MONASH University

Indonesian EFL teachers’ English language ideologies and classroom practices: A sociocultural activity theory perspective

Dery Tria Agustin

B.Ed. (TEFL), IAIN Syekh Nurjati Cirebon

M.Ed. (TEFL), Universitas Negeri Semarang

A thesis submitted for the degree of Doctor of Philosophy

Faculty of Education

Monash University, Australia

March 2021

Copyright notice

© Dery Tria Agustin (2021).

I certify that I have made all reasonable efforts to secure copyright permissions for third-party content included in this thesis and have not knowingly added copyright content to my work without the owner's permission.

Abstract

In accordance with a sociocultural perspective on the nature of mind (Vygotsky, 1978) and a shift towards a sociocultural approach to the nature of second language (L2) teacher cognition and learning (Johnson, 2006), there is a need for research identifying the collective beliefs and classroom practices of L2 teachers working in the same setting (England, 2017). To contribute to the development of knowledge in the field, this study examines ideological beliefs about English as well as the associated behaviours (English language ideologies) and classroom practices of English-as-a-foreign-language (EFL) teachers working in secondary schools in Indonesia. The aim of this study is twofold. First, it seeks to identify the perceived origins and factors mediating the development of such ideologies. Second, it seeks to identify, reveal, and explain if, how, and to what extent, the teachers' ideologies shape their classroom practices.

This study draws on Vygotsky's (1978, 1981b, 1997) sociocultural theory – in particular the concepts of *social origins of cognition*, *mediation*, and *the genetic method* – to conceptualise the formation and development of the teachers' English language ideologies. It also uses the related activity theory (Engeström, 1993, 1999, 2001) to reveal and depict the role of such ideologies in the classroom. This study is a qualitative case study based on the constructivist paradigm. Four experienced teachers working in two state secondary schools in Indonesia participated in this study. Data were collected for a period of three months by means of pre-observation interviews, video-recorded classroom observations, post-observation interviews (video-stimulated recall interviews), and collection of artefacts (relevant documents). Data analysis followed an analytical framework called *the combined genetic and activity system analysis* (adapted from Dang, 2017).

Analysis across the four case studies revealed that multiple factors such as prior learning experience, professional experience, and the broader societal context (e.g., public discourses on English) mediated the teachers' development of English language ideological stances including a pro instrumental stance (Pan, 2015), standard language ideological stance (Lippi-Green, 2012), English-as-a-lingua-franca (ELF) stance (Sewell, 2013), and English-only stance (Tollefson, 2007). In the classroom, these English language ideologies appeared to shape (1) the *object* of the teachers' respective activity systems which represents their main orientation or purpose in teaching English to the students and (2) the teachers' verbal and practical actions with regards to achieving the *object*.

The analysis also revealed contradictions between the teachers' enacted ideological stances and other elements embedded within their respective activity systems of teaching English. When the teachers recognised or became aware of such contradictions, their responses to the contradictions shed light on the course of development of their ideological stances. This study reported instances of ideological transformations within and beyond the classroom. While most ideological transformations were pragmatic or made on an *ad hoc* basis to adapt to classroom circumstances, this study found an instance where a pragmatic transformation of an ideological stance led to a shift in the teacher's ideological stance outside the classroom setting. This study concludes with implications for English language teacher education programs, teachers' professional learning more broadly, and future research on language teacher cognition from a Vygotskian perspective.

Declaration

This thesis is an original work of my research and contains no material which has been accepted for the award of any other degree or diploma at any university or equivalent institution and to the best of my knowledge and belief, this thesis contains no material previously published or written by another person, except where due reference is made in the text of the thesis.

DERY TRIA AGUSTIN

March 2021

Publication and presentation during candidature

Publication

Agustin, D. T. (2019). Learning through critique: Intercultural awareness in student-supervisor feedback practices. In L. Pretorius, L. Macaulay, & B. Cahusac de Caux (Eds.), *Wellbeing in doctoral education* (pp. 251-263). Singapore: Springer. https://doi.org/10.1007/978-981-13-9302-0_21

Presentation

Agustin, D. T. (2020, October). *Indonesian EFL teachers' English language ideologies and classroom practices*. A guest presentation (online) to graduate students enrolled in EDF5640 (Unit: Language, Culture, & Curriculum), Faculty of Education, Monash University, Australia.

Agustin, D. T. (2019, October). *Developing research aims and narrowing research questions: A personal experience*. A guest presentation at the graduate research workshop, Faculty of Education, Monash University, Australia.

Agustin, D. T. (2019, May). *Ideology in practice: How an Indonesian EFL teacher negotiates his ideologies of English in ELT*. A guest presentation to graduate students enrolled in EDF5640 (Unit: Language, Culture, & Curriculum), Faculty of Education, Monash University, Australia.

Agustin, D. T. (2018, December). *Indonesian EFL teachers' ideologies of English and instructional classroom practices: A sociocultural activity theory perspective*. A presentation at AARE/ISCAR Asia-Pacific Cultural-Historical Activity Research Summer School, Lawson, New South Wales, Australia.

Agustin, D. T. (2018, June). *Using sociocultural activity theory for exploring EF teachers' ideologies of English in ELT*. A presentation at the 16th Asia TEFL, 1st MAAL & 6th HAAL 2018 International Conference, University of Macau, Macau, SAR, China.

Acknowledgements

Alhamdulillahirabbil'alamiin, all praise be to Allah, The Lord of the Worlds. Undertaking a PhD is a challenging but a rewarding journey. I wish to acknowledge the following people for their direct support and contribution to my PhD journey.

I would like to show my special gratitude and dedicate this thesis to my family. To my mother, Etin Yetiri, and my father, Tasdiyan; thank you for your endless love, prayers, and support. My great appreciation goes to my wife, Nur Kholifah Hanafiah, and my son, Hizkiel Fawaz Mutawakil; thank you for your understanding, support, prayers, and patience, for allowing me to spend adequate time on my thesis.

My deep gratitude goes to my supervisors, Dr Thi Kim Anh Dang and Associate Professor Janet Scull. Thank you for your insightful comments, constructive feedback, guidance, suggestions, and support during my PhD journey. I learned a lot from you.

I would also like to thank my milestone review chairs and panel members: Professor Alexander Kostogriz, Dr Marianne Turner, Dr David Bright, Professor Paul Richardson, and Dr Ruth Fielding. Thank you for your helpful questions, feedback, and suggestions. A special mention goes to Dr Lynette Pretorius. Thank you for providing useful feedback on earlier drafts of my writings during my involvement in your writing group.

I am so grateful to the MORA Scholarship from the Ministry of Religious Affairs (MORA) of the Republic of Indonesia for all the financial support provided during my candidature. I am also thankful that Dompet Dhuafa Indonesia (BIPS, Batch 4) provided me with a grant to attend an IELTS training for a month, take an IELTS test, and prepare for studying abroad. To education consultants at Edlink+ConneX Bogor Branch especially *Mbak* Siska and *Mbak* Devi, thank you for assisting with the university admission process.

My deep appreciation goes to *Pak* Amir and *Bu* Rosita, as well as Professor Nasaruddin Umar. Thank you for all the pre-departure support provided during my stay in Jakarta. To my friends in Jakarta metro area, Haris and Herul, thank you for your help during that period.

I would also like to express my thankfulness to Rosemary Viete, my thesis proofreader. I do appreciate your professional grammatical, semantic and convention-related feedback for the better quality of my thesis.

To my friends in the PhD working space especially Amie, Nazil, Muhalim, Junet, Kaoru, Misol, Jennifer, Jackie, Corina, Jen, Cat, Sheila and Xuan, thank you for the friendship. To my friends especially Graise, Ima, Nunik, Alind and families in Melbourne especially *Budhe* Anita and *Pakdhe* Adit, *Teh* Ina and *Gus* Nadir, and *Uni* Lily and *Uda*, thank you for the sincere familial relationships and for everything that we shared.

This research would not have been possible without the four teacher participants. I wish to extend my gratitude to them for giving me a warm welcome, allocating time for this study, and sharing their diverse views on English in the context of Indonesian education. I am indebted to them. Thank you so much.

Table of contents

Copyright notice .... **i**

Abstract .... **ii**

Declaration .... **iv**

Publication and presentation during candidature .... **v**

Acknowledgements .... **vi**

Table of contents .... **viii**

List of figures .... **xvi**

List of tables .... **xvii**

List of abbreviations .... **xviii**

Chapter 1 - Introduction **1**

1.1 Chapter overview 1

1.2 Background of the study 1

1.2.1 An overview of international research on L2 teacher cognition 1

1.2.2 The context of Indonesia 3

1.2.2.1 The present-day Indonesia 3

1.2.2.2 Malay as the root of Indonesian 5

1.2.2.3 Ethnicism and the construction of ethnolinguistic identity 5

1.2.2.4 Nationalism and Indonesian as the national language 6

1.2.2.5 Regional administrations and preservation of indigenous languages 8

1.2.2.6 The status and role of English in Indonesia: Pre- and post-independence ... 9

1.2.2.7 The ups and downs of English in the Indonesian system of education 11

1.2.2.8 ELT in Indonesia: Approaches and methods promoted by the government 12

1.3 The rationale for the study 14

1.4 Purpose and objectives of the study 15

1.5 Research questions 15
1.6 Significance of the research 15
1.7 Organisation of the thesis 16

Chapter 2 - Literature review 19

2.1 Chapter overview 19
2.2 Language ideologies as an aspect of teacher cognition 19
2.3 Ideology 20
2.3.1 Conceptualisations of ideology 21
2.3.1.1 Some prominent scholars' definitions of ideology 21
2.3.1.2 The present study's definitions of ideology: Manifestations of ideology 23
2.3.1.3 The present study's definitions of ideology: Characteristics of ideology 24
2.3.2 The working of ideology and the underlying architecture of power relations 25
2.3.3 The political and economic manifestations of ideology 27
2.3.4 How ideology shapes cognition and action 29
2.4 Defining (English) language ideologies 29
2.4.1 Language ideologies 29
2.4.2 English language ideologies 30
2.5 Ideological implications of global dissemination of English 31
2.5.1 Instrumentalism 31
2.5.2 Standard language ideology 32
2.5.3 English as a lingua franca as an ideology 33
2.5.3.1 The nature of ELF 34
2.5.3.2 Problematising standard language ideology 35
2.5.3.3 Implications of the ELF paradigm for ELT 36
2.5.4 English monolingualism and its counter ideology 37
2.6 English language ideologies in the context of Indonesian ELT 38
2.6.1 The role and position of English in the policy and curriculum 38
2.6.2 The variety of English to teach as the target language 39
2.6.3 The language of instruction 40
2.7 The origins of teachers' English language ideologies 41
2.8 English language ideologies and teacher classroom practice 43
2.8.1 Previous studies in the ESL context 44
2.8.2 Previous studies in the EFL context 45
2.9 Concluding remarks 46

Chapter 3 - Theoretical framework 47

3.1 Chapter overview 47

3.2 Vygotsky's sociocultural theory 48

3.2.1 Social origins of cognition 48

3.2.2 Mediation 49

3.2.3 The genetic method of analysis 51

3.3 Activity theory: The generations and principles 53

3.3.1 Three generations of activity system model 53

3.3.2 Principles of activity theory 57

3.3.3 Critiques of activity theory 58

3.4 Studies on L2 teacher cognition from a sociocultural or an activity theoretical perspective 59

3.5 How sociocultural theory and activity theory informs the present study 61

3.5.1 How sociocultural theory inform the present study 61

3.5.1.1 Viewing teachers' English language ideologies as social in origin 61

3.5.1.2 Viewing English language ideologies as cultural artefacts 61

3.5.1.3 Viewing the transmission and acquisition of English language ideologies as mediated processes 62

3.5.1.4 Using the genetic approach to data collection and analysis 63

3.5.2 How activity theory informs the present study 63

3.5.2.1 Conceptualising a teacher's activity system as the unit of analysis 63

3.5.2.2 Analysing historicity and analysing contradictions 64

3.6 Concluding remarks 65

Chapter 4 - Methodology 67

4.1 Chapter overview 67

4.2 The research approach and the philosophical paradigm 67

4.3 The research design: Case study research 69

4.4 Participant recruitment 70

4.5 Data collection 72

4.5.1 *Pre-observation interview* 74

4.5.2 *Classroom observation* 75

4.5.3 *Post-observation interview* 77

4.5.4 *Collection of artefacts (documents)* 79

4.6 Data analysis 80

4.6.1 *Analysis within each case* 80

4.6.2 *Cross-case analysis* 85
4.7 Trustworthiness 85
4.8 Reflexivity 87
4.8.1 *Reflection on own English language ideological stances* 88
4.9 Ethical considerations 89
4.10 Concluding remarks 91

Chapter 5 - Case study 1: Ana's activity system 92

5.1 Chapter overview 92
5.2 Ontogenetic analysis: Ana's language-related history 93
5.2.1 Ana's language background 93
5.2.2 Ana's language ideological stances and the perceived origins 94
5.2.2.1 Ideological stances on languages in Indonesia 95
5.2.2.2 Ideological stances on English and its spread worldwide 95
5.2.2.3 Instrumental stance 96
5.2.2.4 Standard language ideological stance 97
5.2.2.5 English-only stance 99
5.3 Microgenetic analysis: Ana's English language ideological stances in the classroom 99
5.3.1 Ideology in activity: How ideology shaped the object of Ana's activity 100
5.3.2 Ideology in activity: The manifestation in the level of action 101
5.3.2.1 Instrumental stance as tool: Improving English ability 102
5.3.2.2 English-only stance as rule: Enacting the pledge to achieve the object ...104
5.3.2.3 Standard language ideological stance: The claim and the actual practice 105
5.3.3 Ideology in activity: Ideology-related contradictions 106
5.3.3.1 Subject/subject contradiction 107
5.3.3.2 Rule/subject contradiction 108
5.3.3.3 Rule/community contradiction 109
5.4 Concluding remarks 112

Chapter 6 - Case study 2: Budi's activity system 114

6.1 Chapter overview 114
6.2 Ontogenetic analysis: Budi's language-related history 115
6.2.1 Budi's language background 115
6.2.2 Budi's language ideological stances and the perceived origins 116
6.2.2.1 Ideological stances on languages in Indonesia 116

6.2.2.2 Undoing his instrumental stance 119
6.2.2.3 ELF stance 119
6.2.2.4 English-only stance 121
6.3 Microgenetic analysis: Budi's English language ideological stances in the classroom 122
6.3.1 Ideology in activity: How ideology shaped the object of Budi's activity 122
6.3.2 Ideology in activity: The manifestation in the level of action 125
6.3.2.1 The ELF stance as tool: Promoting the students' confidence 125
6.3.2.2 English-only stance as rule: Learning English faster 128
6.3.3 Ideology in activity: Ideology-related contradictions 130
6.3.3.1 Tool/tool and tool/community contradiction 131
6.3.3.2 Rule/community contradiction 132
6.4 Concluding remarks 134

Chapter 7 - Case study 3: Dina's activity system 136

7.1 Chapter overview 136
7.2 Ontogenetic analysis: Dina's language-related history 137
7.2.1 Dina's language background 137
7.2.2 Dina's language ideological stances and the perceived origins 138
7.2.2.1 Ideological stances on languages in Indonesia 139
7.2.2.2 Ideological stances on English and its spread worldwide 140
7.2.2.3 Instrumental stance 140
7.2.2.4 Standard language ideological stance 141
7.3 Microgenetic analysis: Dina's English language ideological stances in the classroom 143
7.3.1 Ideology in activity: How ideology shaped the object of Dina's activity 144
7.3.2 Ideology in activity: The manifestation in the level of action 145
7.3.2.1 Instrumental stance as tool: Providing guidance and time 146
7.3.2.2 Standard language ideological stance as tool: Constructing 'correct' sentences 147
7.3.3 Ideology in activity: Ideology-related contradictions 149
7.3.3.1 Tool/rule contradiction 150
7.3.3.2 Rule/community contradiction 151
7.3.3.3 Tool/tool contradiction 152
7.3.3.4 Tool/subject contradiction 153
7.4 Concluding remarks 155

Chapter 8 - Case study 4: Tina's activity system 156

8.1 Chapter overview 156
8.2 Ontogenetic analysis: Tina's language-related history 157
8.2.1 Tina's language background..157
8.2.2 Tina's language ideological stances and the perceived origins 158
8.2.2.1 Ideological stances on languages in Indonesia 159
8.2.2.2 Instrumental stance 160
8.2.2.3 Standard language ideological stance 161
8.3 Microgenetic analysis: Tina's English language ideological stances in the classroom 162
8.3.1 Ideology in activity: How ideology shaped the object of Tina's activity...................163
8.3.2 Ideology in activity: The manifestation in the level of action 165
8.3.2.1 Instrumental stance as tool: Performing basic forms of communication .165
8.3.2.2 Standard language ideological stance as tool: "to speak English correctly" 167
8.3.3 Ideology in activity: Ideology-related contradictions...168
8.3.3.1 Tool/community and rule/community contradiction 169
8.4 Concluding remarks 171

Chapter 9 - Discussion 173

9.1 Chapter overview 173
9.2 Ideology in ontogeny: Factors mediating the formation and development of the teachers' English language ideologies 174
9.2.1 The perceived origins of the teachers' English language ideologies..........................174
9.2.1.1 Learning experiences 174
9.2.1.2 Professional experience 180
9.2.1.3 Broader societal context 181
9.2.2 Other factors shaping and reshaping the teachers' English language ideologies 182
9.2.2.1 Agency..182
9.2.2.2 Nationalism...184
9.3 Ideology in activity: The teachers' English language ideologies and classroom practices..185
9.3.1 How the teachers' ideological stances shaped the *object* of their activity..................185
9.3.2 The manifestation in the level of action 186
9.3.2.1 Instrumentalism as a psychological tool..187
9.3.2.2 Standard language ideology as a psychological tool 187

9.3.2.3 The ELF paradigm as a psychological tool 188
9.3.2.4 English monolingualism as a classroom rule 188
9.3.2.5 A language ideological illusion 189
9.4 Ideology in activity: From English language ideology-related contradictions to ideological transformations 190
9.4.1 English language ideology-related contradictions 190
9.4.2 Not realising the contradictions: Non-response 192
9.4.3 Realising the contradictions: Responses to the contradictions 193
9.4.3.1 Insisting on enacting an ideological stance 193
9.4.3.2 Compromising in the ideological stance enacted in the classroom 194
9.5 Concluding remarks 196

Chapter 10 - Conclusion 199

10.1 Chapter overview 199
10.2 A summary of the main findings 199
10.2.1 What English language ideologies do EFL teachers in Indonesian secondary schools hold and how do such ideologies originate and develop? 200
10.2.2 How, and to what extent, do the teachers' English language ideologies shape their classroom practice? 202
10.3 Implications of the study 203
10.3.1 Implications for ELTE programs 203
10.3.2 Implications for TPD programs 205
10.3.3 Implications for LTC research from a Vygotskian perspective 206
10.4 Limitations of the study 207
10.5 Recommendations for future LTC research 208
10.6 Concluding remarks 209

References 211

Appendices 226

Appendix 1: Ethics certificate of approval from MUHREC 226
Appendix 2: Explanatory statement (English teacher) 227
Appendix 3: Consent form (English teacher) 230
Appendix 4: Pre-observation interview questions 231
Appendix 5: Observational notes 234
Appendix 6: VSR interview instructions 235
Appendix 7: Post-observation interview (VSR interview) questions 236

Appendix 8: An example of the process of thematic analysis 237
Appendix 9: An example of the process of linking data obtained from a classroom observation to those obtained from a post-observation interview.....................................238
Appendix 10: Permission request letter 240
Appendix 11: Explanatory statement (School principal) 241
Appendix 12: The draft of permission letter (Indonesian version) 245
Appendix 13: The draft of permission letter (English version) 246
Appendix 14: Explanatory statement (Parent) 247
Appendix 15: Consent form (Parent) 250
Appendix 16: Permission letters 251
Appendix 17: Transcription conventions 253

List of figures

Figure 1.1 A map of ethnic groups in Indonesia....4
Figure 3.1 Vygotsky's model of mediated act (Engeström, 2001, p. 134) (Reproduced with permission from Taylor & Francis) 49
Figure 3.2 The domains of genetic analysis....52
Figure 3.3 The common reformulation of Vygotsky's model of mediated act (Engeström, 2001, p. 134) (Reproduced with permission from Taylor & Francis) 54
Figure 3.4 The structure of a human activity system (Engeström, 2001, p. 135) (Reproduced with permission from Taylor & Francis) 55
Figure 4.1 Summary of the combined genetic and activity system analysis (adapted from Dang, 2017, p. 322)....81
Figure 5.1 English language ideological stances and English language ideology-related contradictions within Ana’s activity system (adapted from Engeström, 2001, p. 135)....100
Figure 5.2 An example of how Ana spelt English in the classroom....108
Figure 6.1 English Language ideological stances and English language ideology-related contradictions within Budi’s activity system (adapted from Engeström, 2001, p. 135)....123
Figure 6.2 An example of how Budi spells English 127
Figure 7.1 English language ideological stances and English language ideology-related contradictions within Dina’s activity system (adapted from Engeström, 2001, p. 135)....143
Figure 7.2 An illustration of how Dina guided the students doing a task....146
Figure 7.3 An illustration of how Dina corrected sentences constructed by the students 148
Figure 7.4 An example of a contradiction between Dina’s standard language ideological stance and non-knowledge of some grammatical aspects....154
Figure 8.1 Language ideological stances and language ideology-related contradictions within Tina’s activity system (adapted from Engeström, 2001, p. 135) 163
Figure 8.2 An illustration of how Tina had the students practise a dialogue in front of the class....166
Figure 8.3 An illustration of how Tina made use of some Indonesian words (i.e., siapa & jam berapa) when giving an exercise....170
Figure 9.1 The link between ideology-related contradictions and ideological transformations 192

List of tables

Table 1.1 English language curriculum for secondary school in Indonesia 12
Table 4.1 The teacher participants and the schools where they are based...............................70
Table 4.2 Data sources, genetic domains, and focus of data collection and analysis (adapted from Dang, 2017, p. 321)..73
Table 4.3 Categories of English language ideologies used for identifying each teacher's English language ideological stances..82
Table 4.4 Codes and sub-codes used to reconstruct the teacher's activity system in each lesson...83
Table 5.1 The summary of categories of (English) language ideologies, Ana's (English) language ideological beliefs/views, and their perceived origins 94
Table 5.2 Verbal and practical manifestations of Ana's English language ideological stances in the level of action with regard to achieving the object of activity....................................102
Table 5.3 Ideology-related contradictions within Ana's activity system 106
Table 6.1 The summary of categories of (English) language ideologies, Budi's (English) language ideological beliefs/views, and their perceived origins 117
Table 6.2 Verbal and practical manifestations of Budi's English language ideological stances in the level of action with regard to achieving the object of activity....................................125
Table 6.3 Ideology-related contradictions within Budi's activity system 130
Table 7.1 The summary of categories of (English) language ideologies, Dina's (English) language ideological beliefs/views, and their perceived origins 138
Table 7.2 Verbal and practical manifestations of Dina's ideological stances in the level of action with regard to achieving the object of activity...145
Table 7.3 Ideology-related contradictions within Dina's activity system 150
Table 8.1 The summary of categories of (English) language ideologies, Tina's (English) language ideological beliefs/views, and their perceived origins 158
Table 8.2 Verbal and practical manifestations of Tina's English language ideological stances in the level of action with regard to achieving the object of activity....................................165
Table 8.3 Ideology-related contradiction within Tina's activity system 168
Table 9.1 English language ideology-related contradictions in each teacher's activity system 191

List of abbreviations

ALM	Audio Lingual Method
ASEAN	Association of South-East Asian Nations
AT	Activity Theory
BrE	British English
CA	Communicative Approach
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
ELTE	English Language Teacher Education
ENL	English as a Native Language
ESL	English as a Second Language
GBA	Genre-Based Approach
GTM	Grammar Translation Method
ICT	Information and Communication Technology
ISA	Ideological State Apparatus
LTC	Language Teacher Cognition
L1	First Language/ Mother Tongue
L2	Second or Foreign Language
MEC	Ministry of Education and Culture
MGPM	Musyawarah Guru Mata Pelajaran (Subject Teacher Forum)
MORA	Ministry of Religious Affairs
MUHREC	Monash University Human Research Ethics Committee
NSs	Native Speakers of English
NNSs	Non-Native Speakers of English
RP	Received Pronunciation
RSA	Repressive State Apparatus

SAE	Standard American English
SAT	Sociocutural Activity Theory
SCT	Sociocultural Theory
SFL	Systemic Functional Linguistics
TE	Teacher Education
TESOL	Teaching English to Speakers of Other Languages
TPD	Teacher Professional Development
VSR	Video-Stimulated Recall

Chapter 1 - Introduction

1.1 Chapter overview

This chapter begins with the background of the study presenting an overview of the development of the international research on language teacher cognition and the context of Indonesia to situate the present study within the international and local settings. Then, the rationale for a study investigating the link between the macro context, teachers' ideological views on English, and classroom practices is presented. The purpose and objectives of the study, the research questions, and the significance of the study follow. This chapter ends with an overview of the organisation of the thesis.

1.2 Background of the study

1.2.1 An overview of international research on L2 teacher cognition

The last three decades or so have witnessed a substantial body of research on second language teacher cognition (LTC), that is, "what teachers think, know, and believe" (Borg, 2019, p. 1152). Such research has investigated different aspects of second language (L2) teachers' mental processes including teachers' beliefs and the impact of such beliefs on their classroom practices (see Borg, 2003, 2006, 2019; Burns, Edwards, & Freeman, 2015). In terms of the topics, previous studies have examined pre-service teachers' beliefs (and classroom practices) in relation to L2 learning (Busch, 2010; Peacock, 2001), L2 teachers and L2 teaching (Johnson, 1994), learning English (Wong, 2010), English language learning and teaching (Mattheoudakis, 2007), and grammar teaching (Farrell, 1999). Other studies explored in-service teachers' beliefs and classroom practices concerning language teaching (Farrell & Bennis, 2013), learner autonomy (Borg & Al-Busaidi, 2012), the use of written language (Burns, 1992), the teaching of grammar (Farrell & Lim, 2005; Phipps & Borg, 2009), and the teaching of reading (Kuzborska, 2011).

In their review on the development of LTC research since the first half of the 1990s, Burns et al. (2015) identify four ontological generations underpinning LTC research. They include *individualist*; *social*; *sociohistorical (or sociocultural);* and *complex, chaotic systems* ontology (Burns et al., 2015). Most previous studies on pre- and in-service teachers' beliefs

(and classroom practices) such as those mentioned above are grounded on an individualist ontology (Burns et al., 2015). While examining multiple teachers, these studies focused on particular beliefs held by an individual teacher (Burns et al., 2015). In line with the social approach to the nature of mind or cognition (Vygotsky, 1978), there was a shift towards a social and sociocultural view on the nature of L2 teacher cognition and learning (Burns et al., 2015; Johnson, 2006). Theoretical frameworks developed from Vygotsky's (1978) theory such as "sociocultural theory (e.g., Lantolf, 2000) and cultural-historical activity theory (Engeström, Miettinen, & Punamaki, 1999) introduced new vernaculars for describing the language-teaching mind" (Burns et al., 2015, p. 588). Following the sociocultural turn (Johnson, 2006), England (2017) states that "there is recognition of the need for a collective perspective in qualitative teacher cognition research" (p. 229). One of the implications is the need for research that "identifies shared beliefs and classroom practices of groups of language teachers working in the same context" (p. 229).

Within the last decade, there has also been a growing interest in research on teachers' ideological beliefs and how such beliefs shape their classroom practices (e.g., Fredricks & Warriner, 2016; Mori, 2014; Razfar, 2010, 2011; Razfar, 2012) especially in contexts where English is taught as a second language or ESL. It is theorised that some beliefs held by English teachers are ideological since they are "related to the macro contexts of learning and teaching … and ideologies of English in the surrounding society" (Kalaja, Bacelos, Aro, & Rouhotie-Lyhty, 2016, p. 208). For example, Fredricks and Warriner (2016) found that restrictive language ideologies and policies shaped ESL teachers' beliefs about languages and such beliefs shaped their classroom practice.

Following England (2017), the present study aims to contribute to the development of knowledge in the field by using a sociocultural activity theory perspective (Engeström, 1987, 1993, 1999, 2001; Vygotsky, 1978, 1981b, 1997) to research the collective beliefs especially ideological beliefs about English and classroom practices of teachers working in a context where English is taught as a foreign language (EFL). Accordingly, this study seeks to explore the ideological beliefs/views and classroom practices of EFL teachers in two secondary schools in Indonesia. Indonesia was selected since it presents a context where more than 700 languages exist (Eberhard, Simons, & Fennig, 2020) and where the political status of its national language, that is, *Bahasa Indonesia* (hereafter "Indonesian") directly affects the teaching of English in the country (Hamied, 2012). The following section presents details of the ideological and political background in Indonesia as the setting for this study.

1.2.2 The context of Indonesia

1.2.2.1 The present-day Indonesia

Indonesia is so diverse that Goebel (2015) and Zein (2020) refer to the diversity in Indonesia as *superdiversity*. According to the 2015 national census, the population of Indonesia was 255.15 million people (BPS, 2015). These people are comprised of more than 600 indigenous ethnic groups (see Figure 1.1) and groups of people referred to as *keturunan* or "descendants of the Arabs, Chinese, Eurasians, Indians, Japanese, and Mardijkers" (Zein, 2020, p. 10). As a polity, these groups of people are united by the motto "*Bhinneka Tunggal Ika*" (Old Javanese) which means "*Berbeda-beda tetepi tetap satu*" (Indonesian) or "Unity in Diversity".

Ethnolinguistically, these groups of people speak their own languages. Among all living languages currently spoken in the world, almost 11% of them are spoken in Indonesia (Lamb & Coleman, 2008). Indonesia has more than 700 living languages (Eberhard et al., 2020; Hamied, 2012; Kohler, 2019) which can be categorised into six groups, namely, the national language, indigenous languages, regional lingua francas, heritage languages, sign languages, and foreign languages mentioned in the latest curriculum and thus taught at schools (Zein, 2020). Concerning the national language, Indonesia chose Indonesian as its national language (Sukyadi, 2015). Over the last four decades, the number of native speakers of the Indonesian language has been growing from 17 million in 1980s to more than 42 million in 2011 (Zein, 2020). Nonetheless, the latest data show that about 80 million people do not speak Indonesian either as a first or a second language (Lamb & Coleman, 2008). Among the indigenous languages, more than 400 are "mutually unintelligible" (Dardjowidjojo, 1998, p. 36). In other words, people of different linguistic backgrounds do not understand each other if they communicate in their own languages. This explains why Indonesia needs Indonesian as the national lingua franca. In terms of the number of native speakers, Javanese, Sundanese, and Malay are respectively ranked first, second, and third with more than 68, 32, and 7 million speakers each (see Zein, 2020). Regarding foreign languages to teach at school, Government Regulation No. 36/2018, an amendment to Government Regulation No. 59/2014 concerning the 2013 Curriculum for Senior Secondary School and Islamic Senior Secondary School, mentions English, Arabic, Mandarin, Japanese, Korean, German, and French.

Figure 1.1 A map of ethnic groups in Indonesia

Source: Kartapranata (2010)

Indonesia is one of the countries that require their citizens to declare their religions. Currently, the government recognises six religions, namely, Islam (embraced by 87.2% of the population), Protestantism (6.9%), Catholicism (2.9%), Hinduism (1.7%), Buddhism (0.7%), and Confucianism (0.05%) (PII, 2020). Besides, some people adhere to *aliran kepercayaan* or traditional religious beliefs such as Kaharingan, Kejawen, Sunda Wiwitan, and so on.

Given the number of Muslims in Indonesia, Indonesia has an Islamic education system operating under the auspice of the Ministry of Religious Affairs (MORA) in addition to the public education system organised under the Ministry of Education and Culture (MEC). At *madrasas* (Islamic schools), Arabic is taught as a compulsory subject not for use in the public domain but for supporting the pursuit of the development of Islamic scholarship (Islamic studies). To understand the current language education policy (including English language), it is essential to take into account the historical and political contexts and "the ideologies at work in shaping the nation" (Kohler, 2019, p. 286). To unfold aspects influencing the ideologies, the following sections present the root of the Indonesian language, the arrival of the Dutch and the construction of ethnic identity, Indonesian as the state-unifying language, the development of Indonesian, the idea of English as a first foreign language, and how the political status of Indonesian impacts English language teaching (ELT) policies and curricula.

1.2.2.2 Malay as the root of Indonesian

When the Kingdom of Srivijaya reached its glorious period in the 9th and 10th century, its power and influence covered most parts of Sumatra, the Malayan Peninsula, the western part of Java, the western part of Kalimantan, the southern part of Sulawesi, and the southern part of the present-day Thailand (Zein, 2020). Malay was used as the official language, playing the role of a lingua franca connecting traders from Sumatra and Java with those from the Mainland Southeast Asia (Zein, 2020). Despite the conquest of Srivijaya by Majapahit (a kingdom headquartered in the eastern part of Java) in 1377 and the massive influence of Majapahit which extended to most parts of *Nusantara* (the archipelago/ the modern-day Indonesia), Singapore, Malaysia, Brunei Darussalam, and Southern Thailand, Majapahit was not able to replace Malay with Javanese (Zein, 2020).

In the following centuries, the position of Malay was reinforced by religious motives. The 14th and 15th centuries witnessed the arrivals of Arab traders and Islamic scholars spreading Islam and the beginning of the 16th century saw the arrivals of Portuguese traders spreading Christianity (Kohler, 2019). These Islamic and Christian missionaries (including the Dutch arriving by the end of the 16th century) used Malay as the medium for converting the people of *Nusantara*.

> In fact, the use of Malay as the language of Protestant and Catholic missionaries by the Dutch and Portuguese colonials was effective in the conversion of a reasonable portion of the Indonesian population (see Grimes, 1996b). The proselytisers of Islam also employed Malay for spreading the religion in much of the archipelago, while using Javanese when operating in Java. (Zein, 2020, p. 78)

Malay continued to be used and to play an important role in the Dutch colonial era.

1.2.2.3 Ethnicism and the construction of ethnolinguistic identity

According to Goebel (2015), ethnic differences in the archipelago did exist before the Dutch East Indies or before the inception of Dutch colonial administration. The *Nagarakretagama* of the Kingdom of Majapahit, a book written by Mpu Prapanca in 1365, and the *Batutulis* inscription of the Kingdom of Pajajaran based in the western part of Java illustrate that people in these kingdoms spoke distinct languages and used different scripts. However, "only after the arrival of the Dutch did ideas of ethnic difference start to circulate on a much larger scale" throughout *Nusantara* (Goebel, 2015, p. 18). Goebel (2015) adds that the colonial administrators in cooperation with missionaries, schoolteachers, and scholars (supported by

print-based texts) co-constructed the ideology that establishes the link among language, ethnic group, culture, and a particular geographical territory. In other words, the Dutch "divided the archipelago into distinct ethnic groups (e.g., Sundanese, Javanese, Madurese), each with their own languages, cultures, and literary traditions" (Goebel, 2015, p. 20).

1.2.2.4 Nationalism and Indonesian as the national language

Driven by the need for more local people to become mediators between the Dutch and local populations (Moeliono, 1993), the Dutch standardised Malay and promoted the use of Roman/Latin over Javanese and Arabic script (Goebel, 2015). In so doing, Malay was associated with morality, knowledge, privilege, and local elites (Goebel, 2015). Based on Goebel's (2015) explanations, it seems that the standardisation of Malay, Malay language teaching at Dutch and indigenous schools, and the colonial government's decision to allow indigenous children of non-royal background to be enrolled in Dutch schools by the end of the 19th century all led to the increasing number of indigenous youths who were Dutch/Malay-educated and Dutch/Malay-literate. This in turn led to growing nationalism in the beginning of the 20th century as a form of rejection of Dutch and the formation of nationalist organisations including *Jong Java*, *Jong Sumatranen Bond*, *Jong Minahasa*, *Jong Ambon*, *Jong Celebes*, *Sekar Roekoen*, and *Jong Islamieten Bond* (Moeliono, 1993).

The growing nationalist movement reached its first milestone in 1926 when national activists held the Youth Congress I. Discussing a unifying language of their envisioned nation, the activists had to choose among Dutch, Javanese, and Malay. In the congress, Muhammad Yamin proposed Malay (Riau dialect) as the unifying language (Zein, 2020). In the Youth Congress II organised in Batavia (currently Jakarta) from 27-28 October 1928, the Riau dialect of Malay was declared as the unifying language in a declaration known as *Sumpah Pemuda* (Youth Pledge) and renamed *Indonesian* (Dardjowidjojo, 1998). This marked the "baptismal event" (Errington, 1998, p. 366), if not the birth, of Indonesian, an event annually commemorated to date. Dutch was not selected since it was associated with colonial rulers (Widodo, 2016) and Javanese was not chosen since it was the language of the major ethnic group (Renandya, 2004). The selection of the Riau dialect of Malay was considered as politically right and thus supported by the nationalist movement (Renandya, 2004) upholding the "values of equality and democracy" (Kohler, 2019, p. 288).

In the *Sumpah Pemuda*, three resolutions were declared. The original text of the declaration reads as follows:

> *Kami poetra dan poeteri Indonesia mengakoe bertoempah-darah jang satoe, tanah Indonesia.*
> *Kami poetra dan poeteri Indonesia mengakoe berbangsa jang satoe, bangsa Indonesia.*
> *Kami poetra dan poeteri Indonesia mendjoendjoeng bahasa persatoean, bahasa Indonesia.*
> (Foulcher, 2000, p. 380, italic in original)

As time went by, the third resolution, *mendjoendjoeng bahasa persatoean, bahasa Indonesia* [to uphold the language of unity, Indonesian], seems to have become ideologically obscured for the sake of maintaining and promoting nationalism (Zein, 2020). Zein (2020) states that "the idea to uphold Indonesian as a unifying language appears to have been obfuscated by the fiery nationalism of the Indonesian national activists" (65). The fusion of *Jong Sumatranen Bond*, *Jong Indonesia*, and *Jong Java* in 1930 led to the establishment of a new organisation called *Indonesia Muda* (Young Indonesia) declaring the following slogan:

1. *Berbangsa satu = bangsa Indonesia* [to have one nation = Indonesian nation]
2. *Berbahasa satu = bahasa Indonesia* [to have one language = Indonesian]
3. *Bertanah air satu, ialah tanah air Indonesia* [to have one homeland, that is, the homeland of Indonesia]

   (Hardjito, 1952, in Zein, 2020, p. 66, italic in original).

It is the second point of this slogan (i.e., to have one language, that is, Indonesian) that appears to obfuscate the third resolution of the declaration as mentioned above.

Following the declaration of independence in 1945, Indonesian was formalised as the national and official language (Lamb & Coleman, 2008). Article No. 36 of the 1945 Constitution of the Republic of Indonesia reads, "*Bahasa Negara ialah Bahasa Indonesia*" [The national language is Indonesian]. Since then, Indonesian gained socio-political significance (Hamied, 2012, pp. 64-65). As the national and official language, Indonesian is "the sole language for use in parliament, government, the law, almost all levels of education (including higher education), commerce, the cinema, and all national and much local press and broadcasting" (Lamb & Coleman, 2008, p. 190).

In 1947, the ideological obfuscation of the third resolution of the *Sumpah Pemuda* was reinforced by a nationalist song, "*satu nusa, satu bangsa, satu bahasa kita*" [one homeland, one nation, one language]. In 1956, it was perpetuated when the Minister of Education and Culture stated that "Indonesian is the language of national unity and in this regard *it must be*

used in everyday life" (Anwar, 1976, p. 265, emphasis added). Zein (2020) commented that "the threat of regional separatism then was so great that there was no other option than to take a narrow interpretation of the *Sumpah Pemuda*, that is, to have one language for the entire nation" (71). The ideological obfuscation somehow worked since gradually "people begin to feel that Indonesian is their own language besides their regional language" (Slametmuliana, as cited in Zein, 2020, p. 30). This demonstrates how the Sukarno administration (1945-1967) managed to use Indonesian as a tool for endorsing nationalism and muffling ethnicism.

In the Suharto era (1967-1998), the status of Indonesian was elevated. A strong association between Indonesian and nationalism was consistently propagated through discourses on national development produced, broadcast, and controlled by the central government using Indonesian as the national language. Until 1988, all television programs were broadcast in Indonesian (Lie, 2017). To reinforce the notion of national development, Indonesian was mentioned as the symbol of the nation as illustrated by Zein (2020, p. 67):

> With everyone speaking their own language, political and social consensus is extremely difficult; and in countries of high diversity such as Indonesia, this was simply not conducive to national development (see Anwar, 1976). This is why Soeharto elevated the status of Indonesian from being a unifying language to become a symbol of the nation. Indonesian was sacralised as a symbol of the State, much like the Red and White national flag and the Pancasila State ideology.

The Suharto administration succeeded in promoting and spreading the use of Indonesian. Indonesian "enormously enhanced the feelings of nationality among the Indonesians" (Hamied, 2012, p. 64), bonding the diverse ethnicities throughout the country (Zein, 2020). During President Yudhoyono administration (2004-2014), the central government aspired to elevate the status of Indonesian to an even higher level. President Yudhoyono initiated a policy aimed at raising the status of Indonesian from a national to an international language. Such a policy is supported and continued by the incumbent, President Widodo (2014-present).

1.2.2.5 Regional administrations and preservation of indigenous languages

At the end of the Suharto era, Indonesian enjoyed the success of being a national language. Dardjowidjojo (1998) states that compared to other Southeast Asian countries, "Indonesia is the most successful as far as the national language development is concerned" (p. 35). However, the success was considered by some as harmful to the maintenance and development of indigenous languages. With the enactment of Law No. 22/1999 concerning Regional

Administrations during Mr. Habibie's presidency (1998-1999), the central government devolved some administrative and fiscal power to local authorities. This led to enactments of language policies by authorities at the provincial level. To mention a few, the government of West Java Province, for example, issued Regulation No. 5/2003 which was amended by Regional Regulation No. 14/2014. In Article 2, it is stated that this regulation is aimed at conserving, protecting, developing, empowering, and utilising the potential of the regional (indigenous) language, literature, and script. The government stated that "Sundanese was essential for maintaining 'diversity' and protecting the identity of the Sundanese people" (Kohler, 2019, p. 290). In Central Java Province, Governor Regulation No. 57/2013 concerning Javanese Language, Literature, and Script was declared. In Bali Province, Governor Regulation No. 80/2018 concerning Preservation and Use of Balinese Language, Script, and Literature and Organisation of Balinese Language Month was enacted.

1.2.2.6 The status and role of English in Indonesia: Pre- and post-independence

During the period of Dutch colonialism, English was not used as a language of daily communication, but since 1914 it was taught as a foreign language at secondary schools (Lauder, 2008). However, Japanese authorities occupying the Dutch East Indies from 1942 to 1945 banned the use of European languages such as Dutch and English (Lamb & Coleman, 2008), including the practice of ELT in schools, in order to eradicate Western influence from the archipelago (Kusdiana, 2014). In so doing, the authorities promoted the use of Indonesian for all communicative purposes (Kusdiana, 2014; Lamb & Coleman, 2008).

In 1955, it was stated that while English would never become a second language it must be the first foreign language (Lamb & Coleman, 2008; Lauder, 2008; Sukyadi, 2015). In terms of the language, *English* was chosen since "it was more widely acceptable as a tool for international communication" and thus "seen as an instrumental language" (Widodo, 2016, p. 132). Regarding the language's status, designation of English as *a first foreign language* seems to be a realistic decision since most Indonesian people then and now, as earlier mentioned, speak their own languages (e.g., Balinese, Javanese, Sundanese, Madurese) as a first language and Indonesian as a second language (Zein, 2020). Unlike the adoption of ESL by other Southeast Asian countries such as Malaysia and Singapore, ESL in Indonesia was deemed not feasible since "there is no foundation use of English in official or public life" (Lauder, 2008, p. 10). As a first foreign language, English has been designated to play the role of "an 'instrumental' language for obtaining knowledge in modern science and technology from

developed countries in the West" (Tamtomo, 2016, p. 80; see also Sukyadi, 2015). Accordingly, English was integrated to the education system as will be elaborated in the following section.

Since the beginning of the 1990s and onwards, English started to be used in the public sphere (Zents, 2015). In the 1900s, for instance, English was used on signboards in Jakarta. However, the government issued a penalty for any advertisement written in English because they did not want rural people to feel a sense of being *foreignised* when visiting the capital city of their own country (Zents, 2015). In 2000, policy makers started to view English as a threat to Indonesian and indigenous languages (Lie, 2017). Nevertheless, the last two decades have seen increasing use of English in the public domain (Lie, 2017; Tamtomo, 2016) due to the spread of discourses on globalisation (see Tamtomo, 2016). English appears to have gained more social, economic, and educational significance among Indonesian people (Lamb & Coleman, 2008). For example, proficiency in English is widely considered as an instrument or capital for social and economic advancement in globalisation era and thus increasingly valued by the labour market. In the educational context, English proficiency is used as one of the entry requirements for admission to high-ranked universities (Lamb & Coleman, 2008).

Recently, there has been a call to shift the status of English in Indonesia from a foreign to a second language. For example, Ariatna (2016) proposes that one way to improve the implementation of Communicative Language Teaching (CLT) is by shifting the status of English from a foreign to a second language. By one account, such a proposal is viewed as ignoring the socio-cultural and ideological context of ELT in Indonesia (see Fadilah, 2018). Ideologically speaking, Fadilah (2018) states that such a proposal would devalue the role of Indonesian and threaten the future of more than 700 indigenous languages currently spoken in Indonesia. Other scholars are promoting a shift of paradigm in viewing the current status and role of English from a monocentric approach such as the EFL and ESL perspective to a polycentric approach such as the view of English as an international language (EIL) and English as a lingua franca (ELF) (Zein, 2020).

In terms of the status of English in Indonesia, the central government views on languages in Indonesia have not changed at least since 2009. Zents (2015) and Zein (2020) state that Law No. 24/2009 on the National Flag, Language, Emblem, and Anthem suggests that the government is currently taking a language ecological stance. Through the enactment of the law, the government encourages Indonesian citizens to love local/indigenous languages, use Indonesian as the national language, and study foreign languages such as English (Zents,

2012, 2015). According to Zents (2015), this is how English is currently viewed and positioned in Indonesia.

1.2.2.7 The ups and downs of English in the Indonesian system of education

The ideological and political status of Indonesian as the national language exerts its influence on ELT policy and curricula. It is stated that "a dramatic change in English language curricula in the secondary education sector during the past decades … has much been driven by the ideological and political agenda" (Widodo, 2016, p. 172) especially the ideology and politics of the Indonesian language (Hamied, 2012). Language ideological tensions (Tamtomo, 2016) have played a role in how English has been positioned not only in Indonesia in general but also in the country's national system of education in particular.

In 1967, English was first introduced in schools (Kohler, 2019). During Suharto's presidency, although the development of Indonesian was actively promoted, English (along with Dutch, French, and German) was offered as a foreign language (Kohler, 2019). In 1989, Law No. 2/1989 concerning the National System of Education, Chapter IX (Curriculum), Section 39, Verse 3, it is explicitly stated that primary and secondary education levels need to include English. In interpreting the law, Sukyadi (2015) states that English was assigned as a compulsory subject at secondary levels and permitted to be taught at primary levels (starting from Grade Four) at the school's discretion. Prior to the enactment of the 1994 curriculum, "English was taught as a compulsory subject for six years: three years in the junior high [junior secondary] and another three in senior high [senior secondary] schools" (Renandya, 2004, p. 124). Based on the 1994 curriculum (i.e., from 1994/95 to 2003/04), English was taught for eight or nine years starting from primary school (Grade Four or Five) (Renandya, 2004).

However, in the latest language policy and curriculum (or Post-Suharto era), the status of English is unclear. Law No 20/2003 concerning the National System of Education, Chapter X (Curriculum), Section 37, Verse 1, does not mention English. It states that primary and secondary curricula need to include language but does not specifically mention what language(s). In the 2013 curriculum for primary school, English is not mentioned (Kemdikbud, 2013a). According to Panggabean (2015), English is withdrawn. At secondary education levels, English is taught but the teaching hours have been decreased from four to two hours per week (Kemdikbud, 2013b, 2013c; Sukyadi, 2015).

To date, there have been two opposing views regarding ELT policy and practice. While ELT practitioners are calling for more attempts from the government to improve ELT practice (Sukyadi, 2015), "policy makers seem reluctant to promote English any further" (Sukyadi, 2015, p. 124). Their attitudes towards English have been ambivalent (Lauder, 2008). Although recognising English as an instrument for increasing national competitiveness at an international level, they view English as threatening national and local identities (Sukyadi, 2015). The government is particularly concerned that English will have a negative impact on the development of Indonesian (Hamied, 2012). This presents a dilemma for the government as it negotiates priorities between improving the quality of ELT and guarding Indonesian as well as indigenous languages from any supposedly negative impacts that English may have (Hamied, 2012). Such a dilemma, according to Tamtomo (2016), is the manifestation of "language ideological tensions" (p. 42), in this case, tensions between preserving indigenous languages, using national language, and adopting a global language.

1.2.2.8 ELT in Indonesia: Approaches and methods promoted by the government

In terms of how to teach English to the students, there have been changes in some aspects of English language curriculum for secondary school in Indonesia. These included changes in the ELT approaches and methods suggested by the government. As illustrated in Table 1.1, there seems to have been a general shift from emphasising forms to emphasising function.

Table 1.1 English language curriculum for secondary school in Indonesia

Year	**The curriculum**	**Approach/method promoted by the government**
1954	Old Style Curriculum	Grammar Translation Method (GTM)
1962	New Style Curriculum	Audio Lingual Method (ALM)
1968	The Improved New Style Curriculum	ALM
1975	The 1975 Curriculum	ALM
1984	The 1984 Curriculum	Communicative Language Teaching (CLT)
1994	The 1994 Curriculum	Communicative Approach (CA)
2004	Competency-based curriculum	CA, Systemic Functional Linguistics (SFL), and Genre-based approach (GBA)
2006	School-based curriculum (still competency-based)	CA, SFL, and GBA
2013	The 2013 Curriculum (still competency-based)	Scientific approach

Initially, the government promoted the Grammar Translation Method (GTM) and then the Audio Lingual Method (ALM) from 1962 to 1984 (Sukyadi, 2015). In 1984, Communicative Language Teaching (CLT) was introduced (Sukyadi, 2015). The new curriculum emphasised "students' active learning and meaningful communication" (Sukyadi, 2015, p. 127). However, most teaching materials were still grammar-based (Sukyadi, 2015). In 2004, the new curriculum "adopted Celce-Murcia, Dorney, and Thurrell's competence model and Halliday's systemic functional grammar (SFG)" (Widodo, 2016, p. 132) as well as a genre-based approach (GBA) to ELT (Sukyadi, 2015). This resulted in most teachers teaching "text types and their generic structure" (Sukyadi, 2015, p. 129) rather than communicative competences.

Following the pros and cons regarding the 2004 curriculum which was considered too linguistics focused and too difficult for students to learn (Sukyadi, 2015), the government issued Government Regulation No. 19/2005 concerning the National Education Standards and established *Badan Standar Nasional Pendidikan* or BNSP (National Education Standards Agency). In 2006, the BNSP reduced most of the elements of the 2004 curriculum and mandated that each school develop its own curriculum (Sukyadi, 2015). Therefore, the government "did not prescribe curriculum materials, but set core competency guidelines that English teachers needed to develop" (Widodo, 2016, p. 134). In practice, the implementation of the 2006 curriculum was still informed by approaches suggested by the previous curriculum (Widodo, 2016, p. 134).

In the latest curriculum, the Government Regulation (Permendikbud) No. 59/2014 states that *"tujuan pembelajaran Bahasa Inggris bukan untuk pemahaman dan penerapan konsep, tetapi pembiasaan melakukan tindakan dalam bahasa Inggris untuk melaksanakan fungsi sosial"* [the purpose of English instruction is not for understanding and applying concepts, but doing things in English in order to perform social functions] (p. 484). It is further stated that all elements of teaching should approach uses of English in real-world settings (Permendikbud No. 59/2014). Grammar mastery should not be seen as the end goal of ELT but as a tool for using English accurately, strategically, and contextually (Permendikbud No. 59/2014). Regarding the teaching approach, the 2013 curriculum promoted a scientific approach. Interestingly, this curriculum, however, "does not detail key elements, such as curriculum materials, pedagogy, and assessment from relevant theories of language, language learning, and language teaching" (Widodo, 2016, p. 127). According to Kohler (2019), the 2013 curriculum prioritises "character and values education" (p. 292). It aims to prepare

students to become “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). Widodo (2016) adds that such “institutionally envisioned goals of education have much to do with citizenship, nationalism, and national identity” (p. 137).

1.3 The rationale for the study

Against the backdrop of the superdiversity in language landscapes in Indonesia, the socio-political status of Indonesian, and the ups and downs of English in the country’s education system, this study seeks to further understand Indonesian ELT stakeholders’ ideological beliefs about English especially EFL teachers’ beliefs about (or views on) English and whether and how such beliefs affect their classroom practices. The organisation of English language education in a country is a system involving not only policy makers at the macro level but also − most critically − teachers who actually teach English to the students in the classroom (Nijakowska, 2015). While Indonesian policy makers’ views on English and the impacts on ELT policy have been comprehensively discussed in the literature (e.g., Hamied, 2012; Sukyadi, 2015; Widodo, 2016; Zein, 2020), as briefly articulated in Section 1.2.2.7, the issues of how Indonesian EFL teachers view English and how such views shape their classroom practices are still open to reviews and further investigations. So far, research on English language education in Indonesia has focused more on tangible aspects of ELT such as “understanding the implementation of curriculum, methodology improvement, and material development” (Afrianto, 2015, p. 8).

Indeed, only a few studies on teacher cognition have been conducted, especially those investigating teachers’ beliefs in the Indonesian context. They offered useful insights into several aspects of teacher cognition including teachers’ beliefs about the teaching of English as an international language in Indonesia (Zacharias, 2003), the teaching of English at private English schools (Floris, 2013), EFL vocabulary instruction (Hermagustiana, Hamra, Rahman, & Salija, 2017), and the use of YouTube vlog in ELT (Saiful, 2019). However, these studies did not specifically examine the link between the macro contexts (such as the ideological and political contexts), teachers’ beliefs, and their classroom practices embedded in such contexts. The scarcity of research investigating how national and/or global language-related discourses shape Indonesian EFL teachers’ views on English, how their views develop, and if and how such views shape their classroom practices, necessitates the conduct of the present study. Global language-related discourses are included since educational practices are increasingly

affected by “global flows and relations in real time” (Dang & Marginson, 2013, p. 143). The findings of the present study, albeit drawing on the Indonesian context, can be used to inform similar settings where English is taught as a foreign language.

