otherwise salient in a particular community, but it is also an international lingua franca that is used in areas such as international businesses, academia, tourism and migration (Jenkins, 2007; Mauranen, 2018; Seidlhofer, 2011). English's expansion at the political level, for example, has resulted in its official use as a working language of government

associations. This is reflected at regional level such as in the ASEAN (Association of South East Asian Nations) Economic Community whereby English has been adopted as the working language of its member states (Stroupe & Kimura, 2015).

The truth is English has been voluntarily selected by ASEAN members (Brunei Darussalam, Cambodia, Indonesia, Laos, Malaysia, Myanmar, the Philippines, Singapore, Thailand and Vietnam) to communicate with one another. Most citizens of these ASEAN nations are in fact multilingual, speaking various indigenous and national languages, so they use English to communicate with fellow Asian multilinguals (Kirkpatrick, 2010). The voluntary adoption of English as a means of communication among the ten ASEAN member states not only creates a sociolinguistic phenomenon “where there are no native speakers, as traditionally defined, of the language” (Kirkpatrick, 2016, p. 286), but also a situation where English plays an official role beyond its traditional Anglo-American cultural domain (Kirkpatrick, 2011, 2012). ASEAN has become a lingua franca context, using English as a lingua franca (ELF), which is a term referring to “any use of English among speakers of different first languages for whom English is the communicative medium of choice, and often the only option” (Seidlhofer, 2011, p. 7).

Indonesia as one of the founding members of ASEAN has a pivotal role to play. With a population reaching 266.6 million in 2018 (Worldometers, 2018), Indonesia is ASEAN’s most populous country, the fourth most populous in the world, and is potentially the world’s fifth largest economy by 2030 (PWC, 2015). The country could prove influential in maintaining regional stability, with its political developments providing “a vital ingredient in building up confidence and credibility as well as enhancing the pursuit of leadership in ASEAN” (Rattanaseeve, 2014, p. 125). In this regard, English is expected to become the spearhead of Indonesia’s contribution to the ASEAN Integration and the country’s acceleration for global competitiveness (Hamied, 2011, 2012; Zein, 2018). As a consequence, the importance of English within Indonesia’s language education system cannot be underestimated (Musthafa & Hamied, 2014; Sukyadi, 2015) and its influence within its diverse communities has been both far-reaching and illuminating (Sugiharto, 2014; Zentz, 2015).

Motivations for this volume

For decades, English language education in Indonesia has been principally dominated by the English as a native language (ENL) ideology, as seen in the English as a foreign language (EFL) (Dardjowidjojo, 2000; Mistar, 2005) and English as a second language (ESL) (Ariatna, 2016) perspectives. Within the ENL ideology, strict adherence to certain varieties of English such as American English and British English results in the imposition that “native” English is the only norm worth teaching, although the term “native speaker” itself has been declared a myth (Davies, 2003) and potentially leads to monolingual bias (Cook, 1999). The implementation of the ENL ideology requires teachers to teach according to the “standard native” versions of English (Seidlhofer, 2011, 2018), while learners are expected to avoid their first language (L1) in communication and should strive

to attain “native-like” proficiency (Jenkins, 2006, 2007). Manara (2013a) notes that English language educators in Indonesia are not only dictated by this ENL ideology, but also shadowed by the issues of native-speakerism and “standard” English, not to mention testing requirements (e.g. Test of English as a Foreign Language, TOEFL; International English Language Testing System, IELTS) and professional certifications (e.g. Certificate of English Language Teaching for Adults, CELTA; Diploma of English Language Teaching for Adults, DELTA) associated with them.