1.4 Purpose and objectives of the study

The purpose of this study is to understand English language ideologies and classroom practices of EFL teachers in secondary schools in Indonesia from a sociocultural activity theory perspective (Engeström, 1987, 1993, 1999, 2001; Vygotsky, 1978, 1981b, 1997). First, it aims to identify the English language ideologies held by the teachers, including the perceived origins and factors shaping and reshaping the development of such ideologies. Second, this study intends to identify, reveal, and explain how and to what extent the teachers’ English language ideologies shape their classroom practices.

1.5 Research questions

To achieve its purpose, this study aims to answer the following research questions.

1. What English language ideologies do EFL teachers in Indonesian secondary schools hold and how do such ideologies originate and develop?
2. How, and to what extent, do the teachers’ English language ideologies shape their classroom practices?

1.6 Significance of the research

As stated above, this study seeks to examine Indonesian EFL teachers’ English language ideologies including the perceived origins, factors contributing to their development, and the impact of such ideologies on their classroom practices from a sociocultural activity theory perspective (Engeström, 1987, 1993, 1999, 2001; Vygotsky, 1978, 1981b, 1997). The significance is expected to be twofold, that is, theoretical and pedagogical. Theoretically, this study has a potential to provide insights into the link among English language ideologies on the macro level, the development of teachers’ mental processes (especially the English language ideologies or ideological beliefs/views that they hold), and the teachers’ classroom behaviours (both verbal and practical actions). Given the scarcity of studies investigating this area especially in the Indonesian context as illustrated in the rationale above, the findings of the present study would therefore contribute to the Indonesian literature on LTC. In addition, the findings would complement international research on LTC, especially in view of the need for a study that investigates collective beliefs and instructional practices of L2 teachers who

work in the same context (England, 2017) and a growing interest in research on teachers' ideological beliefs as mentioned at the beginning of this chapter (Section 1.2.1). The use of sociocultural activity theory (Engeström, 1987, 1999, 2001; Vygotsky, 1978, 1981b, 1997) aims to contribute to the advancement of LTC research based on the sociohistorical (or sociocultural) ontology (Burns et al., 2015). This study seeks to demonstrate the potential of sociocultural activity theory for examining how the broader societal context shapes teachers' English language ideological views and for revealing how such views shape their classroom practices and/or how the teachers' views are shaped by factors embedded within the context where they teach. Pedagogically, the present study has the potential to offer insights into the ways and the extents to which teachers' English language ideologies shape English language teaching and learning in the classroom. The findings would have implications for teacher education programs especially in terms of educating future pre-service teachers and providing professional development programs for in-service teachers.

1.7 Organisation of the thesis

This thesis consists of ten chapters. Chapter 1 has presented the international development of LTC research and pointed out the sociocultural turn in LTC research as well as the need for further investigating collective beliefs and instructional practices of teachers working in the same context. It has also provided the big picture of the status of English and ELT policies in Indonesia, demonstrated the scarcity of research examining Indonesian EFL teachers' ideological beliefs about English and the impact on their classroom practices, and justified the need for conducting this study. The purpose of the study, research questions, and significance of the study have also been articulated.

Chapter 2 reviews the related literature. It begins with a section situating the notions of language ideologies and language ideological stances as part of teachers' beliefs and they thus fall under the scope of teacher cognition. Then it explicates the conceptualisations of ideology in general, language ideologies, and English language ideologies in particular. The chapter also identifies different categories of English language ideologies existing globally and nationally as prevalent in the ELT and ELT-related literature. This chapter ends with a review of previous studies on teachers' English language ideologies and classroom practices in the ESL context and highlights the scarcity of such studies in the EFL context to argue for the need to conduct the present study.

Chapter 3 justifies the use of sociocultural activity theory as the combined theoretical and analytical framework. The chapter begins with an explanation of Vygotsky's sociocultural theory (SCT) (Vygotsky, 1978, 1981c, 1997) especially relevant concepts such as social origins of cognition, mediation, and the genetic method. It also discusses a strand of theory which is developed from Vygotsky's SCT, that is, activity theory (AT) (Engeström, 1993, 1999, 2001). A relevant activity system model and its principles are outlined. The chapter also presents a review of previous studies using SCT/AT as the lens and justifies the potential of using a combined theoretical framework for the purpose of the present research. The chapter ends with some implications of the theories for the present research.

Chapter 4 explains how sociocultural activity theory shapes the methodology. It describes how the theory informs the research approach, paradigm, and design. Besides, the chapter elaborates (1) how the genetic method, in this case, its genetic domains (cultural-historic, ontogenetic, and microgenetic domains) shape data collection and (2) how the genetic method and activity theory shape procedures for data analysis. This chapter ends by outlining the rigour or trustworthiness of the method, including a discussion of reflexivity and some ethical considerations guiding the conduct of the research.

Chapters 5 to 8 respectively present the findings of each case study according to the genetic method and activity theory. Each chapter is divided into two main sections. The first main section answers the first research question by presenting results of ontogenetic analysis which include the teachers' ideological beliefs about English and the perceived origins and factors mediating their development. The second main section answers the second research question by presenting results of microgenetic analysis. It elaborates how the teachers' ideological beliefs about English played a role within their respective activity systems and shaped their verbal and practical actions. In addition, this section presents tensions between the teachers' ideological views on English and other elements or components within their activity systems, the teachers' responses to such tensions, and changes caused by the responses.

Chapter 9 compares and discusses all the findings across the four case studies. With reference to the genetic method and activity theory, this chapter presents a narrative of how English language ideologies rooted in both national and international discourses shaped the teachers' ideological views on English and how such views shaped their classroom practices. In addition, it elaborates how the teachers' responses to tensions occurring in the classroom

can contribute to pragmatic and ontological transformations of their English language ideological views.

Chapter 10 is the conclusion. It begins with a summary of the main findings presented with reference to each research question. This summary is followed by implications of the present study including implications for English language teacher education (ELTE) programs, teacher professional development (TPD) programs, and future LTC research from a Vygotskian perspective. The limitations of the present study are articulated and recommendations for future LTC research are outlined. This chapter ends with concluding remarks proposing one way forward.

Chapter 2 - Literature review

2.1 Chapter overview

This chapter begins with arguments for the notion of language ideologies as an aspect of teacher cognition. Then it presents a review of core literature on ideology in general, starting from the different ways ideology is conceptualised to the way ideology is described as shaping cognition and action. Various views on language ideologies are then explained and the definitions of English language ideologies as well as English language ideological views/stances for the purpose of the present study are articulated. The chapter also outlines several English language ideologies prevalent in the ELT literature including those used globally and those ubiquitous in the context of Indonesian ELT. The chapter ends by presenting literature concerning the origins of teachers' beliefs, in general, and ideological beliefs about English, in particular, providing a review of the findings of previous studies regarding the link between teachers' English language ideologies and their teaching practices, and situating the present study within this body of literature.

2.2 Language ideologies as an aspect of teacher cognition

The last three decades have witnessed the development of a substantial body of research on second language (L2) teachers' cognition and the impact on classroom practices (Borg, 2003, 2019; Burns et al., 2015). Borg (2003) uses the notion of *teacher cognition* to refer to "what teachers think, know, and believe and the relationships of these mental constructs to what teachers do in the language teaching classroom" (p. 81). In other words, teacher cognition is an umbrella term that encompasses different forms of teachers' psychological constructs such as thought, knowledge, and belief and the connections of such constructs to teachers' instructional practice.

As stated in Chapter 1, the present study investigates one aspect of L2 teacher cognition, that is, beliefs, especially ideological beliefs. van Dijk (2006) classifies beliefs into two main types: individually held beliefs and socially held beliefs. While the former refers to personal beliefs, the latter refers to beliefs that are collectively shared by members of a community including a professional community. He (2006) adds that among collectively held beliefs, there

are beliefs that are ideological. In terms of beliefs about language, Modiano (2001) states that some beliefs about languages or a certain language are ideological since language and ideology are so closely related. It is further stated that how people view languages is "always affected by ideologies" (Sewell, 2013, p. 7) and that "language use is inevitably linked to a particular worldview and ideology" (Mori, 2014, p. 154). Concerning teachers' beliefs, Farrell and Bennis (2013) point out that teachers' beliefs reflect ideologies. Accordingly, teachers' beliefs about English can also be ideological especially if such beliefs are "related to the macro contexts of learning and teaching … and ideologies of English in the surrounding society" (Kalaja et al., 2016, p. 208). In linguistic anthropology, these beliefs are conceptually referred to as *language ideologies* (Vessey, 2017; Wortham, 2001) and thus, when the language meant is English, *English language ideologies*.

The present study uses the term language ideologies, as a concept, for two reasons. First, it is compatible with the notion of teacher cognition. In addition to the above explanation, Borg (2006) himself, albeit implicitly, includes the term ideologies and more recently Kubanyiova and Feryok (2015), redrawing the boundaries of the notion of teacher cognition, include language ideologies as an aspect of teacher cognition. Second, it provides a coherence *between* teachers' shared beliefs and shared-beliefs-in-practice *and* the larger social, ideological, political, and historical contexts. Mori (2014) notes that the notion of language ideologies "can articulate a connection between micro-level linguistic phenomena and macro-level aspects of language, politics, and power" (p. 155). Before discussing the definition of English language ideologies, especially for the purpose of the present study, and issues related to English language ideologies in ELT from policy to practice, the following section outlines the history and critique of ideology more generally to provide a background.

2.3 Ideology

This section discusses the notion of ideology with reference to its history and critique as proposed by prominent scholars in the field such as Karl Marx (and Friedrich Engels), Louis Althusser, Slavoj Žižek, and Terry Eagleton. This includes (1) the variety of meanings of ideology proposed by some key scholars (Section 2.3.1.1); (2) the present study's views on ideology (Section 2.3.1.2 & 2.3.1.3); (3) the workings of ideology and the architecture of power relations that underlie them (Section 2.3.2); (4) the political and economic manifestations of ideology (Section 2.3.3); and (5) the influence of ideology on people's consciousness and actions (Section 2.3.4). These four points are essential for shedding light on the research

questions. Point 1 and 2, that is, discussions on a number of useful definitions of ideology, provides several meanings of ideology that can be used as a basis for defining the notion of English language ideologies (or ideologies of English) held by the teachers. Points 3 and 4 illuminate factors that facilitate the teachers' acquisition of English language ideologies. The last point provides a basis for how ideology works in shaping the teachers' consciousness and their verbal and practical actions in the classroom.

2.3.1 Conceptualisations of ideology

2.3.1.1 Some prominent scholars' definitions of ideology

According to Eagleton (2007), to date nobody has managed to propose a grand global definition of ideology. Paradoxically, he adds that articulating such a definition would be unhelpful because the term is in fact evolving and has a number of useful meanings (Eagleton, 2007). Some of them may be compatible with each other, while some may not (Eagleton, 2007). This section discusses the evolution of the denotations of ideology from Tracy to Eagleton and some useful conceptualisations that can inform this study.

At the end of the 18th century, the French philosopher Destutt de Tracy invented the term ideology to refer to a *science of ideas* which is based on sensation, a science derivative of zoology (Woolard, 1998). Primary to the Enlightenment project, ideology was geared towards a comprehensive understanding of the characteristics of human species (Woolard, 1998). However, this conceptualisation was soon abandoned (Woolard, 1998).

Fifteen years later, Karl Marx took the term and articulated his own definition (Althusser, 2008). Marx offered a quite distinct meaning of ideology. According to Althusser (2008), for Marx ideology refers to "the system of ideas and representations which dominate in the mind of a man or a social group" (p. 33). Here, ideology includes morality, religion, and metaphysics (Marx & Engels, 1998). Marx views ideology as a distorted (or illusory) representation of reality (Marx & Engels, 1998). According to Žižek (1989), Marx, in his *Capital*, conceptualises ideology as "*'Sie wissen das nicht, aber sie tun es' – 'they do not know it, but they are doing it'*" (p. 24). This implies that people do not know if the representation is false but they do things according to it. Consciousness shaped by ideology is therefore considered as *false consciousness* (Marx & Engels, 1998).

As illustrated in the preface of *The German Ideology*, Marx and Engels (1998) established that men (humans) invariably generate false ideas about the nature of themselves, that is, what they actually are, and their relations to each other. They act and relate to each other based on ideology, for example, religion, rather than on conceptions of the true essence of themselves (Marx & Engels, 1998). Concerning the essence of human being, Marx's first premise of human existence says that humans need to live in order to create history (Marx & Engels, 1998). Living, among other things, involves satisfying basic needs such as eating, drinking, and clothing (Marx & Engels, 1998). Humans therefore need to produce their means of subsistence in order to reproduce their material life (Marx & Engels, 1998). What humans are, according to Marx and Engels (1998), "coincides with their production, both with *what* they produce and with *how* they produce" (p. 37, italic in original). As the population is increasing, new forms of social relations inevitably emerge (Marx & Engels, 1998). Social relations should be arranged based on a division of labour integral to their mode of production (Marx & Engels, 1998). Rather than viewing reality as it is, ideology, to Marx, leads humans to conceive of themselves, act, and relate to their conditions of existence in a way that deviates from reality (the real conditions of existence). Although they are conscious, their consciousness is hence false (Marx & Engels, 1998). Marx's notion of false consciousness is adopted, criticised, and still discussed to date as explained below.

It is argued that ideology is not, and should not simply be understood as, false consciousness in the sense explained above (Althusser, 2008; Eagleton, 2007; Žižek, 1989). Eagleton (2007) states that ideology means more than just true or false cognition as it is epistemologically conceptualised in the Marxist tradition. The view of ideology as false consciousness is currently not popular (Eagleton, 2007). An idea is ideological not simply because it is false. Not every false idea is ideological (Eagleton, 2007). Saying, for example, *eight plus seven equals fourteen* is *false* but, of course, *not ideological*. Eagleton (2007) further argues that the conceptualisation of ideology as true or false consciousness is unreasonable and should accordingly be rejected.

According to Althusser (2008), "it is not their real conditions of existence, their real world, that 'men' 'represent to themselves' in ideology, but above all it is their relation to those conditions of existence which is represented to them there" (p. 38). For Althusser (2008), ideology is a representation of "the imaginary relationship of individuals to their real conditions of existence" (p. 36). In other words, Althusser (2008) argues that ideology prescribes how we

should relate to reality. As a representation, ideology is realised in propositions and materialised in practices (Althusser, 2008).

2.3.1.2 The present study's definitions of ideology: Manifestations of ideology

Drawing on the above-mentioned scholars' definitions of ideology, the present study views ideology as manifested in the form of proposition existing in the mind, practice, and discourse and accordingly proposes some related premises. In terms of an ideological proposition, there are criteria for assessing whether or not a proposition is 'ideological'. A proposition might be ideological when it conveys either a true or false idea about how we should relate to our conditions of existence. In other words, an ideological proposition does not necessarily contain a false idea but another ideological proposition may constitute a false idea (Eagleton, 2007), an illusion (Althusser, 2008), or even a "socially necessary illusion" (Eagleton, 2007). Žižek (1989) even states that ideology (premised in an ideological proposition) is a 'mask' that hides the true condition of a thing. For example, the proposition saying that "our racial group is inherently more superior to others and we should therefore rule the state" is, from an anti-racist point of view, considered as false or illusory. Such a proposition is indeed ideological for reasons that will be explained below. To this end, the first premise that the present study proposes is that *an ideological proposition constitutes a true, distorted, or intentionally distorted representation of how we as humans should relate to our conditions of existence (i.e., reality).*

The definition of an ideological proposition above provides the basis for discussing an ideological practice (a practice shaped by an ideological proposition) and an ideological discourse. What this study means by an ideological practice is conveyed in the second and third premises. *Ideological is when people do not know whether the proposition or the idea that they hold is true or false but they believe it, promote it, and act accordingly*. For example, some people of the racial group mentioned earlier may not know that the proposition is, from the viewpoint of equality, incorrect. They believe it and therefore make all attempts to challenge and take over the state power from those who belong to other racial or ethnic groups. *It is also ideological when people know that the representation that they hold is false or illusory, but still, they promote it and act accordingly*. Sloterdijk (in Žižek, 1989) describes it par excellence as "they know very well what they are doing, but still, they are doing it" (p. 25). They may know that there is a gap between the proposition (the mask) and the principle of inclusiveness but they persist in the mask (Žižek, 1989). Using the same example, some people may be well aware that the proposition is a form of racism and thus goes against the principle of social

justice. However, they still promote it. They use it as a tool to fulfil their social and political interests.

In addition to looking at ideology as a body of "disembodied ideas" or as propositions that exist in the mind the way idealists do and as "a matter of certain behaviour patterns" or actions the way materialists do as explained above, Eagleton (2007) states that ideology can be viewed as "a discursive or semiotic phenomenon" (p. 194). By so saying, Eagleton (2007) argues that ideology is also embodied in the form of a discourse or narrative which is made possible by means of signs and symbols. This view is based on V. N. Vološinov's semantic theory of ideology. Vološinov (1973) theorises that "[e]verything ideological possesses *meaning*: it represents, depicts, or stands for something lying outside itself. In other words, it is a *sign*. *Without signs there is no ideology*" (p. 9, italic in original).

2.3.1.3 The present study's definitions of ideology: Characteristics of ideology

The present study views ideology as a social phenomenon that is related to the question of power. Implicit in the example used to demonstrate the first to the third premise above (the proposition concerning racial group) is the fourth premise: *ideology is not individual but is social in nature*. Ideology is "*socially shared* by the members of a *collectivity* of social actors (van Dijk, 2006, p. 116, italic in original). It is promoted to influence other people (Eagleton, 2007) and to shape a certain social formation (Althusser, 2014). Ideology is so prevalent that "there is no practice except by and in an ideology" (Althusser, 2008, p. 44). That seems to approximate what Žižek (1989) earlier meant by ideology as the "social symptom" (1989, p. 16), a symptom infecting all the people within a society. People are not aware that they live within an ideology. The process in which people conceive of the way they live and social realities around them as natural realities is, indeed, an ideological process (Eagleton, 2007).

The same example above also suggests that ideology, as a social phenomenon, can be illusory. It is important to note that an illusion imposed in ideology is not simply an illusion (Eagleton, 2007). The fifth premise that the present study proposes is that *the illusion should be recognisable and acceptable by some people as a version of social reality not something that can easily be discarded by everybody* (Eagleton, 2007). Some people may confidently say that the very proposition is false, illusory, and worth rejecting. Some, however, may believe it, take it for granted, or know that it is false but see it as an opportunity and hence use it as an instrument for their power-related interests.

The last premise, the reason why an ideological proposition should sound convincing and be acknowledgeable by common people is because *ideology is intended to influence a large number of people for the sake of challenging or maintaining state power and the status quo*. The term ideology refers "not only to belief system, but to questions of *power*" (Eagleton, 2007, p. 5, italic in original). How ideology legitimises, for example, a dominant power is best exemplified by Eagleton (2007, pp. 5-6) as follows.

> A dominant power may legitimate itself by promoting beliefs and values congenial to it; naturalizing and universalizing such beliefs so as to render them self-evident and apparently inevitable; denigrating ideas which might challenge it; excluding rival forms of thoughts, perhaps by some unspoken but systematic logic; and obscuring social reality in ways convenient to itself.

When dominant groups use ideology as a form of power and to exercise their influence over others, they are exercising what Gramsci refers to as *hegemony* (Entwistle, 1979). This is to say that dominant ideology *is* hegemonic. In exerting its influence, ideology works in a way that is supported by a network of power relations as will be elaborated in the section that follows.

2.3.2 The working of ideology and the underlying architecture of power relations

This section discusses *capitalism* as a form of ideology and concludes by positioning teachers including English teachers within such an ideology. The theory of capitalism is chosen to provide a general view of Indonesia, since Indonesia, in terms of the *infrastructure*, that is, the *economic base*, has adopted capitalism as its dominant *mode of production*. Before talking about how capitalism operates and the power relations that underpin it, it is important to conceive the position of ideology *per se* within a polity (or a nation-state as a political entity).

According to Althusser (2008), Marx views a society as comprised of two structural levels: *infrastructure* and *superstructure*. While the former refers to the *economic base* (Althusser, 2008) or the *mode of production* (Althusser, 2014), that is, the unity between the productive forces (labour power) and the relations of production, the latter in itself includes two levels namely the *politico-legal* (law and the State) and *ideology* (religious, legal, political, etc.) (Althusser, 2008). As an edifice of two storeys, the infrastructure must be strong enough to be the base on which the superstructure stays (Althusser, 2008). As part of the superstructure, ideology plays a role of preserving "social, economic, and political arrangements and offer[s]

prescriptions for political actions" (Feldman, 2013, p. 592). In order to keep on operating as intended, ideology must be reproduced. Its reproduction is realised in the mode of production (or the way by which a production is run) and in the reproduction of the conditions of production which involves agents such as workers, capitalists, and state apparatuses, more specifically, *Repressive State Apparatus* (RSA) and *Ideological State Apparatuses* (ISAs) (Althusser, 2008, 2014).

To be able to produce subsistence, a society needs to reproduce the conditions of production: the means of production, productive forces or labour power, and the existing relations of production (Althusser, 2008, 2014). These conditions of production are reproduced by systems created by the capitalists in order to maintain the status quo. In terms of means of production, a capitalist who produces a certain product does not reproduce the means of production needed for his production; another capitalist does (Althusser, 2008). For example, Mr X has a firm (or a company) that produces chairs. In order to produce chairs, Mr. X needs machines. Mr X's firm, however, does not produce machines required to produce his chairs. Rather, he obtains the machines from Mr Y, a capitalist whose firm indeed produces such machines. In this system, a firm is fully or partially another firm's condition of production.

In addition to means of production, a production in a company involves a class of people who do not own the company but work for the company to actually run the production. Althusser (2008) refers to them as *productive forces* or *labour power*. Productive forces must be reproduced in order to keep the production going. In capitalism, the reproduction of labour power concerns the reproduction of their material condition and their competencies (Althusser, 2008). While the former is ensured by means of wages (given for workers to fulfil their basic needs, maintain their wellbeing, and thus be able to present again in the company on the following day), the latter is secured by ISAs especially educational institutions like schools (Althusser, 2008).

From the viewpoint of production, *schools and higher education institutions are ideological institutions founded to warrant the continuation of the reproduction of cognitive and practical competencies needed to sustain production*. At school, children learn knowledge and know-how that will be useful for production (Althusser, 2008). They are also taught rules, for example, rules of good conduct that must be obeyed by everyone involved in the division of labour in production (Althusser, 2008). These knowledge, skills, and rules are taught in ways that ensure "subjection to the ruling ideology or of the 'practice' of that ideology" (Althusser,

2008, p. 7). Schools cannot operate without teachers. Teachers must be reproduced and the reproduction of teachers takes place in schools themselves and in teacher education programs. Teacher education (including English teacher education) programs are accordingly the condition of educational ISA.

Since ideology always exists in ISAs (including educational ISA) and its practice or practices (Althusser, 2008), ideology presumably exists in teachers (the key actors of educational ISA) and their practices. This means that among the practices performed by a teacher in the classroom, some of them may be ideological. In other words, some practices could be manifestations of certain ideologies including English language-related ideologies that originate not only from the government at the national level but also from dominant groups exercising their hegemony at the global level. In everyday life, ideology is manifested in politics and economy, not to mention culture.

2.3.3 The political and economic manifestations of ideology

The idea that we live in a "post-ideological" condition is, according to Žižek (1989), an illusion. Not everything is indeed ideological but ideology manifests itself in almost all aspects of our daily life especially politics, economy, and culture. In politics in general, ideology is understood as a "formal system of political thoughts" (Feldman, 2013, p. 592). It is realised in so-called political ideology ranging from *the left* (liberal) to *the right* (conservative) as commonly conceptualised in the left-right political spectrum. While left-wing ideologies (e.g., communism, socialism) are mainly based on the principles of equality (including social justice), ideologies on the right (e.g., nationalism, capitalism) are characterised by social hierarchy.

In Indonesia as a polity, for example, given its diversity in terms of ethnicity, (native) language, religion, and cultural practices as mentioned in Section 1.2.2.1, the Founding Fathers envisioned the need for a moral basis, a nexus of all differences serving as a cohesive force that could unite all the people who would later identify themselves as Indonesians. They formulated an ideology whose values originate from both the left and the right, that is, an ideology that is referred to as *Pancasila* (the Five Principles). Indonesia has been adopting Pancasila as the state ideology and a large majority of Indonesians are committed to continue doing so. In Pancasila, the first *sila* or principle, *Ketuhanan yang Maha Esa* (belief in God), postulates that Indonesia is a religious state as opposed to a secular state in the sense of (most) Western readers (Morfit, 1981). The second principle, *Kemanusiaan yang Adil dan Beradab* (humanity) or literally "a just and civilised humanitarianism" (Morfit, 1981, p. 840), favours fairness and

opposes oppression of any kind. The third principle, *Persatuan Indonesia* (nationalism) or literally "the unity of Indonesia" (Morfit, 1981, p. 840), promotes a commitment to preserve the unity of more than 600 different ethnic groups living in Indonesia through nationalism. The fourth principle, *Kerakyatan yang Dipimpin oleh Hikmat Kebijaksanaan dalam Permusyawaratan/Perwakilan* (democracy), emphasises the primacy of consultation and consensus for enacting wise policies. The last principle, *Keadilan Sosial bagi Seluruh Rakyat Indonesia* (social justice), express a commitment to social justice for all the people of Indonesia regardless of the diversity. These principles were translated into the 1945 Constitution of the Republic of Indonesia, laws, and government regulations.

Pancasila, as an ideology, manifests in the constitution, laws, and regulations. The 1945 Constitution embodies or, to borrow Althusser's (2008) word, "materialises" in the political system adopted and in the state apparatuses. Regarding the political system, Indonesia is a unitary state, a democratic republic, adopting *trias politica* or the division of state powers into three branches, namely, the executive, the legislative, and the judiciary branch (Sulardi & Tegnan, 2018). The state apparatuses mandated by the constitution include RSA (the Army and the Police) and ISAs (political ISA: the multiparty system). Accordingly, the superstructure discussed earlier especially the politico-legal aspect which is comprised of the law and the State (Althusser, 2008) and their practices are the political-legal manifestations of ideology. RSA and their practices are the political embodiment of ideology. Political ISA, that is, all political parties contesting in all general elections are also the political manifestations of ideology.

Regarding the economic system in relation to production, capitalism (as earlier mentioned) is the *dominant* ideology adopted in Indonesia. Nonetheless, means of production are not only owned by the state. Private individuals are allowed to own means of production and can therefore found a firm, a company, or any kind of business organisations (including private English schools) as regulated by the law No 40/2007 concerning the Limited Liability Company. Private businesses in Indonesia range from a small business or a firm owned by a family to a national and a multinational company. These companies employ workers or labour power (Althusser, 2008). In a private English school, for example, the labour power (teachers) may be either local teachers, foreign teachers, or a combination of both, observably depending on the owners' preference and market strategies.

2.3.4 How ideology shapes cognition and action

Ideology shapes people's cognition and therefore their verbal and practical actions. As earlier discussed, human practice occurs *by* and *within* an ideology (Althusser, 2008). Not only does ideology materialise *as* and *in* the state apparatuses but in common people in general (Althusser, 2008).

People who believe in an ideology, for example a religion, would form in themselves ideas and beliefs based on such an ideology and accordingly embody their beliefs in their practical behaviours (Althusser, 2008). If persons truly believe in a religion, for example, Islam, they will hold and implement values of that religion such as promoting peace by maintaining good and balanced relationships with God and with other human beings. The practical embodiments may include going to a mosque for performing prayers five times a day and doing good to everyone regardless of their races, religions, social statuses, etc. The same thing applies to those who believe in duty. English teachers believing in their duty as educators, for example, would operate (say things and act) based on, among other things, ideology including the (English) language ideologies that they hold. Given the notion of ideology in general, the following section presents the definitions of language ideologies and English language ideologies especially for the purpose of the present study.

2.4 Defining (English) language ideologies

2.4.1 Language ideologies

In addition to the many meanings of ideology as discussed above, *language ideologies* as a construct/concept has also been studied through various lenses (Pan, 2015). This leads to different interpretations and conceptualisations of language ideologies (Kroskrity, 2004; Woolard, 1998). With an emphasis on social dimensions, the notion of language ideologies has been defined by Heath (1977), Irvine (1989), and Rumsey (1990). Heath (1977) defines language ideologies as "self-evident ideas and objectives a group holds concerning roles of language in the social experiences of members as they contribute to the expression of the group" (p. 53). Heath (1977) focuses on the role of language as a group's expression of social practice. In addition, language ideologies are viewed not only as ideas but also objectives. This means that language ideologies are not only what a group of individuals think about the role of a specific language or languages in their community but also what they want to achieve by using such a language or languages. Irvine (1989) views language ideologies as "the cultural (or subcultural) system of ideas about social and linguistic relationships, together with their

loading of moral and political interests" (p. 255). By this definition, Irvine (1989) implies that language ideologies act as a concept that mediates between language and society (Kroskrity, 2004) and thus relates to social aspects such as morals and politics. A simple and controversial (Kroskrity, 2004) definition is offered by Rumsey (1990) characterising language ideologies as "shared bodies of commonsense notions about the nature of language in the world" (p. 346). In addition to these definitions, Silverstein's (1979) definition seems to be cited more frequently as a basis for defining language ideologies (see, e.g., De Costa, 2016; Kroskrity, 2004; Razfar & Rumenapp, 2012; Woolard, 1998; Woolard & Schieffelin, 1994; Yoshitake, 2008).

In his seminal work, Silverstein (1979) defines language ideologies as "any set of beliefs about language articulated by users as a rationalization or justification of perceived language structure and use" (p. 193). Similarly, Wortham (2001), drawing on Woolard (1998), defines language ideologies as foundational "belief systems shared by members of a group—ones that apply to language" (p. 257). Drawing on Silverstein's work, Razfar and Rumenapp (2012) define language ideologies as a foundational system of "ideas and beliefs about language held by a group of people" (p. 349). Parallel to the notion of ideological practice (Section 2.3.1.2), Razfar (2005) points out that language ideologies "include the very language practices through which our ideas or notions are enacted" (p. 14).

2.4.2 English language ideologies

Drawing on the conceptualisations of ideology (Section 2.3.1) and the above-mentioned definitions of language ideologies, for the purpose of this study, the term *English language ideologies* is defined as *English language-related beliefs that are collectively held by a group of people.* Here, *a group of people* involves EFL teachers as a group or a professional community. In this study, the term is used to refer to categories of ideologies of English that are pertinent in the ELT literature, including, but not limited to, *instrumentalism*, *standard language ideology*, and *English monolingualism* as will be elaborated respectively in the following section. A singular form, that is, English language ideology, is used to mean a particular ideology, for instance, standard language ideology.

van Dijk (2006) states that ideology is social and never personal. Therefore, the present study uses the notion of *English language ideological views/stances* when referring to *a set of ideological views on (or beliefs about) English held by a particular individual*. A singular form, that is, *English language ideological view/stance* is used to mean *a certain ideological view on*

(or belief about) English held by a particular individual. For example, a teacher adopted a pro standard language ideological stance (see De Costa, 2010 for similar usage).

2.5 Ideological implications of global dissemination of English

The spread of English worldwide and English language teaching brings with it a set of English language ideologies postulating ideas of what English is, how English should be taught, and who can teach English best. Benesch (1993) theorises that "all forms of ESL instruction are ideological" (p. 705). Applied linguistics for language teaching is also ideological since "a good deal of its discourse promotes or proscribes language teaching ideas on the basis of ideological belief rather than pedagogical value" (Waters, 2009, p. 138). Indeed, language learning is a political process, a site of ideological struggle (Mori, 2014).

More recent sources from which English language ideologies originate include five basic tenets postulated in a conference held at Makare University in Uganda back in 1961 (Auerbach, 1993). They "become an unofficial and yet unchallenged doctrine underlying much ELT work" (Auerbach, 1993, p. 14). According to Auerbach (1993), three of the five tenets are: (1) "English is best taught monolingually" (p. 14), that is, *teaching English through English*; (2) "The ideal teacher of English is a native speaker" (p. 14); and (3) "If other languages are used too much, standards of English will drop" (p. 14).

Following these tenets, the field of ELT has witnessed the spread of English language ideologies such as *instrumentalism*, *standard language ideology* (De Costa, 2010; Rose & Galloway, 2017; Tollefson, 2007) including *native-speakerism* (Holliday, 2006), and *English monolingualism* (Auerbach, 1993; Tollefson, 2007) worldwide. At the end of the twentieth century, new perspectives emerged on English acting as a global means of communication such as *English as a lingua franca* or ELF (Jenkins, 2000; Seidlhofer, 2001). The present study views ELF as a form of a counter-hegemonic ideology since it questions and challenges the relevance of standard language ideology including native speakers' norms considering that most international communications, according to Pickering (2006), currently do not involve 'native English speakers'.

2.5.1 Instrumentalism

Advancements in science and information and communication technology (ICT) that go with English as the primary language have led to the spread of a collective view on English, that is, a view referred to as *instrumentalism* or instrumental ideology (Pan, 2015). People in general

especially those living in the Outer and Expanding Circle Countries (Kachru, 1996) view English as a tool for success in this era of globalisation (Pan, 2015). According to Pan (2015, p. 43), they consider

> English language competence as a gatekeeper to the modernisation of a state and the acquisition of social and economic prestige for individuals. Having become the world's foremost auxiliary language, English is viewed as 'linguistic capital' (Bourdieu and Passeron 1977) that is easily convertible into other forms of capital, such as educational qualifications and higher education.

English is thus perceived to be a window to the world and an instrument for empowerment (Pan, 2015).

2.5.2 Standard language ideology

In terms of which varieties of English to teach as the target language, the literature has witnessed the notion of *standard language ideology* (Lippi-Green, 2012; Tollefson, 2007). Lippi-Green (2012, p. 67) defines the ideology as

> a bias toward an abstracted, idealized, homogenous spoken language which is imposed and maintained by dominant bloc institutions and which names as its model the written language, but which is drawn primarily from the spoken language of the upper middle class.

According to Wiley and Lukes (1996), standard language ideology 'stresses the importance and superiority of the standard, "literate," or "unaccented" variety of English' (p. 514). It is used to "position speakers of different varieties of the same language within a social hierarchy" (p. 511). This ideology is hegemonic and shapes much ESL teacher education literature (Wiley & Lukes, 1996).

In the context of English language in general, Milroy and Milroy (2000), talking about the history of standard English, states that "[p]eople *believe* that there is a 'right' way of using English, although they do not necessarily use the 'correct' forms in their own speech" (p. 25). In the ELT context in particular, standard language ideology is predicated in the idea that "a realistic target for English language learners is some version of Standard English" (Tollefson, 2007, p. 30). The term Standard English is twofold. It refers to both *standard variety* (Rose & Galloway, 2017) and *standard form of language within a certain variety* (Tollefson, 2007). The former is realised in a view that there is only one standard variety of English, for example, American English or British English as the only standard variety. Variation is thus regarded as deviation (Cameron, 2012). Included in the notion of standard variety is an idealisation of native speakers' English or "Inner Circle" (Kachru, 1996) English and thus orientation to native

speakers' norms and culture. The latter is manifested in the notion of standard language; for instance, idealising "Standard American English", that is, "the English of middle-class White America" (Zimmerman, 2007, p. 164) and viewing social and regional varieties as non-standard (Tollefson, 2007).

In some ELT contexts, there is a belief that one variety of English, that is, British English, is superior to the others (Zimmerman, 2007). According to Modiano (2001), the origins of such a belief can be traced back to scholars whose books, articles, and dictionaries are read all around the world. "Indeed, grammar books, dictionaries, and most ELT textbooks are instruments of standard language ideology: They present the illusion of a uniform target (standard) language" (Tollefson, 2007, pp. 29-30).

In mainland Europe, for example, people believe that British English (BrE) is the standard variety based on assumptions that it is "clearer" and "easier to understand … a definition which has no empirical credibility" (Modiano, 2001, p. 167). British English is "almost always presented as 'prestigious', 'proper', and 'correct'" (p. 168). Modiano (2001, p. 167) states that

> this ideological positioning as to the prestige of BrE with RP [Received Pronunciation] pronunciation is then ingrained in the hearts and minds of many language instructors working with EFL learners in regions where English is not the majority language (and as a result occupies the minds of students).

This demonstrates that not only does standard language ideology exist in Inner Circle countries such as the UK and the US but also in Outer and Expanding Circles countries. In the ASEAN region particularly in Singapore, the notion of standard English is realised in the "Speak Good English Movement", a movement that is currently being challenged (Rose & Galloway, 2017, p. 294). In Indonesia, language policies and the curriculum do not mandate any specific variety to be taught as the target language (Sukyadi, 2015). The present study therefore seeks to explore what Indonesian EFL teachers think and believe concerning varieties of English in Indonesia and how what they think and believe regulates their teaching practices.

2.5.3 English as a lingua franca as an ideology

In its role as a means of international communications, English is usually referred to as, among other terms, *English as an international language* or EIL (Alsagoff, McKay, Hu, & Renandya, 2012; Jenkins, 2000; Jenkins, Cogo, & Dewey, 2011; Matsuda & Friedrich, 2011) and *English as a lingua franca* or ELF (Jenkins, 2009; Jenkins et al., 2011; Seidlhofer, 2004, 2005).

However, it is argued that ELF is more than "a linguistic phenomenon in its own right" (Seidlhofer, 2004, p. 213). Rather, it is a form of "counter-hegemonic discourses" (Sewell, 2013, p. 7), that is, discourses which counter the notion of English as a native language (ENL) including an orientation to native speakers' norms (Sewell, 2020). "ELF is one of the poles in a language-ideological debate" (Sewell, 2020, p. 2). Matters elaborated in the section that follows include the nature of ELF, standard language ideology from an ELF perspective, and some implications of ELF for ELT. Terms such as *native speakers* (NSs), *non-native speakers* (NNSs), and their derivatives, albeit problematic, are used to represent what is common in the ELF literature.

2.5.3.1 The nature of ELF

Firth (1996) defines ELF as "a 'contact language' between persons who share neither a common native tongue nor a common (national) culture, and for whom English is the chosen *foreign* language of communication" (p. 240; italic in original). Similarly, House (1999) views ELF interactions as "interactions between members of two or more different linguacultures in English, for none of whom English is the mother tongue" (p. 74). The definition is, however, regarded to represent "ELF in its purest form" (Seidlhofer, 2004, p. 211) or ELF in its narrower conceptualisation.

Recently, ELF has been defined more inclusively as communications in English between people of different linguacultural backgrounds which may involve native English speakers (Jenkins, 2009; Mauranen, 2003; Seidlhofer, 2005; Sung, 2016). Defined in this way, the boundary between ELF and another established construct, that is, EIL ("uses of English spanning Inner Circle, Outer Circle, and Expanding Circle contexts", Seidlhofer, 2005, p. 339) seems to be blurred. In differentiating EIL from ELF, Sifakis (2019) argues that EIL is a "superordinate term that encompasses ELF, which specifically focuses on the Expanding Circle" (p. 289). ELF researchers (e.g., Chen, Rau, & Rau, 2016; Matsumoto, 2011; Mauranen, 2012; see also Sifakis & Tsantila, 2019) studied the use of English by its NNSs.

Studies into ELF have resulted in a new research perspective and raised implications for ELT theory and practice. Descriptions of English in the ELF context have so far been discussed *vis-à-vis* ENL, leading to a false dichotomy between ELF and non-ELF (Sewell, 2013) especially ENL. For this reason, for the remainder of this section it will be argued that ELF, in its current definition and conceptualisation, is ideological.

2.5.3.2 Problematising standard language ideology

Ideology is not only generated by dominant groups. Assuming so “obscures the fact that counter-hegemonic discourses such as ELF also contain ideologies” (Sewell, 2013, p. 7). ELF is a movement (O'Regan, 2014) that challenges standard language ideology (standard variety) especially an orientation to native speakers’ norms (Modiano, 2001) by means of the following arguments. Firstly, it is argued that most international communications do not involve NSs (Pickering, 2006). This is so because there are more NNSs rather than NSs of English (Jenkins, 2002) at the ratio of four to one (Seidlhofer, 2004). Statistically, (at least) more than 70% of English users are speakers of English as a second or a foreign language (Taguchi & Ishihara, 2018).

Following the comparison, ELF scholars argue that English is increasingly being used as a lingua franca among NNSs in regions such as Asia and Europe. Regarding the former setting, for example, Seidlhofer (2004) states that “English in East and Southeast Asia is increasingly being used by nonnative speakers for communication with other nonnative speakers in the region” (p. 221). Studies (e.g., Cogo & Dewey, 2012; Jenkins, 2000, 2002) found that features of English used as a lingua franca in such communication are considerably different from characteristics of ENL interactions. ELF is “independent to a considerable degree of the norms established by its native users” (Seidlhofer, 2004, p. 212) or norms associated with Standard English (Sifakis, 2019; Sifakis & Tsantila, 2019). Accordingly, ELF scholars (e.g., Seidlhofer, 2004; Seidlhofer & Widdowson, 2019) propose a paradigm shift from NSs’ to NNSs’ norms and a reconceptualisation of English functioning as a global language.

Given its distinctive features, ELF researchers cast doubt on the relevance of a pervasive orientation or approximation to NSs’ norms including the notion of Standard English in the ELF context. In that context, Jenkins (2000) argued that what matters is mutual intelligibility. Further, Seidlhofer (2011) states that such an orientation is regarded to be inappropriate. The norm-enforcing status of Inner Circle speakers is thus questioned (Canagarajah, 2006; Sung, 2016). Pickering (2006) adds that “native speakers of inner circle varieties can no longer view themselves as gatekeepers of the English language” (p. 227). Research findings illustrate that ELF users “manage to communicate very effectively without conforming to these NS norms” (Seidlhofer & Widdowson, 2019, p. 24). It is therefore not necessary for ELF speakers to strive to what is so-called native-like proficiency (see Taguchi & Ishihara, 2018).

Furthermore, it is emphasised that differences from NSs' English do not always mean errors. In the ELF context, what those subscribing to standard language ideology view as *deviation* might be *variation* which should not be described as error, fossilisation (Seidlhofer, 2004), or deficiency (Jenkins, 2009). Jenkins (2009) points out that "ELF distinguishes between difference (i.e. from ENL) and deficiency (i.e. interlanguage or 'learner language'), and does not assume that an item that differs from ENL is by definition an error" (Jenkins, 2009, p. 202). Nonetheless, Jenkins (2009) adds that such a distinction is an empirical question. Even when ELF communications do contain errors, some errors are not problematic and do not impede intelligibility (see, for a further discussion, Seidlhofer, 2004). Generally, ELF researchers emphasise the legitimacy of ELF speakers as "language users in their own right" (Seidlhofer, 2004, p. 209) and of English used by NNSs (Seidlhofer, 2004) as variants of English having their own rules of use (Jenkins, 2009).

In ELF communications, interlocutors have their own ways to achieve *intelligibility* (Canagarajah, 2006; Munro & Derwing, 1995) which are qualitatively distinct from ENL interactions (Pickering, 2006). Intelligibility is mutually negotiated by all parties (Jenkins, 2009), "creating a need for inner circle speakers too to negotiate outer circle varieties in everyday communication" (Canagarajah, 2006, p. 199). In other words, mutual understanding involves not only NNSs trying to be understood by NSs but also NSs adapting and learning to comprehend what NNSs are trying to convey. To this end, ELF challenges NSs' hegemony and promotes social equality and thus egalitarianism among all users of English.

2.5.3.3 Implications of the ELF paradigm for ELT

The arguments discussed above have raised implications for English language learning and teaching. The ELF movement is reshaping the field's basic assumptions and views on English and approaches to English language learning and teaching. In terms of learning to speak English, the ELF perspective posits a number of key ideas as follows. ELF challenges the view of NS-NNS communication as the ideal condition for English language learning (see Matsumoto, 2011). Such a view makes NNSs "feel incompetent" but interaction between NNSs leads to a sense of being "competent or confident based on their more equal status" (Matsumoto, 2011, p. 97). Besides, ELF is theorised to be a medium through which learners can represent their local identities in speaking English (Jenkins, 2009). Expressing local identities "would give them greater confidence as both English speakers and English teachers" (Jenkins, 2009, pp. 204-205). Despite these arguments, what it actually means to be a competent ELF user remains unanswered (Kim & Billington, 2018).

Rejecting the NSs' norms as explained earlier, ELF scholars view the notion of teaching EFL in Expanding Circle countries as a failure. It is stated that "EFL is 'a pedagogy of failure' inasmuch as it is grounded in NNS learners abiding by the rules (and failing the test of) conformity, as they are expressed by NS norms" (Sifakis & Tsantila, 2019, p. 4). ELF seems to be envisioned as an alternative to the NSs' norms, promoting a shift to a more egalitarian ELT (Matsumoto, 2011).

However, what ELF scholars mean by *a more egalitarian ELT* is not the teaching of ELF as a new variety of English. Jenkins (2009, p. 202) points out that

> even if and when ELF features have been definitively identified and perhaps eventually codified, ELF researchers do not claim that these features should necessarily be taught to English learners. In other words, they do not believe either that pedagogic decisions about language teaching should follow on automatically from language descriptions or that linguists compiling the corpora should make those decisions.

Sifakis (2019) points out that ELF should inform pedagogy in a way that brings richer and deeper understandings of the real use of English acting as a global language. In reality, the shift being promoted seems to be "a shift from the native-speakerist model to the ELF-aware model" (Sifakis, 2019, p. 303). Key ideas include introducing learners to language variations (Sewell, 2013; Sung, 2013) and helping students to be "confident and efficient non-native users of English" (Sifakis, 2019, p. 289). Sewell (2013) reminds teachers not to underestimate learners' abilities and let them choose and construct their desired identities in speaking English: it is their decision whether to subscribe to NSs' norms or prefer speaking ELF. Sewell (2013) adds that ELT professionals should, at the end of the day, be careful of the narratives and counter-narratives circulating in NS-NNS debates.

2.5.4 English monolingualism and its counter ideology

In the ELT context, the term English monolingualism or English-only ideology is used to refer to "the widely held assumption that excluding students' primary languages from the classroom is the most efficient route to English proficiency" (Tollefson, 2007, p. 27). In other words, this ideology conveys the idea that English is best taught through English. In the classroom, this ideology ist manifested in *English-only instruction* (see Auerbach, 1993, 2016; Tollefson, 2007; Wiley & Lukes, 1996, for the use of the term). Proponents assert that English-only instruction is the most effective way to achieve English proficiency. Opponents argue that the English-only approach to ELT is ideologically, rather than pedagogically, grounded (see Auerbach,

1993) and lacks research evidence (see Tollefson, 2007). In the US, for example, such an approach is viewed as the manifestation of the notion of "one nation, one language" (Mori, 2014). Wiley and Lukes (1996) state that the ideology of English monolingualism "frames policy issues in an immigrant paradigm in order to portray language diversity as an alien and divisive force" (p. 511). They add that English monolingualism is hegemonic and frames much literature on ESL teacher education.

More recently, Auerbach (2016) points out that "the ideology behind English only is even more deeply entrenched. Forces external to the classroom seem to be shaping practices inside the classroom even more strongly than ever" (p. 936). Such an ideology serves to maintain inequalities since it "devalues the linguistic resources [the students' L1] and hence the identities of some language minority learners under the guise of 'helping' them to learn English" (Auerbach, 2016, p. 937).

Those opposing the English monolingualism (e.g., Auerbach, 1993; Lucas & Katz, 1994; Tollefson, 2007) believe that English-only instruction in either the ESL or EFL classroom is not effective for learning. Besides, total exclusion of L1 is not favoured by the students (Macaro & Lee, 2012). Tollefson (2007) highlights the benefits of the judicious use of L1, an approach which is referred to as *bilingualism*. Proponents of this approach (e.g., Atkinson, 1987; Auerbach, 1993, 2016; Bhooth, Azman, & Ismail, 2014; Sali, 2014; Tollefson, 2007) maintain that, given the benefits, students' native language can function as a tool that assists students' learning. Ideologically speaking, bilingualism is, albeit supported by research, to some extent ideological. The fact that it counters the monolingual ideology suggests that bilingualism is the counter narrative of English monolingualism.

2.6 English language ideologies in the context of Indonesian ELT

The relation between language ideologies and language policy has been widely discussed in the literature (De Costa, 2016; Ricento, 2000). Language policies are ideological (De Costa, 2010). In other words, language ideologies including English language ideologies (see Pan, 2011) exist in language policies.

2.6.1 The role and position of English in the policy and curriculum

The place of English in the Indonesian system of education has changed over time (Dewi, 2017). As mentioned in Chapter 1 (Section 1.2.2.6), it has been stated that "English would never become a second language in Indonesia" (p. 124). Nonetheless, as English was viewed as an

instrument (Widodo, 2016) for achieving goals such as the development of science and technology (Tamtomo, 2016), socio-economic advancement (Lamb & Coleman, 2008), and building cooperation with other countries (Sukyadi, 2015), to mention a few, English has been designated as the *first foreign language* (Lamb & Coleman, 2008; Lauder, 2008; Sukyadi, 2015). This ideology (i.e., the idea of English as the first foreign language) manifests itself in, for example, the Law No. 2/1989 concerning the National System of Education where English is the only foreign language mentioned as a compulsory subject at the secondary education level. However, as noted in Chapter 1 (Section 1.2.2.7), the position of English as the first foreign language is not reflected in the latest version of the Law, that is, Law No. 20/2003. The Law states that primary and secondary curricula must include 'language' but does not explicitly indicate what language(s).

Nevertheless, this does not mean that English is not taught in schools. English is taught as a compulsory subject at the secondary education level (see Section 1.2.2.7). Recently, the Government Regulation No. 36/2018 concerning the 2013 curriculum for senior secondary school includes English and other languages (i.e., Arabic, Mandarin, Japanese, Korean, German, and French). While English is a compulsory subject for students of all majors (natural science, social science, and language and culture), the other foreign languages are being offered to those majoring in language and culture only. Overall, the fact that English is not mentioned in the Law No. 20/2003 demonstrates the government's concerns about how English may threaten the national identity and nationalism (Sukyadi, 2015). However, the fact that English is taught as a compulsory subject at the secondary education level, albeit with the decrease in teaching hours (Sukyadi, 2015), suggests that the government still views English as an important foreign language, an instrument for advancement in science and technology, economy, and international relations as earlier mentioned.

2.6.2 The variety of English to teach as the target language

The Indonesian government does not mandate the teaching of a certain variety of English. According to Sukyadi (2015), for writing in an academic context, "both British and American English are accepted" (Sukyadi, 2015, p. 124). Similarly, these varieties are considered appropriate in verbal communication. Besides, "localized English such as English with Javanese or Sundanese accent is often heard" (Sukyadi, 2015, p. 124).

In the classroom, the choice of which variety to teach to the students depends on the teachers. Among varieties of English, American and British English are commonly preferred

including by those graduating from countries other than the US and UK. For example, Dewi (2017) found that after studying and living in Australia teacher educators reported that "they would teach either American or British English" (p. 142).

As stated in the previous section, English in Indonesia is a foreign language (EFL). Recently, while some scholars have called for a shift in the status of English from a foreign to a second language, others call for a shift in the paradigm, that is, a shift from a monocentric to a polycentric paradigm (Zein, 2019). Included in the former is, for example, Ariatna (2016) who calls for ESL in Indonesia as an attempt to promote the implementation of CLT. According to Zein (2020), both EFL and ESL represent the monocentric paradigm, a paradigm underpinned by native-speaker ideology. That is why it focuses on the teaching of a certain native variety of English (Zein, 2020).

Hamied (2012) states that the advancement of ICT allows for more interactions among those who do not speak English as a first language. Indonesian people's exposure to different varieties of English especially via the internet occurs on a daily basis (Hamied, 2012). The idea of teaching English based on native speakers' norms therefore needs to be revisited (Hamied, 2012; Zein, 2020). In line with this, Zein (2020) proposes a shift from a monocentric to a polycentric approach, that is, from teaching EFL/ESL to teaching EIL/ELF (see Section 2.5.3 for more elaboration on EIL/ELF as a counter ideology). Zein (2020) adds that another reason to support ELF is that it is considered to be compatible with the notion of *character building* or *character education* endorsed by the current government as manifested in the current curriculum (see Chapter 1, Section 1.2.2.8).

2.6.3 The language of instruction

Generally, Indonesian is designated as the language of instruction in formal education institutions. In addition, it is stated that a foreign language can be used as the medium of instruction if it supports the attainment of learning objectives. The Law No. 2/1989, Chapter XI (language of instruction), Article 42, Verse 2, reads, *"Bahasa asing dapat digunakan sebagai bahasa pengantar sejauh diperlukan dalam penyampaian pengetahuan dan/atau keterampilan tertentu"* [A foreign language can be used as a language of instruction when it is deemed necessary to deliver certain knowledge or promote certain skills]. For example, English is the language used in the International Mathematical Olympiad. Teaching mathematics using English for this very purpose is allowed.

In the context of English language instruction, the Indonesian government, other than for the purpose of RSBI (International Standard Schools), has never issued policy mandating either using English only or prohibiting the use of students' mother tongue (either Indonesian or other indigenous languages) in the English classroom. Nonetheless, teachers are encouraged to maximise communications in English due to the changing orientation in English language learning. The Government Regulation (Permendikbud) No. 59/2014 emphasises the notion of learning by doing/practising. It is stated that *"Peserta didik tidak belajar tentang 'bahasa' Inggris, tetapi belajar melakukan berbagai hal yang berguna bagi hidupnya dengan menggunakan bahasa Inggris"* [Students are not to learn about English but to learn to do things useful for their lives by using English] (Permendikbud No. 59, 2014, p. 482). In terms of the purpose of English language instruction, the regulation, as earlier mentioned in Section 1.2.2.8, states that the purpose of English instruction is not for understanding and applying concepts, but performing things in English in order to carry out social functions (Permendikbud No. 59, 2014).

2.7 The origins of teachers' English language ideologies

As stated earlier, the present study views English language ideologies as an aspect of teacher cognition (Section 2.2). Before discussing what previous studies of (English) language ideologies have found regarding the origins of ideological views/beliefs held by ESL/EFL teachers, this section presents an overview of the origins of teachers' beliefs in general based on the literature on teacher cognition. Previous studies on second language teacher cognition mention learning experiences as the origins of teachers' beliefs about learning and teaching. It is theorised that one's prior learning experience or learning experience before university plays a role in shaping teachers' beliefs about teaching (Borg, 2003, 2019; Kubanyiova & Feryok, 2015; Moodie, 2016; Zheng, 2015). In addition, previous studies revealed the impact of English language teacher education programs on teachers' beliefs and knowledge about learning and teaching English (Burns et al., 2015; Kubanyiova & Feryok, 2015). In this case, the results are mixed. Some studies found a limited impact (Borg, Birello, Civera, & Zanatta, 2014). Others (e.g., Debreli, 2012; Mattheoudakis, 2007; Peacock, 2001; Wong, 2010) found strong evidence of such impact.

Ideologically speaking, it is argued that English language ideologies, like ideology in general, are originally social (see Section 2.3.1.3). For English language teachers, English learning experiences are one among the main factors shaping the teachers' English language

ideologies. According to Modiano (2001), learning a foreign language has an ontological impact on the learners. When learning English, learners are ontologically occupied by ideologies embedded in the language (Modiano, 2001).

Researching the practice of repair in English instruction from a language ideological perspective, Razfar (2010) mentioned a teacher's learning experience as one of the main factors impacting her views on English and instructional practice. Razfar (2010, p. 19) states that the teacher's

> immigrant history and experience as an EL [English learner], coupled with her higher education and ten years of teaching in bilingual settings, have contributed to a complex system of language ideologies that shape the way she views and engages with the multiple facets of teaching and learning in bilingual classrooms.

In the context of learning English, the ways through which language ideologies are transferred to language learners include an ideological transfer via textbooks as well as dictionaries.

It has been argued that textbooks and dictionaries are not neutral in a sense that they are not without social and cultural agendas (e.g., Kubota, 1998). English textbooks are loaded with English language-related ideologies. For example, some textbooks represent "the superiority of English, native speakers of English, as well as their culture and society" (Kubota, 1998, p. 298). Dictionaries are also mediums through which language ideologies are propagated. Take, for example, standard language ideology (in this case, the notion of British English as the Standard English), which is spread internationally via both textbooks and dictionaries.

> The general position among those who maintain the superiority of BrE with RP pronunciation can be observed in statements made by scholars such as Honey (1997), Görlach and Schröder (1985), and others whose books and articles on the English language are read by students throughout the world. (Modiano, 2001, p. 166)

In dictionaries, examples of ideological statements include statements made by Daniel Jones:

> Daniel Jones ([1917] 1950: x) informed his readers of the merits of RP [Received Pronunciation], stating that Even in the United States, where so many varieties of pronunciation are to be heard, it seems that this pronunciation [RP] is fairly universally understood without difficulty – a curious fact considering that American speech is not by any means understood in England. (Modiano, 2001, p. 166)

In essence, by learning English learners are exposed to English language ideologies conveyed through the textbooks and dictionaries that they are reading.

2.8 English language ideologies and teacher classroom practice

In terms of research on L2 teacher cognition in general, previous studies was traditionally geared towards exploring teachers' cognitions in relation to their classroom practices (Lim, 2016a). One focus of research in this tradition has been correspondence/divergence between teachers' beliefs and their actual classroom practices (Basturkmen, 2012). Recently, it is argued that describing the relationship between cognition and practice should go beyond the correspondence/divergence approach.

According to Burns et al. (2015), "the interrelationship between cognition and practice were not necessarily consistent or convergent, so that it was not automatically possible to claim direct relationships" (p. 590). The link between cognitions and practices is complex (Basturkmen, 2012; Kubanyiova & Feryok, 2015). It is influenced by a number of factors including the teachers' personal histories, learning experiences, and the social contexts within which such practices take place (Basturkmen, 2012; Kubanyiova & Feryok, 2015; Nghia, 2017). Going beyond the correspondence/divergence account, Kubanyiova and Feryok (2015), for example, propose an alternative approach to viewing the link, an approach that they refer to as "*emergent sense making in action*" (p. 436, italic in original) or "cognition in action" (p. 438).

Regarding studies on L2 teachers' language ideologies and how such ideologies relate to their classroom practices, in particular, it is argued that language ideologies are embedded in practice (Olivo, 2003). Razfar (2005) found that language ideologies shape teachers' practice, though the relationship between language ideologies and teachers' practices is not always causal. In other words, a particular ideology does not always lead to a particular form of instructional practice (Razfar, 2005). Nonetheless, teachers were found to articulate their ideologies in practice. "When human beings use language they are simultaneously displaying their beliefs about language" (Razfar, 2005, p. 405). In a more recent study, Razfar and Rumenapp (2012) reported that, in terms of the frequency, explicit articulations of language ideologies in practice are rare. Although rare, it is argued that language ideologies, when articulated, "have consequence on teacher practice, assessment, student learning, and ultimately outcomes" (Razfar, 2011, p. 350).

2.8.1 Previous studies in the ESL context

Previous studies into language ideologies and ELT at secondary schools in the ESL context (e.g., Fredricks & Warriner, 2016; Mackinney & Rios-Aguilar, 2012; Mori, 2014; Razfar & Rumenapp, 2012) demonstrate that language ideologies exist in language policy. Language ideologies imposed though language policies shape teachers' and students' learning experiences (Fredricks & Warriner, 2016). In these situations, teachers made some adjustments to accommodate the policy and the students (Mackinney & Rios-Aguilar, 2012).

In addition to ideology imposed through language policy, ESL teachers themselves were found to hold language ideologies (Henderson, 2017) such as standard language ideology (e.g., Razfar, 2005) and English monolingualism (e.g., Mackinney & Rios-Aguilar, 2012; Mori, 2014; Razfar, 2010; Razfar & Rumenapp, 2012). These ideologies, to some extent, shaped the teachers' classroom practices. For example, Razfar (2005) found that standard language ideology drove a teacher to emphasise "structure and form rather than communicative competence and meaning" (p. 412). He (2005) adds that a teacher who believed in the idea of Standard American English (SAE) overtly corrected students' "spelling, pronunciation, syntax, sentence fragments, word choice, and other grammatical elements" (p. 412). Instead of promoting basic comprehension, these repairs were more ideologically motivated and carried out to emphasise the superiority of SAE. Most of the time, 'the teachers assumed the authority and the right to repair student pronunciation with respect to the assumed correctness of "Standard American English"' (Razfar, 2005, p. 423). Students who did not use SAE received lower grades.

Razfar (2010) also found that an immigrant teacher's experience of learning English in bilingual settings in the US and teaching English for 10 years in such settings shaped her views on English and English language teaching. The teacher organised her instruction based on the principles of corrective feedback. In so doing, she compromised the restrictive language ideology (English-only instruction) by making use of Spanish to promote students' comprehension.

In a more recent article, Razfar and Rumenapp (2012) point out different classroom practices between a teacher who adhered to the State-mandated English-only policy and another who did not. While the first teacher believed in the mandate, the second one viewed L1 as a classroom resource. The former explicitly invoked his English-only rule by prohibiting a student from using her L1 (Spanish) in the classroom. In a peer-editing activity, for example,

some students discussed their work and used Spanish. Then, the teacher asked them to stop talking. A teacher who did not believe in the policy did not invoke the rule.

Studying English language teachers in an Arizona's school where monolingualism (English-only policy) is mandated, Mackinney and Rios-Aguilar (2012) found that teachers negotiated between the mandated policy and complex teaching conditions. Instead of resisting the monolingual ideology, they compromised such an ideology for the sake of student learning (both the language and the content). How they negotiated the mandate and students' learning were influenced by their own beliefs about language learning and teaching experience.

Continuing to examine English-only policies in an ESL context, Mori (2014) highlighted conflicting language ideologies between a teacher (who was partially proficient in Spanish) and her students who were mainly comprised of Spanish speaking students. Mori (2014) found that the teacher believed in monolignualism and used this ideology for two purposes. "Besides the use of English-only as a way to learn English, the instructor also enforced the rule of speaking in English in order to manage the classroom and socialize students into proper classroom language use" (p. 162). Accordingly, the teacher prohibited her students from using their L1 (Spanish). However, some students resisted the policy. As a result, the teacher sometimes used Spanish to help the students learn English.

2.8.2 Previous studies in the EFL context

As mentioned in Section 1.2.1, and illustrated above, most studies into English language ideologies and teachers' classroom practices in the secondary education setting were conducted in the ESL context. In the EFL context, a few studies on English language ideologies have been conducted and provided useful insights into some aspects of ELT. For examples, Al-Issa (2005) points out that English language learning and teaching in Oman is governed by a colonialist/culturalist ideology, that is, an ideological stance that idealises the culture of native speakers and thus exposure to it. Such an ideology exists (manifested as statements) in the National English Language Plan/Policy (NELP) and substantially conflicts with teaching materials produced in-country. While shedding light onto how colonialist ideology shapes Omani ELT policy, the study did not examine how this ideology shapes teachers' beliefs and classroom practices. Very recently, Fallas-Escobar (2020) investigated EFL teachers' ideological stances towards translanguaging in Costa Rica. This study, however, took place within a university setting.

Earlier, Zimmerman (2007, p. 165) wrote a reflection of how her ideological view shaped her classroom practice as follows.

> When I began teaching in Poland, I taught formal grammar and vocabulary according to the Polish secondary educational curriculum. I discouraged students from using forms, such as 'coz', and 'gonna' in their writing, explaining that such informal language was out of place in written communication. Such constructions would not be allowed on a formal standardized examination, so they needed to develop the habit of using formal English in their writing.

Although realising that she herself used informal English in daily life, Zimmerman (2007) believed that she should not teach it to the students. "I would be lying if I said I never use informal English, including profanity. I do. Still, I believe that it has no place in an EFL classroom" (p. 165). While providing insight into how a certain English language ideological stance (i.e., a pro standard language ideological stance) can affect a teacher's practice, Zimmerman's (2007) reflection does not discuss whether and how other English language ideological stances shaped her practice. The scarcity of empirical research investigating how English language ideologies shape beliefs and classroom practices of English language teachers working in an EFL setting especially in Indonesia indicates the need for the conduct of the present study.

2.9 Concluding remarks

This chapter has presented a review of literature relevant to the present study. The chapter proposes the idea of English language ideology as an aspect of teacher cognition. Then it outlines some basic premises of ideology and some definitions of language ideologies based on which English language ideologies are defined for this research. The present study views *English language ideologies* as *English language-related beliefs that are collectively held by a group of people (e.g., a group of English teachers).* In addition, the term *English language ideological views/stances* is used to refer to *a set of ideological views on (or beliefs about) English held by a particular individual (e.g., a teacher)*. What this study means by English language ideologies includes instrumentalism, standard language ideology, ELF as ideology, and English monolingualism or English-only ideology. Narrowing down the discussion, the chapter explains the issue of English language ideologies in Indonesian ELT. The chapter ends by outlining some relevant previous studies in both ESL and EFL contexts, thus situating the present study in the literature. The following chapter discusses the theoretical frameworks used and the implications of such frameworks for the conduct of this research.

Chapter 3 - Theoretical framework

3.1 Chapter overview

This chapter presents the theoretical framework underpinning the research. The chapter commences with an explanation of sociocultural theory (SCT) (Vygotsky, 1978, 1981b, 1981c, 1997), in particular concepts relevant to the present research. SCT is employed to help to answer Research Question One concerning the origins and development of EFL teachers' English language ideological beliefs. As explained in Section 3.2, SCT affords concepts that can be used for exploring the development of human cognition. They include the notions of *social origins of cognition*, *mediation by artefacts*, and *genetic (or developmental) analysis*. Therefore, SCT has the potential to explore the sources and factors shaping and reshaping the teachers' English language ideological beliefs since belief, as discussed in Section 2.2, is an aspect of cognition. Following the explanation of SCT, this chapter explicates a theory developed from Vygotsky's SCT, that is, activity theory (AT) (Engeström, 1993, 1999, 2001). AT is utilised to help to answer Research Question Two regarding the way, and the extent to which, the teachers' English language ideologies shape their classroom practices. As will be articulated in Section 3.3, AT provides "a viable method for examining complex real-world human activities" (Yamagata-Lynch, 2010, p. 30) including activities within educational settings (Barab, Evans, & Baek, 2004). Accordingly, AT has the potential for examining the operation of the teachers' ideological beliefs within the activities of teaching English. In addition to the explanation on the potential of AT, several critical reviews of AT are presented and addressed. For the purpose of the present study, the term sociocultural activity theory (SAT) is deployed to refer to the use of SCT and AT as a combined theoretical framework. Subsequent to the discussion on AT, previous studies using SCT/AT as the lens are outlined. Implications of SCT and AT for the present research are articulated. The last section provides a summary of the key points discussed in the chapter.

3.2 Vygotsky's sociocultural theory

At its core, SCT focuses on the development of *higher mental functions* (Vygotsky, 1997) also referred to as *higher psychological functions* (Vygotsky, 1981a) or *higher forms of behaviour* (Meshcheryakov, 2007). SCT conveys three main concepts, that is, the social genesis of higher mental functions (or cognition), the role of tools and signs in mediating the development of higher forms of behaviour, and the use of genetic (i.e., developmental) analysis (Vygotsky, 1978; Wertsch, 1985, 1991). Scholars (e.g., Daniels, 2008; Johnson & Golombek, 2016; Valsiner & van der Veer, 2005; Wertsch, 1985) use the term *cognition* to refer to higher psychological functions. As stated in Chapter 2, the present study defines language ideologies as collective beliefs about language. Belief is an aspect of teacher cognition (Borg, 2003; 2019; see also Section 2.2). Accordingly, the term cognition is used to establish a link between higher mental functions and language ideologies.

3.2.1 Social origins of cognition

Vygotsky (1978) emphasises that all forms of higher psychological functions (or cognition) are genetically social. According to SCT, an individual's cognition "represents the aggregate of internalized social relations that have become functions for the individual and forms of his/her structure" (Vygotsky, 1981b, p. 164). Vygotsky (1997, p. 106) states that

> every function in the cultural development of the child appears on the stage twice, in two planes, first, the social, then the psychological, first between people as an intermental category, then within the child as an intramental category. This pertains equally to voluntary attention, to logical memory, to the formation of concepts, and to the development of will.

This means that an individual's cognition does not come from within him/herself. Rather, it originates from "other human beings, both those present to the senses and those of prior generations" (Cole & Engeström, 1993, p. 6) through social relationships with which the individual engaged during his/her life trajectory (Wertsch, 1985). From an SCT perspective, the nature of a teacher's English language ideological beliefs must therefore be apprehended with reference to the social relations with which the teacher engaged during his/her life history (see Section 3.5.1.1 for a further explanation).

3.2.2 Mediation

Pertinent to the concept of social foundations of cognition is the concept of *mediation*. Central to SCT is the notion that "the human mind is *mediated*" (Lantolf, 2000, p. 1, italic in original). According to Wertsch (2007), mediation by artefacts is the hallmark of human forms of cultural behaviour.

Human forms of behaviour are categorised into two levels: *natural behaviour* and *cultural behaviour* (Meshcheryakov, 2007). The former is biologically endowed and has shared characteristics with apes (Cole & Engeström, 1993). According to Vygotsky (1978), every elementary (natural) behaviour reacts directly to the given task. The reaction can be represented by stimulus-response formula. The latter behaviour is socially and culturally organised, that is, rooted in social practices and developed through mediation by (cultural) artefacts (Vygotsky, 1978, 1997). In other words, in the process of mastering higher (cultural) forms of behaviour in response to the given task, humans incorporate artificial means in completing an operation. Figure 3.1 represents Vygotsky's model of mediated stimulus-response. S constitutes the primary stimulus and X is the artificial means or the secondary stimulus used by the subject to make the response (R).

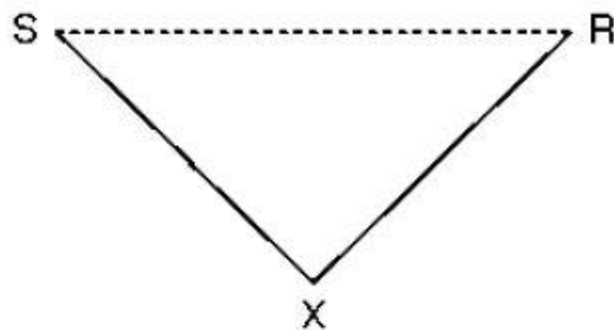


Figure 3.1 Vygotsky's model of mediated act (Engeström, 2001, p. 134) (Reproduced with permission from Taylor & Francis[1])

[1] Journal's website: www.tandfonline.com

In the context of social interactions, human cognition and action are mediated by *social relations* (Johnson, 2009) and *culturally constructed artefacts* (Dang & Marginson, 2013; Johnson, 2009). The former refers to mediation by human or human mediation (Johnson, 2009; Kozulin, 2003). Rogoff (1995) mentions three forms of human mediation, namely, "apprenticeship, guided participation, and participatory appropriation" (p. 139). Interested readers should consult Rogoff (1995) for the definition and elaboration of each term.

In SCT, the latter (culturally constructed artefacts) include *tools* and *signs* (Vygotsky, 1978). The notion of tools refers to physical artefacts or "material objects", to use Lantolf and Thorne's (2006) words. These objects are "controlled primarily through our hands and brains" (Harre & Gillett, 1994, as cited in Lantolf & Thorne, 2006, p. 59). The term signs or sign systems refers to psychological artefacts/tools, also referred to as *semiotic artefacts* (Johnson, 2009), which include "language; various systems for counting; mnemonic techniques; algebraic symbol systems; works of art; writing; schemes, diagrams, maps, and mechanical drawings; all sorts of conventional signs; etc." (Vygotsky, 1981c, p. 137). In the process of cultural mediation, language plays a central role and is thus mentioned as the "tool of tools" (Cole & Engeström, 1993, p. 6). The main difference between tools and signs is in the way they orientate human behaviour.

Tools (physical tools) and *signs* (psychological tools) orientate human behaviour differently. The former have external orientation: they arm humans in mastering and transforming nature (Lantolf & Appel, 1994; Vygotsky, 1978). The latter, on the other hand, have both external and internal orientations. Externally, they are used to direct the behaviour or cognitive process of other people (Meshcheryakov, 2007), as in the case of language used in social communication (Lantolf & Thorne, 2006). Internally, they are "means of internal activity aimed at mastering oneself" (Vygotsky, 1978, p. 55). *Signs* imbue human beings with the capability to voluntarily control their biological endowment. That is why mediation by signs is regarded as key to the co-construction of knowledge because through the use of signs knowledge and new strategies are internalised (John-Steiner & Mahn, 1996).

Wartofsky (1979, pp. 200-209) classifies cultural artefacts into three types. The first type is *primary artefacts*, that is, those which are directly used as the means of production. They include all tangible tools such as axes and sewing machines. The second type is *secondary artefacts*, that is, "those used in the preservation and transmission of the acquired skills or modes of actions ... by which ... [the] production is carried out" (p. 202). In a production process

that entails a tool, technical skills at using the tool are themselves considered as artefacts. Included as secondary artefacts that preserve and transmit modes of action are performance, utterance and dances. Secondary artefacts are not mental construction; rather, "they are externally embodied representation" (p. 202). The last is *tertiary artefacts*, that is, the domain of mental world constructions or mental entities. Such constructions or entities are relatively independent from the actual world (Wartofsky, 1979).

As stated in Section 2.3.1.2, ideology can be seen as mental, material, and discursive or semiotic phenomena (Eagleton, 2007). Based on Wartofsky's (1979) conceptualisation above, the present study views ideology (as a mental phenomenon) as a cultural artefact, in this case, a tertiary artefact (see Section 3.5.1.2 for further explanation). As a mental phenomenon, ideology manifests itself in the form of a discourse (either spoken, written, or both). Such a manifestation is made possible by means of signs (Eagleton, 2007; Vološinov, 1973). As explained above, SCT holds that human cognition is mediated (Lantolf, 2000) by social relationships and cultural artefacts especially signs or semiotic artefacts (Johnson, 2009). Using an SCT perspective, the nature of a teacher's English language ideological beliefs must therefore be understood in reference to discourses or narratives espoused in social interactions with which the teacher engaged during his/her life trajectory (see Section 3.5.1.3 for further elaboration).

3.2.3 The genetic method of analysis

As earlier stated in Section 3.2.1, an individual's cognition originates from other people of both the present and the past, that is, those with whom the individual directly interacts and those of previous generations (Cole & Engeström, 1993). The preceding section (Section 3.2.2) notes that it is the cultural artefacts that mediate the relationships between the individual and other people that create his/her cognition. Therefore, Vygotsky argues that an individual's formation and development of higher psychological functions during his/her life trajectory "can be properly understood only as part of a larger, integrated picture involving several genetic domains" (Wertsch, 1985, p. 27).

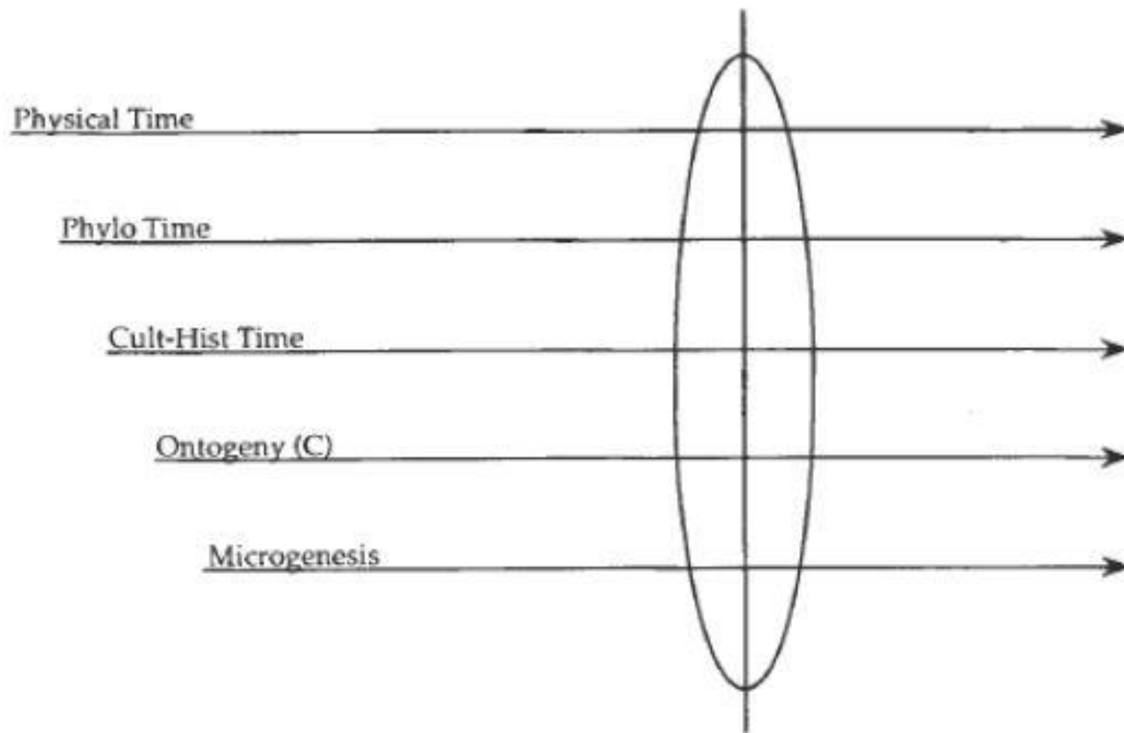


Figure 3.2 The domains of genetic analysis

Source: Cole and Engeström (1993, p. 20) (Reproduced with permission of Cambridge University Press through PLSclear)

Vygotsky (1981b) identified four distinct but interconnected domains across which human development spans. The four domains are *phylogenesis* (the evolution of human beings or Homo sapiens as a species), *socio-cultural history* (the development of culture or the socio-cultural context of human activity), *ontogenesis* (an individual's development during his/her life trajectory), and *microgenesis* (an individual's development within a certain condition or an immediate event) (Dang & Marginson, 2013). This conceptualisation, referred to as *genetic method* (Dang & Marginson, 2013), is depicted by Cole and Engeström (1993) in relation to physical time as presented in Figure 3.2 below.

In Figure 3.2 above, the vertical line indicates the event under investigation. It is theorised that each domain is inextricably embedded in the domain above it (Cole & Engeström, 1993, p. 19). Activity in each domain interacts with activities in other domains (Dang, 2017). In terms of the interaction between socio-cultural and the ontogenetic domain, Vygotsky (1978) emphasised the primacy of the macro-social level in shaping the individual's development. Informed by this genetic method, the present study argues that the formation and development of a teacher's ideological beliefs during his/her ontogenesis must be construed in relation to

the macro-level context such as English language ideologies pertinent in the broader society. In addition, what a teacher does in the classroom must be examined not only on the basis of what the teacher believes at the present but also on the historicity of the link between his/her beliefs and practices and the context in which the teaching activity takes place (Cross, 2010; see also Section 3.5.1.4 for further elaboration).

3.3 Activity theory: The generations and principles

There are different strands of AT within the Vygotskian tradition (Dang, 2013) including the one worked out by Leontiev (1978, 1981), that is, the "activity-action-operation" framework, and Engeström's account of Leontiev's work. The present study draws mainly on the work of Engeström (1999, 2001) to explore if and how each element within a teacher's activity system relates to each other. Engeström (2001) identified three generations of activity system models as follows.

3.3.1 Three generations of activity system model

Engeström (2001) states that AT has its foundation in the work of Vygotsky (1978) in the late of 1920 and early 1930. He adds that Vygotsky's model of the mediated act (Figure 3.1 above)—the triad of stimulus, response, and auxiliary stimulus—is the point of departure of the current theory. The model is reformulated into the triad of *subject*, *object*, and *mediating artefact* as demonstrated in Figure 3.3 below. Figure 3.3 illustrates the first-generation activity system model where the *subject* uses *mediating artefacts* to achieve the *object*. According to Engeström (2001), the integration of mediating artefacts into an individual's action is ground-breaking and has profound implications. One of them is that an individual "could no longer be understood without his or her cultural means; and the society could no longer be understood without the agency of individuals who use and produce artifacts" (Engeström, 2001, p. 134). This model, however, is "individually focused" (Engeström, 2001, p. 134) and does not capture the collective and social nature of activity (Gedera, 2016).

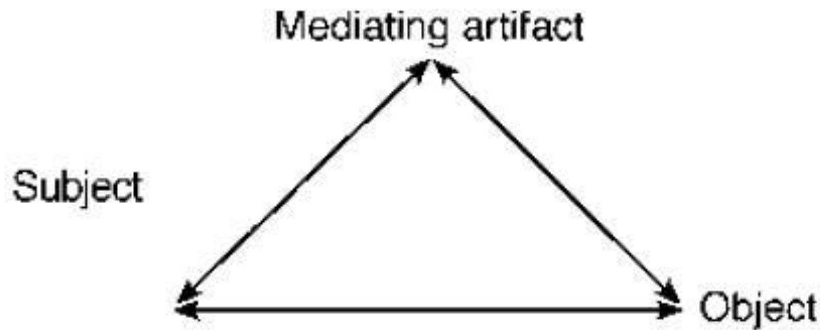


Figure 3.3 The common reformulation of Vygotsky's model of mediated act (Engeström, 2001, p. 134) (Reproduced with permission from Taylor & Francis[2])

Engeström (1999) states that Leontiev identified two features of mediation which are mutually dependent in labour activity: the making of tools as the beginning of labour activity and the collective or social nature of activity systems. In conceptualising activity, Leontiev views that "individual activity—the relationship between the *subject* and the *object*, as well as the *tools* which mediate that relationship—as only having meaning when understood in relation to its broader social context" (Cross, 2010, p. 440). The view is best illustrated through Leontiev's (1981, p. 210) famous passage known as the "primeval collective hunt":

> A beater, for example, taking part in a primeval collective hunt, was stimulated by a need for food or, perhaps, a need for clothing, which the skin of the dead animal would meet for him. At what, however, was his activity directly aimed? It may have been directed, for example, at frightening a herd of animals and sending them towards other hunters, hiding in ambush. That, properly speaking, is what should be the result of the activity of this man. And the activity of this individual member of the hunt ends with that. The rest is completed by the other members. This result, i.e. the frightening of game, etc. understandably does not in itself, and may not, lead to satisfaction of the beater's need for food, or the skin of the animal. What the processes of this activity were directed to did not, consequently, coincide with the motive of his activity; the two were divided from one another in this instance. Processes, the object and motive of which do not coincide with one another, we shall call 'actions'. We can say, for example, that the beater's activity is the hunt, and the frightening of game his action.

[2] Journal's website: www.tandfonline.com

According to Engeström (2001), through the passage Leontiev points out that an individual action differs from a collective activity. The former is goal-directed and the latter is object-oriented. Distinction between the two is illustrated by Yamagata-Lynch (2010, p. 21):

> Goal-directed actions are much more temporary in nature and may be a step that subjects take in the process of participating in an object-oriented activity. Goal-directed actions often are individually focused and have less a collective consequence to the community-based object-oriented activity (Leontiev 1974), and may be a means for individuals or groups of individuals to participate in the object-oriented activity.

In other words, an object-oriented activity is comprised of a series of goal-directed actions and these actions are mediated by cultural artefacts (Yamagata-Lynch, 2010). Engeström (2001) states that Leontiev never graphically developed Vygotsky's model of mediated act into a model of a collective system of activity. Rather, such an activity systems model is depicted by Engeström himself (Cross, 2010; Engeström, 2001) as represented in Figure 3.4 below (see Engeström, 1987, for further elaboration on the grounding of the model).

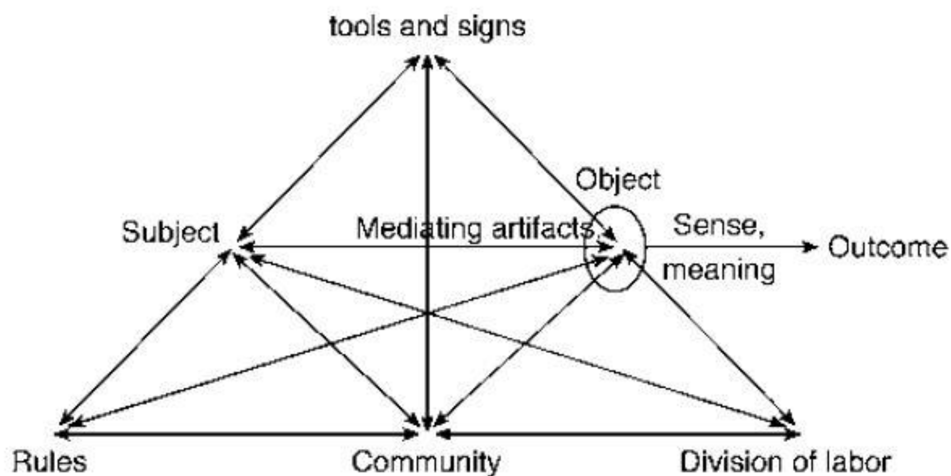


Figure 3.4 The structure of a human activity system (Engeström, 2001, p. 135) (Reproduced with permission from Taylor & Francis[3])

[3] Journal's website: www.tandfonline.com

The figure shows that the second-generation activity system model is comprised of elements/components, namely, *subject*, *object*, *mediating artefacts*, *rules*, *community*, and *division of labour* (Engeström, 2001). The *subject* is the individual (Engeström, 2001; Johnson, 2009; Yamagata-Lynch, 2010) whose agency (Dang, 2013; Roth & Tobin, 2002) and actions (Daniels, 2004) are chosen as the point of view of analysis (Johnson, 2009; Roth & Tobin, 2002). The *object* refers to the 'problem space' (Johnson, 2009; Kaptelinin, 2005; Roth & Tobin, 2002) at which the activity is directed (Johnson, 2009; Roth & Tobin, 2002). In other words, the *object* represents the orientation (Dang, 2013) or the purpose of the activity answering what the *subject* is trying to achieve (Bakhurst, 2009). With the help of *mediating artefacts*, the *object* is "molded and transformed into *outcomes*" (Roth & Tobin, 2002, p. 113). *Mediating artefacts* are culturally constructed artefacts, that is, tools and signs (Engeström, 2001).

The *artefact*-mediated nature between the *subject* and the *object* (Dang, 2013) takes place within socio-historical settings which include *rules*, *community*, and *division of labour* (Yamagata-Lynch, 2010). *Rules* refer to "the explicit and implicit regulations, norms, and conventions that constrain actions and interactions within the activity system" (Roth & Tobin, 2002, p. 114). The *community* consists of "individuals or groups" (Daniels, 2004, p. 123) who are working on the same general *object* (Daniels, 2004; Johnson, 2009; Roth & Tobin, 2002). The *division of labour* refers to work and power relationships (Dang, 2013) among the members of community (Cole & Engeström, 1993). The relationships may be horizontal and vertical (Roth & Tobin, 2002). The *division of labour* determines "who does what, how activities get done, and who holds power or status" (Johnson, 2009, p. 79) in achieving the general *object*. For the definition of each element in the present study, see Section 3.5.1.1. According to Yamagata-Lynch (2010), the second-generation AT is suitable for researchers who "chose not to take an interventionist position, but instead used activity systems analysis as an analytical tool for understanding complex human learning situations that can be observed in natural settings" (p. 23).

In third-generation, the model is expanded to include at least "two interacting activity systems" (see Engeström, 2001, p. 136, for the depiction of the model). This model is designed to "understand dialogue, multiple perspectives, and networks of interacting activity systems" (Engeström, 2001, p. 135). Yamagata-Lynch (2010) states that third-generation is suitable for researchers aiming to take an interventionist position to help the participants experience better activity systems.

Second-generation activity theory is deemed most relevant to the present study for the following reasons. First, this study investigates each individual teacher's activity of teaching English and does not, in any way, seek to examine how a teacher's activity system interacts with another teacher's activity system. Second, the present study does not take an interventionist approach like the third generation. Because of the study's focus, second-generation AT is therefore regarded as most relevant to this study, compared to the other generations of AT.

3.3.2 Principles of activity theory

Engeström (1993) states that in using second-generation activity theory for analysing and interpreting data regarding an individual's practice including discursive practice, researchers need to observe the following three principles. They include the notion of *an activity system as the unit of analysis*, *historicity*, and *an inner contradiction as a source of change and development* (Engeström, 1993; see also Engeström, 2001). As stated in the preceding section, an individual's activity only has meaning when understood in reference to its context (Cross, 2010). In AT, "[c]ontexts are activity systems" (Engeström, 1993, p. 67). An activity system comprised of the aforementioned elements must therefore be "taken as the unit of analysis" (Engeström, 1993, p. 65; see also Cole & Engeström, 1993; Cross, 2010; Engeström, 2001). Accordingly, the present study takes a teacher's activity system, which (in relation to the genetic domains mentioned above) is situated within the microgenetic level, as the unit of analysis (see Section 3.5.2.1).

Second, historicity means that an activity system and its elements must be understood historically (Engeström, 1993). According to Engeström (2001), history "needs to be studied as local history of the activity and its objects, and as history of the theoretical ideas and tools that have shaped the activity" (Engeström, 2001, pp. 136-137). This means that a teacher's classroom practice needs to be understood against the history of, among other things, tools (including conceptual tools such as knowledge, beliefs, or probably ideological beliefs) that may shape his/her practice. This is another reason why activity theory is relevant for the present study. As articulated in the purpose and objectives of the study (Chapter 1, Section 1.4), not only does this study aim to examine how a teacher's English language ideological beliefs shape his/her classroom practice but also investigate the history of the development of the teacher's ideological beliefs.

The third principle is the notion of inner "contradictions as sources of change and development" (Engeström, 2001, p. 137). Engeström (1993) states that an activity system is not a stable system. There are "disruptions, troubles, and innovations at the level of concrete modes of activity, both historical and current" (Engeström, 1993, p. 72). In other words, activity systems involve occurrences of contradictions (Engeström, 1993). In AT, contradictions correspond to neither problems nor conflicts (Engeström, 2001). Rather, they are defined as "historically accumulating structural tensions within and between activity systems" (Engeström, 2001, p. 137). Engeström (1987) identifies four levels of contradictions that potentially occur within an activity system. They include primary, secondary, tertiary, and quaternary contradiction (Cross, 2010; interested readers should refer to Engeström, 1987, for elaboration). As mentioned above, contradictions play a central role in driving change and development (Engeström, 2001). However, Engeström and Sannino (2010) postulate that contradictions "become actual driving forces … when they are dealt with" (p. 7). This means that it is important to investigate if there is any contradiction between a teacher's ideological beliefs and other elements within the teacher's activity system, whether an ideology-related contradiction is dealt with, and whether and how the contradiction influences (other elements within) the teacher's activity system (see Section 3.5.2.2).

3.3.3 Critiques of activity theory

This section presents several critiques of AT to further understand the theory from different points of view and explain how such critiques are addressed in this study. In her monograph, Yamagata-Lynch (2010) presents some critiques of AT as follows. First, it is argued that activity could not be the unit of analysis for understanding human cognition (Yamagata-Lynch, 2010). For example, Toomela (2000) points out that "the analysis of activity could not be sufficient for comprehension of the psyche because externally the same activities may rely on internally different minds" (p. 358). To address this criticism, Yamagata-Lynch (2010) argues that researchers "need to clarify how they define object-oriented activity as a series of mediated action and conceptualize it as the unit of analysis in their work" (pp. 28-29). Section 3.3.1 above has articulated the notion of an object-oriented activity as a series of goal-directed actions and mentioned that the conduct of these actions is mediated by cultural artefacts. What this means when it comes to a teacher's classroom practice will be explained in Section 3.5.2.1. In addition, this study makes use of data collection techniques that allow an investigation into the internal underpinnings of a teacher's external activity (see Chapter 4, Section 4.5).

Second, AT and the analysis of an activity system are considered by some as too difficult to learn (Yamagata-Lynch, 2010). Yamagata-Lynch (2010) states that researchers need to select key ideas, clearly define each element of the activity system relevant to the issue under investigation, and make use of multiple techniques of data collection for promoting trustworthy data collection and interpretation. This chapter only presents key ideas pertinent to the present study. The definition of each element of an activity system is elaborated in a designated section (Section 3.5.2.1). As discussed later, in Chapter 4, the present study utilises multiple data sources (Section 4.5 or Table 4.2) to promote trustworthiness (Section 4.7).

The third criticism is the idea that "not all research using activity systems analysis contribute to practice" (Yamagata-Lynch, 2010, p. 31). In addressing this critique, Section 3.3.1 above has articulated that, depending on the purpose of the research, not all researchers using AT take an interventionist approach. The present study, for instance, is not aimed at changing any teacher's classroom practice. Finally, based on her own experience of using activity systems analysis, Yamagata-Lynch (2010) points out that "the real-world activities and activity setting were far more complicated than what the triangle model can afford to capture" (p. 33). Therefore, researchers need to "simplify rich participant activities into representative snap shots" (p. 33). Researchers need to be able to identify and report findings pertinent to the research questions (Yamagata-Lynch, 2010). As presented in findings chapters (Chapters 5 to 8), the activity system model (Figure 3.4) is used to present information related to teachers' English language ideologies.

3.4 Studies on L2 teacher cognition from a sociocultural or an activity theoretical perspective

Despite a body of research on L2 teacher cognition and practice as elaborated in Chapter 1 (Section 1.2.1), there is a scarcity of Vygotskian research investigating in-service teachers' English language ideological beliefs and classroom practices in EFL settings. To reiterate the point, there are, of course, a lot of studies using a Vygotskian approach (see, e.g., Johnson & Golombek, 2011). However, only a few of them focus on the issue of in-service teachers' English language ideologies in the context where English is taught as a foreign language. In their review of ontological development of research on language teacher cognition, Burns et al. (2015) identified empirical studies underpinned by the sociohistorical (or sociocultural) ontology such as those by Breen, Hird, Milton, Oliver, and Thwaite (2001), Feryok (2012), Golombek and Doran (2014), Golombek and Johnson (2004), Hiver (2013), Kanno and Stuart (2011), Liu and Fisher (2006), and Tsui (2007). Among these studies, only some (Breen et al.,

2001; Feryok, 2012; Golombek & Doran, 2014) investigated how teachers' cognitive processes related to their classroom practices or vice versa. These three studies, however, did not use AT for analysing and reporting the teachers' classroom practices or the interactions among elements involved in such practices. Beyond Burns et al.'s (2015) work, three empirical studies on L2 teacher cognition and practice from a Vygotskian perspective were identified. For example, Gan and Lee (2016) and Lim (2016b) examined pre-service teachers' cognitions and practices, while Song and Kim (2016) investigated experienced teachers' teaching (de)motivation.

Gan and Lee (2016) examined types of classroom practice that ESL pre-service teachers learnt during the practicum. In addition to using a reflective approach, AT (Engeström, 1987) was used as the theoretical and analytical framework. Informed by AT, the researcher viewed the student teachers as the *subjects* of the activity. Learning to teach, that is, developing practical knowledge or relating theory to practice in the classroom was viewed as the *object*. The lesson plans, teaching strategies, processes, and engagement in the reflective practice were the *tools*. The school where the practicum took place and the university where the students were enrolled were regarded as the *community*. The code of practice with regard to teaching in the school and the university requirements regulating the field experience were seen as the *rules*. The responsibilities assigned to each teacher during the practicum were viewed as the *division of labor*. Using both a reflective approach and AT, the researchers believed that the combined framework was suitable to be used for investigating the teachers' learning and development in the given context.

Investigating pre-service teachers' cognition and practice, Lim (2016b) used SCT to argue that the teachers' cognitions are shaped by the sociocultural setting where they learn and develop. In the context of learning to teach, the teachers' thoughts, knowledge, and beliefs were viewed as psychological tools that shape their classroom practices. SCT was also used to inform data collection and analysis. One of the most apparent implications is that Lim employed qualitative approaches to data collection and analysis. Data were collected by means of pre-interviews, teaching observations, post-teaching interviews, and documentations. Although Lim did not mention the genetic method, the techniques of data collection used appear to cover all the genetic (except the phylogenetic) domains.

Song and Kim (2016) researched the teaching (de)motivation of two experienced EFL teachers in South Korea from an AT (Engeström, 1999) perspective. The research found that

teachers' beliefs about teaching methods were essential mediating tools that affected their teaching motivation. The researchers noted that AT has the potential to explore teachers' (de)motivation in the classroom. First, AT allows examination of interactions between the teacher and the contextual factors. Second, "AT can effectively explain the contradictions or tensions often identified in the L2 teaching context" (p. 136). Third, the use of AT allows investigation on longitudinal changes in the teacher's motivation. The shortage of research on EFL teachers' English language ideologies and classroom practices from an SCT/AT perspective suggests the need for the conduct of the present research.

3.5 How sociocultural theory and activity theory informs the present study

Explanations presented in Section 3.2 and 3.3 above inform for the present study. How SCT informs this study is set out in Section 3.5.1. How AT informs the present research are explained in Section 3.5.2.

3.5.1 How sociocultural theory inform the present study

3.5.1.1 Viewing teachers' English language ideologies as social in origin

Drawing on the notion of social origins of cognition as explained in Section 3.2.1, this study conceptualises teachers' English language ideologies as social in origin. This conceptualisation aligns with the theories of ideology and language ideologies as explicated in the previous chapter (Section 2.3 & 2.4). For example, it is theorised that ideology is never personal (van Dijk, 2006). In other words, it is a socio-cognitive phenomenon (van Dijk, 2006). Cognition is distributed (see Cole & Engeström, 1993, for a comprehensive discussion on distributed cognition). As an aspect of cognition (Section 2.2), the present study views ideology including English language ideologies as distributed among people. This means that, in adopting an SCT perspective, a teacher's English language ideological beliefs/views must be understood with reference to the social interactions with which the teacher engaged during his/her ontogenesis. Looking at English language ideologies as socio-cognitive phenomena, this study views such ideologies as cultural artefacts.

3.5.1.2 Viewing English language ideologies as cultural artefacts

As stated in Section 3.2.2, Wartofsky (1979) classifies cultural artefacts into three types: primary, secondary, and tertiary artefacts. Accordingly, the present study conceptualises English language ideologies as themselves cultural artefacts. The conceptualisation of

language ideologies as cultural artefacts is not new. For example, Razfar and Rumenapp (2011) proposed the notion of language ideologies as cultural artefacts. This study adds by defining the notion a bit further.

As explained in the previous chapter (Section 2.3), ideology includes not only a system of ideas (Althusser, 2008, 2014; Eagleton, 2007; Marx & Engels, 1998) or mental representations (Althusser, 2008, 2014; Marx & Engels, 1998) but also practices (Althusser, 2008, 2014; Razfar, 2005; Žižek, 1989) or their external embodiments in the form of verbal and practical actions. Drawing on Wartofsky (1979) as explained in Section 3.2.2, English language ideologies, *as mental phenomena*, are here viewed as *tertiary artefacts*. Ideological practices, in this case, *verbal and/or practical actions underpinned by such ideologies* (and when performed potentially transmitting the underpinning ideologies to other people) are viewed as *secondary artefacts*.

3.5.1.3 Viewing the transmission and acquisition of English language ideologies as mediated processes

In terms of how ideology is transmitted among people and is acquired by a teacher, based on the notion of mediation (Section 3.2.2), the present study views such transmission and acquisition as mediated processes. They are processes mediated by social relations (e.g., teacher-student relations) and cultural artefacts, especially sign systems or semiotic artefacts (e.g., discourses). As stated above (Section 3.5.1.1), ideology (including English language ideology) is a socio-cognitive phenomenon (van Dijk, 2006). This means that exposure to ideology is only possible through social interaction. Social interaction is made possible by means of social relations (Johnson, 2009). Accordingly, the present study views social relations as mediating the relationship between a teacher and English language ideologies rooted within the (broader) society.

As stated above, this study also views the transmission of English language ideologies among people and a teacher's acquisition of English language ideologies as mediated by sign systems or semiotic artefacts (e.g., discourses). It is so since such ideologies, as tertiary artefacts (Wartofsky, 1979; Section 3.5.1.2 above), manifest themselves in the form of semiotic phenomena. As explained in Chapter 2 (Section 2.3.1), Eagleton (2007) mentions a third way of thinking of ideology. In addition to viewing ideology as a body of "disembodied ideas" the way idealists do and as "a matter of certain behaviour patterns" (or practices) the way materialists do, ideology can be viewed as "a discursive or semiotic phenomenon" (Eagleton,

2007, p. 194). By this, he (2007) appears to mean that ideology manifests itself in the form of a discourse which is expressed through signs. Such a view is based on V. N. Vološinov's semantic theory of ideology. According to Vološinov (1973), without signs ideology does not exist (see Section 2.3.1.2). What Vološinov (1973) means by signs includes language. Not only do these signs exist internally (i.e., in an individual's consciousness) but also externally, that is, among individuals or "on *interindividual territory*" (Vološinov, 1973, p. 12). Following this line of reasoning, the present study argues that a teacher's English language ideological stances must be analysed in terms of discourses espoused/involved in or associated with the social interactions with which the teacher engaged during his/her ontogenesis.

3.5.1.4 Using the genetic approach to data collection and analysis

One of the implications of using the genetic method (Section 3.2.3) for research on teacher cognition is illustrated by Cross (2010, p. 440) as follows.

> A genetic–analytical orientation, by way of contrast, requires historicity to be central in the overall design of the methodological and analytical framework; that is, any instance of observable activity that takes place in the present (i.e., teachers' classroom practice) is analyzed not only on the basis of what the teacher thinks (i.e., in the here and now) but also the genesis that underpins that thought/practice relationship.

Accordingly, the present study argues that the nature of what a teacher does in the classroom must be understood not only on the basis of what the teacher knows and believes but also in light of the historicity underlying the link between the teacher's cognition and action and the context where the teaching activity occurs. Therefore, researchers need to collect data with regards to three genetic domains, that is, the microgenetic, ontogenetic, and cultural-historic domains (see Section 3.2.3 for the definition of each domain). Using multiple techniques of data collection, the present study collects data that represent each of these three domains (see Chapter 4, Section 4.5, for further information on data collection). Data analysis follows the combined genetic and activity system analysis as can be seen in Chapter 4, Section 4.6 or Figure 4.1.

3.5.2 How activity theory informs the present study

3.5.2.1 Conceptualising a teacher's activity system as the unit of analysis

The present study views ELT as a sociocultural activity (see Cross, 2010, for the notion of language teaching as sociocultural activity). This study conceptualises a teacher's activity as an object-oriented activity realised in a series of goal-directed actions and views these actions

as mediated by artefacts including psychological artefacts (e.g., knowledge and beliefs). In adopting AT, this study argues that the activity and the components involved must be analysed using a method called activity systems analysis (Yamagata-Lynch, 2010) and be taken as the unit of analysis (Engeström, 1993, 2001).

As mentioned at the very end of Section 3.3.1, this study uses second-generation activity theory and thus the second-generation activity system model. As illustrated in Figure 3.4, the model comprises elements such as the *subject*, *object*, *mediating artefacts*, *rules*, *community*, and *division of labour*. In this study, the *subject* is an EFL teacher whose activity is "mediated and even constructed" (Cross, 2010, p. 440) by the context in which he/she teaches (Dang, 2013). In the ELT setting, the teacher's *object* may be to "promote student learning" (Dang, 2013, p. 48), for example, to develop the students' communicative ability (Johnson, 2009). Given the object, the desirable *outcome* may be students advancing their English proficiency. The notion of *mediating artefacts* refers to *pedagogical tools* (Grossman, Smagorinsky, & Valencia, 1999) which may include physical tools (e.g., marker & white board) and psychological tools (e.g., the teacher's prior knowledge and beliefs including ideological beliefs) respectively used as teaching instruments and resources.

In terms of the socio-historical settings, that is, *rules*, *community*, and *division of labour*, the *rules* may refer to any regulations (perceived by the teacher as) shaping the nature of his/her actions and interactions with the students during the lesson (Dang, 2013; Johnson, 2009). In a school context, the community may include fellow teachers and the school principal. The *division of labour* may refer to "horizontal division of tasks between members (e.g., two teachers coteaching a class) and to the vertical division of power and status (e.g., the relation between a teacher and her principal)" (Roth & Tobin, 2002, p. 114). Drawing on the notion of activity system as the unit of analysis (Section 3.3.2), this study takes a teacher's activity of teaching English as a foreign language with all the identified elements involved in the activity as an activity system and thus the unit of analysis.

3.5.2.2 Analysing historicity and analysing contradictions

The other two implications include analysing historicity an analysing contradictions. As stated in Section 3.3.2, one of the principles of AT is historicity (Engeström, 1993, 2001). Accordingly, this study contends that a teacher's activity must be analysed against the history of elements involved in the teacher's activity system. In studying a teacher's English language ideological views, it is therefore crucial to understand the history of the formation and

development of such views. As clearly articulated in the first research question (Chapter 1, Section 1.5), this is what that the present study aims to answer.

According to Song and Kim (2016), there are potential conflicts of components involved in the second language teaching context. As explained in Section 3.3.2 above, one of the principles of AT is the notion of inner contradictions as catalysts for change and development (Engeström, 2001). However, change and development only occur when such contradictions are responded (Engeström & Sannino, 2010). This means that it is important to examine interactions among elements or components within a teacher's activity system to reveal if there is any contradiction. In investigating how teachers' ideologies shape their practices, this study argues that it is critical to scrutinise interactions between such ideologies and other elements within the teacher's activity system to reveal if there are any ideology-related contradictions. In addition, it is also crucial to observe if the teacher is aware of such contradictions, how he/she responds to the contradictions, and if the teacher's response brings any change within the activity system.

3.6 Concluding remarks

This chapter has explicated the use of SCT (Vygotsky, 1978, 1981b, 1981c, 1997) and AT (Engeström, 1993, 1999, 2001) as the combined theoretical framework underpinning the present research and has used the notion of sociocultural activity theory (SAT) to refer to the framework. From the SCT, this study uses concepts such as social origins of cognition, mediation, and the genetic method. How these concepts inform the present study include viewing English language ideologies as social phenomena, viewing ideologies as cultural artefacts, viewing transmission and acquisition of such ideologies as mediated processes, and using the genetic approach to data collection and analysis. In terms of the AT, the present study employs the second-generation activity theory and thus the second-generation activity system model (Engeström, 2001). Second-generation theory is preferred since it is more suitable for researchers who do not take an interventionist approach (Yamagata-Lynch, 2010). As articulated in the purpose of the study (Chapter 1, Section 1.4), the present study does not aim to bring changes in or improve any teacher's teaching activity. Second, this study does not seek to examine networks of interacting activity systems the way those using the third-generation activity system model do. In other words, the present study aims to explore each teacher's activity system independently from the other teachers' activity systems. Informed by AT, this study conceptualises ELT as a sociocultural activity (Cross, 2010), takes each teacher's activity

system as the unit of analysis, seeks to examine the historicity of the activity, and seeks to scrutinise interactions among elements within each teacher’s activity system to reveal if there is any contradiction, particularly English language ideology-related contradictions. Additionally, this study views the importance of investigating if the teacher is aware of such contradictions, how the teacher responds to the contradictions, and if the teacher’s response causes any change in the activity system. The following chapter explicates the methodology including how SAT informs data collection and analysis.

Chapter 4 - Methodology

4.1 Chapter overview

This chapter begins by explaining the research approach and the philosophical paradigm and delineating how they inform this research. It then provides the rationale for using a case study as the research design, articulates the definition of the case in the present study in relation to activity theory (Engeström, 1993, 1999, 2001), and illustrates how a case study shapes the participant recruitment as well as data collection and analysis. The next two sections explicate how data were collected and analysed with reference to the genetic method and activity system model. Discussion on the issues concerning trustworthiness, reflexivity, and ethical considerations follow. The chapter ends with concluding remarks, providing the summary of the key points of the chapter.

4.2 The research approach and the philosophical paradigm

Given the research purpose and objectives (Section 1.4), the present study uses a qualitative approach. In qualitative inquiry, researchers seek to understand phenomena in context (Yamagata-Lynch, 2010), that is, "a real-world setting" (Merriam, 2009, p. 7), trying to interpret the phenomena concerning meanings people attribute to them (Denzin & Lincoln, 2011). In qualitative research, neither control nor manipulation is imposed on the participants (Merriam, 2009). Qualitative research is discovery-oriented in the sense that "the findings are not predetermined" (Merriam & Tisdell, 2016, p. 7).

The reasons for selecting a qualitative approach are detailed below. First, it fits the research purpose: to understand phenomena—in this case, *EFL teachers' English language ideologies*—in context, that is, *the context of ELT at secondary schools operating under the Indonesian public education system*. Second, such a purpose can only be achieved by going to places where the teachers teach (i.e., classrooms), seeing their practices and asking them relevant questions. Creswell (2013) states that a researcher conducts a qualitative inquiry because he/she needs to conduct the study *in situ* and talk to the participants directly.

In terms of the philosophical paradigm, this research is based on a constructivist perspective (Merriam & Tisdell, 2016). This is a worldview through which researchers seek to understand the world where they live and work (Creswell, 2013). Like other philosophical paradigms, constructivism entails the nature of reality (ontology), the nature of knowledge and the relationship between the researcher and the researched (epistemology), the role of values (axiology), and the research process (methodology) (Creswell, 2013).

Ontologically, realities are viewed as multiple and dependent on the individual (Guba, 1996, as cited in Lincoln, Lynham, & Guba, 2011). In other words, individuals perceive their own realities. They have their own interpretations of a single event (Merriam & Tisdell, 2016). When studying individuals, researchers should, therefore, report those multiple realities (Creswell, 2013). In this study, the participants' realities, that is, their views on or beliefs about English, constitute the central issue under investigation. Since every individual's reality is experiential and social in origin (Guba, 1990, as cited in Lincoln et al., 2011), knowledge is epistemologically constructed through our lived experiences and interactions with other people (Lincoln et al., 2011). Adopting this paradigm, researchers should get as close as possible to the research participants during the research process to ensure that the knowledge they generate reflects as well as possible the participants' realities (Lincoln et al., 2011). It is thus important to carry out the research in the *field* — where the participants work — to know the context and better understand what they do and say (Creswell, 2013). From an axiological point of view, both researchers and participants bring values and biases to a study (Creswell, 2013) (further discussed in Section 4.8, Reflexivity). Methodologically, naturalistic methods such as interview, observation, and analysis of text are employed to collect data (Angen, 2000, as cited in Lincoln et al., 2011).