This leads to the assertion that maintaining the ENL ideology does not represent Indonesia’s present-day sociolinguistic realities, as the country appears to be making a transition to ELF (see Chapter 2 for full discussion on the issue). First of all, Indonesia has joined a global linguistic movement characterised by the highly changing nature of English language interactions and the dynamic and complex relationships of English users who do not speak it as their first language (see Dewi, 2014a). What is urgent is for Indonesians to communicate in English with fellow ASEAN members, rather than with the so-called “native speakers” (Kirkpatrick, 2010, 2012b). The use of English among Indonesians, as a consequence, is more likely to occur in lingua franca contexts, and its role is best seen as a lingua franca with other ASEAN members and the broader international community. Second, although favouritism towards the ENL ideology is still present in Indonesia (e.g. Dewi, 2012; Zacharias, 2014), a growing body of literature demonstrates how the ideology has been widely contested. This seems to be a phenomenon occurring in recent years (see Bradford, 2007; Dewi, 2011, 2012, 2014a, 2014b, 2017; Jayanti & Norahmi, 2014; Kramadibrata, 2016; Manara, 2013a, 2013b; Mukminatien, 2012; Sakhiyya, Agustien & Pratama, 2018; Setiawan, 2015; Zacharias, 2013, 2014, 2016), but its origin may be traced back to the late 1990s when tolerance of “non-native” pronunciation of English took shape as a result of the increasing emphasis on fluency (Dardjowidjojo, 2000). A shifting attitude among teachers and students demonstrating greater appreciation towards “non-native” English is a common topic found in Bradford (2007); Dewi (2014a); Kramadibrata (2016); and Setiawan (2015), while willingness to develop learners’ and teachers’ awareness of English varieties other than the “native” varieties is an emerging theme in Dewi (2014b, 2017) and Mukminatien (2012). This alone suffices to inspire Jayanti & Norahmi (2014) to call for a revisiting of the EFL perspective in Indonesia, which tends to have unrealistic expectations about what students can achieve. Another reason is that Indonesia needs a perspective that is in alignment with character building. Indonesia’s educational goal to develop character building requires a perspective that is aligned with Indonesia’s social, cultural and religious values – something that both ESL and EFL perspectives stand against due to their “native” culture orientation. An ELF perspective, on the other hand, is supportive of the use of English that conforms to social, cultural and religious values, as it purports to have a new understanding of English in new fields and in cultural contexts that go beyond the Anglo-American influences (Kirkpatrick, 2012, 2016a). This gains more importance given the increasing need for English to play a role in linguistic and cultural enrichment (Dewi, 2014a), cultural exploration

(Zacharias, 2014), and negotiation of multilingual and multicultural practices (Sugiharto, 2014). From this point of view, it appears that ELF awareness starts permeating the realm of English language education in Indonesia.

This volume captures this transitional nature of English language education in Indonesia to ELF. It responds to the urgent need to educate local teachers at both pre-service and in-service levels for competency in teaching English in lingua franca contexts. These include contexts such as the larger international communities where Indonesians would encounter other “non-native” English speakers (Zacharias, 2014, 2016) as well as “native” English speakers (Dewi, 2017; Zacharias, 2013). It is even more significant in the context of ASEAN, where the lingua franca role of English requires the employment of a multilingual framework, given its highly diverse linguistic communities (Kirkpatrick, 2018). Teacher education in the ASEAN context needs to “empower non-native English teachers to provide professional, empathetic teaching in spite of native English norms dominant in or outside the workplace” (Kobayashi, 2017, pp. 12–13), and this volume works within the Indonesian context to provide an answer to this contention.

Second, there is a need for a book that brings together empirical research and conceptual studies focusing on the education of local English teachers in Indonesia, taking into account the various issues relating to the use of ELF. The Indonesian Government itself, through the Ministry of National Education (now the Ministry of Education and Culture), established various policy measures to improve teachers’ quality, including the Government’s Regulation No. 19/2005 on National Standards of Education and the Teachers and Lecturers Act No. 14/2005 (Saukah, 2009). Yet, the efficacy of training programmes resulting from these policies has been criticised (see Sukyadi, 2015 for discussion on secondary education). In the academic domain, there has been no systematic research that addresses English language teacher education in Indonesia as a sustainable process of teachers’ professional development (Luciana, 2006; Saukah, 2009), not to mention integration of the ELF framework. Meanwhile, the need has been voiced to incorporate the ASEAN curriculum into teacher education, for example (see Widiati & Hayati, 2015), and concern about reconceptualising the knowledge base in teacher education in alignment with a lingua franca approach has been raised (Sakhiyya et al. 2018). Thus, this volume will help inform policy decisions in Indonesia and other countries aspiring to improve the English proficiency of their citizens in order to successfully participate in lingua franca communications. This gives another impetus to this volume.

Third, this edited collection fills gaps in the literature. While there have been many influential and internationally well-established publications on teaching methods and language teacher education (e.g. Harmer, 2010; Burns & Richards, 2009; Richards & Farrell, 2005; Richards & Renandya, 2002), they are often premised on contexts of practice in ESL classrooms in English-speaking countries and are framed within the ENL ideology. The contexts are far distant from the classroom realities of the majority of global English users nowadays. As a result, teacher education worldwide seems to be lagging behind when it comes to incorporating ELF in a practical manner (Dewey and Patsko, 2018). There is a

need for a book on teacher education to cater for contexts where English is generally learnt not for integration into an L1 English-speaking community, but for meaning making in lingua franca contexts; and where English is practised not in largely monolingual contexts, but in diverse multilingual and multicultural contexts. This gives rise to a volume that considers how ELF develops more complex relationships within and between diverse multilingual and multicultural communities, and prepares teachers to address such complex relationships. This book aims to tackle these concerns by focusing on teacher education for ELF in multilingual and multicultural Indonesia, walking in the footsteps of Gimenez, El Kadri & Calvo (2017), whose publication on teacher education for ELF in Brazil is the first of its kind in the world.

ELF in this volume

English as a lingua franca does not refer to a fixed variety of English, but implies a context of language use characterised by dynamic, variable and flexible utilisation of linguistic resources by its speakers (Seidlhofer, 2011). ELF communication exhibits variation and fluidity as diverse users of English coming from various linguistic and cultural backgrounds adapt and modify their language based on the contextual and communicative needs (Baker, 2015). The goal of ELF research underpinning this present volume follows Jenkins, Cogo & Dewey (2011), that is, ELF accounts for the diversity and fluidity of the English language and its valuation of the communication strategies adopted by interlocutors when communication difficulties arise. Throughout the present volume, ELF is used as a conceptual framework that examines the use of English by those considered “non-native” English speakers in countries where English does not have an historically established presence (Jenkins, 2006; Kirkpatrick, 2011; Seidlhofer, 2004), while acknowledging the use of the language by the so-called “native” English speakers (Mauranen, 2018).

As this volume adopts the most recent perspective, acknowledging “native” English speakers as part of the equation of lingua franca interactions, it is distanced from the argument that ELF excludes “native” English speakers (see Marlina, 2016). Thus, it follows Mauranen’s (2018, p. 33) assertion of it being a “more comprehensive definition” of ELF that mirrors the reality of English today: “English is spoken in situations with widely varying combinations of participants, including first-language speakers of different varieties.” In this respect, the chapters in this volume embrace the ontological perspective that ELF and English as an international language (EIL) “are one and the same phenomenon, and that both refer to lingua franca uses of English primarily along its non-mother-tongue-speakers” (Jenkins, 2007, p. xi). This stance is taken despite the assertion that EIL is an umbrella term encompassing other frameworks such as ELF and World Englishes (see Marlina, 2016).

ELF, World Englishes and EIL are in principle theoretical perspectives maintaining the pluricentricity of English as well as the adaptability of the language to new social and cultural environments (Bolton, 2005; Jenkins, 2006, 2007;

Sharifian, 2009; Seidlhofer, 2011). ELF and World Englishes are different in a way, in that the former describes the practices occurring in lingua franca communication (Jenkins et al. 2011), whereas the latter is concerned with the identification of core linguistic and pragmatic features characterising nativised varieties of English (e.g. Singaporean English, Indian English), also called “New Englishes” (Bolton, 2005). In this volume, however, ELF and EIL are deemed synonymous because the similarities between them are far more substantial than the differences. Thus, in cases where the term EIL is used in this volume (e.g. Chapter 7), it is considered to be synonymous with ELF.