A constructivist perspective was selected because it suits the research objectives as well as the theoretical framework used, that is, sociocultural activity theory, as elaborated in the previous chapter. Since this study seeks to examine teachers' English language ideologies and how such ideologies shape their classroom practices, constructivism fits such objectives. According to Patton (2002), researchers using a constructivist perspective "study multiple realities constructed by people and the implications of those constructions for their lives and interactions with others" (p. 96). In addition, a social constructivist perspective was chosen because it aligns with the theory used. Both the constructivist paradigm and SCT emphasise the social nature of knowledge construction (see Grossman et al., 1999; Merriam & Tisdell, 2016; Palincsar, 1998; Wertsch, 1991).

4.3 The research design: Case study research

Yin (2009) illustrates a research design using the analogy of a 'blueprint'. A research design establishes logical connections between the research questions posed, the data to collect, the technique of data analysis, and the conclusions reached (Yin, 2009). The present study employs a case study as "a type of design in qualitative research" (Creswell, 2013, p. 97).

The selection of a case study was based on the research purpose (Section 1.4) and the research questions (Section 1.5). Yin (2009) states that case study research is preferred when "(a) 'how' or 'why' questions are being posed, (b) the investigator has little control over events, and (c) the focus is on a contemporary phenomenon within a real-life context" (p. 2). This study principally aims to explore how the teachers' English language ideologies develop over time and shape their classroom practices. The researcher did not control any teacher participant in any way. He went to the field to study the phenomena in the context as mentioned earlier.

There are a number of definitions of case studies. One of them is presented by Creswell (2007) as follows.

> Case study research is a qualitative approach in which the investigator explores a bounded system (a ***case***) or multiple bounded systems (cases) over time, through detailed, in-depth data collection involving ***multiple sources of information*** (e.g., observations, interviews, audio-visual material, and documents and reports), and reports a case ***description*** and case-based themes. (p. 73, emphasis in original)

Creswell (2007) mentions three types of case studies, namely, "the single instrumental case study, the collective or multiple case study, and the ***intrinsic case study***" (p. 74, emphasis in original). In the multiple case study, the investigator selects one issue and multiple cases to demonstrate the issue (Creswell, 2007). In case study research, the case is the unit of analysis (Yin, 2009).

The present study is a multiple case study since it investigates an issue (i.e., EFL teachers' English language ideologies and classroom practices) and selects multiple cases to illustrate the issue. Since sociocultural activity theory is used as the lens for this research, *the cases* are *activity systems* and thus *the teachers' activity systems*. Yamagata-Lynch (2010) states that "[i]n activity system analysis the object-oriented activities, goal-directed actions, and activity settings are the bounded systems that investigators examine" (p. 79). Therefore, the present study conceptualises *each teacher's activity system* as *the case* and thus *the unit of analysis* and, as presented in Chapters 5 to 8, reports case-based themes.

Like other research designs, a case study has its own strengths and weaknesses. One of the strengths of a case study is its ability to provide an in-depth and meaningful account of a phenomenon within an actual or a real-life setting, giving insights that expand the readers' experiences (Merriam, 2009). However, there are some misunderstandings (Flyvbjerg, 2011) and issues considered by many as the limitations of a case study design. Among them are issues concerning the "reliability, validity, and generalizability" (Merriam, 2009, p. 52) of the findings. In this study, such issues are discussed in a designated section (Section 4.7, Trustworthiness).

4.4 Participant recruitment

As stated above, four teacher participants from two state secondary schools participated in this study, as can be seen in Table 4.1. In the table, the participants' and the schools' names are pseudonyms. The teachers were recruited by means of purposeful sampling (Creswell, 2013; Merriam & Tisdell, 2016; Patton, 2002), in this case, a snowball or network approach to recruitment (Merriam & Tisdell, 2016). Purposeful sampling was selected in accordance with the research purpose and objectives. As Merriam and Tisdell (2016) point out, researchers use nonprobability sampling, that is, the type of sampling by which a researcher does not randomly but intentionally select participants, because they do not intend to answer "how much" and "how often" questions but to explore and reveal phenomena and implications of such phenomena. For a case study purpose, Creswell (2013) recommends not including more than four or five cases in a single study because studying more cases will dilute "the level of detail a researcher can provide" (p. 157). Using purposeful sampling means that selection of the people and the sites to study must be based on criteria (Merriam & Tisdell, 2016).

Table 4.1 The teacher participants and the schools where they are based

No.	The participants	Gender	Years of teaching experience at the school	The schools
1	Ana	Female	15 years	State Senior Secondary School in urban Indramayu
2	Budi	Male	12 years	State Senior Secondary School in urban Indramayu
3	Dina	Female	12 years	State Islamic Junior Secondary School in suburban Cirebon
4	Tina	Female	> 10 years	State Islamic Junior Secondary School in suburban Cirebon

Given the purpose of the research, the first criterion used was that the teachers had to be teachers teaching English at state (public or government), as opposed to private, secondary schools. Teachers teaching at general (non-sectarian) schools supervised by the MEC or Islamic schools that operate under the MORA were considered eligible since both groups of schools are within the government system. All the four teachers taking part in this research met the first criterion. This criterion is crucial to make sure that all the teacher participants, even though teaching at different schools (sites), are embedded within the same context, in this case, the context of the Indonesian government education system.

The second criterion was that the teacher participants should have a relevant educational background: for example, B.Ed or M.Ed in TESOL/Applied Linguistics. This criterion was deemed important to make sure that the participants constitute "information-rich cases", that is, as earlier mentioned, those from whom the researcher can learn most about the issue of interest (Patton, 2002, p. 243). In this study, each of the four participants has a relevant degree as mentioned above. Researching those who are not only, to varying extents, competent in English but also qualified as English teachers would better illuminate the issue under investigation.

The teacher participants were those teaching at two schools having discrete types (Islamic vs. general) and levels (junior vs. senior). The reasons were twofold. First, confining potential schools to those of a certain type and level only means limiting the number of potential participants. Second, welcoming participants from both types of schools and levels of education favours the *maximum variation* strategy employed to enhance the *transferability* of this proposed study (elaborated in Section 4.7, Trustworthiness).

Since this study was intended to investigate experienced teachers instead of novice or beginning teachers, at least five years of teaching experience was needed (see Fantilli & McDougall, 2009; Joiner & Edwards, 2008; Marshall, Fittinghoff, & Cheney, 1990; Veenman, 1984). In this research, all teacher participants, at the time of the research, had been teaching at the schools for at least ten years (see Table 4.1). Having years of teaching experience is crucial for the teachers to have adequately practised what they had learned at their teacher education programs and to have been sufficiently exposed to the context of Indonesian ELT under the government system as well as English teachers' community or association (for example, the Indonesian English Teachers Association).

As mentioned above, this study used a snowball/network technique (Merriam & Tisdell, 2016). The researcher used his professional network to obtain contact details of potential teacher participants as well as the school principals. Initially, he obtained four teachers' contact details and one school principal's. The researcher contacted all of them to advise that he had a research project and to ask if he could meet them in person to explain the details of the research. All the four teachers from three different schools agreed to meet. After obtaining the certificate of approval from Monash University Human Research Ethics Committee (MUHREC) (Appendix 1), the researcher met three of them. In the meeting, he communicated who he was and what he intended to do, provided them with the explanatory statements (Appendix 2) and the consent forms (Appendix 3) (as discussed in Section 4.9, Ethical considerations), and answered any question they posed. The researcher asked the potential participants for voluntary consent. Out of the three, two teachers agreed to participate. Based on a referral from the one teacher who did not consent to take part in this study, the researcher visited another school. Two teachers from this school agreed to meet. After explaining the research project, handing the interested teachers the explanatory statements and the consent forms, the researcher gave them some time to consider and arranged an appointment for a follow-up meeting. In the meeting, both teachers returned the signed consent forms.

4.5 Data collection

Using Vygotsky's concept of the *genetic method* to understand the teachers' English language ideologies and how such ideologies shape their classroom practices implies that the researcher has to explore three genetic domains (Dang, 2017). The first is the cultural-historic domain, that is, the broader socio-cultural context within which the teachers' practices are embedded (Dang, 2017). The second is the ontogenetic domain including the teachers' individual backgrounds and experience especially those with regard to English language learning and teaching (Dang, 2017). The third is the microgenetic domain, in this case, their current teaching practices or their teaching activity at the microgenetic level (Dang, 2017). In addition, interrelations among these domains should be investigated (Dang, 2017).

To collect data with regard to these three domains, a pre-observation semi-structured interview was used, together with three video recorded classroom observations, three post-observation semi-structured interviews (i.e., video-stimulated recall interviews), and collection of artefacts (i.e., relevant documents). According to Yin (2009), another strength of case study research is its ability to generate a range of evidence. In other words, a case study design

enables researchers to use all techniques for collecting data (Merriam, 2009) such as interviews, observations, and collection of documents (Creswell, 2013). Table 4.2 summarises the data sources, related genetic domains, and focus of data collection and analysis.

Table 4.2 Data sources, genetic domains, and focus of data collection and analysis (adapted from Dang, 2017, p. 321)

Data sources (in sequence)	**Genetic domains**	**Focus of data collection and analysis**
Pre-observation interview (1 interview with each teacher, 4 in total)	Ontogenetic	Experience as English language learner
		Experience as English language teacher
		Personal background
	Microgenetic Ontogenetic	Their present beliefs about English language
	Ontogenetic	Their past beliefs about English language
		The origin of their beliefs and perceived factors shaping the development of such beliefs
Classroom observations (3 observations with each teacher, 12 in total)	Microgenetic	Teacher’s talk (especially about language)
		Teacher-student interaction during the lessons especially actions performed by the teacher including instructions given to the students and the language used (whether the teacher used English, Indonesian, or other languages)
		The teacher’s role during the lesson
		Use of pedagogical tools (e.g., teaching aids, the teacher’s prior knowledge)
Post-observation interviews (video-stimulated recall interviews) (3 interviews with each teacher, 12 in total)	Microgenetic Ontogenetic	Teacher’s thoughts when teaching especially the underpinnings of the actions performed by the teacher including instructions given to the students and the language used (whether the teacher used English, Indonesian, or other languages)
Collection of artefacts (documents) including the lesson plans and the textbooks used	Microgenetic	The lesson plan: The instructional plans including statements of the lessons, the core competence and the basic competence to achieve, indicators of achievement, the sequence of the instruction, and the pedagogical tools to use
		The textbooks: The materials (the lessons) to teach
Collection of artefacts (documents) including the curriculum and syllabi used	Cultural-historic	National context of teaching English as a foreign language in secondary schools: Indonesia

4.5.1 *Pre-observation interview*

Either in qualitative research (Merriam, 2009) in general, or in case study research (Yin, 2009) in particular, the interview is one of the primary sources of data for understanding the issue under investigation. DeMarrias (2004, as cited in Merriam, 2009, p. 87) defines interviews as "a process in which a researcher and participant engage in a conversation focused on questions related to a research study". According to Merriam and Tisdell (2016), the person-to-person interview where a researcher elicits information from a participant is a common practice.

To answer Research Question One, that is, the English language ideologies held by the teachers and the origins and development of such ideologies, the researcher conducted a pre-observation interview. This interview focused on gaining microgenetic and ontogenetic data (Table 4.2). Since the notion of English language ideologies is defined as collectively held beliefs about English (Section 2.4.2) and beliefs exist in people's minds, an interview was carried out as a way to identify the ideological beliefs about English held by the teachers. Patton (2002) points out the usefulness of interviewing for exploring what is in other people's minds. In addition, since historical development concerns events that happened in the past, and since observing past events is unrealistic, interviewing the participant was helpful. This is so because the interview provided access to past events (see Yin, 2009), in this case, each teacher participant's past English language ideological stances and the perceived factors shaping and reshaping the development of these ideological stances (see Table 4.2 above).

In terms of its structure, the interview was semi-structured, following an interview guide (Merriam & Tisdell, 2016). The guide (Appendix 4), as Merriam and Tisdell (2016) suggest, can comprise closed questions and open questions to allow explorations on the issue under investigation. In this study, both types of questions were developed from aspects as mentioned in the focus of data collection and analysis (Table 4.2). A semi-structured interview was favoured to avoid the rigidity of posing questions in sequence and to allow some extent of open-endedness without losing track of what to ask next. As Yin (2009) puts it, "a case study interview is likely to be fluid rather than rigid" (p. 106).

Conducted in a quiet room available in each school, individual interviews with Ana and Budi were conducted in English and interviews with Dina and Tina were carried out in Indonesian. Before each interview, the teachers were advised that they could choose the language of the interview, using either English or Indonesian, whichever language they found most comfortable. Since the participants were English language teachers, an interview in

English was offered to respect their expertise. However, the researcher was aware that English is not the researcher's and the teachers' first language. There might be things that are easier to express in their own language. Indonesian was therefore chosen as an alternative to promote fluency and mutual intelligibility during the interview.

Each interview was audio-recorded with permission from the teacher participant. The purpose of recording the interview was to allow verbatim transcriptions of everything said during the interview, making the best database for data analysis (Merriam & Tisdell, 2016). For these four pre-observation interviews, the recordings with durations ranging from 34.04 (thirty-four minutes and four seconds) to 1.00.52 (one hour and fifty-two seconds) were transcribed and translated by the researcher himself.

Interviewing has both strengths and weaknesses. In terms of the strengths, interviewing allows the interviewer to focus on the issue under study and for the interviewee to provide answers and explanations concerning the issue of interest (Yin, 2009). However, information elicited from the participants is subject to "bias due to poorly articulated questions, response bias, inaccuracies due to poor recall, and interviewee [giving] what interviewer wants to hear" (Yin, 2009, p. 102). Being asked, for example, the question related to perceived factors shaping the development of their English language ideologies, some teachers reported that they could not recall all the factors. Despite having limitations, the strengths of utilising an interview for the above-mentioned purpose outweighed the weaknesses. These pre-observation interviews addressed the focus of data collection and analysis of the ontogenetic domain as presented in Table 4.2 and generated sufficiently rich data to answer Research Question One.

4.5.2 *Classroom observation*

The researcher organised classroom observations to examine the teachers' classroom practices. Since case study research should be conducted in the context where the phenomenon of interest takes place, researchers should carry out direct observations (Yin, 2009). Observation is the best technique to employ when researchers can directly examine activities, events, or situations under study (Merriam, 2009). Data obtained from observations provide a firsthand account of the issue being researched (Merriam & Tisdell, 2016).

To answer Research Question Two, that is, how and to what extent the teachers' English language ideologies shape their classroom practices, the researcher organised three video-recorded classroom observations with each teacher participant. These observations aimed at obtaining microgenetic data of each teacher. Before the first observation, the teachers, the

school principals, and parents of the students studying in the classroom where the observation took place had signed and returned the consent forms (Section 4.9, Ethical considerations). To video-record each teacher's classroom practice, the researcher used a Panasonic HC-V180 HD camcorder. Attached to a tripod, the camcorder was place right in front of him. The researcher directed the camcorder, following the teacher as he or she moved from one place to another, thus capturing the teacher's activity.

Besides using a video-recorder, each observation was augmented by observational field notes (Creswell, 2013) (Appendix 5). According to Merriam (2009), field notes can take many forms but at least include "descriptions, direct quotations, and observer comments" (p. 137). When taking field notes, the researcher focused on the teacher's talk and teacher-student interaction during the lesson. He noted actions performed by the teacher including instructions (orders) given to the students and the language used, that is, he noted whether the teacher used English, Indonesian, or other languages (Table 4.2). The researcher also recorded the time at which they occurred. Teacher talk especially talk about language, in this case, "[a]ny reference to language form and function" (Razfar & Rumenapp, 2012, p. 354) and teacher-student interaction were the main foci, since, according to Razfar and Rumenapp (2012), examining teacher talk (particularly about language) is "essential towards identifying language ideologies" (p. 348). This is so since language ideologies are sometimes "explicitly articulated or embodied in communicative practices" (Kroskrity, 2004, p. 496) especially in "explicit talk about language" (Woolard, 1998, p. 28).

Although using a video-recorder may alter the teachers' behaviour in response to the presence of the researcher as an observer (Borg, 2006), video-recording each classroom observation was useful to completely capture the complexity of classroom events (Nolan, Paatsch, & Scull, 2017). Doing so thus preserves, for later check and analysis, what might be inadvertently missed by the researcher at the time of observation. In addition, for the present study video-recording the lesson was crucial since the recordings were used as the basis for the post-teaching interviews, that is, video-stimulated recall interviews (Section 4.5.3, Post-observation interview).

Drawing on Gold's (1958) continuum of roles in doing observation, Borg (2006) and Merriam and Tisdell (2016) summarise four stances a researcher can possibly take: *complete participant*, *participant as observer*, *observer as participant*, and *complete observer*. If an *observer as participant*, albeit to a very limited extent, participates in the activity and a

complete observer is “hidden from the group” being observed (Merriam & Tisdell, 2016), the researcher’s position during the observation was somewhere in between. In each observation, he attended the lesson, sat in the very back of the classroom (i.e., in the corner or in the centre), finding the best angle to examine what happened there. The researcher did not participate in classroom activities at all. With each teacher, he conducted three classroom observations (Table 4.2) and gained sufficient data for analysis.

Observation has both strengths and weaknesses. The strengths include capturing events in its real time setting and capturing the context of the case under research (Yin, 2009). However, conducting observation can produce a teacher’s reactivity in response to the presence of the observer. The observer’s presence may, to some extent, distort what usually happens under non-research situations because the teachers were aware that they are being observed (Yin, 2009). However, as Borg (2006) argues, researchers may have no way of knowing the extent of the distortion. It is difficult for the researcher to know if and to what extent there was deviation in what each teacher did in front of him and what they do without him being there. Therefore, in observational studies classroom events are commonly considered as natural (Borg, 2006). Since reactivity occurs mainly because the teacher lacks the awareness of the nature and purpose of the research (Borg, 2006), the issue of the teacher’s potential reactivity was addressed by explaining in the explanatory statement for the teacher (Appendix 2) the purpose of the research and of doing the observation (Section 4.9, Ethical considerations). Besides, before the first observation and after each post-teaching interview (Section 4.5.3, Post-observation interview), the researcher reminded each teacher that the observation is not any kind of evaluation and emphasised that it was of no interest in this research whether or not the activities in the classroom could be perceived as good or bad. In addition, Borg (2006) states that during observation, the teacher’s and students’ reactive behaviours decrease over time. Conducting multiple observations therefore increases the credibility of the data collected (Section 4.7, Trustworthiness).

4.5.3 *Post-observation interview*

Classroom observations allowed the researcher to see what the teachers did in the classroom (i.e., the teachers’ classroom practices) but did not allow him to identify the teachers’ perspectives regarding what underpinned what they did. To obtain data about what each teacher was thinking as s/he was teaching, the researcher organised a post-observation interview using video-stimulated recall (VSR) as soon as possible following each classroom observation. The interview involved the use of video segments (clips) taken from the whole video-recording of

each observed lesson as the stimulus for the teacher's commentaries on what s/he was thinking and doing in the observed lesson (Borg, 2006). The interview sought to shed light on the second research question concerning if, how, and to what extent the teacher's English language ideological stances shaped their classroom practices.

To select the video clips to use as the stimulus for each interview, the researcher, first of all, watched the whole video-recording of the observed lesson. Then, he divided the teacher's teaching activity during the lesson into a sequence of goal-directed actions (hereafter 'actions') (see Section 3.3.1 for what the present study means by goal-directed actions in relation to an object-oriented activity). The researcher marked when each action started and ended. In so doing, he used the observational field notes taken during the lesson to help him select which actions to use as the stimulus. The researcher selected actions that he perceived to be related to the teacher's beliefs about English. For example, a teacher had said that the lesson would be in English, full English. Another example is when a teacher modelled a conversation and pronounced an English word with a very strong Indonesian accent. The researcher showed video clips of actions such as these to the teachers for their commentaries on what they were thinking at that time.

In addition, the video segments that the researcher played in each interview, to the best of the researcher's knowledge, include an instance of activities that the teacher provided to facilitate student learning. Most video segments were short segments though some were long. When a classroom activity (for example, a group discussion in which the teacher visited each group of students and checked the students' work) lasted for more than fifteen minutes, the researcher did not play the whole fifteen minutes. Instead, he played the video segment of that activity and stopped it when he perceived what he was displaying was adequate to stimulate discussion or when the teachers said "yes" as an indication that they were ready to report what they were thinking at that time.

Before commencing the first individual interview, the researcher, following Meijer (1999, as cited in Borg, 2006), provided the teacher with the VSR interview instructions (Appendix 6). These instructions were aimed in order for the teacher to be cognisant of (1) the purpose of the interview; (2) what the researcher wanted the teacher to do; 3) what the researcher would do when he wanted to seek clarification of what the teacher reported as the teacher's thoughts while teaching the lesson or those that arose at the time of interview; (4) what the researcher would do if the teacher let the longer segment being played run for more

than forty-five seconds without commenting; (5) the researcher's role as an interviewer; and (6) the researcher's interest and intention that the interview was not aimed at evaluating the lesson.

Following a VSR interview guide (Appendix 7), the researcher asked the teacher to watch video segments that had been prepared and to pause the segment being displayed each time s/he recalled what shaped his/her practice, and then report his/her thoughts. When a video segment being played ran for more than forty-five seconds, the researcher paused the video and asked if the teacher recalled or wanted to say anything. When the teacher said no/nothing, the researcher resumed the segment. Generally, the researcher did not interrupt the teacher when speaking. He listened to the teacher and sought clarification or elaboration when he thought necessary. Before the first VSR interview, the researcher emphasised that the interview was not an evaluation. In addition, he asked some questions based on his reflections and questions that he had recorded in the observational field notes.

Out of twelve interviews whose durations range from 27.56 (twenty-seven minutes and fifty-six seconds) to 48.05 (forty-eight minutes and five seconds), ten interviews were successfully conducted within forty-eight hours after the observations. This was done to increase the credibility of the data because the longer the time between the observation and the interview, the more the teacher may forget (Borg, 2006). The other two interviews had to be rearranged and thus conducted beyond forty-eight hours after the observation to accommodate the teacher's schedule. Besides conducting VSR interviews, the researcher collected documents related to the teachers' classroom practice.

4.5.4 *Collection of artefacts (documents)*

Documentation is likely relevant to case study topics (Yin, 2009). The researcher thus collected documents as microgenetic and cultural-historical data. For the former, he collected lesson plans and textbooks used by the teachers (Table 4.2). For the latter, he collected legal documents (e.g., government regulations) and documents of the 2013 curriculum — the latest curriculum used in the Indonesian public education system — and the syllabi to shed light on the national context of teaching English at Indonesian state secondary schools (Table 4.2).

Documentation has both strengths and weaknesses. Yin (2009) argues that documentation is a stable form of data (i.e., able to be reviewed as many times as needed), unobtrusive (i.e., created apart from the case study), and exact (i.e., containing exact details of information). However, some problems include bias in its selection and accessibility, since

some documents might be intentionally withheld (Yin, 2009). In terms of accessibility, the researcher managed to collect the document of the curriculum, the syllabus, the lesson plan, and the textbooks used. However, not all teachers provided all types of documents needed.

4.6 Data analysis

In terms of qualitative data analysis in general, Creswell (2007) identifies three core elements. They include "coding the data (reducing the data into meaningful segments and assigning names for the segments), combining the codes into broader categories or themes, and displaying and making comparisons in the data graphs, tables, and charts" (p. 148). For a case study involving more than one case, data analysis follows two stages: within case analysis and cross-case analysis (Merriam, 2009).

Since the present study involves four EFL teacher participants, analysis followed two stages: within case analysis and cross-case analysis. In the latter, researchers identify general explanations that can cover each participant (Merriam, 2009). Using the qualitative approach, case study design, genetic method, and activity theory, data analysis followed an adapted version of Dang's (2017) combined genetic and activity system analysis as illustrated in Figure 4.1. Before analysing the data, all the audio recordings of the interviews from all the teachers were transcribed verbatim. Then, interview transcripts written in Indonesian (i.e., transcripts of interviews with Dina and Tina) were translated into English by the researcher himself.

4.6.1 *Analysis within each case*

All the data obtained from each teacher were sorted into three data sets, that is, microgenetic data, ontogenetic data, and cultural-historic data (see Figure 4.1, Level 1 below). Before analysing each lesson, the researcher first content analysed microgenetic data (from the pre-interview transcript) to reveal the teacher's current ideological stances on language including English language. He highlighted the teacher's stated beliefs about English and then collated such beliefs thematically (Braun & Clarke, 2006) (see Appendix 8). Most beliefs about English were categorised with reference to the categories of English language ideologies as presented in Table 4.3 on the following page. For example, when one of the teachers reported that she believed in the idea of British English as the Standard English, an idea reflecting standard language ideology, the researcher sorted this belief into the category of *standard language ideology*.

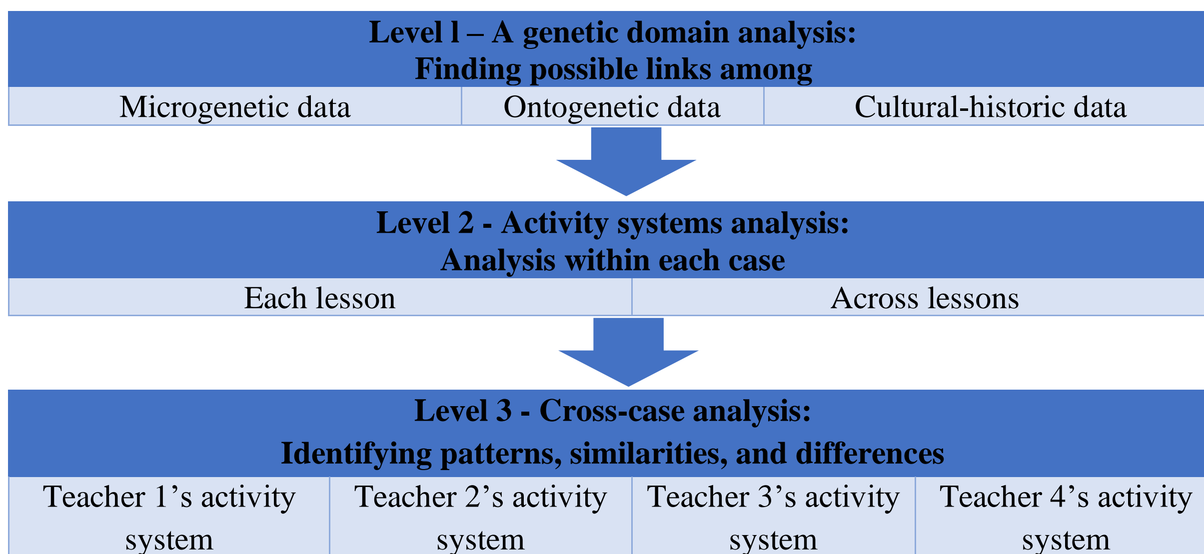


Figure 4.1 Summary of the combined genetic and activity system analysis (adapted from Dang, 2017, p. 322)

Subsequently, the researcher commenced the analysis of each lesson (Figure 4.1, Level 2). He began by scrutinising microgenetic data, in this case, the video recording of the classroom observation to identify observable elements within the teacher's activity system such as the tools used. After that, the researcher examined the post-observation interview transcript to identify the hidden dimension of the teacher's classroom practice, in this case, what the teacher was thinking when s/he was teaching. Data obtained from each classroom observation and the post-observation interview were then put together and linked (Appendix 9). These microgenetic data were categorised using a code scheme which was based on the elements/components of human activity system, namely, *subject*, *object*, *mediating tools*, *rules*, *community*, and *division of labour* (Engeström, 2001) as illustrated in Table 4.4.

Ontogenetic and cultural-historic data were analysed to shed light onto the teacher's backgrounds/experience and the socio-cultural/socio-historical context of the teacher's teaching activity. Relevant data were categorised using the same code scheme (Table 4.4). Having revealed all the identifiable elements of the teacher's activity system within each lesson, the researcher compared and contrasted each component to one another to identify interactions and, if any, contradictions among the components. Some *contradictions* (Engeström, 2001) especially those related to the teachers' English language ideological stances (hereafter "ideology-related contradictions"), both within an element and between elements, were identified. Once each lesson had been analysed, data from the three lessons were cross-referenced to see if the configuration of the elements changed, whether the same contradictions

recurred or new contradictions occurred, if the teacher realised the contradictions, and, if s/he did, how s/he responded to such contradictions.

Table 4.3 Categories of English language ideologies used for identifying each teacher's English language ideological stances

English language ideologies	**Definitions**	**Examples from the data: The teacher's beliefs about English**
Instrumentalism (Pan, 2015)	This is an ideology premised in the idea of "English language competence as a gatekeeper to the modernisation of a state and the acquisition of social and economic prestige for individuals. … English is viewed as 'linguistic capital' (Bourdieu and Passeron 1977) that is easily convertible into other forms of capital, such as educational qualifications and higher education" (Pan, 2015, p. 43).	"… in this globalisation, the meaning of what we can call it, in Indonesia[n] is *buta huruf, buta huruf* [illiteracy] means in this era is we don't know about English and we don't know about the computer, I think" (Chapter 5, Ana, Pre-Interview, p. 9).
Standard language ideology (Lippi-Green, 2012)	This ideology is "a bias toward an abstracted, idealized, homogenous spoken language which is imposed and maintained by dominant bloc institutions and which names as its model the written language, but which is drawn primarily from the spoken language of the upper middle class" (Lippi-Green, 2012, p. 67).	"British English is the standard English … if you want to follow correct English following the grammar, it's British English" (Chapter 7, Dina, Pre-Interview, p. 7).
English as a lingua franca or ELF (Jenkins, 2000; Pickering, 2006; Seidlhofer, 2011; Seidlhofer & Widdowson, 2019; Taguchi & Ishihara, 2018) as a counter ideology (Sewell, 2013)	"ELF also contain ideologies" (Sewell, 2013, p. 7). ELF is based on some premises including the ideas that - an orientation to native speakers' norms or the notion of standard English for communications among non-native speakers is not relevant (Jenkins, 2000; Pickering, 2006; Seidlhofer, 2011). - ELF users "manage to communicate very effectively without conforming to these NS norms" (Seidlhofer & Widdowson, 2019, p. 24).	"… by the concept of lingua franca, we need language which is used… or… we can use one language to make our communication become easier" (Chapter 6, Budi, Pre-Interview, p. 5). "… you don't have to study English to be like American or to be like British. If you are Indonesian, just speak English like Indonesian. Don't be like American, don't be like British" (Chapter 6, Budi, Pre-Interview, p. 10).

	- it is not necessary for non-native speakers to strive to what's so-called native-like proficiency (Taguchi & Ishihara, 2018).	
English monolingualism (Auerbach, 1993, 2016; Mori, 2014; Tollefson, 2007; Wiley & Lukes, 1996)	English monolingualism or English-only instruction is "the widely held assumption that excluding students' primary languages from the classroom is the most efficient route to English proficiency" (Tollefson, 2007, p. 27).	"I believe that if you want to master English very quickly, we have to use English for the entire class" (Chapter 6, Budi, Pre-Interview, p. 12).

Table 4.4 Codes and sub-codes used to reconstruct the teacher's activity system in each lesson

Codes	Sub-codes (level 1)	Sub-codes (level 2) (where identified)
Subject	The teacher's personal background	Hometown
		First languages
		Other language spoken
		The language spoken at home
		The language spoken at the workplace or professional setting
		The language spoken outside home and professional setting
	The teacher's experience as a language learner	Years of learning English at school
		Higher education (including graduate education*)
	The teacher's prior teaching experience	Teaching experience in the formal education context (including higher education*)
		Other teaching experience*
	The teacher's current English language ideological stances/views	Instrumental stance*
		Standard language ideological stance*
		Pro-ELF stance*
		English-only stance*
Object	The problem space worked on by the teacher	The teacher's teaching orientation
Mediating tools (pedagogical tools)	*Resources used to perform the teaching activity*	
	Knowledge of the subject	Knowledge of English structure and grammar
		Knowledge of English vocabulary
		Knowledge of English pronunciation
		Knowledge of English spelling

	Knowledge of pedagogy in general	Lesson planning
		Classroom activities
		Student motivation and engagement
		Time management
	Knowledge of the curriculum	Knowledge of what lesson to teach
		Knowledge of the objectives to achieve
	Knowledge of the students	Knowledge of the students' prior educational backgrounds
		Knowledge of the students' levels of English proficiency
	Knowledge of languages other than English (LOTE)	(Not identified)
	Subject matter skills	English language competency
	English language ideological stances enacted in the classroom	Instrumental stance*
		Standard language ideological stance*
		Pro-ELF stance*
		English-only stance*
	Language	The use of LOTE
	Documents	Curricular documents
		Administrative documents
	Teaching aids	The textbook used
		The handout(s) distributed*
		Other tools used
Rules	*The teacher's perceptions of explicit and implicit regulations that constrain or liberate the teacher's actions and interactions with the students during the lesson*	
	Professional rules	(Not identified)
	Classroom rules	(Not identified)
	Others	Religious rules*
Community	*The teacher's perceptions of the broader community shaping the performance of the teaching activity*	
	The students	(Not identified)
	Others	Colleagues in the English Teacher Forum (MGMP) *
		Previous school teachers*
Division of labour	*The teacher's perceptions of his/her and the students' roles and responsibilities in the learning and teaching activity*	
	The teacher's roles and responsibilities	(Not identified)
	The students' roles and responsibilities	(Not identified)

Note: **If relevant*

4.6.2 *Cross-case analysis*

After completing Level 2 of data analysis, the researcher conducted cross-case analysis (Figure 4.1, Level 3). Data obtained from all the teachers were compared to identify similarities and differences mainly in terms of the English language ideological stances that each teacher held, the perceived origins of their ideological views, how a particular English language ideology shaped each teacher's practice, the ideology-related contradictions that occurred, and how each teacher responded to such contradictions. The cross-case analysis revealed further issues not visible in individual participant analysis (Dang, 2017).

4.7 Trustworthiness

In this study, credibility (internal validity), transferability (external validity), and dependability (reliability) were used as the criteria to establish the trustworthiness of a case study (see Yin, 2009). Lincoln and Guba (1985) propose that it is more appropriate for qualitative inquiry to use criteria such as credibility, transferability, and dependability as the respective equivalent of its conventional counterpart—internal validity, external validity, and reliability. Credibility refers to "the correspondence between research and the real world" (Wolcott, 2005, p. 160) or the extent to which research findings match the realities. According to Merriam and Tisdell (2016), transferability in qualitative research is commonly understood as "*reader or user generalizability*", that is, "leaving the extent to which a study's findings apply to other situations up to the people in those situations" (p. 256). It is the reader who decides whether or not the findings are transferrable to his or her particular context (Merriam & Tisdell, 2016). Instead of questioning "whether findings will be found again" (Merriam & Tisdell, 2016, p. 251), dependability is concerned with whether or not "the results make sense—they are consistent and dependable" (p. 251) given the data obtained. To promote such criteria, the following strategies were used.

In the literature, several validation strategies (Creswell, 2013) have been identified. In this study, trustworthiness was ensured by means of *methods triangulation*, *member checking*, *sufficient engagement during data collection*, *rich and thick description*, *maximum variation of sampling*, and *reflexivity*. As discussed earlier, the researcher used the pre-interview, the observations, the post-teaching interviews (i.e., the VSR interviews), and the collection of documents to check the consistency (dependability) of research findings. Employing different data sources to check the consistency of research findings is referred to as "*between-method*

triangulation" (Denzin, 1978, p. 302). Triangulation promotes the credibility (Lincoln & Guba, 1985) and dependability (Merriam & Tisdell, 2016) of research findings.

The second strategy employed was *member checking* (Lincoln & Guba, 1985). The researcher handed his tentative interpretations of the pre-interviews back to the participants to see whether he had correctly understood what they had previously said in the interviews (Merriam & Tisdell, 2016). Before the last classroom observation during the fieldwork, the researcher heard back from the participants stating that the interpretations were accurate. In addition, employing VSR interviews enabled the researcher to ensure the credibility of the data. In each individual VSR interview, the researcher showed the teachers several video clips and asked them what they had actually thought in the classroom. Additionally, he let them clarify anything to minimise misinterpretation of the teachers' classroom practices. Member checking was conducted with each participant during the course of investigation (Lincoln & Guba, 1985). This strategy helps to ensure credibility (Creswell, 2013).

The third strategy was "[*a*]*dequate engagement in data collection*" (Merriam & Tisdell, 2016, p. 246, italic in original). In this study, this meant spending enough time collecting data in the research site (Glesne, 2016) until the researcher gathered all the data required as outlined in Table 4.1. With each teacher participant, data were collected over a period of three months. Spending a sufficient period of time in collecting data favours credibility (Merriam & Tisdell, 2016).

To address transferability, the researcher provided rich descriptions of the research context (see Section 1.2.2) to enable readers to determine the degree to which the findings are transferrable to their situations (Merriam & Tisdell, 2016). In addition, Merriam and Tisdell (2016) state that another way to enhance transferability is by using a *maximum variation* strategy. Maximum variation means strategically "seeking variation or diversity in sample selection to allow for a greater range of application of the findings by consumers of the research" (Merriam & Tisdell, 2016, p. 259). In this study, as illustrated in Table 4.1, Ana and Budi were, at the time of the research, teaching at a state senior secondary school under the auspice of the Ministry of Education and Culture. Dina and Tina were teaching at a state Islamic junior secondary school operating under the supervision of the Ministry of Religious Affairs.

4.8 Reflexivity

Research is value-laden because both the researcher and the participants bring their own values and biases to the study (Creswell, 2013). The researcher was aware that he brought his own subjectivity including biases caused by his own English language ideological stances. The researcher's own biases might have influenced the way he collected data, made sense of the data, and reported what he found. Issues of reflexivity were addressed by the researcher's awareness of potential power relation, self-reflection, and openness to new ideas.

First, the researcher was aware of power relation issues that might have arisen during the research process (Dang, 2017). Given that the researcher has never worked at the schools where the fieldwork was conducted, he realised that he came to the field as an outsider. At the very first meeting before his potential participants agreed to take part in this research, the researcher clearly communicated who he was and what he intended to do with them. Since all the potential participants were senior teachers, the young researcher was aware how differences in age between his potential participants and himself might give rise to power relation issues that could affect the conduct of the fieldwork. However, being a doctoral student studying abroad, the researcher felt that he was respected and welcome especially by the potential participants who later participated in this study. They seemed to be happy to take part in the research and were very cooperative. During the fieldwork, the researcher continued to communicate his role to each participant.

Second, the researcher admitted the value-laden nature of the study as well as his own values and biases (Creswell, 2013). Researching the teachers' English language ideological stances, the researcher was aware of his own ideological views (Section 4.8.1 for elaboration) and of how his views, when articulated, especially during the interviews, might influence theirs. The researcher communicated to the participants that there is nothing wrong in having a different standpoint. He emphasised that he came not to evaluate but to celebrate different perspectives or opinions. Third, during the fieldwork the researcher was open to new ideas. He did not judge whether a teacher's opinions was right or wrong.

During the process of data analysis, the researcher attempted to be neutral towards the issue under investigation (Dang, 2017), that is, the teachers' ideological beliefs about English. The researcher was aware of his own English language ideological beliefs and did not let such beliefs negate any teacher's beliefs. The researcher presented the findings from the teacher's point of view even when he disagreed with what the teachers said. In relation to trustworthiness,

reflexivity fosters credibility (Creswell, 2013) as well as dependability (Merriam & Tisdell, 2016).

4.8.1 *Reflection on own English language ideological stances*

The researcher was aware that he holds beliefs about English, including those that may be underpinned by English language ideologies within the society to which he was exposed during his own ontogenesis. This section presents the researcher's opinions on the status and role of English in Indonesia and on each of the categories of English language ideologies as illustrated in Table 4.3. The researcher's attitudes towards instrumentalism, standard language ideology, the ELF paradigm, and English monolingualism are elaborated as follows.

Concerning the status of English in Indonesia, in this case, whether it should remain a foreign language or become a second language, the researcher, considering the presence of many languages in the country, believes in the former. The researcher agrees with Anderson (1991) stating that "[n]othing suggests that Ghanaian nationalism is any less real than Indonesian simply because its national language is English rather than Ashanti" (p. 133). However, Indonesian, as explicated in Chapter 1, Section 1.2.2.4, is more than just a language. It plays the role of a symbol of the nation as well as a shared identity bonding the diverse ethnic groups throughout the country. The researcher therefore holds that it is important to maintain the status and role of Indonesian as the national and state-unifying language.

If those holding an instrumental stance view English as linguistic capital and a key for success in this globalisation era, the researcher is of the opinion that English is not the only factor; rather, it is one factor, among other factors, that contribute to educational and career success. Besides, he believes that some degrees of mastery of other languages such as Arabic, Chinese, German, French, Indonesian, Japanese, Korean, Spanish, to mention a few, may be equally important.

Regarding whether there is a standard variety of English especially among the so-called 'major' varieties of English, the researcher views each variety of English (e.g., American, Australian, & British English) as standard in its own right. None is superior/inferior to the others. The researcher does not believe in the idea that British English is more grammatical and American English is more colloquial. To the best of the researcher's knowledge, each variety has its own convention on what is acceptable and what is not. In the classroom, either of the above-mentioned varieties as well as other varieties such as Canadian English, Irish English, and New Zealand English, to mention a few, are worth teaching.

Considering the global dissemination of English accelerated by the advancement of ICT and thus the increasing frequency of communications in English among those who do not speak English as a mother tongue, the researcher believes that the features of such communications may, to some extent, be different from interactions among native speakers of English. The researcher views spoken communications in English between/among 'non-native speakers of English', especially those coming from different linguacultural backgrounds and nationalities, as a legitimate form of communication and the speakers as legitimate ELF speakers. The researcher does not view 'accented' English as a problem as long as both the speaker and interlocutor understand each other without considerable challenges.

In terms of the medium of instruction in the English language classroom, the researcher believes that teachers need to encourage the students to use and communicate in English. The teachers should maximise the use of English and push the students a little bit harder to use English both verbally and in writing to the extent that they can achieve. However, this does not mean an exclusion of the students' L1. The researcher believes that students' first language(s), when used judiciously, has the potential to assist student learning. Therefore, strongly prohibiting the use of L1 means excluding one of classroom resources.

The researcher is well aware that the above-mentioned views may be problematic in some respects. Some arguments may be more ideological than empirical. In this section, no scholar is cited. This is done purposefully to illustrate the researcher's biases and manifest the researcher's general attitudes towards, beliefs about, or views on English.

4.9 Ethical considerations

Creswell (2013) lists types of ethical issues that a qualitative researcher needs to address in each phase of research. These phases include before conducting research, commencing research, gathering data, analysing data, writing research report, and disseminating the findings. Before doing research, the researcher sought ethical permission from Monash University Human Research Ethics Committee (MUHREC). Data collection did not commence before approval from MUHREC was obtained (see Appendix 1 for the Approval Certificate).

Commencing the research, when meeting each potential participant for the first time, the researcher disclosed the purpose of the study (Creswell, 2013) by handing over *explanatory statements* (Appendix 2) accompanied by *informed consent forms* (Appendix 3) in both English and Indonesian for them to read and asking if there was anything they wanted to clarify. The statements included (1) the nature of the research (Christians, 2011) such as the purpose and

technique of data collection (with an approximate duration for each session of the technique—interview, observation) (Glesne, 2016); (2) the protection of participants' confidentiality (Creswell, 2013); (3) possible benefits and risks of participating in the research (Soble, 1978); and (4) "expected outcomes, anticipated impacts of the research, and the rights and responsibilities of research participants" (Glesne, 2016, p. 173). At the end of the explanatory statements, the researcher provided MUHREC's contact number and email address should the participants have any concerns or complaints about the conduct of the research. The researcher let the potential participants choose whether or not to sign without imposing any pressure (see Christians, 2011).

Having received signed consent forms from the teacher participants, the researcher sought permission from the school principals by handing over a permission request letter in Indonesian (Appendix 10). The researcher also distributed explanatory statements for school principal (Appendix 11), drafts of permission letter in Indonesian (Appendix 12) and English (Appendix 13), and explanatory statements as well as consent forms for students' parents (Appendix 14 & 15) since the researcher aimed to use video-recorder during classroom observations. No classroom observation was organised before the researcher received the permission letter from the school principals (Appendix 16) and signed consent forms for video-recording the learning and teaching activity from the students' parents.

During data collection, the researcher made things convenient for the teachers by means of organising interviews and classroom observations at times that best suited the teachers' circumstances. The researcher was aware of how his presence affected the sites and tried to be as unobtrusive as he possibly could (Creswell, 2013). He also avoided any kind of deception concerning the nature of the research (Creswell, 2013). In interviewing, the researcher tried to be aware of questions that might be too personal or sensitive for the participants (Merriam & Tisdell, 2016). When conducting classroom observations, the teacher participants and the students all consented and were aware that they were being observed (Merriam & Tisdell, 2016) and video recorded.

When analysing data, the researcher avoided revealing only positive results and results that favour his own interest (Merriam & Tisdell, 2016) by letting data speak for themselves. In writing the research report and disseminating the research findings, the teachers' identities were protected by means of anonymity (Christians, 2011). Pseudonyms were therefore assigned.

4.10 Concluding remarks

This chapter has provided all details of the blueprint and the conduct of the research. It started by providing discussions about and reasons for using a qualitative approach, a constructivist paradigm, and a case study research design respectively. Principally, this research seeks an in-depth understanding of phenomena in context. It studies how different people construct different realities and how such realities impact their lives. Instead of generalisation, it aims to use its findings for strengthening theoretical propositions concerning the issue under investigation. Four teachers were recruited using purposeful sampling based on some criteria. In terms of the techniques used for collecting data, from each teacher, data were gathered by means of a pre-observation interview, three video-recorded classroom observations, a post-observation interview (i.e., VSR interview) following each observation, and collection of artefacts (i.e., relevant documents). In discussing each source of data, the strengths and weaknesses were addressed. In terms of data analysis, the present study followed a framework called the combined genetic and activity system analysis, a framework adapted from Dang (2017). Issues concerning the trustworthiness (i.e., credibility, transferability, & dependability) of the data collected, the researcher's own biases, and ethical considerations before, when, and after collecting data were also articulated. The following chapter presents findings from Case Study 1, Ana's activity system.

Chapter 5 - Case study 1: Ana’s activity system

5.1 Chapter overview

As explained in Section 3.5.1.4, using the genetic method means that researchers need to conduct cultural-historic analysis, ontogenetic analysis, and microgenetic analysis. In this study, cultural-historical analysis is not presented as a stand-alone section since it permeates other genetic domains. Accordingly, this chapter is divided into two main sections, that is, ontogenetic analysis and microgenetic analysis.

The ontogenetic analysis explains Ana’s language-related history including her English language ideological stances as well as the perceived origins. The findings showed that Ana held ideological beliefs about or views on English and such beliefs/views reflect English language ideologies including *instrumentalism*, *standard language ideology*, and *English monolingualism* (see Table 4.3, for the definition). In terms of the origins, interactions with people within her ELT community and people in general, including those in other countries, were reported to be the perceived sources of influence and reinforcement respectively. This ontogenetic analysis provides the foundation for interpretations and explanations in the microgenetic analysis.

The microgenetic analysis identified elements within Ana’s activity system (Engeström, 2001). Included in the elements are her *instrumental* and *English-only stances* which respectively played the role of a *psychological tool* and *classroom rule*, mediating the relationship between Ana and her *object* of activity. The analysis also presents verbal and practical embodiments of these two ideological stances on the level of action and then elaborates language ideology-related contradictions that occurred within Ana’s activity system (Engeström, 2001). Three types of contradictions were identified, that is, subject/subject contradiction, rule/subject contradiction, and rule/community contradiction. Analysis of these contradictions revealed instances of pragmatic ideological transformations that occurred within Ana’s activity system. This chapter ends with concluding remarks summarising key findings from Case Study 1 and presenting some discussion on the findings.

5.2 Ontogenetic analysis: Ana's language-related history

This ontogenetic analysis is divided into two main sections. The first section presents Ana's language background including experience of learning English and experience as an English teacher. The second section explicates Ana's language ideological stances as well as the perceived mediating sources of influence.

5.2.1 Ana's language background

Ana was born in a Javanese-speaking region in West Java Province. Being a child of a Javanese-speaking mother and a Sundanese-speaking father, little Ana used to code-switch between Indonesian and Javanese (Indramayu dialect) at home. She learned Indonesian from her parents, Javanese mainly from interactions with other people outside home, and some Sundanese from her Sundanese-speaking paternal relatives.

Ana first learned English when she was a first grader (Year 7) at a junior secondary school. She learned English for three years at junior secondary school and another three years at senior secondary school. Ana then took a diploma program for three years, a program not related to ELT. In 2004, she entered a bachelor's degree program in English language education and completed her study in 2008.

Ana commenced her teaching career as a casual teacher, teaching a subject other than English at a private vocational secondary school back in 2002. Besides teaching there, Ana was a casual teacher at a senior secondary school in her hometown. She taught at those schools for one year only. In 2003, Ana started teaching at the school where this research took place. At that time, she still worked as a casual teacher teaching a subject other than English.

In 2008, Ana was conferred a bachelor's degree in English language education and thus qualified to teach English. She became a government employee and was appointed to be a permanent English teacher at the school where the present study was conducted. As a permanent teacher, Ana joined MGMP Bahasa Inggris (English Teacher Forum) in the region. At the school, she was one among teachers who regularly attended seminars and workshops organised by the MEC both in Indonesia and abroad including Australia. Beside teaching at formal education institutions, Ana used to work as an English teacher at a private English school for three months. She taught English to health college students who were preparing themselves to go overseas.

5.2.2 Ana's language ideological stances and the perceived origins

Thematic analysis (Braun & Clarke, 2006) of data obtained from the pre-interview revealed Ana's ideological stances on languages in Indonesia and on English. The latter ideological stances are presented in reference to the categories of English language ideologies prevalent in the ELT literature (Section 2.5). Relevant categories include *instrumentalism*, *standard language ideology*, and *English monolingualism* (see Table 4.3, for the definition). Table 5.1 provides the summary of the ideological stances and the perceived origins.

Table 5.1 The summary of categories of (English) language ideologies, Ana's (English) language ideological beliefs/views, and their perceived origins

Categories of (English) language ideologies	**Ana's (English) language ideological beliefs/views**	**Perceived origins**
Ideologies of languages in Indonesia	Indonesian as the national language or national lingua franca	Girl Scouts: discourses on nationalism
	A shift of the status of English from EFL to ESL	Undergraduate teacher education: discourses on ESL
	Coexistence among English, Indonesian, and indigenous languages spoken in Indonesia	Girl Scouts: discourses on nationalism Undergraduate teacher education: discourses on ESL
Ideologies of English and its spread worldwide	The superiority of English over other languages	Secondary education: English teacher's talk about English in the classroom
	The benefit of global spread of English	
Instrumentalism	The importance of mastering English	Secondary education: English teacher Experience going abroad as a reinforcement
	The need for mastering English	
Standard language ideology	British English as standard English: British English as the preferred model for instruction	Secondary education: English teacher's classroom talk about English Colleagues
	American and Australian English as colloquial English	
English monolingualism	Teaching English through English	Professional experience: Colleagues in a professional working group

5.2.2.1 Ideological stances on languages in Indonesia

There seems to be a clash of ideologies (i.e., a clash between nationalism and the ideology underpinning a call for ESL in Indonesia) in the way Ana viewed the status and role of Indonesian and English in Indonesia. On the one hand, Ana believed in coexistence among English and Indonesian as well as hundreds of indigenous languages spoken in Indonesia. She stated, "I think between English and Indonesian, we can, what is it, walk together" (Pre-Interview, p. 7) (see Appendix 17 for transcription conventions). As a result of joining PRAMUKA (Indonesian Girl Scouts) when going to senior secondary school, Ana asserted that Indonesian must remain as the national lingua franca. She commented, "my nationalism feeling that Indonesian is in my heart, in my chest ya" (Pre-Interview, p. 9). She added, "I think lingua franca is Indonesian […] never, never change," (Pre-Interview, p. 10).

On the other hand, Ana seems to be in favour of ESL in Indonesia. Driven by narratives on ESL that she read during her English teacher education program, Ana came to perceive that one way to promote English in Indonesia is by shifting its status from a foreign to a second language. She noted, "English in Indonesia have [*sic*] to be the second language" (Pre-Interview, p. 10). Based on her knowledge about the status of English in some Outer Circle (Kachru, 1996) countries, Ana mentioned the status of English in neighbouring countries such as Malaysia, Singapore, and the Philippines, and believed that English in Indonesian should have the same status as it does in those countries as an attempt to improve Indonesian people's English language proficiency. She added, "Maybe Indonesia, it's, it's the right time for us too" (Pre-Interview, p. 10). This finding illustrates how ideological forces led a teacher of English to hold contrasting ideas about the status and role of Indonesian and English in Indonesia.

5.2.2.2 Ideological stances on English and its spread worldwide

This section demonstrates how English language ideological stances were transmitted from a generation of people within a professional community to another. Ana was of the opinion that people need English and English is therefore superior to other languages.

1. Ana: English is needed. So, if we need English, I think it's just higher, right, right?
2. Dery: Higher, or we just need, or both? Higher and we need it? Or just the same, equal, but we need it?
3. Ana: I think English is international and then it is the most needed [by] the people around the world. So, I think it is the higher and needed too.

4. Dery: Oh both? Both superior and needed?
5. Ana: I think, I think ya.

(Pre-Interview, p. 5)

Viewing English as a superior language, Ana believed that its global dissemination has beneficial effects for the people in a sense that understanding English allows the people to obtain more information. She commented, “I think English is… or has many beneficial [*sic*]” (Pre-Interview, p. 5). Ana added, “with English it can help us… how to interpret or understand what the book is [about]” (Pre-Interview, p. 5). In other words, “we got the information from English” (Pre-Interview, p. 5).

Ana reported that her views on the superiority of English and the benefit of the spread of English worldwide are based on what her secondary school English teacher (Mr Sandi, pseudonym) said. From Mr Sandi’s explicit articulations of his ideological views on English in the classroom, Ana concluded that English is both superior and needed. This finding suggests that an English teacher at secondary school can be a source of influence from which a teacher’s English language ideological stance originates.

5.2.2.3 Instrumental stance

Those taking a pro instrumental stance emphasise the importance of English and having English competence as the key to flourishing in the era of globalisation (Pan, 2015, see also Table 4.3, for the definition). Similarly, Ana believed in the importance of and the need for mastering English in order to be successful in the globalised world. Ana viewed English as an international language connecting people from different nationalities. She noted, “I think English is important for us to relate or correlate between one another country. I think that English just most important” (Pre-Interview, p. 4). Given the primacy of English, it is therefore “very important to know about English” (Pre-Interview, p. 9).