Paradigmatically speaking, ELF is essentially the same as EIL – they both serve as a linguistic and epistemological framework to critically revisit the conceptualisations of English. For example, ELF and EIL frameworks are mainly concerned with the view of English as a pluricentric language. They take into account the sociolinguistic realities of English within various contexts where variations in linguistic and cultural behaviour are inevitable due to the diverse and complex backgrounds of the speakers (Jenkins, 2007; Marlina, 2016; Seidlhofer, 2004; Sharifian, 2009). Second, both ELF and EIL frameworks embrace a similar view on language change and linguistic adaptability. The evolutions of English are evident not only within the epicentrum of English ecology with its pervasive use of ENL, but also in the periphery where varieties of New Englishes are emerging (Jenkins, 2007; Sharifian, 2009). Third, ELF and EIL put forth a more democratic view of language, challenging the hegemonic ENL norms while acknowledging the use of English varieties. ELF challenges the prescriptive notion of ‘standards’ and how the use of non-standard English is considered to be linguistic deficiency (Seidlhofer, 2004, 2018), a view shared by EIL scholars (e.g. Marlina, 2016; Sharifian, 2009). Fourth, both ELF and EIL acknowledge the fact that, in the majority of interactions involving users from different linguistic and cultural backgrounds, the variety of English used is dependent on the users themselves, and thus unpredictable. There is more than one English variety involved because each speaker brings a variety that he or she is most comfortable with (Jenkins, 2015; Matsuda, 2012). Fifth, ELF and EIL do not endorse some kind of unifying code or variety of English. Baker and Jenkins (2015, p. 193) argue that “[n]o mainstream ELF researchers that we are aware of are currently claiming that ELF is a ‘universal code’” and that “attempts to delineate ELF as a variety of language are not part of contemporary ELF discourses”. In a similar vein, Marlina (2016, p. 6) argues that “the EIL paradigm rejects the idea of having a single variety of English as the chosen form of English for global communication.” Sixth, in light of the changes that English has undergone as a consequence of its recent worldwide expansion, ELF and EIL encourage reviews and revisions of language-teaching approaches. This proposition has been widely accepted by scholars working with either or both frameworks, as they examine how such reviews and revisions would impact teacher education (e.g. Matsuda, 2011, 2017; Sifakis, 2007; Sifakis & Bayyurt, 2018; Zacharias, 2016).

It is not the intention of this chapter to provide an exhaustive account of comparisons between ELF and EIL – a topic of this kind warrants research on its own.

But the summary above provides a basis for the theoretical stance of this volume. The summary consists of underpinning principles for contributors to this volume to conceptualise ideas on teacher education in Indonesia that embrace the ELF framework. The implementation of such a framework marks a departure from the ENL ideology that has long governed English language education in Indonesia.

Towards teacher education for ELF in Indonesia

Recent studies show that teachers' attitudes to the lingua franca approach in Indonesia have been somewhat positive (e.g. Dewi, 2014a, 2014b; Zacharias, 2013, 2014, 2016); others document teachers' struggles in challenging the pervasive ENL ideology (e.g. Manara, 2013a, 2013b). Although favouritism towards the ENL ideology persists, teachers participating in Zacharias' (2014) study were open and enthusiastic about implementing the lingua franca approach for cultural exploration. Other teachers were more willing to develop learners' awareness of English varieties and place an emphasis on intelligibility, although textbook availability means that they could only teach either American English or British English (Dewi, 2017). Teaching with the lingua franca approach was not necessarily more manageable, but teachers in Zacharias' (2013) study maintained that it had a positive impact on increasing their confidence. Given its increasing prominence, scholars such as Dewi (2014b), Sakhiyya et al. (2018) and Zacharias (2014, 2016) have even argued for the inclusion of the lingua franca approach in teacher education, citing its usefulness, for example, in enabling cultural exploration (Zacharias, 2014), facilitating linguistic and cultural enrichment (Dewi, 2014b) and increasing teachers' professional confidence (Zacharias, 2013). Integration of the ELF paradigm in teacher education has thus been voiced – teachers could make a paradigm leap when ELF concepts have become part of the knowledge base of teacher education (Dewi, 2017; Sakhiyya et al. 2018; Zacharias, 2013, 2014, 2016).

This edited volume attempts to provide insights such as those above, documenting the transition currently taking place in the landscape of English language education in Indonesia. The teacher in Chapter 9, in particular, was initially not aware of the ELF discourse, but participants in studies reported in the other chapters were. Student teachers participating in the study reported in Chapter 3, for example, discussed ELF-related issues as part of their critical pedagogy course, while those involved in the study reported in Chapter 7 examined an important issue in lingua franca approach: the role of “native” and “non-native” teachers.

Given its transitional nature, this volume aims to make ELF conceptions part of the knowledge base of teacher education in Indonesia. The volume takes inspiration from Sifakis (2007) and Sifakis & Bayyurt (2018) in an attempt to develop ELF-aware teacher education in Indonesia. It also follows Kirkpatrick's (2010, 2011) and Kobayashi's (2017) proposition to invest resources in the teacher education of local multilinguals rather than employing native speakers. Kirkpatrick (2011, p. 10) states that here “the major aim of learning English is to use it as a lingua franca in multilingual settings” and “the successful multilingual user of English not only offers a role model for students, but also provides the linguistic model.”

This translates into the education of local Indonesian teachers that is at the core of the present volume, both at pre-service and in-service levels of education. All the chapters in this volume are intended as a collective effort in teacher education to cater for ELF pedagogy in the Indonesian context. Contributors to the book have captured a wide range of arguments and research questions that characterise ELF as a paradigm for thinking and how it relates to other emerging concepts. These include critical pedagogy and teacher education (Chapter 3), teacher identity in professional development (Chapter 4) and critical academic writing (Chapter 7), multimodality and communicative competence (Chapter 8), and power relations and classroom discourse (Chapter 9). The chapters in this volume also present methodological innovations that facilitate the paradigm shift of ELF in teacher education. The incorporation of teaching materials integrating ASEAN/Asian cultures and the implementation of translanguaging pedagogy are proposals voiced in Chapter 2. Chapter 7 shows how teacher educators' appropriate scaffolding occurs in an academic writing course. Other chapters, on the other hand, rely on multimodal semiotic resources (Chapter 8), classroom discussions and exchanges through *Schoolology* (Chapter 3) and peer-coaching (Chapter 6). Another common theme emerging in this volume is how cultural elements are associated with teacher education for ELF. Chapter 4 captures the need for developing teachers' skills in relation to the promotion of teacher identity in the ELF context, while the development of intercultural competence is a topic of interest in Chapter 5.

The following section explains how the volume is structured.

Overview of the volume

This edited collection is divided into three parts. Part One, Chapters 2–6, emphasises the pedagogy of teacher education for ELF. Chapters 7–9 constitute Part Two, focusing on the pedagogy of ELF in the classroom and its implications for teacher education. Part Three, Chapters 10 and 11, extends the discussion on ELF to examination of issues such as policy and conceptualisations of ELF for teacher education that have emerged in this volume.

Part One focuses on the pedagogy of teacher education, which develops alignment between practice and theory, emphasises reflection and focuses on depth rather than breadth of curriculum (Kitchen & Petrarca, 2016; Korthagen, 2016). Teacher education is most effective when its approaches are meant to produce reflective teachers through the provision of a variety of learning experiences that stimulate introspection, collaboration, awareness-raising and learning from experience (Kitchen & Petrarca, 2016). The complexity of developing such approaches to pedagogy for teacher education for ELF is shown in this volume, especially when it is related to issues such as Indonesia transitioning to ELF (Chapter 2), critical pedagogy (Chapter 3), teacher identity (Chapter 4) and intercultural competence (Chapter 5). Chapter 6 examines the attempt to encapsulate such pedagogy for teacher education for ELF through peer coaching and community of practice.

Part One starts with Chapter 2. I have this chapter to set the tone for the volume, arguing that there is a shift of orientation in English language education in Indonesia from EFL to ELF. First, the chapter provides a review of the historical background of English language education in Indonesia, sketching the curricular alterations in the country. I contend that the increasing prestige and use of English in Indonesians' daily life implies the questionable nature of the status of English as a foreign language in Indonesia. Furthermore, the need to use English to communicate with ASEAN counterparts, which leads to ELF interactions, actually describes more realistic settings for most Indonesians, rather than the traditionally defined "native-speakers" of English from England or the USA (Kirkpatrick, 2010, 2012). I argue that both ESL and EFL perspectives stand against the perspective that grows organically with Indonesian's cultural, social and religious values. An ELF perspective, on the other hand, would support the use of English that conforms to local values and is in alignment with the need to develop character building. One implication for teacher education is the integration of ELF-awareness (Sifakis & Bayyurt, 2018). This requires openness and flexibility on the part of the teachers (Hamied, 2012; Kirkpatrick, 2012, 2016), so they could accept varieties of English and challenge the established role of "native" English speakers. Furthermore, teacher education needs to help teachers develop locally appropriate teaching materials that promote cultural identities. Another implication is a move away from the monolingual view of language teaching that treats languages as separate entities to a translanguaging pedagogy (Canagarajah, 2013) that develops fluid, mobile and multiple discursive resources in multilingual classrooms. Teacher education needs to capture this paradigm shift, hence preparing teachers for a pedagogy in which the L1 is valued and deliberately utilised in language teaching.