Ana believed that English is so important that people need to master English. By mastering English, she noted, “we can go abroad, and then we, we can interact with other [*sic*] from other countries” (Pre-Interview, p. 6). Ana appears to convey that not having English mastery equals illiteracy. She commented, “in this globalisation, the meaning of what we can call it, in Indonesia[n] is *buta huruf, buta huruf* [illiteracy] means in this era is we don’t know about English and we don’t know about the computer, I think” (Pre-Interview, p. 9).

The perceived main sources of influence leading her to believe in the importance of English and need for mastering English include her favourite teacher at her secondary school (Mr Sandi) and her experience going abroad. Ana claimed, "the first my teacher say [*sic*], of course" (Pre-Interview, p. 6), saying that "English is important you know that with English we can, we can go abroad, and then we, we can interact with other [*sic*] from other countries" (Pre-Interview, p. 6). After becoming an English teacher herself, Ana once attended a training program in Australia where she experienced talking to people of different linguacultural backgrounds in English. Such an experience reinforced her belief as illustrated in the following comment.

> I can prove it when I go [*sic*] with Mr. [Budi] to Australia. Ah… so, this is how important we need English. Because if we go to other countries and then we just don't know how to talk with other people, we can use English. (Pre-Interview, p. 6)

This finding demonstrates that experience, when perceived to relate to what one has heard of before, can serve as a reinforcement. In this case, Ana's experience going abroad consolidated her belief in the need for mastering English imbued by her English teacher.

5.2.2.4 Standard language ideological stance

This section illustrates the transmission of English language ideological stances from one generation of people within a professional community to another. Analysis revealed that Ana's view on English appears to be shaped by *standard language ideology* (Lippi-Green, 2012, see also Table 4.3, for the definition), especially the idea of British English as the Standard English, through direct interactions with other people in her professional community. Ana seemed to hold an overly positive attitude towards British English and view other varieties such as American, Australian, and Indian English as being in a relatively lower position. Ana stated that she prefers British English as the model for instruction and thus teaches it to the students in her classroom. "At the class, British I think" (Pre-Interview, p. 11). She perceived that it is safer to teach British English rather than other English varieties. Ana noted, "It's more safe" (Pre-Interview, p. 11). It is safer to teach British English because British English has a 'better structure'. She added, "It's more, what is it, it's more in structured in a good arrangement or in a good structure" (Pre-Interview, p. 11).

In addition to British English, Ana claimed that she introduces other varieties such as American and Australian English for the students to know but not to use. The reason was because such varieties were perceived to be colloquial. "Australia and America still use what's

call [*sic*]… slang… colloquial language than British" (Pre-Interview, p. 11). She added, "Sometimes American… but to what is it, to show the colloquial words but it's not, it's not err hey you cannot use this one" (Pre-Interview, p. 12).

There seems to be two plausible reasons to explain why Ana positioned British English higher than other varieties of English. First, Ana *did* believe that British English was a superior variety. Second, Ana was not actually cognisant of other English varieties and of differences among such varieties. Interestingly, Ana admitted that she did not know much about the history of English. Thus, her view of the superiority of British English may only serve as a mask that covers her lack of knowledge about other English varieties. Ideology, as Žižek (1989) points out, can be used as a mask that hides the true state of things.

> I do not, do not see the what is it, one, the different [*sic*]. I just do not understand ya about the different [*sic*] in, in, what is it, in meaning or in, in, in written, but I ever see only in spoken, in pronunciation only. So, I think… the British English is more safe. (Pre-Interview, p. 12)

Ana claimed that as a student of an English language teacher education and as an English teacher, she had limited awareness of varieties of English. "Until now, I think I haven't got the guidance. Many words that we do not know where is coming from" (Pre-Interview, p. 13). Nonetheless, she assumed that there are varieties and each variety (1) is to some extent different from others, and (2) each may be standard in its own right. Ana commented, "there is a different [*sic*]. Maybe they have they [*sic*] own standard" (Pre-Interview, p. 13).

Feeling not informed by her undergraduate teacher education course, she appears to have taken for granted what she had heard from other people in her professional community as an English teacher. "I think everyone I ever, I ever heard that hey better if you teach English at school, using [*sic*] British, like that. So, I, I do believe that only" (Pre-Interview, p. 13). By everyone, Ana referred to her teachers (including Mr Sandi) and her current professional colleagues.

This finding demonstrates how social interactions exerted a substantial influence on the way Ana viewed English. Being surrounded by people believing in the inherent superiority of British English over other varieties of English, Ana did not question whether what she heard was theoretically and empirically credible. Rather, she readily believed in what other people said. To put it in Vygotskian terms, Ana internalised standard language ideology after exposure to ideological discourses on English in her life as an English learner and an English teacher.

5.2.2.5 English-only stance

Not only did colleagues influence how Ana viewed English varieties and thus which variety to teach but they also shaped how Ana viewed the way English should be taught, that is, either *teaching English through English (English-only instruction)* or *allowing some use of students' L1 as a classroom resource*. Joining the MGMP, Ana and her colleagues made a pledge to teach English through English and thus attempted to implement it in her classroom. "In MGMP, so we, we try to make a promise that... whatever it's hard, whatever it's difficult, we just try to force ourselves to speak English, always like that" (Pre-Interview, p. 16). Ana did not mention whether such a pledge was motivated by the government regulation or the mandate of the curriculum in operation. To some extent, this pledge appears to align with the Government Regulation No. 59/2014 saying that the purpose of English instruction is for performing actions in English in order to serve social functions (see Section 2.6.3).

Ana was aware that some other teachers use Indonesian in their classrooms. She reported to have got used to teaching English using English and thus was not in favour of using L1 in the classroom. "I ever see [*sic*] but I disagree with that" (Pre-Interview, p. 14). Using students' first language means less opportunity for the students to practise English. "Because if… I let them to, what is it, to talk about that [in Indonesian or Javanese] and then they will talk and talk and talk and more, more talk, like that. And then, where's the English one?" (Pre-Interview, p. 14). It is clear that Ana wanted to minimise the use of students' mother tongue and maximise the opportunity for the students to practise their English. This finding suggests that the MGMP played a substantial role in shaping Ana's cognitive processes.

5.3 Microgenetic analysis: Ana's English language ideological stances in the classroom

This microgenetic analysis is divided into three sections. While the first section presents the English language ideological stances that observably played a role within Ana's activity system (as depicted in Figure 5.1), the second one explicates the manifestations[4] or embodiments of these ideological stances in the level of action. The last section explains language ideology-related contradictions (Engeström, 2001) that occurred, Ana's responses, and how such responses resulted in a pragmatic transformation of her English-only stance.

[4] The word *manifestation(s)* frequently used throughout the four case studies should be interpreted in its ordinary sense. This study uses the word mainly to refer to verbal and practical manifestations of each teacher's English language ideological stances in the level of action within the classroom setting.

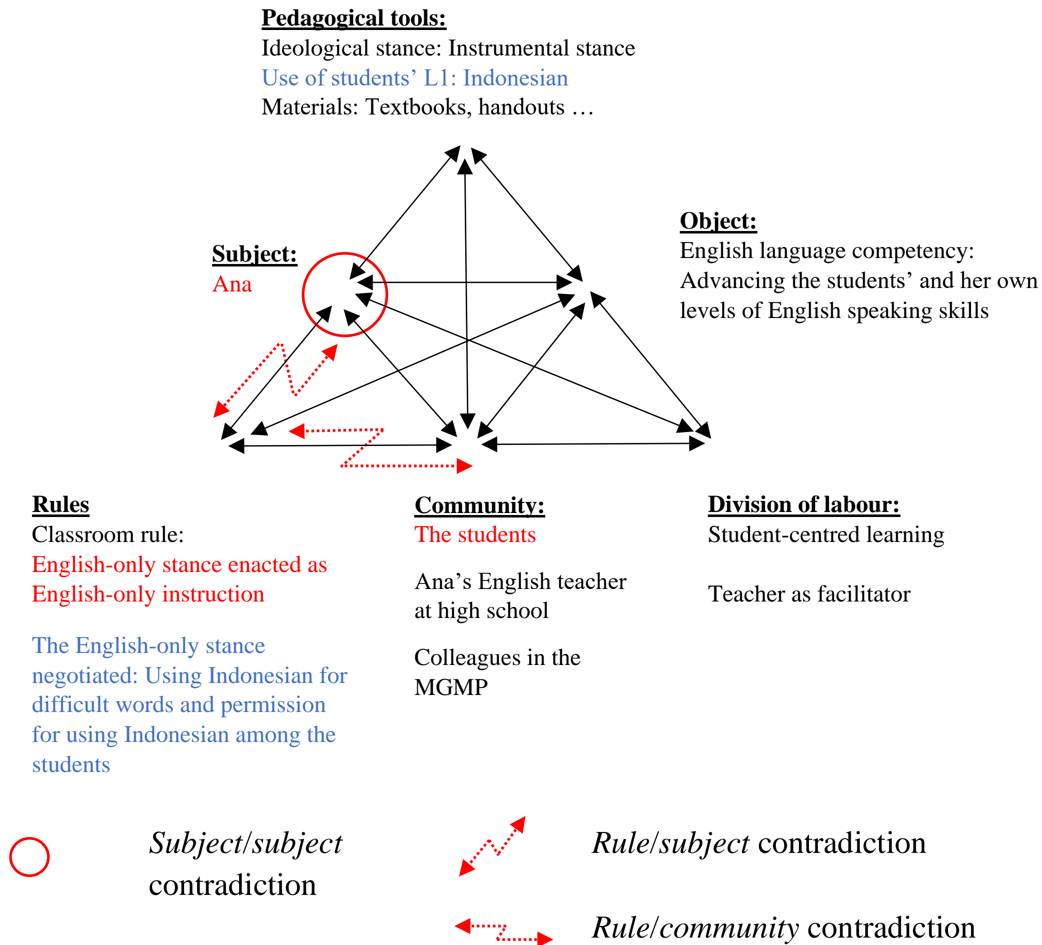


Figure 5.1 English language ideological stances and English language ideology-related contradictions within Ana's activity system (adapted from Engeström, 2001, p. 135)

5.3.1 Ideology in activity: How ideology shaped the object of Ana's activity

Microgenetic analysis revealed elements within Ana's activity system. Included in the elements were her instrumental and English-only stance. The analysis also identified two patterns of relationship among the elements. The first is the relationship among *community* (i.e., Ana's English teacher), *subject*, *tool* (i.e., her instrumental stance), and *object*. Figure 5.1 shows how Ana orientated her teaching activity towards improving the students' and her own English language mastery. She noted, "I just want to raise the student and also me, for me, myself to raise, what is it, the competence in using English" (Post-Interview 1, p. 1). This orientation was driven by her instrumental stance which originated from her English teacher as explained in the ontogenetic analysis (Section 5.2.2.3, Instrumental stance). Ana commented, "my focus on, of, focus on the first and the second grade is how do they speak well. Because what? Because I know that the competition outside" (Post-Interview 3, p. 7). It is therefore clear that

instrumentalism appeared to have shaped Ana's mental processes so that she believed in the significance of mastering English. In the classroom, her instrumental stance mediated the relationship between herself (as the *subject*) and the *object* of her activity in the sense that it shaped the *object*.

The second is the relationship among *community* (i.e., colleagues in the MGMP), *subject*, *rule* (i.e., English-only instruction), *community* (i.e., the students) and *object*. Ana brought the commitment that she made with her colleagues in the MGMP (see Section 5.2.2.5) into the classroom. The commitment (i.e., English-only instruction or not using L1 in the classroom) was enacted as a classroom *rule* that mediated between Ana and the students and between the students and the *object* of activity. By enacting the *rule*, Ana expected to maximise communications in English between herself and her students as an attempt to achieve the *object*.

> As my commitment before [teaching English through English], that I just want to raise the student and also me, for me, myself to raise, what is it, the competence in using English. So, I just want to make myself and my students using English together. And then we, so we can communicate in English actually. (Post-Interview 1, p. 1)

This demonstrates that English monolingualism appeared to have shaped Ana's cognitive processes so that she believed in the idea of teaching English through English. In the classroom, this idea was enacted as a classroom *rule* aimed at supporting the attainment of the *object* of her activity.

5.3.2 Ideology in activity: The manifestation in the level of action

The analysis also revealed that Ana materialised her English language ideological stances, transforming them into materially tangible forms. In other words, the ideological stances were embodied in practice (Althusser, 2008; Razfar, 2005; Žižek, 1989). This means that not only did Ana's instrumental and English-only stances shape the *object* of her activity as explained in the preceding section but also manifested themselves in the forms of verbal and practical actions with regard to achieving the *object*. Besides, the analysis showed an interesting finding: Ana did not seem to teach British English as she claimed she does. Table 5.2 summarises English language ideology-mediated actions that Ana carried out in the classroom to attain the *object* of her activity.

Table 5.2 Verbal and practical manifestations of Ana's English language ideological stances in the level of action with regard to achieving the object of activity

No.	**The English language ideological stances enacted (or claimed to be enacted*) in the classroom**	**The verbal and practical manifestations**
1	Instrumental stance	Being interactive
		Having the students practise speaking by interacting with her and with each other
2	English-only stance	Verbal enactment of monolingual ideology in the first lesson
		Uses of English most of the time including when (a) giving instructions (directives), (b) explaining the lessons including their grammatical and structural aspects, and (c) conveying the meaning of a difficult English word
3	*Standard language ideological stance	(Not identified)

5.3.2.1 Instrumental stance as tool: Improving English ability

As mentioned earlier, Ana's instrumental stance played the role of a psychological *tool* that mediated between Ana as the *subject* and *increasing the students' and her own levels of English mastery* as the *object* of her activity (Figure 5.1). The analysis of data obtained from classroom observations revealed that this ideological stance drove Ana to emphasise speaking skills and thus shaped the overall pattern of Ana's classroom practice. Most of the time, Ana stimulated the students to, and had them, speak and interact with her and each other.

Across the three lessons observed, Ana appeared to be interactive including when explaining grammatical aspects. In the third lesson, for instance, she explained the lesson interactively by providing examples and asking the students questions as illustrated in the following exchanges.

1.	Ana:	Ok. Talking about *should* and *shouldn't*, you have to know the pattern. What is the pattern or the formula? What's the pattern, the formula? You *should walk*. You *should sleep*. You *should take* a rest. You *should study*. You *should be diligent*. You *shouldn't be lazy*. So, what is the different [*sic*]? What is the pattern? *Should* always followed by?
2.	Student 1:	(Inaudible)

3.	Ana:	What's that (while approaching the student)? *Should* followed by? Followed is the word after *should*.
4.	Students:	Verb…
5.	Ana	What verb? *Should walk*, *should sleep*, *should take a rest* (while facing the students)
6.	Students:	Verb one…

(Classroom Observation 3, Video 1, Minutes 0.40 – 1.38)

Ana did the same thing when explaining the pattern of expressions using *I suggest*, *how/what about*, *why don't*, and *let's* (Classroom Observation 3, Video 1, Minutes 2.00 – 7.20).

Moreover, Ana frequently had the students practise their English in front of the class. In the first lesson, for example, she distributed some pictures. Each group of students received one picture showing a type of health problem for them to identify, relate to the lesson, and present in front of the class. Ana instructed, "Ok. After this I need one or two people to read, what is it, the result of your task. Ok? Ya. Maybe one or two people. Ok?. Please just prepare" (Classroom Observation 1, Video 1, Minutes 46.10 – 46.22). In the second lesson, Ana organised a speaking test by asking some individual students to present the task that they had finished in front of the class. She instructed,

> Ok. Today we have a speaking test about the material of *offer* and *suggestion*. Like usual, that I (inaudible) to you of just give the task about this one. And then you just make into *should* and *shouldn't* like the sample before based on the video like that. Ok. Then after that you have to make the performance… to presentate [*sic*] about this one (while showing a printed picture) to everybody. (Classroom Observation 2, Minutes 0.32 – 1.16)

In the third lesson, almost three quarters of the allocated time was spent with pairs of students being engaged in similar activities (Classroom Observation 3, Minutes 18.10 – 47.35).

When asked whether or not the textbook used specifies that students need to do the tasks and presents their responses or answers in front of the class, Ana stated that the book does not say so. It was her own choice to emphasise speaking, a choice underpinned by her instrumental stance. Ana commented,

> The book didn't say that. The book is only, what is it, understand and then give some exercises and then it is done. But I think that if that's only the written, or see the grammar, or understand the grammar only, and then they do not know or they do not want to know how to, what is it, to apply, apply in their life, sometimes they they [*sic*] just go out from this school and then they will find many problems there. So I do not want to, what is it, make the students only "Hey do

> this exercise" and then "Ok, this is right. This is no [*sic*]. This is Right. This is no [*sic*]". But they, what is it, I tried to raise up the students by "Ok, if there is a problem here, so what will you do? If this is a problem, what is the solution for that?" like that. (Post-Interview 2, p. 8)

It is therefore evident that an emphasis on speaking was Ana's own choice.

5.3.2.2 English-only stance as rule: Enacting the pledge to achieve the object

Figure 5.1 illustrates that Ana's English-only stance played the role of a classroom *rule* mediating the relationship between *Ana* as the *subject* and *advancing the students' and her own levels of English ability* as the *object* of her activity. Classroom observations demonstrated that among the language ideological stances that Ana held (see Table 5.1), verbal and practical manifestations of this ideological stance were the most apparent. At the beginning of the first observed lesson, Ana verbally articulated the *rule* in the first lesson saying that English is the medium of instruction (Classroom Observation 1, Field Notes, p. 1). However, she did not say anything indicating a ban on using L1 (Classroom Observation 1, Field Notes, p. 1). Across the three lessons observed, she appeared to stick to her English-only *rule*. Ana spoke English almost all the time. Her uses of English included when giving instructions (orders), explaining the lesson including its grammatical and structural aspects, and conveying the meaning of an English word as elaborated below.

Most of the time, Ana used English when giving instructions (Classroom Observation 1, 2, & 3). For example, when the students did not seem to fully understand an instruction written on the whiteboard, that is, "Choose 2 problems of that and give suggestion at least 2 sentences by using *should*, *suggest*, *why don't*, how about" (Classroom Observation 3, Video 1, Minute 17.39), Ana tried to avoid translating. Rather, she repeated the instruction verbally to make sure that the students understood what she meant. She clarified,

> Ok. Everybody clear? Everybody clear? Ya. Ok. Just take two problems from that and then give suggestions at least two sentences. For example, *"You should bla bla bla"* or *"You shouldn't bla bla bla"*. Or, you can use, *"I suggest you bla bla bla"*. It's up to you ya. (Classroom Observation 3, Video 1, Minutes 17.45 – 18.02)

English was used when explaining the lessons including their grammatical aspects. In the first lesson, for instance, Ana explained the lesson, that is, making *offers* and *suggestions*, in English (Classroom Observation 1, Video 1, Minutes 1.33 – 12.06). However, not all students understood her explanation. In other words, the students' levels of English proficiency prevented Ana from enacting the *rule*. Ana used some Indonesian to accommodate to the

students having relatively lower levels of English ability (see Section 5.3.3.3, *Rule/community* contradiction, for elaboration). In the second lesson, Ana explained the difference between *should* and *shouldn't* in English (Classroom Observation 2, Minutes 4.21 – 4.42). Again, some Indonesian was used to adapt to the students (see Section 5.3.3.3, *Rule/community* contradiction, for elaboration). In the third lesson, Ana explained the usage of *should* and *shouldn't*, *I suggest*, *how about/what about*, and *let's* interactively in English without any use of Indonesian (Classroom Observation 3, Video 1, Minutes 0.40 – 7.20).

In conveying the meaning of an English word, Ana tried to use English first. For example, when a student was trying to explain the meaning of *addict*, Ana helped him by saying, "*Addict* is want more and more and more" (Classroom Observation 2, Minutes 5.35 – 5.38). However, there were times when Ana used the Indonesian equivalent in order for the students having lower levels of English ability to easily understand the meaning of an English word (as is further elaborated in Section 5.3.3.3).

5.3.2.3 Standard language ideological stance: The claim and the actual practice

The first classroom observation revealed an interesting finding. Albeit holding a standard language ideological stance and claiming to teach British English in the classroom (or to use it as a psychological *tool* that mediated her classroom practice), what Ana did across the three lessons observed does not reflect such an ideology. It was quite difficult to find any evidence that Ana, at least in terms of, for example, spelling and pronunciation, does teach British English.

For example, there was an occasion when Ana said "chance" (Classroom Observation 1, Video 1, Minute 6.14, 6.29, 6.30, & 6.34). When Ana pronounced the word "chance" as /tʃans/ in a way that was relatively close to British pronunciation, the following post-observation interview revealed that such a pronunciation was not underpinned by her belief in British English as Standard English. In other words, Ana pronounced *chance* as /tʃans/ not because of her preference for British pronunciation. Rather, she stated that she simply imitated her teacher's pronunciation of *chance*.

> I ever heard… I ever heard actually from my teacher last [time] that once, once, in the lesson like that. [At that time,] I said, "Okay, I /tʃeŋ/" and then my teacher say, "*Change* /tʃeŋ/ [*sic*]? You mean *change* /tʃeŋ/ [*sic*] from this one become this one?"
> [I replied,] "No. That's not /tʃeŋ/". [He asked me,] "Oh so what do you want?" [Then I said,] "Like I got something, I got the winner, and then I got, what is it, the time when I go to the competition". [My teacher got it and said,] "Oh, that's not *change* /tʃeŋ/ [*sic*] but that is *chance* /tʃɑ:ns/". [It was] like that from my teacher. (Post-Interview 1, p. 4)

There were indeed internal and external factors hindering Ana from actually enacting her ideological stances in the classroom. Such factors drove her to negotiate or compromise her ideological stances in the classroom as explicated below.

5.3.3 Ideology in activity: Ideology-related contradictions

Microgenetic analysis revealed three types of contradictions that occurred within Ana's activity system. They include *contradiction within the subject*, *contradiction between rule and subject*, and *contradiction between rule and community.* See Figure 5.1 and Table 5.3.

Table 5.3 Ideology-related contradictions within Ana's activity system

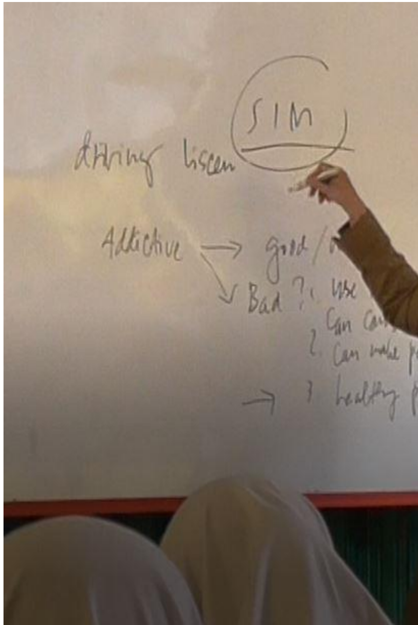
#	Contradiction	The tension that occurred	Occurrence	Awareness (response) or unawareness (non-response/ drawbacks)
1	*Subject/subject*	a. British English as the Standard English & non-knowledge of the pronunciation of some English words	Lesson 1	Unawareness (drawbacks): Transfer of mispronunciation across generations
		b. British English as the Standard English & non-knowledge of the spelling of some English words	Lesson 2	Awareness of misspelling, unawareness of the contradiction (asking help from the students)
2	*Rule/subject*	English-only stance & non-knowledge of some English words	Lesson 1	Awareness (using Indonesian)
3	*Rule/ community*	English-only stance & the students	Lessons 1, 2, & 3	Awareness (using Indonesian)

5.3.3.1 Subject/subject contradiction

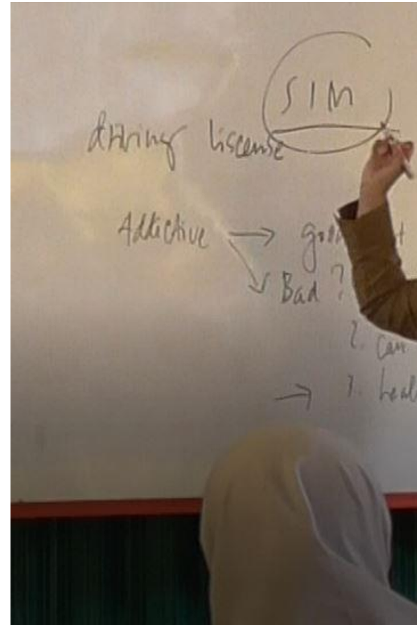
The red circle in Figure 5.1 illustrates inner contradictions, that is, tensions between Ana's standard language ideological stance (i.e., British English as the Standard English) and non-knowledge of the pronunciation and spelling of some English words. The first lesson, for example, revealed a contradiction between the ideological stance and non-knowledge of the pronunciation of some English words (Table 5.3, No. 1, Point a). Ana mispronounced some words. For example, she consistently pronounced *change* as /tʃeŋ/. Explaining different pronunciations between *change* and *chance*, Ana said the following. "Change [/tʃeŋ/] like this one, change [/tʃeŋ/] (while writing the word *change* on the whiteboard), ya, change [/tʃeŋ/]? Change [/tʃeŋ/] mean *berubah*. *Kita butuh* [We need] suggestion *karena kita mau berubah* [because we want to change]*? Maksudnya* [Did you mean] chance? Change [/tʃeŋ/] or chance?" (Classroom Observation 1, Video 1, Minutes 6.16 - 6.31).

Learning how to pronounce the word *change* from her schoolteacher who educated her to teach 'correct' British English (see Section 5.3.2.4, Standard language ideology), Ana was not aware that the word *change* when pronounced as /tʃeŋ/ does not represent what she refers to as 'correct' English. Ana seemed to be confident that /tʃeŋ/ is the 'correct' pronunciation of *change*. She therefore did not, and did not ask the students to, consult a dictionary. Ana simply taught the students to pronounce the word the way she does, resulting in a transfer of mispronunciation of an English word across generations. This means that, in an English language classroom, an ideology-related contradiction may occur without being realised by the teacher. The teacher thus did not make any response to resolve such a contradiction. As a result, the contradiction did not seem to drive any change in the teacher's activity system.

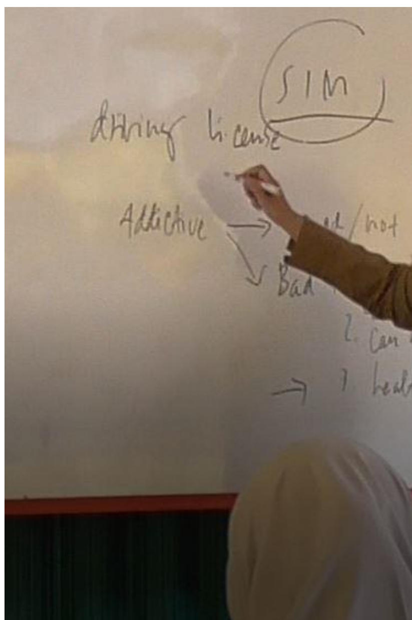
Ana's standard language ideology also contradicted her non-knowledge of the spelling of some English words (Table 5.3, No. 1, Point b). Ana sometimes spelt a word in a way that does not reflect British convention. In lesson 2 (minutes 14.42 – 14.54), for example, she wrote "license" (Figure 5.2 [d]), the American spelling, instead of "licence". Translating SIM (driver licence or driving licence) into English, Ana initially misspelt the word (Figure 5.2 [a]) but soon realised that her spelling was incorrect. Ana asked the students to consult the textbook/dictionary and ended up writing "license". The fact that Ana took the word *license* for granted contradicted her pro British-English-as-the-Standard-English stance. Ana did not seem to realise such a contradiction and did not make any response. Accordingly, this contradiction did not appear to drive any change and development.



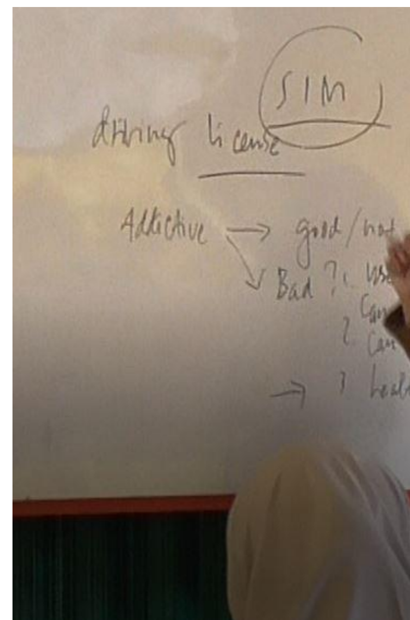
(a)



(b)



(c)



(d)

Figure 5.2 An example of how Ana spelt English in the classroom

5.3.3.2 Rule/subject contradiction

The diagonal red arrow in Figure 5.1 demonstrates a contradiction between *rule* and *subject*. In this case, there was a tension between Ana's English-only stance and her non-knowledge of some English words (see Table 5.3, No. 2). On the one hand, Ana wanted to teach English using English. On the other, there were some concepts that she did not know how to express in

English. To resolve this, Ana used Indonesian. This happened, for example, in Lesson 1. Trying to say a slogan, that is, "*empat sehat lima sempurna*" (literally "Four Healthy Five Perfect"), a slogan which promotes consuming healthy food and drink, Ana used the Indonesian instead of the English term. She said, "For example, in Indonesia [it] is called *empat sehat lima sempurna*" (Classroom Observation 1, Video 1, Minutes 39.35 – 39.42). The fact that Ana made use of some Indonesian reshaped her activity system. This contradiction necessitated Ana, despite her English-only stance, to use Indonesian as a pedagogical *tool* mediating between her and the students (see Figure 5.1). This means that an ideological stance in practice can be fluid in the sense that it can change to adapt to a contextual factor including a factor coming from within the teacher herself.

5.3.3.3 Rule/community contradiction

The horizontal red arrow in Figure 5.1 shows a contradiction between *rule* and *community*. In this case, there was a tension between Ana's English-only stance and the students (Table 5.3, No. 3). On the one hand, Ana wanted to teach English using English and expected communication in English between her and the students. On the other hand, she was aware that the students had varied levels of English ability. Ana noted, "The basic [*sic*] of their English from they get in, what is it, before, level before, the level before, is not the same, I guess yeah, one one one into other students" (Post-Interview 1, p. 1).

This contradiction *reshaped* Ana's activity system in the sense that it *redefined* the classroom *rule*. The contradiction required Ana to compromise her English-only stance from *teaching English using English or not using L1 in her English language classroom* (the ideal version) to *using some Indonesian when necessary* (the compromised version). This includes using Indonesian for interactions between the teacher and the students and among the students (see Figure 5.1) as elaborated below.

In terms of teacher-student interactions, Ana allowed herself to use Indonesian for some purposes. First, Indonesian was utilised to convey the meaning of difficult English words. For example, Ana used Indonesian to express the meaning of the word *chance*, *twice,* and *abuse* as follows. In the first observed lesson, she said, "Change like this one, change ya, change? Change mean *berubah*" (Classroom Observation 1, Video 1, Minutes 6.16 – 6.23). Still in the first lesson, Ana made use of the Indonesian equivalent to check the students' understanding of the word *twice*.

1.	Ana:	Ok I will show you the video twice. You know *twice*?
2.	Student 1:	*Dua kali*.
3.	Ana:	Ya. Ok.

(Classroom Observation 1, Video 1, Minutes 14.00 – 14.07).

An Indonesian equivalent also helped all students to understand the meaning of *abuse*.

1.	Ana:	What's that? In Indonesia, or in Bahasa, what is *abuse*? *Apa* abuse *itu*?
2.	Student 1:	*Kekerasan.*
3.	Ana:	[Yes,] *kekerasan*.

(Classroom Observation 2, Video 1, Minute 2.19 – 2.57)

Second, Indonesian was employed to stimulate the students to say the expected English word. For example, Ana made use of the word *bantuan* (i.e., *help* as a noun) and *ngungsi* (i.e., to evacuate) as stimuli for the students to come up with the intended English words as follows.

1.	Ana:	Ok. If you said this one, *'Can I help you?'* So, I offer what? The thing's there, I offer what? *'Can I help you?'* So, I give what?
2	Student 1:	*Bantuan*.
3.	Ana:	*Bantuan*. What is *bantuan* in English?
4.	Student 1:	Help?
5.	Ana:	Ya… this one (while circling the word *help* written on the whiteboard).

(Classroom Observation 1, Video 1, Minutes 2.50 – 3.17)

1.	Ana:	You can just, for example, this one, *flood*. I want to choose [the word] *flood*. So, I want to use *suggest*. So, [say,] *I suggest you* … [while moving her right hand from the left to the right side repeatedly, hinting a movement from one place to another]? What's that? If you got the flood, or your friends got the flood, so [to them you need to say,] *I suggest you* … (while making the same gesture)? What's that?
2.	Students:	*Ngungsi*?
3.	Ana:	Ya… what is *menyelamatkan diri*? *Ngungsi* is?
4.	Students:	Evacuate?
5.	Ana:	Ya… evacuate. *Ngungsi* is evacuate.

(Classroom Observation 3, Video 1, Minutes 9.06 – 9.40)

Third, Indonesian was used to clarify instructions previously given in English. For example, Ana repeated her instruction in Indonesian as follows. "Ok. Just one in one group ya. *Hanya satu pekerjaan saja dalam satu grup.* But please complete it. [*Tapi harus*] *komplit ya*" (Classroom Observation 1, Video 1, Minutes 21.52 – 22.00).

In terms of student-student interactions, Ana made use of Indonesian-English translation. In this case, she allowed the students, when interacting but not knowing the English, to express and organise their ideas in Indonesian first. Then, Ana helped with the translation. In the second classroom observation, for example, Bobby was not able to answer Winda's question in English. He thus tried to answer the question in Indonesian, "Because… *atlit kan gak memikirkan*…" ["Because an athlete does not think about…"] (Classroom Observation 2, Video 1, Minutes 24.25 – 24.27). Ana and other students stopped him and asked him to speak English (Classroom Observation 2, Video 1, Minutes 24.29 – 24.30). Seeing Bobby puzzled and not knowing what to say, Ana let Bobby express what he wanted to say in Indonesian. "Ok. In Indonesia first. *Atlet kan gak memikirkan*..." (Classroom Observation 2, Video 1, Minutes 24.34 – 24.36). Ana let Bobby continue and helped him to translate what he wanted to say into English. By so doing, Bobby learned new English words and the interaction among the students kept on running.

Additionally, Ana did not prohibit the students from using Indonesian when doing group tasks. Ana allowed the students to use Indonesian to promote discussion among the students.

> And then about the interaction between the student using the English one, I cannot force them in a full of English because sometimes they got conversation maybe they lost some words or maybe they forgot some words. Yeah, I think I forgive them to use in *Bahasa* [*Indonesia*], like that. (Post-Interview 1, p. 1)

These findings demonstrate an important point, that is, a contradiction does not always convey a negative result. In this case, allowing the students, in general, to use some Indonesian when deemed necessary as explained in the previous paragraphs and allowing, for example Bobby, in particular, to use Indonesian to organise and express his thought was Ana's approach or response to the contradiction between her English-only stance (*rule*) and the students (*community*). By doing this, she facilitated not only Bobby but also other students in their learning of new English words, helping to contribute to the attainment of the *object* of activity (i.e., advancing the students' English ability).

Ana's response to this contradiction (i.e., redefining her English-only *rule*) corroborates the notion of the fluidity of a teacher's ideological stance in the classroom as stated at the end of Section 5.3.3.2. Ana compromised her English-only stance to adapt to the students. However, this ideological transformation seems to be pragmatic in the sense that it only occurred within the classroom setting. Outside the classroom setting, Ana did not say anything concerning the potential benefit of the use of L1 in the English language classroom.

5.4 Concluding remarks

Chapter 5 has presented the ontogenetic and microgenetic analysis of Case Study 1, Ana's activity system. The ontogenetic analysis revealed Ana's ideological and English language ideological stances and their perceived origins. They include nationalism, the ideology of ESL, instrumentalism, standard language ideology, and English monolingualism. The analysis also revealed a clash of ideologies, that is, a clash between nationalism and the ideology of ESL which was manifested in how Ana envisioned the status and role of Indonesian and English in Indonesia.

Regarding the sources of influence, Ana's English language ideological stances mainly originated from social interactions (see van Dijk, 2006, for the social nature of ideology; and Wertsch, 1985, for the social origins of cognition). Schoolteachers and professional colleagues were mentioned as the main sources of influence from whom Ana's English language ideological stances originated. Additionally, data showed that experience can serve as a reinforcement. For example, Ana's experience of having English interactions with people from different linguacultural backgrounds when she was abroad strengthened her view on the importance of (and the need for) mastering English.

It is theorised that an ideology encompasses both an ideological proposition taking the form of a tertiary artefact (Wartofsky, 1979) and an ideological practice (Althusser, 2008; Razfar, 2005; Žižek, 1989) or its manifestation in the form of verbal and/or practical action. The microgenetic analysis showed that among the English language ideological stances that Ana held (Table 5.1), her instrumental and English-only stances appeared to shape her classroom practice. Driven by her instrumental stance, Ana had the students speak and interact with her and with each other in order to improve their speaking skills and thus be able to compete in the job market. The influence of her English-only stance appeared to be the most evident and readily noticeable in Ana's actions. For example, Ana appeared to attempt to speak English all the time.

There were some ideology-related contradictions that occurred within Ana's activity system. Some of them (e.g., a contradiction between *her pro standard language ideological stance* and *her pronunciation of the word change*) were not consciously recognised. When Ana was not aware of the occurrence of the contradiction, she did not make any response. As a result, the contradiction did not seem to drive any change in her activity system.

Other contradictions (e.g., a contradiction between *her English-only ideology* and *her students' varied levels of English ability*) were recognised by her. As a result, Ana compromised her English-only rule by using, and allowing the students to use, some Indonesian. As a result, the English-only stance as it existed in Ana's mind (i.e., teaching English through English/ no L1 in the classroom) appears to be different from her English-only stance in practice (i.e., teaching English through English with some use of Indonesian words as classroom resources). This finding demonstrates that there is a distinction between *Ana's English-only stance* and *English-only stance-in-practice*. While the former refers to a mental representation that exists in Ana's mind, the latter is a proposition that results from a negotiation between Ana's English-only stance and a contextual factor embedded within her activity system. This finding illustrates how Ana's response to a contradiction drove change in her activity system. This change, however, seemed to be pragmatic in the sense that it only occurred in the classroom to adapt to the students. Outside the classroom, Ana did not seem to change her belief in English monolingualism.

In terms of how Ana's English-only stance impacted student learning, it is interesting to note that Ana, as mentioned above, enacted the English-only rule as an attempt to support the attainment of the object of her activity. However, the data showed otherwise. Her uses of Indonesian appeared to support herself and the students to convey ideas and promote student learning (Section 5.3.3.3).

Chapter 6 - Case study 2: Budi's activity system

6.1 Chapter overview

Similar to Chapter 5, this chapter begins with the ontogenetic analysis explaining Budi's language-related history including his English language ideological beliefs/views as well as the perceived social roots. The analysis revealed that Budi held ideological beliefs about English and such beliefs reflect English language ideologies such as *instrumentalism*, *standard language ideology*, *the ELF paradigm*, and *English monolingualism* (see Table 4.3, for the definition). In terms of the sources of influence, higher education, in this case, undergraduate and graduate study were mentioned as the main factors from which his ideological beliefs originated. This ontogenetic analysis forms the basis for interpretation and explanation in the microgenetic analysis.

The microgenetic analysis revealed elements within Budi's activity system (Engeström, 2001). Included in the elements were Budi's pro-ELF and English-only stances. The former was used as a psychological *tool* mediating the relationship between Budi and the *object* of his activity (i.e., English competency especially communicative skills) in the sense that his pro ELF stance appeared to drive him to teach ELF-based communications to the students. The latter was enacted as a classroom *rule* to support the attainment of the *object*. The analysis also presents verbal and practical manifestations or embodiments of these two ideological stances in the level of action and then explicates language ideology-related contradictions that occurred within Budi's activity system (Engeström, 2001). Three types of contradictions were identified: a contradiction between *rule* and *community* and a contradiction within pedagogical *tool* which was in turn related to a contradiction between *tool* and *community*. Analysis of these contradictions revealed instances of how such contradictions drove language ideological transformations both pragmatically and ontologically. This chapter concludes with key findings from Case Study 2 and some discussions on these findings.

6.2 Ontogenetic analysis: Budi's language-related history

This ontogenetic analysis is organised into two main sections. The first section presents Budi's language background including experience of learning and teaching English. The second one explicates the (English) language ideological stances that Budi held.

6.2.1 Budi's language background

Budi was born in the north-eastern part of West Java where a vast majority of people speak Javanese (Indramayu dialect) as their first language and Indonesian as a second language. Budi is no exception. In his everyday life, he is bilingual.

Budi started learning English in the first grade (Year 7) at junior secondary school back in 1995. Having finished senior secondary school, he went to a private university in Cirebon, majoring in English language education. In the first year of his undergraduate study, Budi took an intensive English course at a private English school (a non-formal education institution) where he saw his teacher teaching English through English. He commented, "… at my English course, the system, the teaching and learning used English" (Pre-Interview, p. 12). At the later stages of his undergraduate education, Budi learned approaches to and methods for teaching English including the Communicative Approach (CA) and thus Communicative Language Teaching (CLT). A few years after completing his bachelor's degree, Budi went to a state university nationally ranked as one of the best teacher education programs in Indonesia for a master's degree in English language education. At the university, he learned more ELT theories including some emerging paradigms such as EIL and ELF. Budi studied there for three and a half years and graduated in 2011.

Budi started his teaching career as an English teacher at a private English school (a non-formal education institution) in Cirebon from 1999 to 2003. In 2006, he became a government employee and was assigned to be an English teacher at the school where this research took place, one of the favourite public schools in his hometown. At the time of the research, that is, in 2018, Budi had already been teaching for about 12 years. He was one among other teachers who often attended professional development seminars and workshops including curriculum-related seminars and workshops organised by the MEC. Budi also attended a training program in Australia where he experienced communication in English with people of different national backgrounds. Besides teaching at the school, Budi had been tutoring a group of students since 1999. The students ranged from elementary to senior secondary school students (the majority). Additionally, Budi worked as an English lecturer at a private university in his hometown.

6.2.2 Budi's language ideological stances and the perceived origins

Thematic analysis (Braun & Clarke, 2006) of data collected from the pre-interview identified Budi's ideological views on languages in Indonesia as well as ideological views on English. In this study, the latter ideological views are presented with reference to the categories of English language ideologies commonly discussed in the ELT literature (see Section 2.5). Pertinent categories reflecting Budi's former and current English language ideological views include *instrumentalism*, *standard language ideology*, *ELF as ideology*, and *English monolingualism* (see Table 4.3, for the definition) as summarised in Table 6.1 below.

6.2.2.1 Ideological stances on languages in Indonesia

This section demonstrates how Budi negotiated the ideology of English as an international language and his sense of nationalism as well as ethnicism. This negotiation was manifested in the way he viewed English, Indonesian, indigenous languages, and the status and role of each of these languages in Indonesia. Influenced by the media (including the internet) and books that he read, Budi believed in the superiority of English over other world languages. He commented, "English is more superior than other languages. It is the language which is used mostly by the entire community in the world" (Pre-Interview, p. 4). Budi believed that people need English as a means for international communications. However, he maintained that Indonesian people should not view Indonesian as inferior to English. Budi noted, "in my opinion, between Bahasa Indonesia and English, they are equal. They are the same" (Pre-Interview, p. 6). Therefore, "we have to make them in the position that between English and Bahasa Indonesia, they are equal" (Pre-Interview, p. 6).

Table 6.1 The summary of categories of (English) language ideologies, Budi's (English) language ideological beliefs/views, and their perceived origins

Categories of (English) language ideologies	**Budi's (English) language ideological beliefs/views**	**Perceived origins (where identified)**
Ideological stances on languages in Indonesia	Superiority of English over other languages *except* Indonesian and indigenous languages of Indonesia	The media and books read
	Potential threat of English to Indonesian and indigenous languages spoken in Indonesia	(Not identified)
	Preservation of Indonesian and indigenous languages of Indonesia: (a) English as a foreign language, (b) pride in speaking Indonesian and indigenous languages, and (c) appropriate selection and use of languages based on the context (e.g., using Javanese when speaking with a Javanese, using Indonesian for national and official communication, and using English for international communication only)	Discourses on nationalism Undergraduate teacher education: theories read when learning linguistics and sociolinguistics The media (including the internet) and books read
Instrumentalism	English as the key for success in the globalised era (former ideological view)	Secondary education: English teacher
Undoing instrumentalism	English as one among other factors leading to success in the globalised era (current ideological view)	Undergraduate and graduate teacher education
Standard language ideology	An orientation to a certain native variety (former ideological view)	Undergraduate teacher education
Shifting from standard language ideology to ELF as an ideology	Egalitarianism among those speaking English as a first, second, and a foreign language: a. English as an international lingua franca b. negative attitude toward standard language ideology c. disassociation from a certain native variety, and d. support for speaking Indonesian/ Javanese-accented English	Graduate teacher education: Discourses on English as a lingua franca Discourses on nationalism/ethnicism
English monolingualism	The effectiveness of teaching English through English (the use of L1 as a learning hindrance)	Private English school: The teacher's act of using English-only in the classroom

One of the reasons why English and Indonesian were viewed as equally important is his concern about how English may threaten the future of Indonesian and indigenous languages of Indonesia. Budi appeared to anticipate any possible threats of English by promoting preservation of Indonesian as well as indigenous languages. To preserve these languages, Budi proposed three points. First, the status of English in Indonesia should remain as a foreign language. He noted, “English is still a foreign language” (Pre-Interview, p. 8). Second, for communication among Indonesians, Budi stated that people should be proud to use Indonesian and their own indigenous languages.

> And in the context of national, we also have national language as our proud [*sic*]. So we have to keep it, we have to use it in national term. And also, I have also regional language as my traditional language. And I have to keep it too. (Pre-Interview, p. 6)
>
> [I]f the people of Indonesia do not care or they are not proud of Bahasa Indonesia and other regional languages, when they think that English is superior in the [*sic*] terms of the quality, the, the function of the English, the style, if they think that English is more superior than the other [*sic*], I’m afraid that Bahasa Indonesia and other regional languages will disappear. (Pre-Interview, p. 7)

Third, people should choose which language to speak based on the context. By this, Budi meant using English for international communication, using Indonesian as the national or official language, and using an indigenous language when speaking to people sharing an ethnolinguistic background. Budi commented, “So, don’t be too proud using English when you communicate with your parents, in fact that your parents speak Bahasa Jawa [Javanese], for example” (Pre-Interview, p. 7).

Budi claimed that his views on the relationships among languages had changed and his current views were mainly shaped by what he learned when doing his bachelor’s degree.

> I gradually change my opinion to be like that one. When I studied at bachelor degree, studying linguistics, studying the system of the language, and based on theory among those languages, they have the same system, they have the same core system. What make them differentiate [*sic*], different, is about their function in the society. (Pre-Interview, p. 7)

Accordingly, undergraduate education appears to have played a substantial role in shaping Budi’s cognitive processes.

6.2.2.2 Undoing his instrumental stance

Budi no longer believed in the idea that English is a key for success in the globalisation era in the way those taking a pro instrumental stance (see Pan, 2015) do. He noted, "we need English to be success in a global world. Ya that's, that the simple think when I studied English for the first time" (Pre-Interview, p. 8). Currently, English was perceived a only one among many factors. Nonetheless, Budi still believed in the importance of mastering English in order for Indonesians to be able to communicate globally.

1. Dery: [A]s an Indonesian, how important do you think it is to learn English?
2. Budi: It is very much important.
3. Dery: Very much important?
4. Budi: The world is no limitation right now. So we need one way of communication to communicate everything.
5. Dery: So, very much important especially in the context of, in global context?
6. Budi: In global context.

(Pre-Interview, p. 7)

Budi ascribed the change in how he viewed the importance of mastering English to his education: "what changes me most is education" (Pre-Interview, p. 8).

6.2.2.3 ELF stance

In terms of *which English variety to teach as the target language* and *which English variety is therefore used as the medium of instruction in the classroom*, Budi's views seemed to be much shaped by the ELF ideology. Although no longer viewing English as a form of linguistic capital for success in the globalised world as explained above, Budi believed that people need English as a lingua franca (ELF). He noted, "by the concept of lingua franca, we need language which is used… or… we can use one language to make our [international] communication become easier" (Pre-Interview, p. 5). Adopting EFL, Budi appeared to promote egalitarianism among those speaking English as a first, second, and third language. Budi (1) did not think of any native variety as the only Standard English; (2) disassociated himself from native speakers' norms; and (3) favoured speaking L1-accented English to promote students' confidence as non-native speakers speaking English as a global contact language.

Budi disagreed with the idea that one native variety is a Standard English and another is not. He noted, “American English has a system, British English also has a system, Australian English also has a system. So, they are standard” (Pre-Interview, p. 10). Regarding which variety to be chosen as the target language, Budi neither stuck to nor idealised a particular native variety as a preferred model for English instruction.

1. Dery: Which variety [do] you prefer as the model for instruction?
2. Budi: No.
3. Dery: No? No specific variety?
4. Budi: No specific variety.

(Pre-Interview, p. 9)

Not orientating to any particular native variety, Budi distanced himself from native speakers’ norms by arguing about the ownership of English. Budi did not want to label English as American, Australian, or British. Instead, he viewed English as English, a language which belongs to anybody using it as a medium of international communication. He noted, “now I, I do not prefer to [*sic*] one of the variety. I think English is not American, English is not British, English is not, err, Australian” (Pre-Interview, p. 8). Claiming the ownership of English, Budi used English ‘his way’.

Budi conveyed the idea that he and his students can use a word, and consider the word as an English word, as long as it is listed in any highly revered dictionaries regardless of whether it is commonly considered as a dictionary of American or British English. In writing, for example, Budi reported that he does not ask his students to follow his spelling. It does not matter if the students spell English differently as long as they have a reference. He noted, “[If] it is wrong based on Oxford Dictionary, [but] it is right based on Webster Dictionary, as long as when it was stated true on one dictionary, ya it’s okay” (Pre-Interview, p. 9). Spelling differences is not a crucial issue: “British, American, is not crucial” (Post-Interview 1, p. 3).

In terms of speaking, Budi believed that it is difficult for speakers of English as a foreign language to eradicate their L1 accents when speaking English. He was of the opinion that people living and learning English in, for example, Indonesia are likely to speak Indonesian-accented English and that is realistic. Budi commented, “we cannot change our dialect in ten years if we live in Indonesia” (Pre-Interview, p. 10).

Therefore, Budi favoured speaking L1-accented English and thus Indonesian-accented English. Budi claimed that he introduced his students to the way other people speaking English as a foreign language actually speak English. For example, he showed the students a conversation between a Chinese and a Japanese speaker of English.

> [I did it] to make them believe that you don't have to study English to be like American or to be like British. If you are Indonesian, just speak English like Indonesian. Don't be like American, don't be like British. (Pre- Interview, p. 10).

By so doing, Budi hoped that the students would be brave to practise speaking: "To make them also brave to speak in English" (Pre-Interview, p. 10). For Budi, speaking Indonesian-accented English is not a problem as long as students do not mispronounce a word.

> [F]or example, when I want to say the word *table*, I don't have to be like [an] American, like [a] British, or like [an] Australian. I am Indramayunese (a sub-group of Javanese), Indonesian. So, my my [*sic*] rhythm, my speech, my dialect, will be like Indonesian or like [an] Indramayu[nese]. It's ok as long as I use the right pronunciation" (Pre-Interview, 8).

What Budi meant by the 'right pronunciation' seemed to be a pronunciation which is in accordance with the word's phonetic transcription as recorded in the aforementioned dictionaries. He added that different pronunciations, for example the word *schedule* pronounced as either /ˈʃedʒ.uːl/ or /ˈskedʒ.uːl/ (Schedule, 2020), are not a problem as long as they are based on any one of those dictionaries. He commented, "what I believe right now the pronunciation based on, like, the Oxford Dictionary pronunciation, Webster pronunciation, if they have different, different kind of pronunciation it is not big problem" (Pre-Interview, p. 9). In terms of factors that led him to hold ELF ideology in general, Budi stated that he first become acquainted with the ELF paradigm from his undergraduate study and studied it more during his graduate education.

6.2.2.4 English-only stance

Based on his learning experience at the private English school attended in the first year of his undergraduate study, Budi believed in the idea of teaching English through English. He noted, "When I teach them [the students] English, I try to have the atmosphere is like the English class. So the instruction, the way how to communicate, everything must be in English" (Pre-Interview, p. 11). He believed that English-only instruction makes students learn faster.

> [A]t the first time I, I taught English, I already think that we must teach English using English. Because when I studied bachelor's degree, I also took English course. And at my English course the system, the teaching and learning used English. So, at the time I believe that if you want to master English very quickly, we have to use English for the entire class. (Pre-Interview, p. 12)

Budi claimed that he does not see the benefit of using L1. The use of L1, in this case Indonesian, was perceived as an impediment to the students' learning progress. Budi commented, "I think when I use Bahasa Indonesia, I do not take any benefit at all. Because it will make them [find it] hard to understand English quickly" (Pre-Interview, p. 11). Accordingly, Budi disagreed with the idea of teaching English using students' L1 or native language as a classroom resource. However, Budi seemed to be changing his view as discussed in Section 6.3.2.2 below.

6.3 Microgenetic analysis: Budi's English language ideological stances in the classroom

This microgenetic analysis is threefold. The first part presents English language ideological stances that observably played a role within Budi's activity system (Engeström, 2001), describing the role that they played (Figure 6.1). The second one elaborates verbal and practical manifestations of these ideological stances in the level of action. The last section discusses any language ideology-related contradictions that occurred, Budi's responses, and how such responses resulted in pragmatic and ontological transformations of his English-only stance.

6.3.1 Ideology in activity: How ideology shaped the object of Budi's activity

Analysis of data obtained from classroom observations and post-interviews identified elements within Budi's activity system including the *object*, the physical and psychological *tool* used, and the *rule* enacted to attain the *object*. The analysis seemed to suggest that Budi, driven by CA in teaching English, worked on improving the students' communicative competence. Communicative competence was therefore the *object* of Budi's activity. In addition to CA, Budi's pro ELF stance seemed to play the role of a psychological *tool* mediating the relationship between Budi (as the *subject*) and the *object* of his activity. The ELF stance appeared to drive Budi to teach ELF-based communication. Besides, Budi enacted his English-only stance as a classroom *rule.* Enactment of this *rule* was aimed to reinforce the attainment of the *object*. Figure 6.1 below depicts patterns of interaction among these elements.