Chapter 3 is written by Joseph Ernest Mambu. This chapter focuses on critical pedagogy on teacher education in the ELF era. This is an important area of interest, since ELF mainstream research has not addressed the relationship between ELF and critical pedagogy. Data were collected from undergraduate students through audio-recorded classes, students' comments on *Schoolology* and journal entries. In this chapter, the author successfully explores the nuances of criticality and power dynamics involving English and other languages in a dialogic process between a teacher educator and student teachers. The discussion takes place through ELF as the teacher educator and student teachers negotiate linguistic forms (e.g. using repetitions) and co-constructed sociocultural values (e.g. appropriating an opponent's stance) of concepts related to critical pedagogy (i.e. social justice). The study shows that scaffolded classroom discussions and exchanges through *Schoolology* are proven as effective means to negotiate and or co-construct notions of ASEAN awareness and social justice as an integral component of ELF use in the ASEAN community. This study brings about the idea that scaffolded discussions on ELF are not only a process of developing ELF awareness (Sifakis & Bayyurt, 2018), but no less importantly, it is a direct implementation of critical pedagogy in teacher education (Hawkins & Norton, 2009).

In Chapter 4, Siti Nur'Aini, Laily Nur Affini and Ajeng Setyorini discuss professional teacher identity in the making. The authors collected data using written narrative and semi-structured group interviews involving two cohorts of pre-service teachers who completed practicum in high schools. Their study demonstrates that the activities the pre-service teachers undertook in order to become competent English users in ELF context were individually scoped and unstructured, rather than systematically organised at institutional level. There was little evidence pointing to how teachers were trained to develop teaching skills in an ELF-contextualised manner that could promote teacher identity. For this reason, the authors reiterate Kirkpatrick and Sussex's (2012) assertion for the development of a pre-service curriculum that includes the languages and cultures of the ASEAN countries. To corroborate such a proposed curriculum, the authors suggest that universities in Indonesia develop collaborative pre-service exchange programmes with other ASEAN countries, rather than inviting teachers or teacher educators from the traditionally defined 'English native-speaking countries'. The authors argue that such a practice would assist in the development of teachers' teaching skills while promoting their identity as teachers of ELF within the ASEAN community.

The development of intercultural competence in teacher education for ELF is the focus of Chapter 5. The authors, Utami Widiati and Nur Hayati, designed an epistemologically *a posteriori* – inductively data-driven – study through analysis of curricular documents of ten teacher education institutions offering courses relevant to the development of inter-cultural competence (ICC). Their analysis suggests unanimous agreement among institutions about the inseparable relationship between language and culture. However, the emphasis on Western (especially American) cultures remains the established norm in these institutions; and in five of the institutions, developing understanding of diversity, multiculturalism and cultural differences is a common feature. These findings indicate that on the one hand this reflects the traditional ENL ideology that is still common in teacher education programmes in Indonesia. On the other hand, they show a transition towards language and social harmony where the incorporation of ELF into ICC courses could help develop understanding and tolerance. The challenge for teacher education is to equip teacher candidates with practices that can help them design activities for ICC development in which the use of ELF as a bridge for communication features prominently. To overcome this challenge, the authors urge teacher education to move away from merely providing pre-service teachers with ICC as English learners, to developing pre-service teachers' ICC as English-teacher candidates. The authors follow Kirkpatrick's (2012) proposition for an ASEAN-oriented curriculum in pre-service education that allows for an emphasis on the attainment of natural-sounding multilinguals, the inclusion of regional and local cultures rather than the so-called "native" English cultures, and the use of English to discuss ASEAN regional and local cultures and values. They further assert the need for renewed linguistic and cultural competence to be integrated within pre-service teacher education, allowing for the utilisation of cultures other than "native" English by teachers in the ELF context until the teachers can embed language and culture varieties within their pedagogy (Li, 2017).