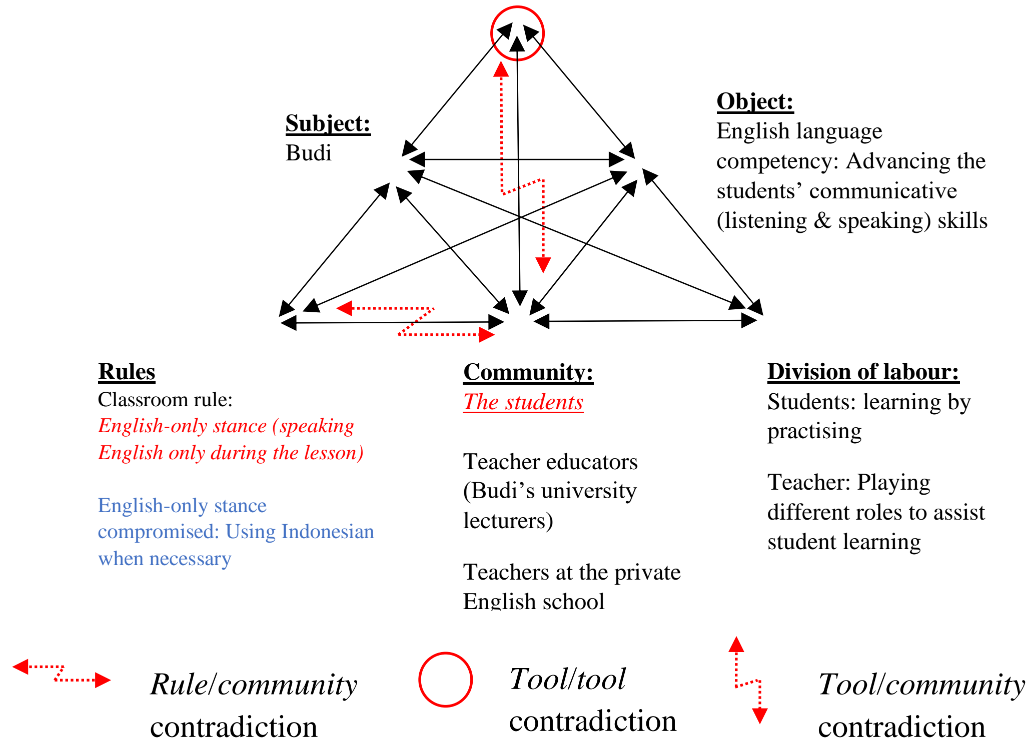


Figure 6.1 English Language ideological stances and English language ideology-related contradictions within Budi's activity system (adapted from Engeström, 2001, p. 135)

The first is the interaction among the wider ELT *community* (i.e., teacher educators, in this case, Budi's lecturers in the teacher education [TE] programs he attended), *subject*, psychological *tool* (i.e., principles of CA), and *object*. Focusing on increasing the students' communicative skills, Budi reported that he was inspired by the principles of CA learned at universities as mentioned in the ontogenetic analysis (Section 6.2.1, Budi's language background). He noted, "I was inspired by the Communicative Approach" (Post-Interview 2, p. 1). CA, as Budi understood it, encourages teachers to teach listening and speaking skills but at the same time pay attention to grammar and structure. Grammar and structure, Budi added, matter because they can change the meaning.

> I have to guarantee them that they use the right form of the language. Because the form or the structure also influence the meaning of the language. This [English] is still, still [a] foreign language here. So I do not want them using, using the language function without good grammar or good structure. (Post-Interview 3, p. 3)

The skills the students learn, he added, should be applicable in real-life settings "because they will use the language not in the classroom but in real society" (Post-Interview 3, p. 1). It is thus clear that Budi, mediated by his university lecturers, internalised principles of CA. Such principles then mediated between Budi and the *object* of his activity in the sense that they shaped the *object*.

The second is the link among the wider ELT *community* (i.e., teacher educators, in this case, Budi's lecturers in the TE programs), *subject*, psychological *tool* (i.e., his pro ELF stance), and *object*. In working on improving the students' communicative competence, Budi emphasised the use of English as a global lingua franca. In other words, Budi did not teach EFL (English as a foreign language) which orientates towards native speakers' norms. Rather, he taught English as a global lingua franca, a paradigm (i.e., a counter-hegemonic discourse) that he had known about since doing a bachelor's degree and learned more deeply when doing a master's degree. It is therefore evident that Budi, mediated through interactions with his university lecturers, learned the EFL paradigm, internalised its principles, and understood ELF as explained in the ontogenetic analysis (Section 6.2.2.3). In the classroom, his pro ELF stance shaped the *object* of his activity in the sense that it drove Budi to teach ELF-based communication to the students.

The third pattern is the interaction between the wider ELT *community* (i.e., teachers at the private English school), *subject*, *rule* (i.e., speaking English only during the lesson), *community* (i.e., the students), and *object*. Inspired by English-only instruction practised by his English teacher as explained in the ontogenetic analysis (Section 6.2.2.4), Budi enacted his pro English-only stance as a classroom *rule* (i.e., speaking English only during the lesson). By so doing, he expected more interactions in English between himself and the students and among the students as he believed that such interactions make the students learn English faster (Section 6.2.2.4). Accordingly, it is evident that Budi's English-only stance mediated between Budi and the *object* of his activity in the sense that it was enacted to promote the attainment of the *object*.

6.3.2 Ideology in activity: The manifestation in the level of action

The analysis also identified the manifestations of Budi's pro ELF and English-only stances in his classroom practice. Ideologically speaking, these stances were materialised (Althusser, 2008) in actions (Razfar, 2005; Žižek, 1989) both verbally and practically. Table 6.2 summarises English language ideology-mediated actions that Budi carried out in the classroom as an attempt to achieve his *object* of activity.

6.3.2.1 The ELF stance as tool: Promoting the students' confidence

Figure 6.1 shows that Budi used his pro ELF stance as a psychological *tool* mediating between Budi and the *object* of his activity. In trying to attain the object, Budi promoted the students' confidence in speaking and writing English by emphasising the role of English as a global lingua franca and highlighting the characteristics or features of English used among speakers of English as a second/foreign language (Table 6.2). In the classroom, Budi's ELF stance manifested itself in his English pronunciation and spelling as follows.

Table 6.2 Verbal and practical manifestations of Budi's English language ideological stances in the level of action with regard to achieving the object of activity

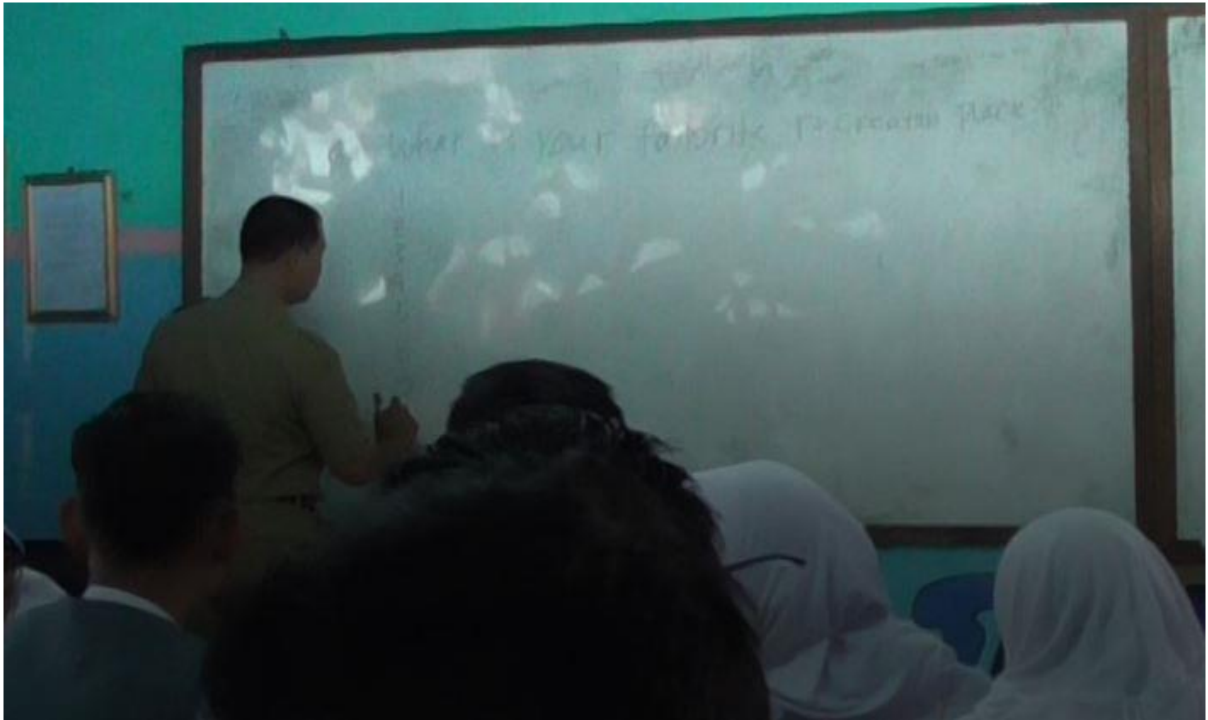
No.	The English language ideological stances enacted in the classroom	The verbal and practical manifestations
1	EFL stance	Favouring speaking L1-accented English (Javanese accented English) to promote students' confidence in speaking English as a global language Not sticking to a particular native variety: Accommodating spelling differences as long as the students have a reference Modelling conversations himself instead of playing the audio CD provided with the textbook in order for the students to be familiar with the speaking style of a local teacher (and accustomed to those speaking English as a global language)
2	English-only stance	Verbal enactment of English-only stance in the first lesson
		Uses of English most of the time including when - giving instructions (directives) - explaining grammatical aspects - analysing and explaining errors made by the students
		Organising activities that required the students to talk to the teacher and to each other in English

Budi observably pronounced some words with a strong Javanese accent. Saying "do you think", for example, Budi pronounced a very bold (Javanese-like) /d/ when saying "do" and pronounced /t/, instead of /θ/, when saying "think" (Classroom Observation 1, Video 1, Minutes 7.27-7.28). Besides, he pronounced "had better" in a strong and vibrated /r/ the way Javanese and Indonesian people in general pronounce /r/ (Classroom Observation 1, Video 2, Minutes 04.21, 11.56, 11.58, 12.00, 12.02, 12.03, & 12.05). Taking the pro ELF stance, Budi believed in the international intelligibility of his Javanese-accented English.

1. Dery: You said "had better" (with a rolled /r/ sound the way most Indonesians/Javanese people pronounce /r/). That's interesting.
2. Budi: [B]ecause I'm, I'm really confident with my English as long as my English is like dictionary pronunciation or dictionary spelling. So for the word "better", because Indonesian has some specific sound with *R*, *R* (/r/, pronouncing /r/ like an Indonesian/ a Javanese), so sometimes saying "better" is "better" (/betər/, pronouncing /r/ like an Indonesian/ a Javanese) and "better" (/ˈbet̬.ɚ/, pronouncing /r/ like an American). So, I [want] to convince them [the students] that if they can not say "better" (like an American), they also can say "better" (like an American), "better" (like an Indonesian/ a Javanese) for the first time. And that's, that's ok because I think everyone... which or who listen to "better" (like an Indonesian/ a Javanese), they still recognise the meaning.

(Post-Interview 1, p. 4)

Budi's ELF stance also shaped the way he spelt English. Budi did not think that he and his students need to spell English consistently following the convention of a certain native variety. Writing "favorite" on the whiteboard in the first lesson (see Figure 6.2), for example, he did not mean to teach the American style of spelling English. Budi commented, "I didn't remember whether this is between British or American. But again, in my class, I don't care about the British and American writing" (Post-Interview 1, p. 2). It is therefore not compulsory for the students to follow his way of spelling English: "It is free [for the students] to choose" (Post-Interview 1, p. 2). Nonetheless, Budi appeared to be aware of the difference between variations and errors. When Budi noticed that a student's spelling is not a variation but an error, that is, when a student wrote "greet" when supposed to write "great" (Classroom Observation 1, Video 1, Minute 26.12), he corrected it. There were some occasions when Budi's ELF stance contradicted an element within his activity system (see Section 6.3.3.2).



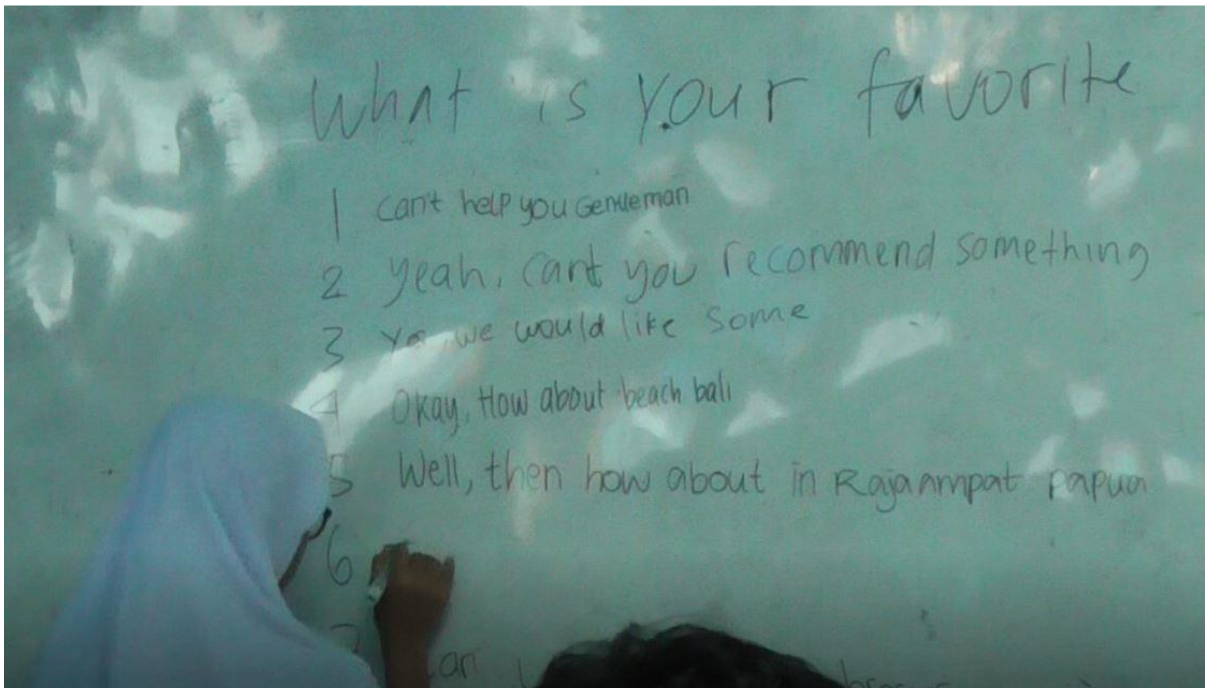


Figure 6.2 An example of how Budi spells English

6.3.2.2 English-only stance as rule: Learning English faster

Figure 6.1 illustrates that Budi enacted his pro English-only stance as a classroom *rule* mediating between Budi and the *object* of his activity. Classroom observations showed that among the English language ideological stances that he held the manifestation of his English-only stance was the most evident. Believing in the effectiveness of English-only instruction, Budi verbally articulated the *rule* at the beginning of the first lesson (Table 6.2). To the students, Budi said that "the lesson will be in English, full English. However, he did not say that [using] L1 is prohibited" (Classroom Observation 1, Field Notes, p. 1). Budi observably attempted to teach English through English across the three lessons observed. Budi commented,

> I tried to ask them using English. If they cannot say [a word] in English, I try to guide them but this is not like… I did it or I do it intentionally but like the unconscious guidance for them to speak in English. (Post-Interview 1, p. 5)

Budi's use of English included when giving instructions, explaining grammatical aspects, analysing and explaining errors made by the students, and discussing sentence patterns (Table 6.2). Trying to observe the *rule*, Budi repeated his instructions. When giving an instruction before a task, he repeated words, phrases, clauses or any set of combination of these. In the second lesson, for example, Budi instructed, "To make you understand about the corruption, listen to the dialogue, alright, listen to the dialogue. You will listen, you will listen... three dialogues, listen three dialogues and choose the best response. Okay?" (Classroom Observation 2, Video 1, Minutes 16.09 – 16.22). On another occasion in the same class meeting, he repeated phrases and clauses as follows.

> Now, based on this data, based on this data, you complete the dialogue. Alright? There is dialogue, dialogue one and dialogue two. Ok? Dialogue one and dialogue two. You complete the data, you complete the data based on... you complete the dialogue based on this data. Ok? And, to answer this one, to answer this one, alright, because you must analyse the data, you must analyse the data, please do it in... group, do it in... group. (Classroom Observation 2, Video 1, Minutes 24.15 – 24.53)

Budi also repeated words using their synonyms. For example, he instructed the students, "Do it individually. So, do it alone" (Classroom Observation 2, Video 1, Minutes 16-54 – 17.06). After giving an instruction, Budi sometimes visited each group of students to repeat the instruction and make sure that the students understood what to do (Classroom Observation 2,

Video 1, Minutes 25.40 – 34.27). Budi noted, "I have to make sure that my instruction is understood and clear enough for students to be understood" (Post-Interview 3, p. 2).

Committed to the *rule*, Budi used English when explaining grammatical aspects. In the second lesson, for example, he explained the usage of relative pronouns for subject (*who*, *which*, *that*) in English as follows.

> Ok guys. The first word, *who* (while underlining the word *who* written on the whiteboard), followed by this one (while underlining the words *committed the graft*) and the word *that* (while underlining the word *that* on the whiteboard) followed by subject and verb (while underlining the words *corruption is*) they are called as adjective clause. They are called as adjective clause (while writing 'adjective clause' on the whiteboard). This is adjective clause (pointing to the first sentence). This is also adjective clause (pointing to the first sentence). Look at the example of adjective clause, adjective clause or relative clause. *Chasing someone who committed graft*. And the other example is, *Famous magazine which was published*, *famous magazine which was published* (while writing the example on the whiteboard) … *which was published bla bla bla*". Check this one guys. [The word] *who* (pointing to the word *who* on the whiteboard), this is for people. Before *who* is a people or person. Before *that*, before *that* (pointing to the word *that* on the whiteboard), it is everything. All right? It is free, free ya, before *that*. And then before *which*, before *which* (circling the word *which* on the whiteboard), this is non-human, non-human, a thing, or [a] noun. (Classroom Observation 2, Video 2, Minutes 22.13 – 24.17).

Another example, Budi explained finite and non-finite clauses as follows.

> If it is finite clause, it is finite clause, you must add, you must add the adjective. You must add the adjective. But if it is non-finite clause, you don't add the adjective. Look at the example number one, exercise A, ya, page 37. The finite clause: *An English newspaper which was published last August raised an issue about corruption which threatens economic growth*. Ok look at the bold, the bold letters, the bold letters. And change into [non] finite clause, change into [non] finite clause: *An English newspaper*, you erase, you delete *which* and *was*, you delete *which* and *was. An English newspaper published last August raised an issue about corruption threatening economic growth*. (Classroom Observation 2, Video 2, Minutes 25.07 – 26.10)

In addition to giving instructions and explaining grammatical aspects in English as explained above, Budi attended the *rule* when checking the students' answers and correcting some mistakes (e.g., Classroom Observation 1, Video 1, Minute 24.06 – 26.44; Classroom Observation 3, Video 1, Minutes 24.06 – 25.25). In the third lesson, he checked and discussed sentence patterns written by the students on the whiteboard in English (e.g., Classroom Observation 3, Video 2, Minutes 2.57 – 5.11 & 26.21 – 28.37). However, there were times when Budi used some Indonesian to adapt to the students' varied levels of English ability. The following section presents all ideology-related contradictions that occurred within Budi's activity system, Budi's responses to the contradictions, and how the responses drove changes in his English-only stance both pragmatically and ontologically.

6.3.3 Ideology in activity: Ideology-related contradictions

The circle and red arrows in Figure 6.1 illustrate ideology-related contradictions within Budi's activity system. While the circle and vertical arrow respectively demonstrates a contradiction within the pedagogical *tool* and a contradiction between *tool* and *community*, the horizontal arrow indicates a contradiction between *rule* and *community*. Table 6.3 summarises the contradictions, their occurrences, and Budi's awareness of and responses to the contradictions.

Table 6.3 Ideology-related contradictions within Budi's activity system

#	Contradiction	The tension that occurred	Occurrence	Awareness (response)
1	a. *Tool*/*tool* b. *Tool*/ *community*	a. Budi's ELF stance & the audio CD accompanying the textbook used in the classroom b. The audio CD & the students	Lessons 1 & 2	Awareness (insisting on enacting the ideological stance and creating a new pedagogical *tool*)
2	*Rule*/*community*	Budi's English-only stance & the students	Lessons 1 & 2	Awareness (using Indonesian)

6.3.3.1 Tool/tool and tool/community contradiction

The first two contradictions included a contradiction within pedagogical *tool* (see the red circle in Figure 6.1; see also Table 6.3, No. 1, Point a) which was related to a contradiction between *tool* and *community* (see the vertical red arrow in Figure 6.1; see also Table 6.3, No. 1, Point b). Analysis revealed how Budi was aware of an ideology-related contradiction that occurred within his activity system and responded to the contradiction by insisting on enacting his ideological stance. Budi's insistence on his ideological stance resulted in a transformation of another element within his activity system as follows.

Analysis of documents (i.e., the textbook used) revealed that some listening exercises in the textbook required Budi to play the accompanying audio CD. Driven by his pro ELF stance (*tool*), Budi did not seem to favour the accent of the speakers in the CD (*tool*). Besides, he perceived the pace of conversations performed by the speakers in the CD to be not suitable for the students (*community*). Budi had a laptop to play the audio file if he had wanted but he did not play it. He insisted on enacting his ELF stance and thus preferred modelling the conversations himself by doing self-role playing while reading the textbook. Motivated by the ELF perspective, Budi argued that the students should be familiar with the accent of a local teacher first.

> I think they should be familiar first with the style of mine, the style of the local teacher, before coming to the international style of language. And the second one is by my speaking or by my speech, I can control the speed of… ya the speed of the language. Because it is the first time they heard the expression. So, I want to make sure that they can catch all the words that they listen. (Post-Interview 1, p. 2)

In the second lesson, Budi modelled a conversation himself for a similar reason.

> [W]hatever they [the students] say in English is not big problem as long as their English is good even though their… their style or their rhythm or their accent are not like the foreigner that they are already heard. That's the first. And the second, by doing it by myself, it is easy for me to pause or to stop, and to continue, and to choose which word that I… I ask them to repeat. (Post-Interview 2, p. 3)

Extending the ownership of English to non-native speakers as explained in the ontogenetic analysis (see Section 6.2.2.3), Budi was confident that he is a legitimate user of English and thus believed that his pronunciation and way of speaking English is internationally comprehensible.

> I think my style, my pitch, my rhythm, it is internationally recognised. So, I don't have any problem whether my speech will be like American, like British, like Australian even. This is my English then they [the students] should know that English has many variations. (Post-Interview 1, p. 2)

This finding demonstrates how Budi was aware of an ideology-related contradiction that occurred in his activity system and insisted on enacting his ELF ideology, resulting in a transformation of another component within his activity system. In this case, instead of using a given *pedagogical tool* (i.e., the audio CD) that he considered incompatible with his ideological view, Budi created a new *tool* for modelling the conversation (i.e., a combination of his own speech, facial expressions, and gestures). This finding demonstrates that an ideological stance in the classroom can also be rigid in the sense that it does not easily change in relation to other contextual factors.

6.3.3.2 Rule/community contradiction

In addition to the above-mentioned contradiction, there was a tension between Budi's English-only stance enacted as a *rule* and the students constituting the *community* (see the horizontal red arrow in Figure 6.1; see also Table 6.3, No. 2). In this case, Budi's response to this contradiction reshaped the activity system as well as his attitude towards monolingual ideology. Considering his students' varied levels of English ability, Budi redefined the English-only *rule* that he enacted and made use of Indonesian as an additional *tool* to promote student learning. In so doing, Budi pragmatically compromised the nature of his *English-only stance* in the classroom from *using English only* (the ideal version) to *using Indonesian when necessary.* This finding illustrates that a teacher's English language ideological stance in the classroom can also be fluid in the sense that it can change to adapt to other elements involved within an activity system. In the classroom, Indonesian was utilised to express the meaning of difficult words and to facilitate the student group discussions/tasks in order to keep these running as expected.

Budi made use of English-Indonesian translation to convey the meaning of a word, clause, and a statement. In the first lesson, for example, Budi translated some key words into Indonesian (Classroom Observation 1, Video 1, Minutes 31.36 – 35.49). He also translated clauses. For example, he said "if I am not mistaken" and then the Indonesian equivalent, that is, "*Jika saya tidak salah*" (Classroom Observation 1, video 1, Minutes 39.51 - 40.08). Budi also translated what he said to clarify what he meant. For instance, he said, "That's the way to

make suggestion or recommendation. *Itu cara bagaimana membuat* recommendation or suggestion" (Clasroom Observation 1, Video 2, Minutes 13.14 – 13.24). Budi justified that Indonesian was used to promote all students' comprehension due to their varied levels of English ability.

> [B]ecause this is… this is a heterogeneous class not the homogeny [*sic*] class, they [the students] consist of low skilled students [students having lower levels of English proficiency] and high skilled students. So, to bridge between low and high skilled students, in my opinion, some important words or some words which are usually used in this expression, we should translate it, translate them first into Bahasa Indonesia. But it will be different if I teach... high skill students, high skilled students. It is not by translating but by applying, applying the word. If they do not understand the word, I usually... try to explain using the other words or using gesture, using expression, until they understand the meaning of the words. (Post-Interview 1, p. 3)

Budi claimed to use Indonesian only "when necessary" (Post-Interview 1, p. 4).

Although using some L1, Budi appeared to push the students to speak English. He strongly encouraged the students to use English first, especially when talking to him.

> [W]hen it is the interaction between I and my students, I tried to ask them using English. If they cannot say [it] in English, I try to guide them but this is not like … I did it or I do it intentionally but like the unconscious guidance for them to speak in English. (Post-interview 1, p. 5)

However, he permitted the students to speak either English or Indonesian to each other during group tasks/discussions.

> But when they interact with their friends in a group discussion, because this is [...] heterogeneous class, so the group itself, they consist of some high students [students having higher levels of English proficiency] and also low... students. So, I allow them to speak in Bahasa Indonesia […] in the discussion process. (Post-interview 1, p. 5)

Budi was concerned that insisting the students speak English all the time, including with their peers during group tasks/discussions, would prevent them from active participation and influence the level of the discussion that was expected. As a result, the students' learning would be negatively impacted.

Budi's decision about using some L1 in the classroom also appeared to change his attitude towards the monolingual ideology ontologically (beyond the classroom setting). Budi initially believed that English-only instruction was a way to make the students learn English faster (Section 6.2.2.4). Being a teacher himself and teaching students with varied levels of English ability within one class, he reported seeing some benefits of using Indonesian as a classroom resource that can assist student learning. Budi commented,

> Yes, useful, useful for low students especially for, for, main topic or main discussion but it is not much used. I mean if, if, if… I think I should use Bahasa Indonesia. Ya. I will use it but it is not all the time or all the words that we use Bahasa Indonesia. (Post-Interview 1, p. 4)

Overall, these findings illustrate how a teacher, when responding to an ideology-related contradiction by compromising his ideological stance, not only changed the configuration of elements within his activity system but also the ideological stance *per se*.

6.4 Concluding remarks

Chapter 6 has presented the ontogenetic and microgenetic analysis of case study 2, Budi's activity system. The ontogenetic analysis presented the English language ideological stances that Budi held including the instrumental stance (former ideological stance), standard language ideological stance (former ideological stance), pro ELF stance, and pro English-only stance. In terms of the mediating factors, higher education was reported to be his major source of influence. It is theorised that language ideologies include not only ideas but also practices by which such ideas are materialised (Althusser, 2008; Razfar, 2005; Žižek, 1989). The microgenetic analysis illustrates that among the ideological stances held by Budi (as outlined in Table 6.1), his pro-ELF stance and English-only stance appeared to shape his classroom practice.

Budi's ELF stance seemed to override one of his own principles of the Communicative Approach, that is, speaking English for use in real-world settings (Section 6.3.1). The fact that Budi believed in the idea of learning English for using it in real word contexts but, at the same time, held that it is legitimate to speak L1-accented (Indonesian/Javanese-accented) English, may be viewed by some as potentially raising the issue of *intelligibility* and *comprehensibility* (see, for the definitions, Munro & Derwing, 1995). It is argued that speaking L1-accented English in cross-cultural communication can be intelligible (Kirkpatrick, Deterding, & Wong, 2008). Kim and Billington (2018), however, found that "L1-influenced pronunciation is one of the major factors causing miscommunication" (p. 135). Influenced by the ELF discourses

coupled with his experience communicating in English with both native speakers and speakers of English as an international language abroad, Budi did not view any potential issue arising from his ideological belief. For him, speaking L1-accented English is what actually happens in real world communication among speakers of English as a lingua franca. This finding also demonstrates how an ideological stance, when reinforced by experience, profoundly shapes an EFL teacher's worldview.

In terms of the latter, the analysis revealed that not only did Budi's English-only stance shape his classroom practice but the ideological stance itself was also shaped by a contextual factor. As demonstrated in Section 6.3.3.2, Budi compromised his English-only *rule* and used some Indonesian when needed due to the students' varied levels of English proficiency. This finding confirms the fluidity of a teacher's English language ideological stance in the classroom and thus supports the notion of *ideological stance-in-practice* as explained in the concluding remarks of the previous chapter (i.e., Case Study 1). Allowing the use of Indonesian in the classroom to facilitate student learning, Budi also experienced an attitudinal shift from viewing the use of L1 as a hindrance for learning English to seeing some benefits of the judicious use of a mother tongue. Theoretically speaking, this finding corroborates the notion of activities as "generative forces that transform both subjects and objects" (Kaptelinin & Nardi, 2012).

Chapter 7 - Case study 3: Dina’s activity system

7.1 Chapter overview

Consistent with Chapters 5 and 6, this chapter is divided into two main parts, that is, ontogenetic analysis and microgenetic analysis. The ontogenetic analysis explains Dina’s language-related history including the English language ideological beliefs/views that she held and the perceived sources of influence. The findings show that Dina’s views on English reflect English language ideologies including *instrumental*ism and *standard language ideology* (see Table 4.3, for the definition). In terms of the origins, educational and professional communities were mentioned as the main factors mediating the development of her English language ideological stances. This ontogenetic analysis lays the foundation for interpretations and explanations in the microgenetic analysis.

The microgenetic analysis presents the roles and manifestations of Dina’s ideological stances as well as ideology-related contradictions that occurred within Dina’s activity system (Engeström, 2001). The analysis revealed elements within Dina’s activity system. Included in such elements were Dina’s pro instrumental and standard language ideological stances that played the role of a pedagogical *tool* mediating the relationship between Dina and the *object* of her activity (i.e., English language competency: advancing the students’ writing skills). Moreover, each ideological stance manifested itself in the form of practical actions carried out to achieve the *object*. While the former was embodied in the act of guiding the students to be able to do a given task, the latter manifested itself in Dina’s act of having the students construct grammatically ‘correct’ sentences. Four types of contradiction were revealed, that is, the contradiction between *tool* and *rule*, *rule* and *community*, *tool* and *tool*, and *tool* and *subject*. Analysis of contradictions revealed important findings including how Dina negotiated between a curricular mandate and her instrumental stance, reshaping the configuration of elements within her activity system. This chapter concludes with key findings from Case Study 3 and discussion based on the findings.

7.2 Ontogenetic analysis: Dina's language-related history

This ontogenetic analysis is comprised of two main sections. The first section describes Dina's language background including English language learning and teaching experience. The second one elaborates the English language ideological stances that she held as well as their reported origins.

7.2.1 Dina's language background

Dina was born in the eastern region of West Java Province where a vast majority of people speak Sundanese as their native language. She speaks Sundanese as a first language, Indonesian as a second language, and English as a foreign language. Dina reported that she used her English only when teaching at school.

Dina had learned English for a total of 10 years starting in the first grade (Year 7) at junior secondary school. She learned English for three years at junior secondary school, another three years at senior secondary school, and a further four years when doing a bachelor's degree in English language education at the largest private university in the north-eastern region of West Java. Motivated to attain a high level of English competency, Dina also learned English at non-formal education institutions. Before going to university, she went to Jakarta to attend a private English school where she learned English for three months. While doing undergraduate study especially in the first year, she went to a private English school and studied there for six months.

The school where this research project took place was Dina's first and only workplace environment. At the time of the fieldwork, Dina had already had 12 years of teaching experience. Dina reported that she did not work anywhere else. Unlike Ana (Chapter 5) and Budi (Chapter 6), Dina had never been abroad, either to attend professional development programs or for personal travel. As such, she had never experienced using her English skills to interact with people from different linguacultural backgrounds in everyday settings.

7.2.2 Dina's language ideological stances and the perceived origins

Thematic analysis (Braun & Clarke, 2006) of data obtained from the pre-observation interview revealed Dina's language including English language ideological beliefs/views. In this chapter, the later ideological views are presented with reference to the categories of English language ideologies (Section 2.5). Pertinent categories include the *ideology of ESL*, *instrumentalism*, and *standard language ideology* (see Table 4.3, for the definition). Table 7.1 below provides the summary.

Table 7.1 The summary of categories of (English) language ideologies, Dina's (English) language ideological beliefs/views, and their perceived origins

Categories of ideology and English language ideologies	**Dina's language ideological beliefs/views**	**Perceived origins (where identified)**
Ideological stances on languages in Indonesia	Coexistence among English, Indonesian, and the indigenous languages	(Not identified)
	ESL in Indonesia	Undergraduate teacher education: Discourses on ESL
Ideological stances on English and its spread worldwide	Superiority of English over other languages including Indonesian	Prior learning experience (the learning and teaching of English at school) and the use of English in ICT devices
Instrumentalism	The need for mastering English	(Not identified)
	English as an instrument for business in a globalisation era	
Standard language ideology	British English as (a) preferable English, (b) better English, (c) more grammatical, (d) easier to understand, (e) Standard English, (f) 'correct' English, and easier to teach to the students	People within educational and professional settings
	Negative attitude towards American English: American English as more casual, American English as slang	
	Native English speakers' norms as the point of reference	

7.2.2.1 Ideological stances on languages in Indonesia

There seems to be a clash of language ideologies in how Dina projected the status and role of English, Indonesian, and indigenous languages in Indonesia. On the one hand, Dina believed in the coexistence of English, Indonesian, and indigenous languages in Indonesia. She noted, "They [English, Indonesian, and indigenous languages] will coexist. It's likely that they are not competing" (Pre-Interview, p. 5). The status of English as a foreign language was perceived to be the main reason.

> Because in today's Indonesia *English is only a foreign language*, not a second one. So, not so many people communicate in English and they even mix English with Indonesian. So, *it is not possible that English will undermine Indonesian and other languages*. (Pre-Interview, p. 5, emphasis added)

The second reason is the teaching of indigenous languages at schools. As long as indigenous languages are taught at schools, Dina believed that they would not become extinct.

1.	Dina:	Here, for example, people speak Sundanese and Javanese. Both languages are taught at the school. At least they [students] learn. So they won't forget. They know even if they do not use it at home, because for example they use only Indonesian at home.
2.	Dery:	As long as the local subjects are taught, the national language and indigenous languages as well as local wisdom will be preserved, won't they?
3.	Dina:	Yes. They won't become extinct.

(Pre-Interview, p. 5)

On the other hand, Dina, driven by ESL discourses learned when doing an undergraduate study, envisioned ESL in Indonesia. She noted, "I even think that it is better for English to be a second language like it is now in Malaysia" (Pre-Interview, p. 4). This view appears to be inconsistent with her previous statement on the reason why English would not threaten Indonesian and indigenous languages. First, the coexistence among English, Indonesian, and indigenous languages, as Dina mentioned earlier, was conditional. Those languages will exist together because *English is only a foreign*, *not a second*, *language*. This statement seems to convey that only if English were a second language would it threaten Indonesian and indigenous languages. Nonetheless, Dina supported ESL in Indonesia. Second, there are more than 700 languages spoken in Indonesia and Indonesian itself is, for most Indonesian people, a second language (see Section 1.2.2.1). A designation of English as a

second language would therefore be ideologically problematic. This finding demonstrates how profoundly discourses on ESL learned at an undergraduate teacher education program shaped Dina's view about the status and role of English in Indonesia, so that there seems to be an ideological tension in the way Dina positioned English, Indonesian, and indigenous languages in Indonesia.

7.2.2.2 Ideological stances on English and its spread worldwide

Dina viewed English as superior to other languages including Indonesian as demonstrated in the following excerpt.

1. Dery: Do you position English as higher than other languages including Indonesian? Or do you view all languages as equal? Or do you view the degree of English as lower than other languages? Or how may you say it?
2. Dina: Err… higher.

(Pre-Interview, p. 3)

Such a view was based on two main factors. The first was her perception of the fact that English, in Indonesia, is taught as a compulsory subject at almost all levels of education. The second was her perception of the use of English in ICT devices. Dina commented,

> English is learned at almost all levels of education. The foreign language learned at most schools is English, isn't it? German is learned but not at all schools, only at some schools. But English is learned at all schools. (Pre-Interview, p. 3)

She added, "On computers, mobile phones, English is used. German, for example, is rarely used" (Pre-Interview, p. 3). Dina perceived the global spread of English and the spread of English to Indonesia to be beneficial. Therefore, she believed that people need to master English as elaborated below.

7.2.2.3 Instrumental stance

Analysis revealed that Dina held a pro instrumental stance, that is, an English language ideological stance premised on the idea that people need English as an instrument for success in the globalised era (see Pan, 2015; see also Chapter 4, Table 4.3, for the definition). Dina stated, "I think in a globalised era English is used everywhere" (Pre-Interview, p. 5). Believing in the acceptance and use of English everywhere around the globe, Dina believed that people need to master English as an instrument for living in a globalised world.

First, Dina viewed that not only do Indonesian people need to use English abroad but also in Indonesia. "English is needed not only when we go abroad but also here in everyday life or at least to teach to our children" (Pre-Interview, p. 5). Due to globalisation, Dina perceived an increase in the number of people visiting Indonesia, meaning that there are more encounters between Indonesians and foreigners in Indonesia. English was thus viewed as an instrument for, for example, gaining some advantages. "If I were a businessperson, I would offer and sell [my products] to foreigners and I would make more profits (Pre-Interview, p. 5).

Taking the instrumental stance, Dina wanted to increase the students' speaking skills. She noted, "After they pass the school, when they work, knowledge about text types is not used. What's useful is self-introduction, speaking skills. Speaking skills will be used" (pre-interview, p. 10). Accordingly, she was of the opinion that the students need to practise speaking a lot. "Ideally, there should be more practices when learning a language" (Post-Interview 1, p. 6). For the students to be able to speak, Dina believed that mastery of English vocabulary is one of the keys.

7.2.2.4 Standard language ideological stance

Concerning which English variety to teach to the students, Dina appeared to hold a standard language ideological stance (see Lippi-Green, 2012; Wiley & Lukes, 1996; see also Table 4.3, for the definition). Dina was in favour of the notion of British English as the Standard English. She noted, "I prefer English English, British English" (Pre-Interview, p. 6). It was not until becoming an undergraduate student that Dina realised that English has several varieties. She commented, "I first knew that when I started my bachelor's degree. I began to know American English, British English, and Australian English (Pre-Interview, p. 7).

In articulating what she thought of British English, Dina occasionally compared British English to American English. She perceived British English to be a better English. "I think British is better. Maybe because it is the origin [of all varieties of English]" (Pre-Interview, p. 6). She viewed such a variety as more grammatical. "It is more grammatical unlike American English. Some even say that American English is not English. It's American. Maybe American has its own conventions. Maybe American is more casual. I prefer British English" (Pre-Interview, p. 6). The fact that Dina said "some say" suggests that she may have heard the idea of British English being the 'Standard English' from other people. Nonetheless, she did not mention anyone as a single or key influence.

Dina perceived British English to be grammatical, to sound better, and thus to be easier to understand. "British English sounds good and is easier to understand because it is grammatical" (Pre-Interview, p. 6). She added, "When I know that this is British English, this is American English, oh yeah the former sounds better" (Pre-Interview, p. 7). Considering its 'intrinsically good quality', British English was thus considered as the Standard English in the sense that it is a 'correct' version of English. "British English is the Standard English […]. If you want to follow correct English following the grammar, it's British English" (Pre-Interview, p. 7).

Dina claimed to teach British English in the classroom. One of the main reasons was her perception that it is easier to teach to the students. She pointed out, "It is grammatically good, easier to teach to the students. It is different from American English which sounds slang. Slang means not taking grammar into account as long as they can understand each other" (Pre-Interview, p. 7).

Additionally, Dina appeared to idealise the native-speakers' norm. She did not mention whether what she meant was native speakers of English in general or of British English in particular. In terms of pronunciation for example, Dina seemed to position native speakers' pronunciations as the reference. She stated, "For us non-native speakers of English, it is important to maintain the accuracy of our pronunciation so that it is not confusing. When talking to native speakers, what is pronounced is the same" (Pre-Interview, p. 8). By so saying, Dina seemed to assume that native speakers' English is somewhat monolithic. She appeared to think that native speakers of English pronounce English the same way in that they pronounce English homogeneously as it is documented in the dictionary. Dina seemed to perceive that being able to speak English like its native speakers would warrant mutual intelligibility.

This finding illustrates how an English teacher may take for granted dominant conversations taking place around her. Growing up around people, albeit not mentioned, favouring British English and misjudging American English, Dina appeared to have internalised what she had heard from others. As a result, she favoured one particular native English variety and underestimated other varieties. This demonstrates how people in general can be substantial mediating factors in the transmission and internalisation of language ideologies.

7.3 Microgenetic analysis: Dina's English language ideological stances in the classroom

This microgenetic analysis comprises three main sections. The first section explains the English language ideological stances that played a role within Dina's activity system and how they shaped it (as depicted in Figure 7.1). The second one elaborates the verbal and practical manifestation of each stance in the level of action. The last section explicates language ideology-related *contradictions* (Engeström, 2001) that occurred, Dina's responses, and how such responses reshaped the configuration of elements within Dina's activity system.

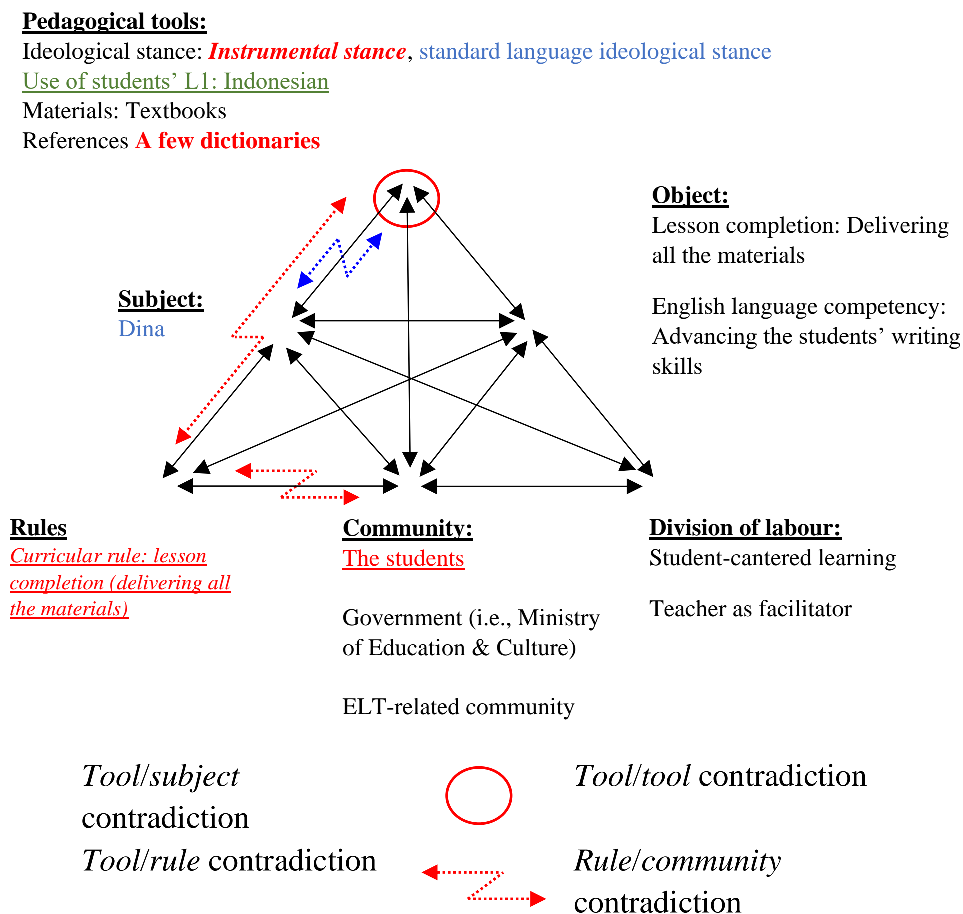


Figure 7.1 English language ideological stances and English language ideology-related contradictions within Dina's activity system (adapted from Engeström, 2001, p. 135)

7.3.1 Ideology in activity: How ideology shaped the object of Dina's activity

Microgenetic analysis revealed elements within Dina's activity system. Among them were Dina's instrumental and standard language ideological stances, playing the role of *pedagogical tools* that mediated the relationship between Dina and the *object* of her activity. The analysis also identified three patterns of interaction among the elements (see Figure 7.1).

The first was the interaction among the *community* (i.e., government, in this case, the MEC), *subject*, *rule* (i.e., the curriculum), and the *object*. The analysis showed that Dina's *object* of activity was twofold: *lesson completion* and *English competency*. Considering the curriculum (particularly a mandate conveying the idea that *all the materials must be delivered*) as a *rule* to observe, Dina orientated her classroom practice towards *completion of a lesson* for a reason that will be elaborated in a designated section (Section 7.3.3.1). Accordingly, she focused on how to finish a lesson (i.e., deliver all the materials) within the allotted time. Dina commented,

1.	Dina:	Teachers are required to deliver all the lessons mandated in each semester, aren't they?
2.	Dery:	Yes.
3.	Dina:	Yeah. You know that. It's different from an English school [a private school] where the curriculum is designed by the school itself
4.	Dery:	Are you also afraid that not all the lessons will be delivered?
5.	Dina:	Yes.
6.	Dery:	So, what's your teaching orientation?
7.	Dina:	Mine is to deliver the lesson.

(Post-Interview 1, p. 6)

The second was the link among the *subject*, *tool* (i.e., her instrumental stance), and the *object*. Analysis revealed that Dina's instrumental view mediated between her and the *object* of her activity. Motivated by her instrumental stance (i.e., the need for mastering English for success in the globalisation era), Dina aimed to raise the students' *English competency* by *improving their speaking skills*. Due to the curricular *rule* (as mentioned above), however, she believed that she had to prioritise the *rule* without giving up her aim. Pragmatically, Dina compromised the aim by changing the skill that she would like to focus from speaking to writing skills (see, for elaboration, Section 7.3.3.1, *Tool*/*rule* contradiction).

The third was the relationship among the ELT-related *community* to which Dina was exposed, *subject*, *tool* (i.e., her standard language ideological stance) and *object*. Dina's decision to focus on writing skills was to some extent underpinned by her standard language ideological stance internalised through interactions with other people within her ELT community as explained in the ontogenetic analysis (Section 7.2.2.4). This ideological stance mediated between Dina and the secondary *object* of her activity (i.e., English competency) in the sense that it shaped her determination of the skill (other than speaking) on which she would like to focus as well as the indicator of achievement. She noted, "I emphasise writing first. The point is that the students can answer the questions correctly" (Post-Interview 1, p. 1). Dina reported that across lessons (beyond the three lessons observed) she mostly prioritised writing.

1. Dery: Which one did you more frequently emphasise in the classroom?
2. Dina: I think I emphasised writing.

(Post-Interview 2, p. 4)

Not only did her instrumental and standard language ideological stances shape the *object* of her activity but also her actions with regard to attaining the *object*. The following section presents Dina's English language ideology-mediated actions in the classroom.

7.3.2 Ideology in activity: The manifestation in the level of action

The microgenetic analysis also identified the manifestations of Dina's instrumental and standard language ideological stances in the classroom. These ideological stances were materialised (see Althusser, 2008) in the form of verbal and practical actions. Table 7.2 provides the summary.

Table 7.2 Verbal and practical manifestations of Dina's ideological stances in the level of action with regard to achieving the object of activity

No.	Dina's English language ideological stances in practice	The verbal and practical manifestations
1	Instrumental stance	Reported verbal articulations in a non-observed lesson
		Guiding the students doing a task and providing ample time until each group of students can do the given task
2	Standard language ideological stance	(a) Emphasising grammar and structure, (b) Providing grammar-related exercises in order for the students to construct 'correct' sentences, and (c) Avoiding the use of expressions perceived to be colloquial, non-standard, or slang

7.3.2.1 Instrumental stance as tool: Providing guidance and time

Figure 7.1 demonstrates that Dina's instrumental stance played the role of a psychological *tool* mediating between her and the *object* of her activity (i.e., English language competency). This ideological stance was embodied both verbally (reportedly) and practically (observably). The following excerpt illustrates Dina's comments to her students regarding the need for mastering English.

> If you master English, things will be easier. When you are playing on PS (a game console device), you will understand the words. On the mobile phone and internet when communicating with friends, you may want to find foreigners to communicate with, to learn. On mobile phones, English is used. When learning [how to use] a computer, you find words such as *enter* and *escape*, things like that. (Pre-Interview, p. 10)

The practical manifestation was realised in Dina's attempts to guide the students in doing a task until she herself saw that they were able to do it (see Table 7.2, No. 1; Figure 7.2). Dina moved from one pair/group of students-doing-a-task to another. The students' ability to do a task as expected was considered as an indicator of their increased competency.

(a) (b) (c) (d)

Figure 7.2 An illustration of how Dina guided the students doing a task

In the first lesson (Classroom Observation 1), for example, Dina visited each pair of students doing an exercise and spent more than 40 minutes in total to supervise them and make sure that they did well as shown in Figure 7.2 (a) and (b). In the next lesson (Classroom Observation 2), she did the same thing for more than 50 minutes as illustrated in Figure 7.2 (c). The third lesson (Classroom Observation 3) was no exception. Dina visited each group of students to ensure that they could do the given task (Figure 7.2 [d]).

7.3.2.2 Standard language ideological stance as tool: Constructing 'correct' sentences

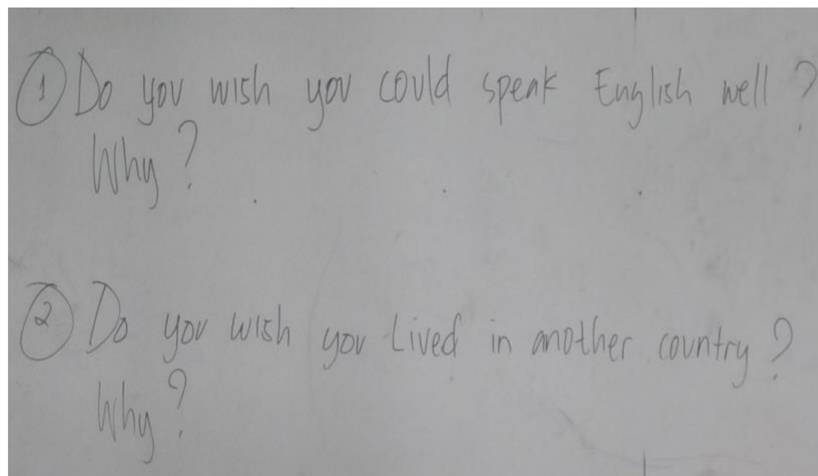
As earlier illustrated in Figure 7.1, Dina made use of her standard language ideological stance as a pedagogical *tool* that mediated between her and the secondary *object* of her activity (i.e., advancing the students' writing skills). Viewing British English as a variety to teach in the classroom and as a 'grammatical', 'standard', and 'correct' English, Dina's instructional practice seemed to "focus on forms" (see the definition of "focus on forms" especially "non-communicative learning" in Littlewood, 2004, p. 322). She emphasised grammar and structure, provided grammar-related exercises in order for the students to construct what she considered to be 'correct' sentences, and avoided the use of expressions that she viewed as colloquial, non-standard, or slang (Table 7.2, No. 2).

Across the three observed lessons, Dina explained grammatical aspects explicitly and had the students do some written exercises until they were deemed able to produce 'correct' sentences. For example, teaching *hope* and *wish* in the first lesson (Classroom Observation 1), Dina asked the students to transform two sentences written in present simple tense (i.e., "I do not have a car" & "I can not play the piano") into *wishes* (i.e., I wish I …) in pairs like the examples that she had given. Having finished the exercise, she provided eight more sentences for the students to do the way they had already done until the time was over. In the second lesson, Dina wrote two questions on the whiteboard (Figure 7.3 [a]), asking each group of students to choose one question only and respond by saying *yes* or *no* and providing the reason. She visited each group, took questions, explained the lesson in the students' book, and made some corrections when necessary (Figure 7.3 [b]). Emphasising grammar, Dina stated that "English without grammar is confusing" (Post-Interview 2, p. 2). She commented,

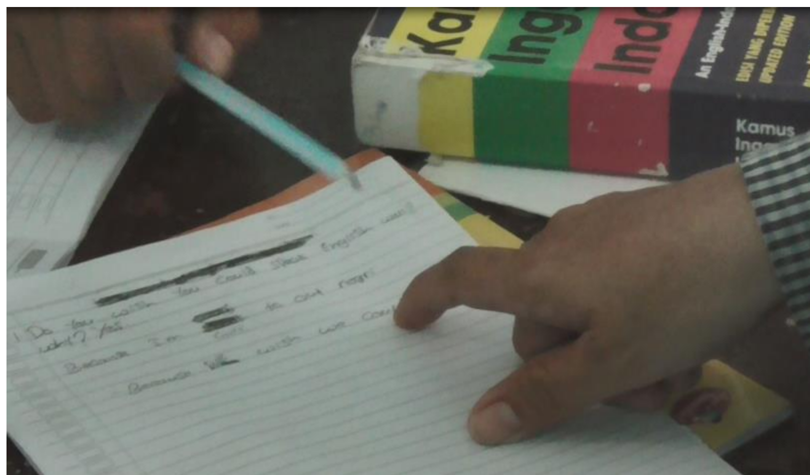
> [At that time,] I was correcting their answers. Some students answered the question by repeating its words. For example, in response to a question like "Do you wish you can speak English?", they answered "Yes, I wish I could speak English." Then I said, "That's the question honey.

What's your answer? Say why". Then, I explained on their book. I also corrected the grammar until I thought the answer perfect when the time was available. (Post-Interview 2, p. 3)

The students spent the whole second lesson doing the task. In the third lesson, Dina organised similar classroom activities. This time, only one question was posed. It is therefore clear that Dina's attempt to achieve the *object* (i.e., to advance the students' English mastery) was embodied in the act of having the students construct what she referred to as grammatically 'correct' sentences.



(a)



(b)

Figure 7.3 An illustration of how Dina corrected sentences constructed by the students

In addition to emphasising grammar, Dina avoided the use of expressions that she viewed as slang, colloquial, or non-standard (Table 7.2, No. 2). In the first lesson, for example, Dina wrote “She has not money” on the whiteboard but around 10 minutes later changed it to “She does not have money” (see Section 7.3.3.4, *Tool/subject* contradiction, for further elaboration). The reason was because she thought that the former was wrong. Even if it is not ‘wrong’ and is used colloquially, Dina asserted that she would still have changed it. She believed that the classroom is a place for students to learn Standard, not colloquial, English. “Because in the classroom I have to teach grammatically correct English. For slang expressions, I think they can learn outside the classroom, not formally in the classroom. It’s fine for them to learn outside the classroom” (Post-Interview 1, p. 3). This finding shows how standard language ideology shaped Dina in sorting what to teach to the students. In this case, she taught what she viewed as ‘standard’ words and expressions only.

Dina’s pro standard language ideological stance also played a role in determining which dictionary students should use. Dina stated that the dictionary owned by the school was bought on her recommendation. The dictionary was chosen since Dina believed that it is a ‘correct’ dictionary. “I think the dictionary is correct. That’s why I recommend the school to buy this dictionary. And slang words are marked as slang. I know the dictionary is complete. That’s why I prefer using this dictionary” (Post-Interview 2, p. 3).

7.3.3 Ideology in activity: Ideology-related contradictions

The red arrows and circle in Figure 7.1 illustrate ideology-related contradictions that occurred within Dina’s activity system. Four contradictions were identified. They include the contradiction between *tool* and *rule*, between *rule* and *community*, within *tool*, and between *tool* and *subject*. Dina’s responses to such contradictions reshaped the configuration of elements within her activity system. Table 7.3 provides the summary.

Table 7.3 Ideology-related contradictions within Dina's activity system

#	Contradiction	The tension that occurred	Occurrence	Awareness (responses) or unawareness (non-response)
1	*Tool/rule*	Instrumental stance & the curriculum (i.e., lesson completion)	Lessons 1, 2, & 3	Awareness (double *object* and shifting the focus from speaking to writing)
2	*Rule/ community*	The curriculum (i.e., lesson completion) & the students	Lessons 1, 2, & 3	Awareness (using Indonesian)
3	*Tool/tool*	Instrumental stance & limited number of copies of dictionary at the school	Lessons 1, 2, & 3	Awareness (encouraging the students to buy their own dictionaries)
4	*Tool/subject*	Standard language ideological stance & non-knowledge of some grammatical aspects	Lessons 1 & 3	Awareness (self-correction) Unawareness (non-response)

7.3.3.1 Tool/rule contradiction

The longer diagonal red arrow in Figure 7.1 illustrates a contradiction between the psychological *tool* used (i.e., Dina's instrumental stance) and the curricular mandate considered as a *rule* (i.e., lesson completion). Underpinned by her instrumental stance, Dina aimed to advance the students' English competency by improving their speaking skills. To achieve the aim, she wanted the students to practise speaking a lot. Dina commented, "Ideally, there should be more practice when learning a language" (Post-Interview 1, p. 6). However, she viewed the mandate as a hindrance, preventing her to achieve what she wanted to achieve. "But anyway the curriculum demands that all the lessons must be delivered" (Post-Interview 1, p. 6). Besides, Dina perceived that the allotted time was not sufficient in the sense that it would not allow her to deliver all the materials of a lesson and at the same time ask each student to practise speaking with appropriate supervision and guidance from her as the teacher:

> Actually, after writing I wanted [the students to practise] speaking. So, I said "you've done it". I visited all students while correcting their work. [But then some students asked,] "Mam, how do you say this in English?" Then I told them. Maybe because the dictionary is limited, I helped them. They wrote it [wrote what I said]. [Shortly afterwards,] the time was over. If the time had been four hours, all groups of students would have been able to read their answer. So, [given the time constraint,] *I actually focused more on the completeness of the lesson*. When the

> students could answer the question [in writing], and when the lesson was on time, I was very glad. (Post-Interview 2, p. 4, emphasis added).

Despite the curricular mandate, Dina did not give up her aim. In other words, she still attempted to improve students' English mastery. However, her orientation to improving students' English mastery became secondary to lesson delivery. In addition, Dina pragmatically shifted the focus from teaching speaking to teaching writing skills (i.e., constructing good sentences) which she perceived to be more feasible. She noted,

> At least, students become passive speakers of English. Having passed this school, I hope that my students will be able to understand people speaking English even though they cannot respond. *Writing is my orientation*. Ideally, I hope they are good at writing, listening, speaking. (Post-Interview 2, p. 5, emphasis added)

This finding suggests that Dina was well aware of the contradiction and responded to it by both observing the curricular rule and enacting her instrumental stance with some compromises. This means that a teacher's ideological stance in the classroom can drive the teacher to organise activities accordingly. However, it can be undermined by another factor such as a curricular mandate.

7.3.3.2 Rule/community contradiction

The horizontal red arrow in Figure 7.1 shows a contradiction between the curriculum (i.e., delivering all the materials) considered as the *rule* and the *community* (i.e., the students). On the one hand, Dina wanted to deliver all the materials within the given time. On the other hand, she was aware that the time was limited. Dina stated, "At school, the learning hour is limited" (Post-Interview 1, p. 6). In addition, she reported that the students would not understand explanations given in English (especially explanations of grammatical aspects) due to their level of English ability.

Dina's response to this contradiction gave a new shape to the activity system. It necessitated the use of Indonesian as a psychological *tool* to support the efficiency of lesson delivery and thus help to achieve the main *object* of her activity:

> I think it is difficult for students to understand explanations of simple past tense in English, so I used 90% Indonesian. If I had used English all the time, the lesson would have been more difficult. The students wouldn't have understood the lesson. They wouldn't even have understood what I was talking about. (Post-Interview 1, p. 1)

Different from Ana (Section 5.2.2.5) and Budi (Section 6.2.2.4), Dina did not subscribe to the monolingual approach to teaching English. She did not view the use of Indonesian as an impediment to learning English. Dina was of the opinion that there is no problem using L1 (i.e., Indonesian) in the English classroom especially when facilitating student learning.

1.	Dery:	I am personally not sure if the use of Indonesian in ELT actually helps or hinders learning.
2.	Dina:	I think it is not a problem for learning purposes.
3.	Dery:	Not a problem?
4.	Dina:	Yes because using English would sound too formal, wouldn't it?
5.	Dery:	Maybe.
6.	Dina:	So, I prefer what I think convenient [i.e., using Indonesian]. Most importantly, *I can deliver the lesson and the students understand it*.

(Post-Interview 1, p. 3, emphasis added)

Additionally, Dina allowed the students to use Indonesian in order for them to be able to ask questions when she explained a lesson or anytime they wanted to do so. She noted,

> If I require all students to speak English, I don't know what will happen. Students cannot ask questions because they cannot speak English. As a result, they will keep silent. So, I think for students of their ages it is okay if they use some Indonesian in the classroom. (Post-Interview 1, p. 6).

Nonetheless, she encouraged the students to learn new English words by consulting a dictionary. Dina commented, "Because they are ninth graders, I don't provide them with words that they may need. I encourage them to consult the dictionary. I don't feed them too much" (Post-Interview 3, p. 1). These instances appear to suggest that despite some compromises she made, Dina attempted to push the students to learn to the extent she perceived to be achievable by the students.

7.3.3.3 Tool/tool contradiction

The red circle in Figure 7.1 shows a contradiction within the category of pedagogical *tool*, that is, between Dina's *instrumental stance* and *the limited number of copies of dictionary available at the school*. Taking the instrumental stance, Dina pointed out the importance of learning new words for advancing English competency. "I think actually vocabulary is the key for learning English. Unlike maths, English doesn't have so many grammatical formulas. If one is unable

to speak English, the obstacle must be the vocabulary" (Post-Interview 3, p. 4). It is therefore important for each student to have access to an English language dictionary.

However, the school did not have sufficient copies of dictionaries and the students did not have the means (e.g., a laptop and an internet network) to access an online dictionary.

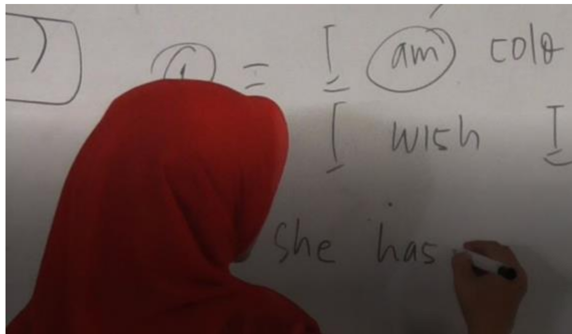
> So, to master a language, one should master the vocabulary. When doing an exercise, if the students understand, they must be able to answer directly. But, because they don't know the words, they are stuck. It can take up to two teaching hours. They needed to find the words in the dictionary. The [number of copies of the] dictionary is limited. (Post-interview 3, p. 4)

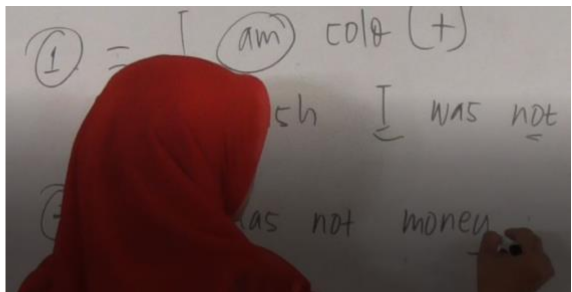
Dina allowed more time for the students to find a word. She noted, "It takes a long time for them to look up a word in the dictionary" (Post-Interview 3, p. 5).

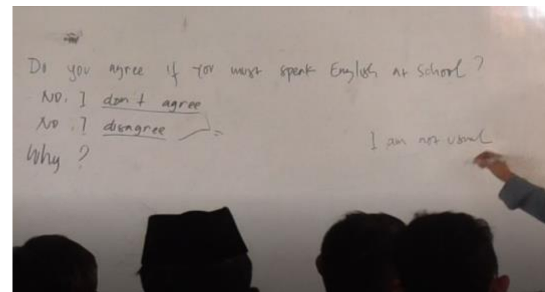
Dina's response to this contradiction did not seem to reshape the activity system. Dina did encourage the students to purchase a dictionary for their own use. However, classroom observations showed that the vast majority of the students relied on the dictionary owned by the school. This finding appears to suggest that a teacher may not be able to bring about an immediate resolution to a contradiction due to other constraining factors. In this case, asking the students to buy a dictionary was Dina's attempt to resolve the problem. However, whether or not such an attempt works depends on other factors including the students' socio-economic backgrounds and thus their opportunity to purchase the dictionary.

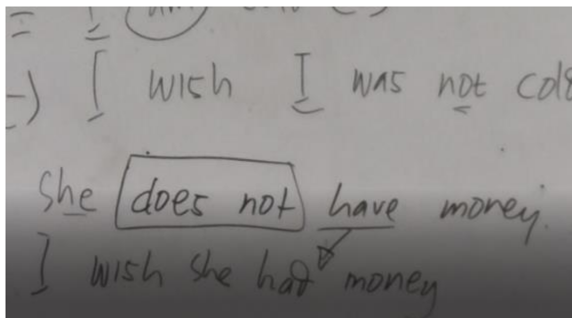
7.3.3.4 Tool/subject contradiction

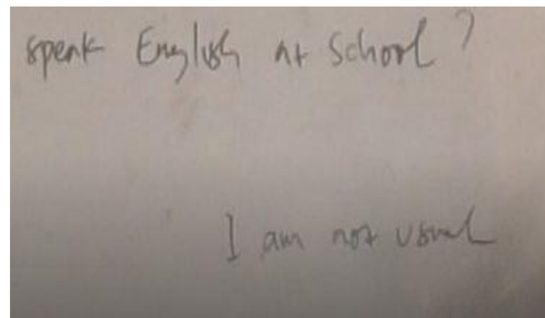
The shorter diagonal red arrow in Figure 7.1 shows a contradiction between *tool* (i.e., Dina's standard language ideological stance) and Dina herself as the *subject* of activity. Not realising the contradiction, neither response nor change was identified. One the one hand, Dina wanted to teach grammatically 'correct' English. On the other, there were some grammatical aspects that she was not cognisant, occasionally preventing her from providing an acceptable example. In the first lesson, for example, Dina wrote "She has not money" (Classroom Observation 1, Video 1, Minutes 5.25 – 5.37). Nonetheless, she realised that there was something wrong with it and a few minutes later changed it to "She does not have money" (Classroom Observation 1, Video 1, Minutes 16.47 – 16.57) as shown in Figure 7.4 (a).











(a) (b)

Figure 7.4 An example of a contradiction between Dina's standard language ideological stance and non-knowledge of some grammatical aspects

This contradiction also happened in the third classroom observation. For example, Dina wrote a question, that is, "Do you agree if you must speak English at school?" (Classroom Observation 3, Video 1, minutes 2.50 – 3.07) on the whiteboard. Not long afterwards, a student read aloud his written answer, that is, "No, because I am not usual" (Classroom Observation 3, Video 1, Minutes 19.08 – 19.10). Given the question and the answer, what the student actually wanted to say seems to be "No, because I am not used to speaking English". However, Dina wrote "I am not usual" on the whiteboard (Figure 7.4 [b]) and then said "to speak English" (Classroom Observation 3, Video 1, Minutes 19.26 – 19.32). This finding suggests that enactment of a teacher's ideological stance in the classroom can be hindered by her own level of English proficiency.

7.4 Concluding remarks

Chapter 7 has presented the ontogenetic and microgenetic analysis of Case Study 3, Dina's activity system. The ontogenetic analysis illustrates that Dina's beliefs about language can be conceptualised using the categories of English language ideologies including *instrumentalism* and *standard language ideology* (see Table 4.3, for the definition). Regarding the origins, interactions with people within her ELT-related communities were mentioned as the main sources of influence.

The microgenetic analysis demonstrated that Dina's instrumental stance and standard language ideological stance were found to clearly mediate her classroom practice. In addition, the enactment of each of these two ideological stances was subject to other contextual factors, that is, other elements embedded within Dina's activity system. The findings suggest that the former ideological stance was compromised due to the curricular *rule* and the latter was somewhat hindered by her own non-knowledge of some grammatical aspects. This finding strengthens the notion of *ideological stance-in-practice* as elaborated in the concluding remarks in Chapter 5 (Ana's activity system) and also mentioned in Chapter 6 (Budi's activity system).

New in this chapter, when compared to the two previous findings chapters, is the demonstration of how a teacher negotiated a contradiction between a curricular mandate and her English language ideological stance (see Section 7.3.3.1). Dina viewed the curriculum as the *rule* and obeying the *rule* was considered as the main orientation of her teaching activity, but at the same time she insisted on enacting her ideological stance with some compromises, all of which suggest the following: What a teacher considers as a *rule* can profoundly shape his/her teaching practice. In addition, the *rule* can also undermine the teacher's ideological stance. However, it does not remove the teacher's ideological view. In Dina's case, the teacher's ideological view, albeit compromised, was still there and still played a role. As explained above, Dina still enacted her instrumental stance and organised classroom activities accordingly.

Another important finding is that there may not be an immediate resolution to a contradiction. A teacher may be aware of a contradiction and may have attempted to solve it. However, whether or not the contradiction is resolved may be subject to other factors. Dina's recommendation for the students to purchase a dictionary for their own use serves as an example (see Section 7.3.3.3).

Chapter 8 - Case study 4: Tina's activity system

8.1 Chapter overview

This final results chapter follows the structure established in the last three chapters and is thus divided into two main sections, ontogenetic analysis and microgenetic analysis. The ontogenetic analysis highlights Tina's language-related history including the English language ideological beliefs/views that she held and the perceived origins. The analysis revealed that Tina's beliefs about English reflect English language ideologies such as *instrumentalism* and *standard language ideology* (see Table 4.3, for the definition). Discourses on English as an international language, discourses on globalisation as well as English as the language of globalisation, and the textbooks used in the classroom were reported to be the main sources of influence. This ontogenetic analysis lays the basis for interpretations and explanations in the microgenetic analysis.

The microgenetic analysis revealed the relationships among elements within Tina's activity system. Included in the elements are her instrumental and standard language ideological stance that played the role of a psychological *tool* mediating between Tina as the *subject* and students learning communicative skills as the *object* of her activity. Additionally, each ideological stance was embodied in the forms of verbal and practical actions performed to attain the *object*. While the former drove Tina to emphasise communicative competence, the latter led her to focus on the idea of 'correct' English and pronouncing English like a native speaker. Two types of ideology-related contradictions were identified, namely, contradictions between *tool* and *community* and between *rule* and *community*. Tina responded to these contradictions by incorporating an additional pedagogical *tool,* that is, making use of Indonesian, to support student learning. This chapter ends with concluding remarks that present key findings and some discussion on these findings.

8.2 Ontogenetic analysis: Tina's language-related history

This ontogenetic analysis is divided into two sections. The first section presents Tina's language background which include her personal background, experience of learning English, and experience as an English teacher. The second section explicates each language (including English language) ideological stance that Tina currently held and presents the perceived sources of influence.

8.2.1 Tina's language background

Tina was born, and lives, in a region where Sundanese-speaking and Javanese-speaking people (especially those who speak Cirebon dialect) intersect. Tina reported that she speaks Sundanese and Indonesian at home, Sundanese when talking to people in her neighbourhood, and Indonesian when communicating with her relatives. This means that she is accustomed to bilingualism. Her choice of which language to speak depends on the context of situation or the interlocutors with whom she interacts.

Tina reported learning English in the formal education context for ten years. She learned English for three years at a junior secondary school, another three years at a senior secondary school, and four years at an Islamic university (undergraduate degree). At the university, Tina majored in English language education and thus learned ELT-related theories including methods of teaching English. Being a student at an English education department, Tina focused on studying there and thus did not enrol in English courses elsewhere. The findings seem to suggest that Tina's experience of learning English was confined to the context of formal education institutions.

Tina had extensive experience teaching English to secondary school students. At the time of the fieldwork, she reported having had some experience of teaching English in both formal and informal settings. In the context of formal education, Tina stated that she had been teaching as a permanent teacher at the school where this study took place for more than 10 years. Prior to this, she worked as a casual English teacher at a number of different schools. She had worked for about three years at a junior secondary school, almost five years at an Islamic junior secondary school, and around two years at a vocational school. In addition to teaching at formal education institutions, Tina also taught English informally. She reported to have a group of junior secondary school students who learned with her at her home after working hours. Overall, this shows that Tina had ample experience teaching English across

contexts, ranging from formal to informal contexts and, in the form of schooling, from religious (in this case, Islamic) to secular (or general) and from general to vocational.

8.2.2 Tina's language ideological stances and the perceived origins

Thematic analysis (Braun & Clarke, 2006) of data obtained from the pre-observation interview revealed Tina's ideological views on languages in Indonesia and on English. The latter ideological views are presented in terms of the categories of English language ideologies predominant in the ELT literature (Section 2.5). Related categories include *instrumentalism* and *standard language ideology* (see Table 4.3, for the definition). Table 8.1 below provides the summary.

Table 8.1 The summary of categories of (English) language ideologies, Tina's (English) language ideological beliefs/views, and their perceived origins

Categories of ideology and English language ideologies	**Tina's language ideological stances/views**	**The perceived origins (where identified)**
Ideological stances on language in Indonesia	English as secondary to Indonesian	Indonesian constitution and government regulations: Discourses on nationalism
	Coexistence among English, Indonesian, and indigenous languages as long as Indonesian remains the national language and people speak their own indigenous languages	(Not identified)
	Superiority of English over other languages except Indonesian	The media: Discourses on English as an international language Indonesian constitution and government regulations: Discourses on nationalism
Instrumentalism	The importance of learning English for international communication and for educational purposes such as understanding learning resources written in English and studying abroad	Discourses on globalisation and the advancement of information and communication technology (ICT) that comes with English as its primary language
Standard language ideology	A preference for British English	The textbooks used for teaching in the classroom
	An orientation to the notion of 'correct' English and speaking English like a native speaker	

8.2.2.1 Ideological stances on languages in Indonesia

This section illustrates how discourses rooted in the global and national settings shaped the way Tina viewed English vis-à-vis Indonesian. Tina reported believing in the idea that, within the Indonesian borders, English is superior to other world languages except Indonesian as illustrated in the following exchanges.

1.	Dery:	In the global context, we know languages like English, German and French, for example. Do you view those three languages as the same or equal, or if you perceive English as superior or inferior to the other two? Or how would you say it?
2.	Tina:	Yes, maybe English is higher.

(Pre-Interview, p. 3)

In comparing English to Indonesian, Indonesian was viewed as superior.

1.	Tina:	In Indonesia, Indonesian may be number one.
2.	Dery:	You're still sure that Indonesian is number one, aren't you?
3.	Tina:	Because it's the language of our country.
4.	Dery:	Won't be replaced by English?
5.	Tina:	It must not be replaced by English.
6.	Dery:	Emm… yea.
7.	Tina:	*In our country, English should remain secondary to Indonesian*.

(Pre-Interview, p. 5, emphasis added)

While Tina's view on the superiority of English over other world languages originated from discourses on English as a language of international communication on the media, especially television, her view on Indonesian appeared to be underpinned by the Indonesian constitution and government regulations conveying the notion of Indonesian as the national language. Tina commented, "I think from me myself and the government also mandates that Indonesian is our national language, it is number one. Other languages are secondary to Indonesian" (Pre-Interview, p. 9). Driven by such regulations, she even wanted Indonesian to be an international language. "I want Indonesian to be a second language used in other countries" (Pre-Interview, p. 4).

Theoretically speaking, two types of ideological transfer seem to have been occurring here. The first one is the transfer of the ideology of English as an international language from the global context to Tina as an individual via the media. The second one is a transfer of nationalism from the superstructure, especially the politico-legal (Althusser, 2008), in this case,

the State and the law, to what Althusser (2008) refers to as the main actor of the educational ISA, in this case, Tina as a teacher. In other words, there seems to have been a transmission of an ideology (i.e., nationalism; see Section 1.2.2.4) from the government at the macro level to Tina as a subject through the rule enacted by the government.

Concerning the spread of English to Indonesia, Tina did not see such a spread as a threat to either Indonesian or indigenous languages. She believed that, as long as people preserve their own languages by actually using those languages such as using Indonesian for official and interethnic communication and using an indigenous language for intra-ethnic interactions, Indonesian and indigenous languages would not be endangered. "I think people still preserve their own culture. Sundanese people still speak Sundanese and so do Javanese people" (Pre-Interview, p. 5). English, Indonesian, and indigenous languages will co-exist.

8.2.2.2 Instrumental stance

While those taking an instrumental stance (Pan, 2015) view English as a key for success in the globalisation era, Tina's view on whether or not it is important to learn English is quite pragmatic. Following her belief in the importance of learning English for international communication, Tina viewed English more as an instrument for educational purposes. She perceived learning English to be important for those planning to study abroad.

> I think it [learning English] is important, but not so important. I mean, it's important for us to communicate with foreigners. If a person wants to study abroad, he or she can not use Indonesian in other countries. Instead, English is used since it has been recognised as an international language by most countries. (Pre-Interview, p. 5)

The fact that Tina mentioned "not so important" and that one "cannot use Indonesian in other countries" illustrates the pragmatic nature of her attitude.

Tina's view seems to be underpinned by her perception of globalisation and the advancement of ICT that come with English as the primary language. Learning English is therefore viewed as important to extend one's literacy in the globalised world. Tina commented, "I still think that English is important. Nowadays, in the globalisation era, English is everywhere, on [ICT] devices, on computers. So, it is important for students to learn English to understand [resources written in English]" (Pre-Interview, p. 9).

The comment suggests that Tina's instrumental stance is to some extent rooted in global discourses, that is, discourses on globalisation and English as the language of globalisation. Similar to the previous section (Section 8.2.2.1), this finding reveals the interaction between the cultural-historic and ontogenetic domains. It consolidates how Tina's cognitive processes were mediated by communities, particularly on the global scale, the productive activities they conduct, and the cultural artefacts they create (i.e., ICT devices including the software) on which English is used.

8.2.2.3 Standard language ideological stance

Tina had not believed in the idea that there is only one standard variety, among the many varieties, of English. Since she is an English teacher herself, her exposure to textbooks used for teaching in the secondary school context seemed to be gradually shaping the way she viewed the nature of a particular English variety over the others. Findings show that Tina currently believed in the idea of speaking 'correct' English and sounding like a native speaker. For example, she believed in the notion of 'correct' and 'incorrect' pronunciation. Tina commented, "Well, actually students should get used to correct pronunciation since the beginning" (Post-Interview 2, p. 5). Indeed, in the teacher's book used by Tina, for example, it is stated that teachers must try to speak correct and good English. "*Bagi peserta didik guru adalah 'model' pengguna bahasa Inggris, lisan dan tulis. Oleh karena itu, guru harus berupaya menggunakan bahasa Inggris yang baik dan benar*" [For students, teachers are models of English users, both verbally and in writing. Therefore, teachers must attempt to speak correct and good English] (Wachidah, Gunawan, Diyantari, & Khatimah, 2016, p. 29)

Analysis also revealed that Tina currently indicated a preference for British English. To some extent, Tina was aware of differences among English varieties including those between British and American English. She commented, "*Football* and *soccer*, for example, respectively originate from different countries. I tell my students from which English-speaking country a word originates" (Pre-Interview, p. 6). Tina initially reported that she does not favour any native variety as a preferred model for instruction. She noted, "I don't favour a certain variety of English. I think I use all" (Pre-Interview, p. 7). Tina added that she viewed all varieties as standard in their own right. "I consider all varieties as the same [equal]" (Pre-Interview, p. 7). None, she believes, is superior to another.

Knowing some features of British and American English especially spelling and vocabulary, Tina perceived that the English language written in the textbooks that she used for teaching looks British rather than American. She eventually thought that British English is more prevalent and preferable as illustrated in the following exchanges.

1.	Dery:	If I ask you whether you believe that there is only one English variety in the world, you would say no because you consider all as standard, don't you?
2.	Tina:	Yes. But in textbooks I found that British English is more commonly used, and some Australian English as well. There are not so many American words I think.
3.	Dery:	If you had to choose, which one do you prefer?
4.	Tina:	Well I think British English.

(Pre-Interview, p. 7)

This finding seems to suggest a process of an English language ideological shift from viewing all English varieties as standard to thinking that a certain variety of English is more favourable than is another.

8.3 Microgenetic analysis: Tina's English language ideological stances in the classroom

This microgenetic analysis is divided into three main sections. The first section presents the English language ideological stances that observably mediated Tina's practice and the role that they played in the classroom (Figure 8.1). The second section explains the manifestations of these ideological stances in the level of action. The last section explicates language ideology-related contradictions (Engeström, 2001) that occurred within Tina's activity system.

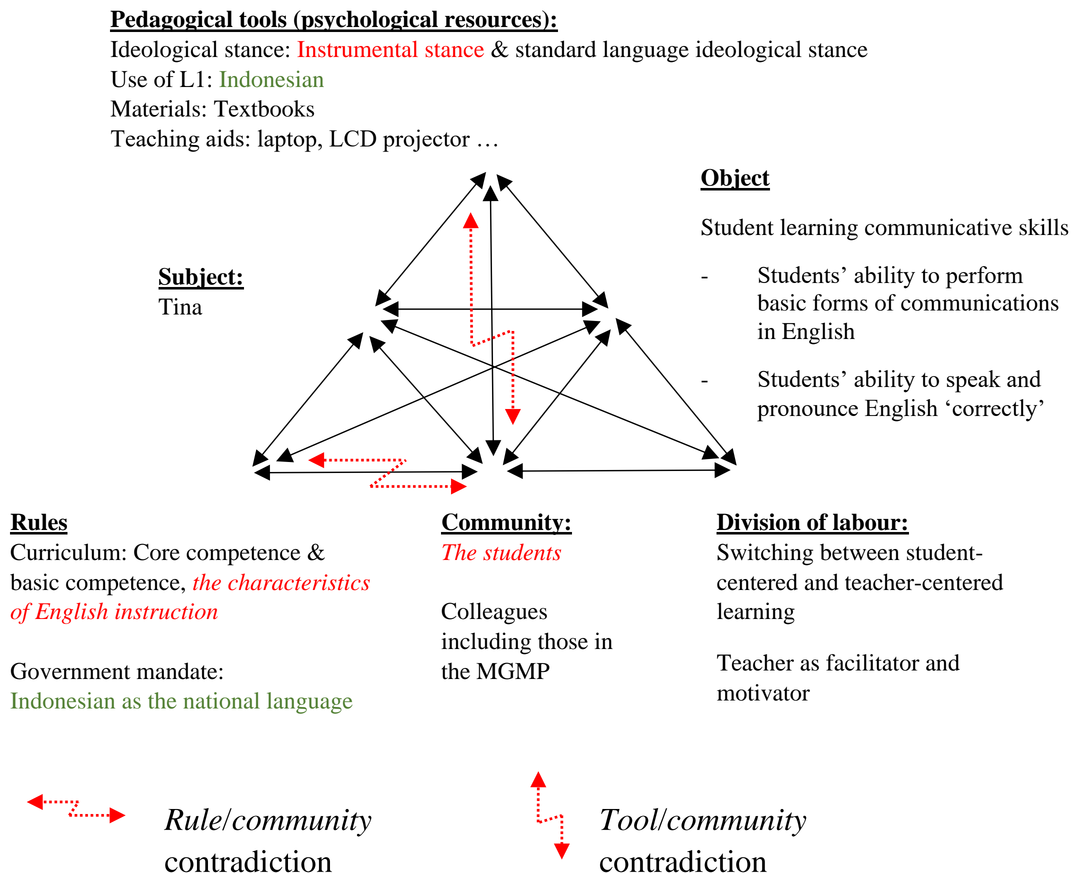


Figure 8.1 Language ideological stances and language ideology-related contradictions within Tina's activity system (adapted from Engeström, 2001, p. 135)

8.3.1 Ideology in activity: How ideology shaped the object of Tina's activity

Analysis of data obtained from the second and the third classroom observations revealed the forces that shaped the *object* of Tina's activity. In articulating her orientation of teaching as well as the driving forces, Tina stated that her goal of teaching English was motivated by both the curriculum and her ideological stances. Tina commented, "The curriculum should be followed, but we have, say, that these students should be able to communicate. [My orientation goes] in that direction. They must be able to communicate" (Post-Interview 2, p. 3). The idea that students must be able to communicate links to her ideological stances especially her instrumental (Section 8.2.2.2) and standard language ideological stances (Section 8.2.2.3) as is explained after the following paragraph.

In terms of the former, that is, the link between the curriculum and the goal of teaching, activity system analysis revealed interactions among the *rule* (i.e., core competence and basic competence as mandated by the curriculum), *community* (i.e., colleagues including those in the MGMP), *subject* (i.e., Tina), and the *object* (i.e., students learning communicative skills) (Figure 8.1). Tina considered the curriculum especially the core competence and the basic competence as the rule to obey. She noted, "KI (core competence) and KD (basic competence) are rules. So, we [teachers] are to follow the rules" (Post-Interview 3, p. 5). Based on the KI and KD, Tina perceived communicative skills to be the main goal of teaching. "Communication skill is stated in the curriculum" (Post-Interview 2, p. 3). Tina did not interpret the KI and KD alone. Rather, she came up with the interpretation after discussions with her colleagues outside the school where this study took place, such as those in the MGMP.

1. Tina: I think from communications with my colleagues.
2. Dery: Colleagues here or outside this school?
3. Tina: Outside this school, for example, MGMP and other forums.

(Post-Interview 2, p. 3)

To summarise, Tina, together with her colleagues such as those in the MGMP, interpreted the KI and KD and concluded that the curriculum emphasises communicative skills. In the classroom, such skills turned to be the main *object* of her activity.

The reason why Tina oriented her teaching towards communicative skills was because she herself, driven by her ideological stances, desired to advance students' communicative competence. Activity system analysis showed how her instrumental and standard language ideological stances played the role of psychological *tools* that mediated between Tina (*subject*) and the *object* of her activity (Figure 8.1). Both language ideological stances shaped the foci of her *object* of activity. Taking an instrumental stance, Tina believed that the students need to be able to carry out basic forms of communication in English (Figure 8.1). She noted, "There is indeed a rule [curricular rule] but I have a shared interest. For example, I want students to have English skills. At least, students should be able to perform basic forms of communication" (Post-Interview 2, p. 3). Driven by her standard language ideological view, Tina wanted the students, when communicating in English, to speak and pronounce English 'correctly' (Figure 8.1) in order to 'obscure' their non-nativeness (Post-Interview 2, p. 2).

8.3.2 Ideology in activity: The manifestation in the level of action

Not only did the English language ideological stances shape the *object* of Tina's activity as explained above but it also materialise in Tina's classroom behaviours (see Althusser, 2008; Žižek, 1989, for materialisation of ideology in practice). In other words, these ideological stances manifested themselves in the forms of verbal and practical actions. Table 8.2 summarises the English language ideology-mediated actions that Tina performed in the classroom to achieve the *object* of her activity.

8.3.2.1 Instrumental stance as tool: Performing basic forms of communication

Microgenetic analysis revealed that the instrumental stance was discursively articulated and practically materialised in the acts of conducting activities that require the students to speak. Tina reportedly articulated the importance of learning English to the students in a lesson before the conduct of the present research. She stated, "I said, 'Students, English is important, beneficial, and so on'. I said so in the very first meeting" (Post-Interview 2, p. 6). Tina noted that she did so once only. "Only at the beginning in order for the students to know that learning English is important" (Post-Interview 2, p. 6).

Table 8.2 Verbal and practical manifestations of Tina's English language ideological stances in the level of action with regard to achieving the object of activity

No.	**The English language ideological stances enacted in the classroom**	**The manifestations in the classroom**
1	Instrumental stance	Reported verbal articulations in the first lesson
		Emphasis on speaking realised in organising activities that required the students to speak
2	Standard language ideological stance	'Correction' of the students' pronunciation and repetition of students' pronunciation until considered accurate

Practically, this ideological stance appeared to motivate Tina to emphasise speaking skills and shape the overall structure of her classroom activities. In the first and second lessons, for instance, Tina had the students practise a dialogue (Classroom Observation 1 & 2) (Figure 8.2). In the third lesson, she asked the students to introduce themselves in English (Classroom Observation 3). Her typical sequence of activities included providing an example, modelling the example, guiding the students to practise (usually while reading) the given example, and asking the students to practise by themselves (without reading) (Classroom Observation 1, 2, & 3). In the second lesson, for example, Tina wrote two short dialogues on the whiteboard (Classroom Observation 2, Video 1, Minute 39.29). First of all, Tina guided the students. She practised the dialogue phrase by phrase and the students repeated after her (Classroom Observation, Video 2, Minute 2.24). Subsequently, Tina asked the students to practise both dialogues together while reading and seated. After that, she asked each pair of students to select one dialogue to practise in front of the class without reading (Classroom Observation 2, Video 2, Minute 4.39). By doing this, Tina stated that she wanted the students to be able to carry out basic forms of communication in English (Post-Interview 2). In the previous lesson (a lesson on greetings), Tina had twelve pairs of students practise a dialogue without reading in front of the class (Classroom Observation 1, Minutes 17.29 – 34.00).

Figure 8.2 An illustration of how Tina had the students practise a dialogue in front of the class

8.3.2.2 Standard language ideological stance as tool: "to speak English correctly"

As stated earlier (Section 8.4.1), Tina used her standard language ideological stance as a pedagogical *tool* that mediated between herself as the *subject* and *speaking English 'correctly'* as the second focus of the *object* of her activity. Microgenetic analysis revealed that the ideological view led Tina to focus on pronunciation because she wanted the students to speak English accurately the way native speakers do. In the classroom, the view was realised in the acts of 'correcting' the students' pronunciation and having the students repeat their pronunciation until deemed precise.

In the first lesson, for instance, Tina evaluated the students' pronunciation. Guiding the students to read aloud a dialogue written on the whiteboard, she perceived that most students' pronunciation of the words *fine*, *too*, and *thank you* was not accurate. Tina commented, "After practising the dialogue, I found some students had not understood. [They] pronounced 'fine' incorrectly or 'thank you' incorrectly" (Post-Interview 1, p. 2). Tina modelled the pronunciation of those words. Then, she asked the students to imitate her pronunciation (Classroom Observation 1, Minutes 8.04 – 8.16). Subsequently, while having the twelve pairs of students practise a dialogue (see Section 8.3.2.1), Tina took some notes (Classroom Observation 1, Minutes 17.29 – 34.00). She reported that at that time she was assessing the students' pronunciation.

1.	Dery:	What did you assess from the students at that time or what did you think at that time?
2.	Tina:	Intonation and whether or not the students' pronunciation was correct. Then, if the students understood what they were talking about. It seems to me that some students understood but some didn't.

(Post-Interview 1, p. 3)

Emphasising pronunciation, Tina reported that she wanted to make sure that the students spoke English accurately the way native speakers do. In the second lesson, for example, Tina had the students practise two short dialogues written on the whiteboard (Classroom Observation 2, Video 2, Minutes 2.4.2 – 4.38). Firstly, she guided the students by modelling each dialogue phrase by phrase. Then, she asked the students to read aloud the dialogues together. While the students were doing so, Tina listened to them. The following excerpts reveal what Tina was thinking when having the students practise the dialogue.

1. Dery: Why should pronunciation be emphasised?
2. Tina: In order for them to speak English correctly. In order for their non-nativeness to be not so obvious.

(Post-Interview 2, p. 2)

Tina reported that she usually asks the students to repeat their pronunciation until this was perceived to be acceptable. She observably did so in the first and second lessons (Classroom Observation 1 & 2). Tina noted, "I asked male and female students to see how they pronounced English. If there was something that I thought was incorrect, I asked them to repeat it several times. But I only asked some students, not all" (Post-Interview 2, p. 4). She added that it is important to introduce correct pronunciation to the students from the first time they learn English. Tina noted, "actually students should get used to pronouncing English correctly from the beginning" (Post-Interview 2, p. 5).

8.3.3 Ideology in activity: Ideology-related contradictions

The red arrows in Figure 8.1 represent English language ideology-related contradictions that occurred within Tina's activity system. Two contradictions were identified. They include a contradiction between *tool* and *community* and a contradiction between *rule* and *community* (see Table 8.3). Tina responded to both contradictions by making use of Indonesian as an additional *tool* as follows.

Table 8.3 Ideology-related contradiction within Tina's activity system

#	Contradiction	The tension that occurred	Occurrence	Awareness (responses)
1	*Tool/community*	Instrumental stance & the students	Lesson 1, 2, & 3	Awareness (using Indonesian)
2	*Rule/community*	The curriculum & the students	Lesson 1, 2, & 3	Awareness (using Indonesian)

8.3.3.1 Tool/community and rule/community contradiction

Two ideology-related contradictions occurred within Tina's activity system. The first contradiction was a contradiction between a pedagogical *tool* used in the classroom (i.e., her instrumental stance) and the *community* (i.e., the students) (the vertical arrow in Figure 8.1, and Table 8.3, No. 1). On the one hand, Tina wanted the students to be able to communicate in English. As mentioned earlier, Tina noted, "these students should be able to communicate. [My orientation goes] in that direction. They must be able to communicate" (Post-Interview 2, p. 3). On the other hand, she reported that most of the students had not learned English at their elementary schools so that they demonstrated a very limited level of English ability (Post-Interview 1). "They could not even answer a question like 'What's your name?'" (Post-Interview 1, pp. 3-4).

The second contradiction was a contradiction between *rule* (i.e., the curriculum) and *community* (i.e., the students). Although there is no policy prohibiting the use of L1 (e.g., Indonesian, Javanese, Sundanese) during English instruction, analysis of the document of the curriculum revealed that the government highly encourages teachers to promote the use of English for all activities related to English instruction either inside or outside the classroom. As mentioned in Section 2.6.3, the Government Regulation No. 59/2014 mandates the idea of learning by practising. In a section articulating the characteristics of English instruction, it is stated that in the English lesson students are supposed to learn to do things that re useful for their lives in English. The purpose of English language instruction is for doing things in English in order to be able to perform social functions. In addition, the document says that students (when learning) make mistakes and a teacher needs to give them some challenges and opportunities to try to use English without worrying about making mistakes (i.e., to dare to try first) for the sake of learning by doing. A teacher should thus guide the students to improve. However, as mentioned above, Tina claimed that the students' English ability was so limited that they could not even answer when being asked for their names in English.

Tina responded to these two contradictions by employing an additional *tool* to support the enactment of her instrumental stance, that is, making use of Indonesian to support student learning. Given the government mandate, (i.e., the notion of Indonesian as the national language that she considered as a *rule*), Indonesian (instead of Sundanese or Javanese) was preferred. This means that Tina's awareness of and responses to these contradictions reshaped her activity system. The activity system currently involved the use of Indonesian as an

additional pedagogical *tool* for resolving the tensions and simultaneously helping the students learn.

Findings demonstrated how Tina used Indonesian as a tool for facilitating student learning. Across the three lessons observed, Tina used Indonesian on some occasions especially when giving instructions (directives), asking questions, and explaining the lessons. Alternatively, when giving exercises (see, e.g., Figure 8.3) and explanations she translated her instructions and questions either from English into Indonesian or vice versa.

On some occasions, Tina used Indonesian only. She gave instructions in Indonesian. In the first lesson, for example, she did so twice (Classroom Observation 1, Minutes 0.26 & 4.10). In addition, she explained the content of the lesson in Indonesian (Classroom Observation 1, Minute 15.21). In the second lesson, Tina asked the students what they had learned from a video that they had just watched. "*Apa yang kalian dapatkan dari gambar tadi* [What did you learn from the video]?" (Classroom Observation 2, Video 1, Minute 17.10).

Figure 8.3 An illustration of how Tina made use of some Indonesian words (i.e., siapa & jam berapa) when giving an exercise

On other occasions, Tina did verbal translations. She translated English into Indonesian. For example, she asked the students if they had any question in English. Nobody answered. Then she translated it into Indonesian. After her translation, the students replied.

1. Tina: Any question, any difficult word?
2. Students: (silence)
3. Tina: *Ada yang sulit?*
4. Students: *Gak ada* [No].

(Classroom Observation 1, Minute 8.17)

In the third lesson, for example, Tina translated what she said as follows. "Today, we will learn about *this is me*. Okay *sekarang kita akan mempelajari tentang* this is me" (Clasroom Observation 3, Video 1, Minute 5.34). Alternatively, Tina translated the Indonesian into English. For instance, she translated her instruction as follows. "*Nanti Ibu panggil satu nama*. I call you the err… name. And you please (inaudible)" (Classroom Observation 1, Minute 5.23). In the second lesson, she ordered, "*Nanti kalian tulis di buku ya*. Please you write on your book" (Classroom Observation 2, Video 2, Minute 17.26).

Tina believed that translations would help the students to understand English and thus learn the lessons delivered. She commented, "When repeated again and again, they will understand" (Post-Interview 1, p. 3). Nonetheless, she maintained that translations were employed only "when necessary" (Post-Interview 1, p. 4). Translations from English into Indonesian, for example, were done only when she thought students (1) did not understand a given instruction and thus did not know what to do, (2) did not understand the content of a lesson, or (3) found an English word difficult (Post-Interview 1). Principally, L1 was used to keep the learning and teaching processes operating and working as intended.

8.4 Concluding remarks

This chapter has presented the ontogenetic and microgenetic analysis of Case Study 4, Tina's activity system. The ontogenetic analysis revealed the ideological stances that she currently held as well as the perceived origins. Findings showed that public discourses on globalisation and English as the language of globalisation were the roots from which Tina's view on the superiority of English over other world languages originated. This corroborates Kalaja et al.'s (2016) study noting that teachers' beliefs are related to ideologies embedded within the society. Teaching resources such as the textbooks used in the classroom were also mentioned as the source of influence of Tina's standard language ideological stance. This supports the idea of

teaching resources (Tollefson, 2007) or textbooks (Modiano, 2001) acting, in particular, as the medium through which standard language ideology is being transmitted.

The microgenetic analysis illustrated how Tina's instrumental and standard language ideological stances played a role within her activity system. As explained in Sections 8.3.1 and 8.3.2 respectively, both ideological stances shaped the *object* of her activity and her actions with regard to achieving the *object*. While the former drove her to organise activities that required the students to speak, the latter led her to pay attention to the students' pronunciation. Besides, the analysis showed two contradictions within her activity system. On the one hand, Tina wanted the students to practise communication in English in accordance with the curricular mandate. On the other hand, the students' levels of English ability were very limited. Tina responded to this contradiction by incorporating an additional psychological *tool* to support the enactment of her instrumental stance, that is, using Indonesian to assist students' learning. In the following chapter, findings of all four case studies are compared and discussed with reference to the literature review and theoretical framework.

Chapter 9 - Discussion

9.1 Chapter overview

Using a sociocultural activity theory perspective (Engeström, 1987, 1993, 1999, 2001; Vygotsky, 1978, 1981b, 1997), this study examined the origins and development of Indonesian EFL teachers' English language ideologies, the ideological stances that each teacher held, and the ways in which (and the extent to which) such ideological stances mediated their classroom practices. This chapter is organised into three main sections. Each section presents findings across the four case studies.

Discussing factors mediating the formation and development of the teachers' English language ideologies, the first main section, Section 9.2, is organised into two sub-sections. Section 9.2.1 presents the origins of the teachers' English language ideologies. It highlights learning experiences, professional experience, and broader societal context as the sources of such ideologies. Section 9.2.2 demonstrates how agency (as learners of ELT and as in-service teachers) and a sense of nationalism played a role in shaping and reshaping the teachers' English language ideologies.

The second main section, Section 9.3, discusses how the teachers' ideologies shaped their classroom practices. From an activity theory perspective (Engeström, 1993, 1999, 2001), these ideologies (as either a psychological *tool* or a classroom *rule*) mediated the relationship between the teachers (as the *subject*) and the *object* of their activities. Such ideologies also shaped the teachers' verbal and practical actions with regard to achieving the *object*.

Activity system analysis also revealed a number of contradictions related to the teachers' English language ideologies. When these ideology-related contradictions occurred, some were realised/recognised by the teachers. How the teachers responded to such contradictions determine whether or not ideological transformations occurred. This chapter concludes with some reflections presented in the concluding remarks.

9.2 Ideology in ontogeny: Factors mediating the formation and development of the teachers' English language ideologies

9.2.1 The perceived origins of the teachers' English language ideologies

A sociocultural perspective emphasises the social origins of higher mental functions (or cognition) and, in the context of social interactions, the role of culturally constructed artefacts − primarily sign systems (e.g., language) − in mediating the development of higher forms of thinking (Vygotsky, 1978, 1981b) such as collective beliefs about language including ideological beliefs about English or English language ideologies. Therefore, "the explanation of a phenomenon in social and psychological realms must rest on an analysis of its origins and development" (Vygotsky, 1981b, p. 145). Analysis of ontogenetic data across the four teachers revealed contextual factors in which the teachers' English language ideologies have their roots. They include the teachers' learning experiences, professional experience, and the broader societal context.

9.2.1.1 Learning experiences

It is theorised that learning experience constitutes a factor from which teachers' knowledge and beliefs about teaching and learning English originate (Borg, 2003, 2019; Burns et al., 2015; Kubanyiova & Feryok, 2015; Moodie, 2016). This present study illustrates that learning experiences can also play a role in the shaping and reshaping of teachers' English language ideologies. Cross-case analysis revealed the impact of formal education including secondary education and higher education (i.e., English language teacher education or ELTE programs) and non-formal education such as private English schools on the construction and evolution of the teachers' English language ideological positions.

Secondary education

The findings show that among the language ideological stances held by the teachers, some have their roots in learning experience during secondary education. Two aspects of secondary education were identified. They include the organisation of English language teaching itself (i.e., the fact that English is taught as a mandatory subject at secondary schools) and schoolteachers' *discursive practice* (Young, 2009), in this case, verbal expressions of their ideological views on English (e.g., talk about the nature and function of English).

Analysis revealed how cultural artefacts (i.e., ELT policy) and the activities they engender (i.e., the teaching of English at schools) mediated a teacher's cognitive processes, in this case, the formation of an English language ideological view. Dina reported that her view on the superiority of English over other languages including Indonesian is simply based on the fact that English is taught as a compulsory subject at secondary schools (Chapter 7, Section 7.2.2.2). Lauder (2008) states that the enactment of language policies mandating the organisation of ELT in Indonesian schools was underpinned by the notion of *English as the first foreign language* mentioned in 1955 (Section 1.2.2.6). At that time, English, instead of Dutch, was selected because Dutch was considered as the language of the colonialists and English was perceived to have a more international stature (Dardjowidjojo, 1998; Lauder, 2008). In other words, the idea of English as the first foreign language in Indonesia appears to be driven by the view of English as an international and a superior language. Accordingly, there seems to have been a transfer of ideology (i.e., English as an international and a superior language) from the past to Dina through ELT policy and the teaching of English in schools as the implementation of that very policy (Section 7.2.2.2). This supports Althusser's (2008) conception of the "material existence of ideology in an apparatus and its practices" (p. 186). Althusser (2008) theorises that ideology exists in a school and its practices because a school is an educational ISA. Therefore, the present study argues that ELT policy and practice as manifestations of an English language ideology could be seen as cultural tools mediating the formation of a teacher's English language ideological stance.

The findings also demonstrated how constructions of English language ideological views were mediated by social relations, in this case, the teacher-student relationships, and sign systems (Vygotsky, 1978) or semiotic artefacts (Johnson, 2009), in this case, speech. Teachers' discursive practice (Young, 2009) especially talk about English was mentioned as a mediating factor in the construction of Ana's and Budi's English language ideological stances. As presented in Table 5.1, Ana held English language ideological stances that were premised on the idea that (1) English is superior to other languages including Indonesian, (2) English is important and people thus need to master English in order to be literate in the globalisation era, and (3) British English is the Standard English. Ana believed in these propositions based on what her English teacher said in the classroom when she was a secondary school student. Like Ana (point 2 above), Budi also reported that he had believed in the idea of English as a key for success in the globalisation era (Section 6.2.2.2). Ideologically speaking, Ana's and Budi's

views reflect Pan's (2015) notion of *instrumentalism*, an ideological view manifested in the idea of English as an instrument for mastering the world.

Like Ana, Budi mentioned his secondary school teacher as the source of influence (Table 6.1; see also Section 6.2.2.2). It is stated that teachers' discursive practice can index language ideologies (Razfar, 2005, 2011). However, "explicit articulations of language ideologies were rare, especially within everyday classroom practice" (Razfar & Rumenapp, 2012, p. 347). While supporting these statements, the present study adds that schoolteachers, when verbally articulating their ideological views on English in the classroom, could express the ideologies of English underpinning their views and transmit such ideologies to the students. Second, schoolteachers' talk about English can have a profound impact on the students as in the cases of Ana and Budi. Even after graduating from undergraduate teacher education programs and becoming English teachers themselves, both Ana and Budi continued to be influenced by their formative experience.

Overall, previous studies on language teacher cognition have established the link between prior learning experience and teachers' mental lives especially their beliefs about teaching (Borg, 2003, 2019; Kubanyiova & Feryok, 2015; Moodie, 2016; Zheng, 2015). Investigating language ideologies, Razfar (2010) also identified the experience of learning English at secondary school as a factor mediating an ESL teacher's construction of ideologies of English language teaching and learning in the context of bilingual classrooms. In general, the present study confirms the influence of experience as language learners on teachers' processes of cognitive development and, in particular, highlights how ELT practice in secondary schools and schoolteachers' discursive practice play roles in mediating the formation of teachers' English language ideological stances.

English language teacher education

The findings also illustrate how ELTE, especially in undergraduate education, played a role in shaping and reshaping the teachers' ideological beliefs about English. For example, ELTE mediated the formation of Ana's and Dina's views on English. In both cases, ELTE led them to hold debatable ideas of the future status and role of English and Indonesian in Indonesia.

Before entering university, Ana reported having developed a sense of nationalism through her participation in Indonesian Girl Scouts where she was exposed to the notion of Indonesian as the national language uniting hundreds of ethnolinguistic groups throughout

Indonesia (Chapter 5, Section 5.2.2.1; see also Chapter 1, Section 1.2.2.4). Ana claimed that she loves Indonesian as the national language and that loving Indonesian is one of the manifestations of her sense of nationalism. According to Kawai (2007), the essentialist view of the relationship between national language and nationalism exemplified by two German scholars, Herder and Humboldt, emphasised the idea of "national language as the embodiment of the national spirit" (p. 39). Moreover, exposure during her undergraduate education to narratives on the status of English as a second language (ESL) in neighbouring countries such as Malaysia, Singapore and the Philippines inspired Ana to envision ESL in Indonesia (Section 5.2.2.1). As a result, Ana favoured Indonesian as the national/official language but at the same time promoted ESL in Indonesia.

Similarly, Dina did not view English as a threat to Indonesian and indigenous languages because English in Indonesia is 'only' a foreign, *not a second*, language (Chapter 7, Section 7.2.2.1). Exposure to ESL discourses in her undergraduate ELTE program led Dina to expect ESL in Indonesia. Dina thus supported a shift of the status of English in Indonesia from EFL to ESL. Based on Ana's and Dina's cases, the present study confirms the findings by Farrell and Bennis (2013) and Zheng (2015) stating that teachers may hold competing or inconsistent beliefs at the same time.

As mentioned in Chapter 1, Section 1.2.2.6, ESL in Indonesia is not feasible since there is no historical foundation of using English in an official domain or in everyday public life (Lauder, 2008). Indonesians speak their own languages and, for a majority of Indonesians, Indonesian is a second language (Section 1.2.2.1). According to Fadilah (2018), the idea of promoting ESL in Indonesia appears to devalue the status of Indonesian as the national and official language.

Farrell and Bennis (2013) also stated that teachers' beliefs reflect ideologies. Based on Ana's and Dina's cases above, the present study argues that these two teachers' ambivalent views on the future status of English and Indonesian in Indonesia reflect a language ideological tension (Canagarajah, 1993; Tamtomo, 2016) or a clash of ideologies. In this case, there seems to be a tension between nationalism and the ideology of ESL embedded within ESL narratives learned at their respective undergraduate teacher education programs.

Not only evident in undergraduate education, the findings also show how graduate teacher education reshaped a teacher's English language ideological stance. As mentioned above (Section 9.2.1.1, Secondary education), Budi had believed in the idea of English as an instrument for success in a globalised world. While still acknowledging the importance of mastering English for international communication, he currently viewed English as only one among other factors determining academic and career success (Section 6.2.2.2). Besides, Budi reported that he previously believed in the idea of British English as the Standard English. However, reading books and articles on ELF when doing a master's degree radically changed his ideological views. Budi currently promoted egalitarianism among people speaking English as a first, second, and a foreign language. He held a negative attitude toward standard language ideology, disassociated himself from native speakers' norms, and favoured the idea of speaking L1-accented English (i.e., Indonesian-accented English) (Section 6.2.2.3). The impact of the ELF paradigm on Budi's current views on English corroborates the ideological nature of a lingua franca perspective (see Pennycook, 2012). This is in line with Sewell (2013) who argues that the ELF paradigm is a form of "counter-hegemonic discourses" (p. 7), that is, discourses countering the notion of standard language and an orientation to native speakers' norms. The present study therefore points out that a graduate teacher education program can be a factor mediating the development of a teacher's English language ideological positions.