Chapter 6, written by Pande Made Sumartini, focuses on peer coaching and teacher efficacy in professional development programmes. Using a simultaneous cyclical model of peer coaching, the author attempts to provide recommendations to direct the imposing top-down approach to professional development into a collegial professional development within the practical context of ELF teaching and learning. The author demonstrates how peer-coaching can be utilised to develop ELF as goal and practice that accommodates the movement from collective praxis to individual practice ($PX \rightarrow (px \text{ \& } PC) \rightarrow pc$) as well as its opposite: from individuals' practices to collective praxis ($pc \rightarrow (px \text{ \& } PC) \rightarrow PX$). In doing so, peer-coaching could help raise awareness of ELF and lead teachers to revisit their belief in native-like proficiency as a goal of teaching, and how this belief influences their teaching. This is how teachers could reorganise their practice as praxis. The author reiterates Sifakis' (2007) assertion to utilise professional development activities to raise teachers' awareness of the primary concerns of lingua franca, including issues such as lexicogrammar, pronunciation and pragmatics. This is parallel to Dewey and Patsko's (2018) contention on developing engagement in any professional development activities to encourage teachers to develop a working understanding of ELF and how this may inform their pedagogy. Similar to Nur'Aini et al. (Chapter 6), Sumartini suggests exchange partnerships with university students and lectures from other ASEAN countries to allow for opportunities to integratively use ELF. For this reason, Sumartini argues for such partnerships to occur as part of post-certification training, enabling teachers to further develop professionally beyond the merely administrative purpose of teacher certification.

The focus of Part Two of the volume is on drawing implications for teacher education from classroom pedagogy. Given the prevalence of normative outlook on the ENL ideology, Sifakis (2014) proposes a gradual engagement with ELF in teacher learning. Implications drawn from classroom teaching, classroom observations and studies on teacher attitudes can therefore serve as awareness-raising tools for such a gradual engagement (Dewey & Patsko, 2018; Sifakis, 2014; Sifakis & Bayyurt, 2018). Chapters 7–9 aim to accomplish this in order to assist teachers in teaching English in lingua franca contexts.

Part Two commences with Chapter 7. The intersection between a lingua franca approach and critical academic writing is at the core of the chapter. The author, Nugrahenny T. Zacharias, focuses on the implementation of EIL pedagogy in an academic writing class at a pre-service teacher education programme in Indonesia. For the purpose of the study, the author collected data from essays and reflective writings of 18 student teachers. In the chapter, she shows how teacher educators' appropriate scaffolding of materials in, for example, the history of non-native English-speaking (NNES) movement and pedagogical consequences of being non-native English-speaking teachers (NNESTs), could result in prospective teachers' increased awareness of EIL-related issues. This success, according to Zacharias, was attributed to the fact that the design of the classes did not follow the traditional academic preparation writing class that views students as "accommodationist" (Benesch, 2001, p. ix) with their role being limited to reproducing

conventional academic genres. But what was instrumental to the success was the critical approach to the writing class that suggests teacher present knowledge as a possibility rather than an absolute truth (Morgan, 2009) and that places student teachers as active learners who “shape academic goals and assignments rather than passively carrying them out” (Benesch, 2001, p. xiv). The author argues that teacher education needs to embrace such a critical approach to academic writing classes when exploring EIL-related issues such as the notion of “nativeness” as both linguistic concept and social practice. This paradigm shift would enable student teachers to place their “non-nativeness” at their advantage rather than to the detriment of their teaching.

Chapter 8 is written by Didi Sukyadi and Budi Hermawan. In the chapter, the authors discuss multimodal competence of local teachers in the context of teaching ELF. The participants of the study were 32 prospective teachers, and 50 newly recruited and experienced teachers who responded to open-ended questionnaire on multimodal competence concepts. The data from these participants show that the available semiotic resources in coursebooks, classrooms and the internet were underutilised. The authors assert the importance of equipping teachers with abilities to employ multimodal semiotic resources and multiliteracies in order to develop their communicative competence in teaching English in lingua franca contexts. The authors further propose ELF-based multimodal communicative competence (ELF-MCC) as a pathway of integrating MCC into knowledge and skills of teachers teaching in the ELF context. They argue that visual, spatial and gestural verbal and non-verbal modes can be used in the context of ELF, as a tool of communication among individuals of different language backgrounds and cultures. This implies equipping teachers with basic understanding of systemic functional linguistics, grammar of visual design and multimodality (Kress, 2000). This understanding, however, needs to be interweaved with the provision of multimodality that allows teachers to develop awareness of the intricate relationship between language, culture, multimodality and teaching. Furthermore, the authors argue that cultural aspects in multimodal communication are essential features in teachers representing meanings through verbal, visual, gestural and spatial modes. This is a significant contribution of the authors, especially after recent development in ELF research, for example, still has not identified multimodality as part of the issue (see Jenkins, Baker & Dewey, 2018).

In Chapter 9, Ribut Wahyudi and Sumti Chusna tackle the issue of power relations that has been absent in the mainstream ELF research. Using data from interviews and observations of a primary school English teacher in Java, the authors discuss power relations in the teacher’s classroom discourse. The authors contend that power relations should be understood by primary school English teachers. One reason is given the seemingly asymmetrical relationship between the teacher and students in the primary classroom. The second is given the hegemonic role of British and American Englishes that have made them a disciplinary power (Walshaw, 2007). The authors argue that the incorporation of power relations in the currently existing ELF frameworks in the ASEAN context (Kobayashi, 2017) would provide more nuanced understanding and dynamic interactions. Although

language in lingua franca use is prone to power actualisation between interlocutors, with the more proficient party being more benefitted (Blommaert, 2009), the authors maintain that the occurrence of student resistance in their data means that power relations in the primary classroom are dynamics and could be unpredictable – they need to be interpreted according to the local context in the ASEAN communities. In the broader ASEAN context, the authors of this chapter assert that their proposal could add value to Dudzik and Nguyen's (2015) proposal on regional English teacher competency and teacher education curricula. In the specific Indonesian context, the authors argue for the inclusion of power as part of the minor of Bachelor's in English Language Education (Zein, 2017) and English Language Teacher Professional Development Programme (Widiati & Hayati, 2015). Incorporating power relations into teacher education curriculum, the authors argue, would further transform current understanding that tends to simplistically categorise their relationship as one being hierarchical in nature.

Part Three examines major issues that reflect the emerging conceptualisations of teacher education for ELF in Indonesia. With teacher education for ELF placing emphasis on linguistic corpora and awareness-raising (Dewey & Patsko, 2018; Matsuda, 2011; Sharifian, 2009; Sifakis, 2014), this allows space for discussion on policies for improving teachers' quality that becomes the focus of Chapter 10. In Chapter 11, all emerging conceptualisations of teacher are discussed to develop a conclusion of the volume.

Part Three starts with Chapter 10. Bachrudin Musthafa, Fuad Abdul Hamied and Subhan Zein are the writers of the chapter. In the chapter, the authors make policy recommendations on the improvement of teachers' quality to enable them to teach in lingua franca contexts. The authors argue that the goal of teaching and learning should be directed towards assisting learners to use English successfully in the ASEAN context with other bilinguals/multilinguals. For this reason, a revamp in the curriculum is necessary. Following Kirkpatrick (2012), the authors propose that curriculum contents need to ensure that topics are relevant to ASEAN/Asian cultures; listening materials need to provide exposure to the pronunciation of other speakers in the ASEAN community; and activities need to incorporate critical discussions on cultures. Preparation of teachers at pre-service level and professional development of teachers at in-service level, according to the authors, need to be geared towards this curriculum renewal. This leads to the authors' second recommendation in which teacher education should pay more attention to providing exposure to student teachers' intercultural competence in the classroom, leaving behind the ENL ideology. Third, the authors argue that policies should be directed towards developing teachers' proficiency in the context of ELF. That being said, teacher education must prepare teachers, so that they could serve as a model of language user, a model of language learner, task designer, learning facilitator and assessment developer. Finally, an interdisciplinary research framework involving an inter-ministerial coordinating body is necessary in the context of teaching ELF in Indonesia. Such an inter-ministerial coordinating body would ensure the provision of support system that is responsive to the changing needs and contextual demands in teacher education and research in ELF.

To conclude the volume, Andy Kirkpatrick writes Chapter 11. Kirkpatrick summarises the volume, outlining the conceptualisations of ELF for teacher education that have emerged in this volume. He also identifies focal issues for future directions in research and practice relating to teacher education for ELF.

Overall, the contributors to this volume have captured what it means to be able to help teachers to develop their professionalism in teaching English as a language that bridges linguistic and cultural boundaries. The contributors have demonstrated a confluence of sentiment that promotes respect for the diversity of speakers of English and that encourages active participation from those involved in teacher education: teacher educators, prospective teachers at pre-service level and in-service teachers undertaking professional development. I invite readers to peruse the chapters presented in this volume; and I, on behalf of the contributors, am hopeful that the volume could help stimulate further research in other ASEAN as well as Asian nations. We shall wish the effort put into this volume could pioneer a movement to improve the quality of teachers in an integrated and systematic ELF teacher education in Asia. If so, we feel privileged to be part of the movement.

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