Overall, a body of research has explored the impact of ELTE programs on teachers' cognitive processes, especially beliefs and knowledge about learning and teaching English (Burns et al., 2015; Kubanyiova & Feryok, 2015). While some studies found a limited impact (see Borg et al., 2014), other studies (e.g., Debreli, 2012; Mattheoudakis, 2007; Peacock, 2001; Wong, 2010) found strong evidence of such impact. Borg et al. (2014) point out that "pre-service teacher education is more likely to impact on trainees when they have opportunities to become aware of their prior beliefs about teaching and learning, to reflect on these and to make connections between theory and practice" (p. 3). In reviews of studies on teacher cognition (Borg, 2003, 2006, 2019; Burns et al., 2015), there has not been any research investigating teachers' ideological beliefs about English language itself. Therefore, issues on, for example, the origins of teachers' ideological beliefs about English and the impact of such beliefs on their classroom practices are still open to review and discussion. The present study argues that an ELTE program, during either undergraduate or graduate study, can transmit English language ideologies from the micro-level to student teachers via, for example, textbooks that the students read (like in the case of Budi) so that they hold certain English language ideological views.

Adding to the point made by Borg et al. (2014), the present study proposes that the extent to which an ELTE program impacts student teachers' cognitive processes may also depend on the student teachers' agency as learners of ELT (as will be elaborated in Section 9.2.2.1).

English language school

In addition to formal education, analysis revealed the influence of non-formal education on the formation of a teacher's English language ideological position. The finding illustrates how a schoolteacher's choice of language as the medium of instruction (whether using English exclusively, students' L1 most of the time, or both judiciously) at a private English school shaped the student's belief about how English should be taught. For example, Budi stated that he believed in the idea of teaching English through English as this assists students to learn English faster (Section 6.3.2.4). Ideologically speaking, such a belief reflects *English monolingualism* (Mori, 2014; Wiley & Lukes, 1996), that is, an ideology realised in the monolingual approach to teaching English (Auerbach, 1993) or English-only instruction (Auerbach, 2016; Tollefson, 2007). While supporters of this view perceive the monolingual approach to ELT as 'the most effective way' to achieve English proficiency, challengers argue that English-only instruction is founded on ideology (Auerbach, 1993) and lacks empirical evidence (Tollefson, 2007). In terms of the source of influence, Budi mentioned his English teacher at the private English school he attended as his inspiration (Section 6.2.2.4).

According to Razfar (2005), the manifestations of a teacher's language ideologies in the classroom can be categorised into two domains: (1) explicit expressions of language ideologies in the form of talk about language and (2) language choice. Accordingly, Budi's teacher's choice of language as the medium of instruction (i.e., the choice of using English only in the classroom) may be underpinned by an ideology (i.e., English monolingualism). The fact that Budi believed in the effectiveness of teaching English through English and mentioned his English teacher as the influencer appears to indicate a transfer of ideology (i.e., English monolingualism) from the teacher to Budi as the student. This finding corroborates the idea of how a manifestation of an English language ideology could mediate the formation of a teacher's English language ideological stance as pointed out earlier (Section 9.2.1.1, Secondary education, Dina's case).

9.2.1.2 Professional experience

In addition to the learning experiences as discussed above, the findings illustrate that professional experience contributed to the formation of the teachers' English language ideological stances. Two aspects of professional experience were identified. They include teaching experience and, as an English teacher, experience of being a member of a professional community such as the MGMP Bahasa Inggris (i.e., English Teacher Forum).

Teaching experience: The textbooks used in the classroom

The finding shows how cultural artefacts (Johnson, 2009), in this case, teaching resources especially the textbooks used in the classroom played a role in shaping a teacher's ideological views on English (De Costa, 2016). Tina believed in the notions of speaking correct English and pronouncing English like a native speaker (Section 8.2.2.3). According to Milroy and Milroy (2000), people believe in the idea of speaking English correctly even though they themselves do not necessarily use the 'correct' forms when speaking. Tina mentioned the textbooks used in the classroom, that is, books written by local (Indonesian) authors, as the source of influence. According to Modiano (2001), the origins of the idea of British English as the Standard English can be traced back to internationally published books, articles, and dictionaries read by ELT practitioners around the globe. Indeed, these teaching resources are the "instrument of standard language ideology: They present the illusion of a uniform target (standard) language" (Tollefson, 2007, p. 30). Drawing on Tina's case, this present study adds that *standard language ideology* (Lippi-Green, 2012; Wiley & Lukes, 1996, see also Chapter 4, Table 4.3, for the definition) could also exist in locally published textbooks. When this ideology is embodied in writing, the content of the writing and/or the surface features of the writing such as the spelling (that appears to represent a certain variety of English) could, in the long term, shape the way an English teacher views English.

Professional community

Professional communities were also identified as mediating the formation of the teachers' English language ideologies. For example, findings illustrated that Ana and Dina viewed British English as grammatically correct English, better English, a variety which is easier to understand, and thus safer as a model for English instruction (Section 5.2.2.4 & Section 7.2.2.4). They viewed other varieties including American and Australian English as inferior. Such views also reflect *standard language ideology* (Lippi-Green, 2012; Wiley & Lukes, 1996), in this

case, the idea of British English as the standard variety (Rose & Galloway, 2017). Additionally, Dina viewed native speakers' norms as the point of reference (Section 7.2.2.4). This aligns with Zimmerman (2007) who found that in some EFL contexts there is a belief in the superiority of British English over other varieties of English. While her English teacher laid the foundation of the idea of British English as the Standard English (see Section 9.2.1.1, Secondary education), Ana's colleagues, including those in her MGMP, reinforced such an idea. Feeling uninformed by her undergraduate teacher education program, Ana took for granted spoken discourses prevalent within her professional circle. Similarly, Dina readily believed in what she heard from people within her professional community.

The finding also shows that Ana held a view which reflects *English monolingualism* (Mori, 2014; Wiley & Lukes, 1996). While Budi's English-only stance originated from his English teacher (Section 9.2.1.1, English language school), Ana's ideological stance originated from the MGMP where Ana, along with other fellow English teachers, made a pledge to teach English using English no matter how challenging it might be in the classroom (Section 5.2.2.5). This finding advocates the idea that ideologies, including language ideologies, are rooted in social milieu (van Dijk, 2006) and internalised though mediation by social relations (Johnson, 2009; Nguyen, 2019). Johnson (2009) states that "teachers' knowledge and beliefs are constructed through and by the normative ways of thinking, talking, and acting that have been historically and culturally embedded in the communities of practice in which they participate (as both learners and teachers)" (p. 17).

9.2.1.3 Broader societal context

A teacher's development occurs within broader social settings (Smagorinsky, Cook, & Moore, 2004). Analysis revealed the broader society outside the educational and professional contexts as the source of the teachers' English language ideological stances. In this case, the media played a role in transmitting the ideology to the teachers. As can be seen in Chapter 6, Table 6.1, Budi viewed English as superior to other world languages such as French and German. He mentioned that the sources of his views were public discourses on global economic development and discourses on English as an international language of business that he read from the media including online media. Similarly, Tina reported that her view on the superiority of English over other languages (except Indonesian) originated from public discourses on English as an international language in the media especially television (Section 8.2.2.1).

The media as one of the institutions of civil society does indeed play a role in the dissemination of ideology (Eagleton, 2007). The findings of the present study support Lowe's (2020) argument that people accept dominant beliefs embedded within a society through processes including education and exposure to the media. Eagleton (2007) points out that in "advanced capitalist societies, the communications media are often felt to be a potent means by which a dominant ideology is disseminated; but this assumption should not go unquestioned" (p. 34). It is important to note that what Eagleton (2007) means by ideology here is ideology in general. Drawing on the overall findings (Section 9.2.1.1 to Section 9.2.1.3), the present study supports Eagleton (2007) in that the media played a role, but did not appear to play a crucial role, in the transmission of ideologies, particularly English language ideologies, from the macro-level to the teachers.

9.2.2 Other factors shaping and reshaping the teachers' English language ideologies

Analysis also revealed other factors that appeared to play a role in shaping and reshaping the teachers' English language ideologies. They include agency (as a learner of ELT and as an in-service teacher) and nationalism. Both made a teacher's (i.e., Budi's) English language ideological stances distinct from the other teachers' ideological stances.

9.2.2.1 Agency

Cross-case analysis suggests there is a relationship between agency as a learner of ELT and the formation and transformation of a teacher's English language ideological stances. Findings showed evidence that many of English language ideological stances held by Budi were distinct from those held by the other teachers (see Table 5.1; Table 6.1; Table 7.1; & Table 8.1). For example, Both Ana and Dina viewed English as superior to other languages including Indonesian and did not perceive English to be a threat to Indonesian and indigenous languages of Indonesia. As mentioned in Section 9.2.1.1, Ana's view is rooted in what her schoolteacher said about English. In contrast, because of his engagement in linguistics and sociolinguistics during his undergraduate study, Budi viewed English, Indonesian, and indigenous languages as equal in terms of their rank of importance. He noted that they have different functions and serve different communicative purposes.

While Ana and Dina supported the idea of ESL in Indonesia (Section 9.2.1.1), exposure to ESL discourses during undergraduate study did not seem to shape Budi's attitude towards the status of English in Indonesia. Due to the linguistics and sociolinguistics units that he studied, Budi stated that he learned the importance of preservation of national and indigenous languages and, as a result, considered English as a potential threat to Indonesian and local languages. He thus maintained the status of English as a foreign language, promoted a pride in speaking Indonesian and local languages, and favoured the idea of speaking a language based on its function (e.g., speaking Javanese to Javanese people). Another example of differences between Budi and the other participants is that Ana and Dina believed in the idea of British English as the Standard English as they took for granted dominant spoken discourses prevalent among people within their educational and professional communities (Section 9.2.1.2). Unlike the other three teachers, Budi went to a graduate teacher education program where he came across discourses on emerging paradigms including the ELF paradigm. Believing in the ELF paradigm, he no longer believed in the notion of British English as the Standard English.

These findings seem to indicate how Budi's agency as a learner of ELT – reflected in his pursuit of knowledge by studying to a higher level of education and his study during undergraduate and graduate education – created a difference between Budi and other teachers in terms of the ideological beliefs that they held. The issue of how learners' beliefs influence their agency has been discussed (e.g., Mercer, 2011). However, how student teachers' agency plays a role in the formation and transformation of their ideological beliefs about English is still an open question. In reviews of research on language teacher cognition (Borg, 2003, 2006, 2019; Burns et al., 2015), reference to agency as a learner of ELT in terms of factors mediating the development of any form of teachers' beliefs is yet to be elaborated. In such reviews, the term agency is not even mentioned. Kalaja et al. (2016) noted the interrelationship between agency and beliefs. More recently, Kajamaa and Kumpulainen (2019) mention how agency in youth links to their decision-making process, indicating how agency relates to cognition. Drawing on Budi's case, the present study adds to the conversation by proposing that *agency as a learner of ELT* can play an important role in the formation and development of a teacher's English language ideological stances.

In addition to agency as a learner of ELT, analysis of ideology-related contradictions revealed how agency in the classroom contributed to transformations of English language ideological stances pragmatically and ontologically. As is further elaborated in a designated section (Section 9.4.3.2), the teachers, when realising such contradictions, made some responses as attempts to resolve the contradictions. They either insisted on enacting their ideological stances and transformed/incorporated other elements within/into their activity systems or compromised their ideological stances to adapt to the context. This present study found that the latter can lead to a shift in the teacher's ideological stances not only within but also beyond the classroom setting.

9.2.2.2 Nationalism

As explained in Chapter 1, Section 1.2.2.4, there is a strong association between nationalism and Indonesian as the national language. For example, loving Indonesian is considered as an expression of nationalism. Cross-case analysis indicated how nationalism influenced the teachers' views on Indonesian and how such views affected their attitudes towards English.

As mentioned in Section 9.2.1.1, Ana's ambivalent views on the status and role of English and Indonesian in Indonesia appears to be driven by a clash of ideologies, that is, the ideology of ESL and nationalism. In contrast, Tina viewed Indonesian as superior to English. Findings demonstrated that Tina observed, and her view was substantially shaped by, the Indonesian constitution and government regulations promoting nationalism and mandating the use of Indonesian as the national language (Chapter 8, Section 8.2.2.1). For Tina, promoting Indonesian is an expression of nationalism. According to Kawai (2007), the consequence of the global dissemination of English is that it challenges nationalism. While Ana's case, in a sense, may seem to support Kawai's (2007) argument, Tina's case appears to challenge it.

Chapter 6, Section 6.2.2.3 illustrates how nationalism also shaped Budi's view on how Indonesian people should speak English. Identifying himself as an Indonesian, Budi pointed out that there is no need for an Indonesian to sound like an American, an Australian, or a British person, to mention a few, in terms of, for example, accent and prosody. He pointed out that an Indonesian should speak English in an Indonesian way.

9.3 Ideology in activity: The teachers' English language ideologies and classroom practices

Analysis of data obtained from classroom observations and post-observation interviews revealed that among the English language ideologies held by the teachers, some ideologies such as instrumentalism, standard language ideology, ELF as an ideology, and English monolingualism (or English-only ideology) appeared to shape the teachers' classroom practices across the three lessons observed. While previous studies (e.g., Olivo, 2003; Razfar, 2005, 2011) have highlighted the influence of language ideologies on teachers' classroom practices, the questions of how (and to what extent) certain English language ideologies mediate teachers' practices, how such ideologies interact with and contradict other contextual factors, and what happens when such an interaction and a contradiction occurs need further investigation. These questions are addressed below.

9.3.1 How the teachers' ideological stances shaped the *object* of their activity

The extent to which the teachers' English language ideological stances shaped their instructional practices is evident through the analysis. Theoretically speaking, their ideological stances, to varying degrees, mediated the relationship between the teachers (as the *subject*) and the *object* of their activity (Engeström, 2001). Four types of mediation were revealed.

First, a teacher's ideological stance shaped the *object*. In Ana's case, her instrumental stance (used as a *psychological tool*) shaped the *object* of her activity (i.e., English language competency: improving the students' and her own English language proficiency). Besides, Ana enacted her English-only stance as a classroom *rule* to support the attainment of the *object* (Section 5.3.1).

Second, a contextual factor and a teacher's ideological stance shaped the *object*. Budi's *object* (i.e., English language competency: advancing the students' communicative skills) was underpinned by the Communicative Approach to ELT. Contemporaneously, his ELF stance (used as a psychological *tool*) determined the target language that the students needed to learn (i.e., learning ELF rather than a certain native variety of English). In addition, Budi employed his English-only stance as a classroom *rule* to enforce interactions in English between himself and the students (Section 6.3.1).

Third, a contextual factor shaped the main *object* and a teacher's ideological stances shaped the foci of the *object*. In Tina's case, it was the curriculum (i.e., the idea of learning communicative skills) that formed the *object* of her activity (i.e., communicative skills). Her instrumental stance (used as a *tool*) led her to improve students' ability to perform basic forms of communication and the standard language ideological stance (also used as a *tool*) motivated her to emphasise 'correct' forms of English (Section 7.3.1).

Fourth, a contextual factor shaped the primary *object* and a teacher's ideological stances shaped the secondary one. Dina worked on two *objects* at the same time, that is, lesson completion (i.e., delivering all the materials within the allotted time) and English competency (i.e., advancing the students' writing skills). While the first *object* was shaped by the curriculum (i.e., the idea that all the materials must be delivered within the allotted time), the second *object* was shaped by her instrumental and standard language ideological stances (Section 8.3.1).

Previously, Razfar and Rumenapp (2011) mention language ideologies as "a key mediating tool" (p. 241) in language learning. They (2011) added that such ideologies can be the *object* of activity. In another study, Song and Kim (2016) found that EFL teachers' beliefs about teaching methods (used as a mediational *tool*) shaped the *object* of their activity. Adding to Razfar and Rumenapp (2011) in terms of ideologies as mediating tools and *object* of activity and Song and Kim (2016) in terms of how beliefs about teaching methods shaped the *object* of activity, the findings of the four case studies mentioned above demonstrate that EFL teachers' English language ideologies, to varying extents, shaped the *object* of their activity.

9.3.2 The manifestation in the level of action

In the classroom, English monolingualism and instrumentalism were embodied in both verbal and practical actions. Across the three lessons observed, Ana and Budi articulated their English-only stances at the beginning of the first lesson to regulate the language of instruction but they did not verbalise any of their other ideological stances (Section 5.3.2.2 & Section 6.3.2.2). Dina and Tina did not observably articulate any ideological stances that they held but reported to have expressed their instrumental stance to the students in class (Section 7.3.2.1 & Section 8.3.2.1). First, the fact that all the teachers verbally articulated their ideological views on English in the classroom corroborates Razfar's (2005) finding that people use and express their beliefs about language. Second, the teachers' rare articulations of their ideological views supports Razfar and Rumenapp (2012) who reported that language ideologies are rarely

articulated in everyday practices. While verbal manifestations of English language ideologies were infrequent, some practical embodiments were evident as follows.

9.3.2.1 Instrumentalism as a psychological tool

As mentioned above (Section 9.3.1), instrumentalism played the role of a *psychological tool* mediating the relationship between Ana, Dina, and Tina as the *subject* and the *object* of their respective activity systems in a sense that it (instrumentalism), to varying extents, shaped the *object*. Despite these differences in extent, in principle, the ideology exerted a similar influence. The instrumental stance led these teachers to improve their students' English language competency with a focus on (except in Dina's case) speaking skills. In terms of how it shaped the teachers' instructional practices, each teacher's concrete actions with regard to achieving the *object* were different.

In Ana's and Tina's cases, instrumentalism drove them to emphasise speaking skills and accordingly led them to organise classroom activities engendering verbal interactions. However, the actual forms of activities deferred due to the varied levels of the students' English proficiency. Teaching eleventh graders, Ana encouraged the students to, and had them, speak and interact with her and with each other (Section 5.3.2.1). Teaching seventh graders with limited English ability, Tina provided short conversation models and guided them to practise such conversations (Section 8.3.2.1). In Dina's classroom, where writing skills were emphasised, the ideological stance was embodied in the way she visited each group of students doing a task and guided the students until they were considered capable of doing it themselves (Section 7.3.2.1).

9.3.2.2 Standard language ideology as a psychological tool

Standard language ideology played the role of a *psychological tool* mediating Dina's and Tina's but not Ana's classroom practice (for reasons that are discussed in Section 9.3.2.5). In Dina's case, this ideology led her to focus on writing skills and consider a student's ability to construct a grammatically 'correct' sentence in relation to the lesson as an indicator of achievement. Motivated by her orientation towards native speakers' norms, Tina wanted her students to speak English 'correctly' based on the English of speakers in the Inner Circle (Kachru, 1996). Tina's practice supports Sung (2013), who stated that native speakers' norms are still prevalent in ELT classrooms. In Dina's and Tina's case, this ideology stimulated different actions.

Dina's instructional practice appeared to be aligned to a type of grammar instruction which is technically referred to as "focus on forms" (see, for the definition, Littlewood, 2004, p. 322; Sheen, 2002, p. 303). Dina emphasised teaching grammar and structure and provided grammar-related exercises in order for the students to generate 'correct' sentences (see Razfar, 2005, for similar finding). In addition, Dina avoided using expressions that she perceived to be non-standard, that is, colloquial or slang (Section 7.3.2.2). In Tina's classroom, this ideological stance was realised in 'correcting' the students' pronunciation and having them repeat their pronunciation until deemed accurate (Section 8.3.2.2).

9.3.2.3 The ELF paradigm as a psychological tool

Shifting from standard language ideology to the ELF perspective (Section 9.2.1.1), Budi used his ELF stance as a psychological *tool*, regulating his *object* of activity. Grounded in such a paradigm, Budi emphasised speaking English for international communication where native English speakers may or may not be involved (Jenkins, 2009; Mauranen, 2003; Seidlhofer, 2005; Sung, 2016). Accordingly, he taught ELF rather than EFL (English as a foreign language) since his orientation was more towards communications *among* 'non-native' speakers not *with* 'native' speakers (see Jenkins, 2009).

In trying to achieve his *object*, Budi spoke L1-accented English (which sounded more like Javanese-accented English) to promote students' confidence when speaking English (Section 6.3.2.1). Previous studies found that speaking L1-accented English can be intelligible (Kirkpatrick et al., 2008) but can also be problematic (Kim & Billington, 2018) since it potentially raises the issue of *intelligibility* and *comprehensibility* (see Munro & Derwing, 1995, for the definition of each construct). In addition to speaking English in a Javanese way, Budi did not take any issue with spelling differences as long as the students had a reference, and he modelled conversations from the textbook himself instead of playing the audio CD provided with the textbook (Section 6.3.2.1).

9.3.2.4 English monolingualism as a classroom rule

As explained earlier, Ana and Budi verbally enacted their English-only stance as a classroom *rule* regulating the use of English as the medium of instruction. While Razfar and Rumenapp (2011) found that language ideologies were used as a mediating *tool*, this present study demonstrates that a language ideological stance can also be enacted as a *rule*. In the classroom, both teachers attempted to speak English all the time, especially when giving instructions and explaining the lesson including its grammatical and structural aspects (Sali, 2014).

Additionally, Ana used English for conveying the meaning of an English word (Section 5.3.2.2) and Budi used English for analysing and explaining errors made by the students (Section 6.3.2.2). Besides, they organised activities that required the students to talk to the teacher and to each other in English. Overall, Sections 9.3.2.1 to 9.3.2.4 confirm some previous studies reviewed by Nghia (2017) reporting *correspondences* between teachers' beliefs and practices.

9.3.2.5 A language ideological illusion

Holding a standard language ideological stance, Ana claimed to teach only British English in the classroom (Section 5.2.2.4). However, the English language that Ana taught did not seem to sound and look British. Firstly, Ana's pronunciation and prosody generally sounded comparable to the other three teachers. Moreover, her pronunciation of some English words was different to 'standard' British pronunciation. For example, the word *change* was pronounced as /tʃeŋ/ instead of /tʃeɪndʒ/ (Change, 2020). Secondly, Ana observably wrote "license" which is the American spelling of "licence" (Section 5.3.2.3). Therefore, there seemed to be a *dissonance* between what she claimed as her practice and what she enacted in the classroom (see ideology-related contradictions in Section 9.4 for more elaboration).

Indeed, the relationship between teachers' beliefs and practice is complex (Basturkmen, 2012; Li, 2013). This finding corroborates studies (e.g., Basturkmen, 2012; Farrell & Bennis, 2013; Farrell & Lim, 2005; Petek, 2012) revealing that divergences between teachers' actual practices and their stated beliefs occur for a number of reasons. Previous studies mention contextual factors as mediating the relationship between teachers' stated beliefs and actual classroom practices. They include the lack of teaching resources (Basturkmen, 2012), time constraints (Basturkmen, 2012), societal expectations (Basturkmen, 2012), colleagues' support (Basturkmen, 2012), the students' level of English proficiency (Borg, 2006), students' resistance to new approaches to learning (Borg & Al-Busaidi, 2012), examination pressure (Borg, 2006), and the need to cover the mandated curriculum (Basturkmen, 2012; Borg, 2006).

Adding to the above-mentioned factors, the present study argues that a divergence between teacher belief and practice can also be caused by an illusion embedded in an ideology (see Section 2.3.1.3 for a discussion on illusion in an ideology). What Ana knew from what she heard from her schoolteacher and professional colleagues (Section 5.2.2.4) is that the English language that she learned is Standard English (British English) and that she therefore believed that she teaches British English to her students. In light of her actual classroom practice, her knowledge is, to some extents, illusory. Therefore, this study argues that the relationship

between Ana's claim and actual practice can be termed using the notion of *ideological illusion* (Žižek, 1989). Žižek (1989) theorises that "ideological illusion lies in the 'knowing'. It is a matter of discordance between what people are effectively doing and what they think they are doing" (p. 27). Accordingly, this present study proposes the notion of *language ideological illusion* to refer to the dissonance between Ana's claim and actual classroom practice.

9.4 Ideology in activity: From English language ideology-related contradictions to ideological transformations

Some of the English language ideological stances contradicted other elements within the teachers' activity systems. When these English language ideology-related contradictions occurred, the teachers did not always realise that there was a contradiction. However, when such contradictions were recognised or realised, this triggered alterations in the configuration of elements within the activity systems including transformations of the teachers' ideological stances either pragmatically or ontologically.

9.4.1 English language ideology-related contradictions

Activity system analysis revealed *contradictions* (Engeström, 2001) or tensions between the teachers' English language ideological stances and other elements or components within their respective activity systems. As shown in Table 9.1, most contradictions were unique to each teacher. There was only one type of contradiction evident across more than one of the teachers' activity systems, namely, the contradiction between *rule* and *community* within Ana's and Budi's activity systems. The analysis also revealed that some contradictions were not realised by the teachers and hence no response was made (Figure 9.1). When the teachers realised that there were contradictions, they responded accordingly (Figure 9.1).

Table 9.1 English language ideology-related contradictions in each teacher's activity system

#	Contradiction	The tension that occurred	Occurrence	Awareness (response) or unawareness (non-response/drawbacks)
1. Ana's activity system				
a	*Subject/subject*	British English as the Standard English & non-knowledge of the pronunciation of some English words	Lesson 1	Unawareness (drawbacks): Transfer of mispronunciation across generations
		British English as the Standard English & non-knowledge of the spelling of some English words	Lesson 2	Awareness of misspelling, unawareness of the contradiction (asking help from the students)
b	*Rule/subject*	English-only stance & non-knowledge of some English words	Lesson 1	Awareness (using Indonesian)
c	*Rule/ community*	English-only stance & the students	Lesson 1, 2, & 3	Awareness (using Indonesian)
2. Budi's activity system				
a	*Tool/tool*	ELF stance & the audio CD accompanying the textbook used in the classroom	Lesson 1 & 2	Awareness (insisting on enacting the ideological stance and creating a new pedagogical *tool*)
b	*Tool/ community*	The audio CD & the students	Lesson 1 & 2	
c	*Rule/ community*	English-only stance & the students	Lesson 1 & 2	Awareness (using Indonesian)
3. Dina's activity system				
a	*Tool/rule*	Instrumental stance & the curriculum (i.e., the notion of lesson completion)	Lesson 1, 2, & 3	Awareness (double object and shifting the focus from speaking to writing)
b	*Rule/ community*	The curriculum & the students	Lesson 1, 2, & 3	Awareness (using Indonesian)
c	*Tool/tool*	Instrumental stance & limited number of copies of dictionary at the school	Lesson 1, 2, & 3	Awareness (encouraging the students to purchase their own dictionaries)
d	*Tool/subject*	Standard language ideological stance & non-knowledge of some grammatical aspects	Lesson 1 & 3	Awareness (self-correction) Unawareness (non-response)
4. Tina's activity system				
a	*Tool/ community*	Instrumental stance & the students	Lesson 1, 2, & 3	Awareness (using Indonesian)
b	*Rule/ community*	The curriculum & the students	Lesson 1, 2, & 3	Awareness (using Indonesian)

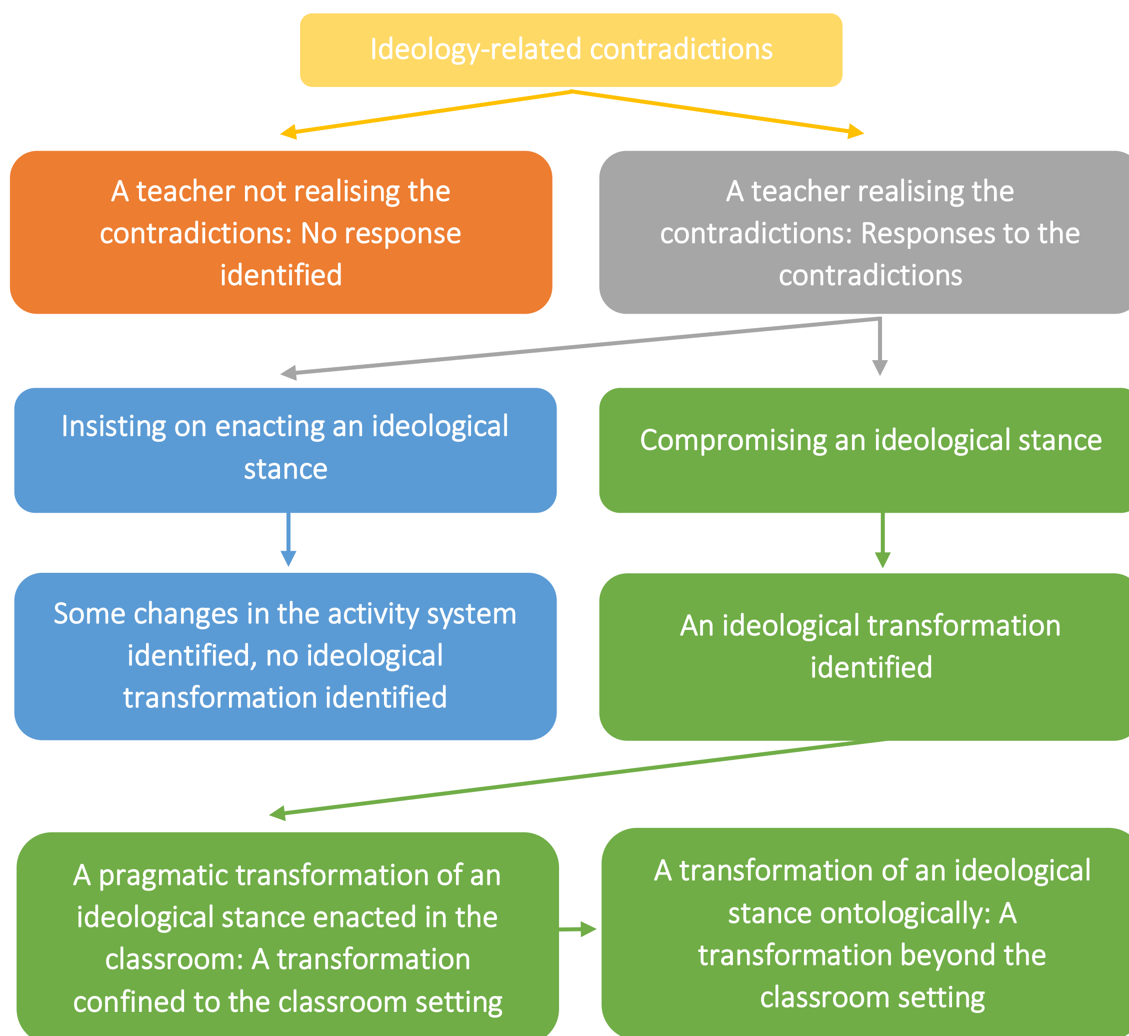


Figure 9.1 The link between ideology-related contradictions and ideological transformations

9.4.2 Not realising the contradictions: Non-response

According to activity theory, internal contradictions are "the driving force of change and development in activity systems" (Engeström, 2001, p. 135). While most ideology-related contradictions drove changes in the activity system and led to ideological transformations (as discussed in Section 9.4.3), the following examples demonstrate how contradictions failed to result in change. Take, for example, the *subject/subject* contradiction within Ana's activity system (Table 9.1, No. 1.a). Ana did not realise the contradiction existed between her standard language ideological stance (i.e., preference for British English as the Standard English) and her English proficiency (i.e., non-knowledge of the pronunciation of some English words). For Ana, /tʃeŋ/ is, as her English teacher had taught her, the 'correct' pronunciation of *change* (Section 5.3.3.1). Not realising that it deviates from the 'Standard English', Ana seemed to be

confident in teaching the way she pronounced *change* to the students. As a result, the students pronounced the word *change* the way Ana did. Another example was a contradiction between Ana's claim about teaching British English and non-knowledge of the spelling of some English words (Table 9.1, No. 1.a). This happened, for instance, when Ana wrote "license" which is the American version of "licence". This findings supports Engeström and Sannino (2010), who postulate that contradictions drive changes when recognised and responded to.

The former example mentioned above demonstrates that the notion of standard language could play a role in the transmission of mispronunciation across generations. As a secondary school student (Section 9.2.1.1, Secondary education), Ana appeared to have taken for granted the accuracy of what her English teacher said in the classroom, including the idea of British English as the Standard English. The fact that Ana pronounced the word *change* as /tʃeŋ/ and ascribed this pronunciation to her schoolteacher may mean that Ana assumed her schoolteacher pronounced 'correct' English representing standard British English. Therefore, Ana taught her students what her English teacher had taught her.

9.4.3 Realising the contradictions: Responses to the contradictions

Analysis also revealed that most English language ideology-related contradictions were realised by the teachers. The teachers thus made some responses as attempts to resolve such contradictions. Two types of response were identified, namely, insisting on enacting the ideological stance in the classroom and compromising an element within the activity system (Section 9.4.3.1), and compromising the ideological stances enacted in the classroom for the sake of student learning, lesson completion, or both (Section 9.4.3.2). As illustrated in Figure 9.1, how a teacher responded to an ideology-related contradiction determined whether an ideological transformation took place.

9.4.3.1 Insisting on enacting an ideological stance

When a teacher was aware of an ideology-related contradiction, the first possible action was responding to such a contradiction by insisting on enacting the ideological stance and getting rid of the element with which the ideological stance contradicted. When this happened, no ideological transformation was identified (Figure 9.1, the blue boxes). Take, for example, the *tool/tool* contradiction within Budi's activity system (Table 9.1, No. 2.a). The contradiction between Budi's ELF stance and the teaching resources (i.e., the audio CD accompanying the textbook in which the speakers are native English speakers) was resolved by creating a new form of mediating *tool*. In this case, Budi did not use the audio CD for listening activities.

Instead, he chose to model the conversations himself (Section 6.3.3.1). By doing so, Budi did not change the nature of his ELF stance in practice. In this case, the contradiction drove a change to the mediating *tool*, but not to Budi's ideological stance.

9.4.3.2 Compromising in the ideological stance enacted in the classroom

The occurrence of most ideology-related contradictions were realised by the teachers and the teachers responded to such contradictions by prioritising other contextual factors or elements within their activity systems and compromising in their ideological stances. When the teachers responded this way, such responses affected the teachers' ideological views in two ways. First, the responses led to pragmatic transformations of ideological stances enacted in the classroom. Second, they led to pragmatic transformations in the classroom and, in the long term, to a transformation of the ideological stance ontologically (Figure 9.1, the green boxes).

Pragmatic transformation

Some ideological transformations were pragmatic in the sense that they occurred on an *ad hoc* basis. In other words, these transformations were confined to the classroom setting. The teachers compromised and changed the nature of their ideological stances for the sake of lesson completion and/or student learning. Take, for instance, the *tool/rule* contradiction within Dina's activity system (Table 9.1, No. 3.a). The contradiction between Dina's instrumental stance (i.e., the idea of advancing the students' English competency by improving their speaking skills) and the curriculum (i.e., the mandate saying that all materials must be delivered within the allotted time) considered as a *rule* to obey was resolved by changing the skills to teach to the students (Section 7.3.3.1). Had the curriculum not said so, Dina would have focused on teaching speaking, instead of writing skills and provided the students with as much time as needed. Dina negotiated her ideological stance and organised classroom activities accordingly.

Compromises in an ideological stance enacted in the classroom also occurred in Ana's case (Table 9.1, No. 1.b). A contradiction between Ana's English-only stance (i.e., English-only instruction) enacted as a classroom *rule* and her English proficiency (i.e., non-knowledge of some English words) was approached and resolved by making use of Indonesian. To express some concepts that she did not know how to say in English and promote students' understanding of some difficult words, Ana redefined the *rule* from *using English-only* to *using Indonesian to convey difficult words* (Section 5.3.3.2). Previous studies (e.g., Mackinney &

Rios-Aguilar, 2012; Razfar, 2010) found that a teacher negotiated the English-only ideology (mandated by the government) by using L1 to promote students' comprehension. In the present study, it was the teacher's own ideological stance in which the compromise was made to facilitate students' understanding of the lesson.

Another example is the *rule/community* contradiction within Ana's activity system (Table 9.1, No. 1.c). The contradiction between Ana's English-only stance (i.e., English-only instruction) and the students (i.e., the students' varied levels of English ability) was approached and resolved by the use of Indonesian as a medium for communication among the students especially during group tasks/discussions in order for the tasks/discussions to keep running as expected (Section 5.3.3.3). These findings are in line with previous studies where teachers and students used an L1 when necessary (Petek, 2012) to accommodate student learning (Mackinney & Rios-Aguilar, 2012). This type of contradiction with a similar resolution also occurred in Budi's classroom (Table 9.1, No. 2.c; see also Section 6.3.3.2). By allowing the use of Indonesian, both Ana and Budi altered the nature of their English-only stances in the classroom and accordingly changed their actions.

Based on the findings above, it is evident that ideological transformations, albeit pragmatically, occurred. These transformations led to the emergence of what the present study refers to as *ideology-in-activity*. The findings show that the English-only stance that existed in Ana's and Budi's minds (i.e., teaching English through English or not using L1 in English instruction) appears to be distinct from the compromised version (i.e., teaching English through English with some use of Indonesian when deemed necessary to promote student learning). While the former (i.e., ideology) exists in the teacher's mind, is more enduring, and cannot change immediately (van Dijk, 2006), the latter (the compromised version) is what this study means by *ideology-in-activity*, a proposition that resulted from a negotiation between an ideological stance enacted in the classroom and other contextual factors embedded within the teachers' activity systems. It is theorised that ideologies are "relatively *stable*" (van Dijk, 2006, p. 116). However, the findings discussed in this section appear to suggest that a teacher's English language ideological stance may not be rigid but can be fluid, at least, within a classroom setting. It interacted with other elements within an activity system and was able to be transformed in response to the environment.

Ontological transformation

Analysis also indicates that pragmatic transformations of an ideological stance enacted in the classroom could drive a teacher to reconstruct his/her ideological stance ontologically. For example, Budi, as discussed earlier (Section 9.2.1.1, English language school), believed in the idea of teaching English through English as an 'effective' way to promote students' English ability and mentioned his English teacher at the private English school as his inspiration. Reflecting on how the use of Indonesian facilitated communications among the students when doing a group task and resolved the contradiction between his English-only stance and the students (Table 9.1, No. 2.c), he stated that using Indonesian was beneficial to assist students' learning (Section 6.3.3.2). Budi learned how the use of students' L1 could promote student learning.

In terms of debates on the use of L1 in the L2 classroom, this finding corroborates previous studies (e.g., Atkinson, 1987; Auerbach, 1993, 2016; Bhooth et al., 2014; Sali, 2014; Tollefson, 2007) that report the benefit of using L1. Regarding the reconstruction of Budi's ideological stance, this finding supports the notion of contradictions as catalysts for learning especially when responses to contradictions occur (Engeström & Sannino, 2010). This is to emphasise that contradictions did not immediately drive a change in Budi's attitude towards the English-only ideology. It was Budi's agency in the classroom (response to the contradiction manifested in how he used Indonesian on some occasions for assisting student learning) and refection on his action including reflection during interviews in the present research that facilitated the change in his attitude towards English-only ideology.

9.5 Concluding remarks

Overall, this chapter has presented the ontogenetic and microgenetic analyses of the four case studies. The ontogenetic analysis shows that the teachers had different ethnolinguistic backgrounds and different English language learning and teaching histories. This resulted in exposures to different ideologies, as well as English language ideologies, and the different formation and development of English language ideological stances. These ideological stances were found to shape the teachers' activities in the microgenetic domain (in the classroom) and to contradict other contextual factors. These English-language ideology-related contradictions, when realised/recognised by the teachers, drove the teachers to negotiate and change their ideological stances pragmatically within the classroom setting and, in one case, also ontologically.

The ontogenetic analysis revealed that the teachers' English language ideological beliefs/views principally originated from their learning experiences, professional experience, and the broader societal context. Key findings include the role of schoolteachers' discursive practice especially talk about English, the schoolteacher's choice of language as a medium of instruction, subjects learned during ELTE programs, and professional community such as English teachers working groups in mediating the formation and development of such ideologies. Other factors include agency (as a learner of ELT and as an in-service teacher) and a sense of nationalism. The analysis also shows that the teachers changed their ideological views. Some were, at the time of research, in the process of shifting their ideological views as in the case of Budi (Section 9.4.3.2, an ontological transformation driven by a contradiction in the classroom) and Tina (Section 9.2.1.2, an ideological shift driven by pedagogical tools used in the classroom). Accordingly, the present study argues that an English language ideological stance that a teacher holds can be unique and thus, in some cases, may not be able to be described using one of the categories of English language ideologies presented in Chapter 2, Section 2.5, since it may fall somewhere in between. While such categories are useful for providing descriptions of different types of English language ideologies prevalent among teachers in the ELT context, they may be rigid and may not capture the dynamism and fluidity of teachers' English language ideological beliefs during their life trajectories.

The microgenetic analysis showed that the teachers' English language ideological stances mediated the relationships between the teachers (as the *subject*) and the *object* of their respective activity systems in four different ways. First, a teacher's ideological stance shaped the *object*. Second, a teacher's ideological stance and a contextual factor shaped the *object*. Third, a contextual factor shaped the main *object* and the teacher's ideological stances shaped the foci of the *object*. Fourth, a contextual factor shaped the first *object* and a teacher's ideological stance shaped the second *object*. In all these cases, a teacher's English language ideological stance appeared to play a role in shaping the *object* or purpose of English language instruction. The analysis also revealed correspondence and divergence between the teachers' stated ideological views on English and their actual classroom practices, reflecting the complexity of the relationships between teachers' beliefs and practices (Basturkmen, 2012; Li, 2013). Regarding the correspondence, a certain ideological stance tended to drive the teachers to perform certain forms of verbal and practical actions. For examples, standard language ideology appeared to drive Dina and Tina to organise activities oriented towards production of 'correct' sentences and 'correct' pronunciation. The ELF stance led Budi to speak and teach

Indonesian-accented English. English-only ideology motivated Ana and Budi to teach English through English and keep the use of L1 as minimum as possible. In terms of the divergence, the finding shows that a teacher may believe in doing what he or she does not actually do. For example, Ana's classroom practice did not reflect her claim about teaching British English to the students. For this reason, the present study proposes the concept of a *language ideological illusion* derived from Žižek's (1989) notion of *ideological illusion.*

In terms of ideology-related contradictions, the present study illustrates that an ideology-related contradiction could lead to a transformation of a teacher's English language ideological stance both pragmatically and ontologically. In this case, a contradiction can be a source of teacher learning. Driven by a contradiction, Budi, for example, learned the benefit of using L1 (Section 9.4.3.2). However, it is important to note that the link between ideology-related contradictions and ideological transformations, as shown in Figure 9.1, is indirect. Whether or not an ideology-related contradiction led to an ideological transformation within and beyond the classroom setting depended on how the teacher responded to it. Section 9.4.2 showed that two contradictions did not even drive any change within a teacher's activity system. This happened when the teacher was not aware of them. Accordingly, this study argues that a contradiction (especially an ideology-related contradiction occurring in an English classroom) *may not always* act as a catalyst for change within an activity system. They become the source of change and development when they are responded to (Engeström & Sannino, 2010). Such a response was made when the contradiction was realised.

Chapter 10 - Conclusion

10.1 Chapter overview

This chapter begins with a summary of key findings of the present study. Then, it presents the implications of the findings for English language teacher education (ELTE) programs, teacher professional development (TPD) programs, and future language teacher cognition (LTC) research from a sociocultural activity theory (Engeström, 1987, 1993, 2001; Vygotsky, 1978, 1981b, 1997) perspective. In addition, it outlines the limitations of the study and makes recommendations for future research. The chapter ends with concluding remarks articulating general reflections on the findings and a way forward.

10.2 A summary of the main findings

As articulated in Chapter 1, the present study aimed to contribute to the advancement of knowledge in the field of second language teacher cognition by investigating the English language ideologies (ideological beliefs about English) held by Indonesian EFL teachers and the impact of such ideologies on their classroom practices using sociocultural activity theory as the lens. Questions regarding how English language ideologies should inform ELT and how such ideologies can help teachers and students to be more successful English users are beyond the scope of the thesis. This research has been guided by two research questions. Regarding the first question, this study sought to identify English language ideological beliefs/views that each teacher held and the perceived origins as well as factors mediating the development of such ideologies during the teachers' ontogenesis. Regarding the second question, it intended to reveal, explain, and depict the ways in which and the extent to which such ideologies shaped the teachers' instructional practices. While the detailed findings were reported in Chapters 5 to 8 and discussed in Chapter 9, this section highlights the main findings with reference to the two the research questions as follows.

10.2.1 What English language ideologies do EFL teachers in Indonesian secondary schools hold and how do such ideologies originate and develop?

In general, the findings showed that the teachers held ideological beliefs about English. Such beliefs reflect categories of English language ideologies pertinent in the ELT literature including *instrumentalism*, *standard language ideology*, *ELF ideology*, and *English monolingualism* or *English-only ideology* (see Table 4.3 for definitions). Using sociocultural theory as the lens, the genetic (or developmental) analysis (Cole & Engeström, 1993; Dang & Marginson, 2013; Vygotsky, 1981b; Wertsch, 1985) revealed that these ideologies reportedly originated from the teachers' prior learning experience, professional experience, and the broader societal context (Section 9.2.1) as elaborated below.

Concerning the influence of prior learning experience, findings showed that a secondary schoolteacher's discursive practice (Young, 2009) (e.g., explicit articulations of his/her own beliefs about English) in the classroom can be the source from which the next generation teacher's English language ideological stance originated. For example, Ana's instrumental stance (i.e., belief in the importance of English and the need for mastering English) was reportedly based on her own secondary schoolteacher's explicit articulation of his own beliefs about English in the classroom (Section 5.2.2.3; Section 9.2.1.1). The impact on Ana's mind of the teacher's talk about English appeared to be so profound that even after being an English teacher for 15 years, Ana was still influenced by her secondary education experience.

This study also found that a teacher's English language ideological view can have its origin in a former schoolteacher's choice of the language (medium) of instruction in English classes (i.e., using English only or employing some L1). For instance, a former schoolteacher's act of teaching English using only English shaped Budi's belief in the effectiveness of English-only instruction and provided the inspiration for him to teach English the same way to his own students (Section 6.2.2.4; Section 9.2.1.1). Budi's view did not change until he reflected on his own teaching experience and started to realise that English-only instruction does not work for all students.

Regarding the role of professional experience, findings indicated that people within a professional community and spoken discourses espoused among members of the communities can mediate a teacher's acquisition of an English language ideology (see Section 3.2.2, for explanations on mediation by social relations and semiotic artefacts). For example, professional communities mediated Dina's construction of her pro standard language ideological stance so

that she believed in the idea of British English as the Standard English (Section 7.2.2.4; Section 9.2.1.2). Feeling not adequately informed by her teacher education program concerning varieties of English in the world, Dina took for granted what she heard from people within her professional circle.

In terms of the English language ideological stances that the teachers held, findings showed the occurrences of what the present study refers to as a *language ideological clash* and a *language ideological shift*. The former is used to denote the state of holding competing language ideological views. For example, Ana and Dina maintained the importance of prioritising role of Indonesian as the national and official language (driven by their sense of nationalism) but at the same time promoted a shift of the status of English from a foreign to a second language motivated by ESL discourses that they studied when attending ELTE programs (Section 9.2.1.1). As stated in Section 1.2.2.1, ESL in Indonesia is not feasible for a number of reasons. This finding supports Farrell and Bennis (2013) and Zheng (2015), who state that teachers can hold competing or incoherent beliefs at the same time.

The latter term (*language ideological shift*) refers to a change in the way a teacher views a language (e.g., English). For example, Budi gradually shifted from taking a pro standard language ideological position to favouring the ELF paradigm and thus currently disassociated himself from native speakers' norms as well as from the idea of Standard English (Section 6.2.2.3). In addition to Budi, Tina, mediated (Vygotsky, 1978) by the textbooks that she used during her teaching experience, appeared to be in the process of shifting towards viewing British English as preferable (Section 9.2.1.2). These findings illustrate the fluidity of the teachers' English language ideological views. The teachers gradually shifted their ideological views from holding a certain ideological stance towards the other, in this case, the opposite (e.g., from not believing in a standard variety to believing in one). At a certain point in time, their ideological views appeared to fall somewhere in between. Therefore, while the categories of English language ideologies (i.e., instrumentalism, standard language ideology, English-only ideology) provide initial points of reference and useful descriptions of different types of ideologies prevalent in the ELT context, they may be overly rigid and may not capture the fluidity of the teachers' ideological views.

10.2.2 How, and to what extent, do the teachers' English language ideologies shape their classroom practice?

In general, from a sociocultural activity theory perspective, findings showed that the teachers' English language ideologies played a role within their activity systems. Moreover, there were times when these ideologies contradicted other elements or components within the teachers' activity systems. When these ideology-related contradictions occurred, how the teachers responded to such contradictions determined whether or not language ideological transformations occurred.

As discussed in Section 9.3.1, findings illustrated that the teachers' English language ideological views, to varying extents, mediated the relationship between the teachers as the *subject* and the *object* of their activity in the sense that such ideological views shaped the *object* of their activity systems (Engeström, 2001; Vygotsky, 1978). In addition, the teachers were found to perform some actions (or ideology-mediated actions) to achieve the *object* (Section 9.3.2). In this case, this study revealed two forms of relationship between the teachers' English language ideological stances and their classroom behaviours (i.e., verbal and/or practical actions performed in the classroom). The first was a correspondence between a stated ideological stance and classroom practice. This is when a certain ideological view tended to drive a teacher to behave in a particular way (Sections 9.3.2.1 to 9.3.2.4). For example, standard language ideology appeared to motivate Tina to 'correct' the students' pronunciation and have them repeat their pronunciation until considered accurate. Driven by the ELF paradigm, Budi deliberately spoke Javanese-accented English to promote students' confidence in speaking English. An English-only ideology drove Ana and Budi to speak English all the time especially when giving instructions and explaining the lesson including grammatical aspects. To this end, it is important to note that the present study does not view any correspondence between a stated ideological stance and actual classroom practice as a favourable state of affairs. The second was a dissonance between the stated ideological view and classroom practice (Section 9.3.2.5). In Ana's case, there seemed to be a *language ideological illusion*, that is, a divergence between what she claimed she does (i.e., teaching British English only in the classroom) and what she actually did (e.g., deviations from British pronunciation and uses of some American words).

In addition, this study found the occurrences of English language ideology-related contradictions within each teacher's activity system (Engeström, 2001). Key findings include the relationship between such contradictions and English language ideological transformations.

As illustrated in Chapter 9, Figure 9.1, findings showed that ideology-related contradictions could lead to a transformation of an English language ideological stance. This transformation, however, only occurred when the teacher realised the occurrence of a contradiction, responded to the contradiction, and compromised in his/her ideological stance. Two forms of English language ideological transformation were identified, namely, pragmatic and ontological transformations. The former refers to a transformation confined to the classroom setting and led to the emergence of what the present study calls *ideology-in-activity,* that is, a compromised version of an ideological stance enacted in the classroom due to a tension or tensions with other components within an activity system (see Section 9.4.3.2). This notion of ideology-in-activity provides an alternative approach to viewing the relationship between teachers' ideological beliefs and classroom practices, an approach that goes beyond the correspondence/divergence account. The notion illustrates the fluidity of a teacher's ideological view, especially in the classroom setting. Besides, ideology-in-activity is arguably a form of answer to the idea that LTC research should "aim to reveal cognitions in action" (Lim, 2016a, p. 423). The latter was a transformation beyond the classroom setting as exemplified in the case of Budi. As hinted earlier above, Budi, driven by a recurring contradiction between his pro English-only stance and the students' varied levels of English ability, eventually changed his mind. He stated that he had started to see some benefit of using L1 for assisting student learning.

10.3 Implications of the study

Drawing on the main findings as outlined above, this section presents the implications of the present study. Such implications are threefold. They include implications for ELTE programs, TPD programs, and LTC research using SCT/AT as the lens.

10.3.1 Implications for ELTE programs

Findings (Section 10.2.1) demonstrated the impact of prior learning experience (e.g., experience of learning English at secondary school) and ELTE programs in shaping the teachers' ideological views on English. Other findings (Section 10.2.2) showed how the teachers' ideological views mediated (Engeström, 2001; Vygotsky, 1978) their classroom practice. Therefore, in educating teacher candidates, ELTE programs "must play an important role in transmitting the professional discourse and having trainees critically reflect on their prior learning experience" (Moodie, 2016, p. 29) especially the English-related knowledge and ideological beliefs that they bring to this program of study.

This study proposes the need for teacher candidates to engage in critical reflection as a way to enhance their *English language ideological literacy* (i.e., their awareness of English language ideologies at work within the broader societal setting and how these ideologies potentially shape teacher cognition and action and impact student learning and achievement). According to Waters (2009), "language teaching ideas" must be based on "pedagogical values" rather than "ideological beliefs" (p. 138). The present study therefore suggests that pre-service teachers need to engage in *critical reflection*, that is, refection "*beyond practice* or beyond the technical aspect of practice" (Farrell, 2015, p. 95, italic in original). This kind of reflection includes reflecting on the broader society, an important but "a much neglected aspect of reflecting on practice in second language education" (Farrell, 2015, p. 5).

Based on the findings, this study suggests that student teachers need to critically reflect on English language ideologies embedded within the society and how these ideologies might have shaped their beliefs about English. For pre-service teachers conducting a teaching practicum, critical reflection may include reflection on how their English language ideological stances shape their instructional practices and how such practices affect student learning. Reflecting on (language) ideologies and how they may impact language instruction is essential because "classroom lessons do not occur in a vacuum … and there is nothing neutral about our practices, so reflective practice should also include a close critical examination of the cultural, social, and political" (Farrell, 2015, p. 8) including the ideological context where teaching activities take place.

In addition, Budi's case showed how agency (as both a learner of ELT and an in-service teacher) played a role in shaping and reshaping his English language ideological stances (see Section 9.2.2.1). Through engagement in reading during undergraduate education and studying in graduate education, Budi learned more, radically shifted his ideological views, and thus changed his classroom practice. Driven by a contradiction between his pro English-only stance and the students' varied levels of English ability, Budi responded to such a contradiction by making use of some Indonesian when necessary and eventually saw some benefit of using L1. In educating pre-service teachers, ELTE programs should therefore not only focus on transmitting the knowledge base of ELT and developing their pedagogical skills but also facilitate the development of these learner-teachers' agency in learning what they need to know as future English language teachers and learning how to adapt to different classroom situations.

10.3.2 Implications for TPD programs

According to Kuncahya and Basikin (2020), TPD programs "should consider and meet the teachers' professional needs" (p. 111). In relation to this, the present study proposes one way forward based on the findings. Chapter 9, Section 9.3, has presented how the teachers' English language ideological stances shaped their classroom practices. Chapters 5 to 8 have illustrated how participation in reflective interviews for the purpose of the present research helped the teachers articulate their beliefs about English and be aware of them. Chapter 9, Section 9.4.3.2, has shown how reflection on practice during post-teaching interviews helped Budi, who believed in English-only instruction, to be aware of the potential of using L1 to help his students learn. In addition, this study revealed the role of professional communities in mediating the development of the teachers' ideological beliefs about English. For example, Ana and Dina took for granted ideological beliefs about English prevalent within their respective professional communities (Section 9.2.1.2). This means that a professional community has the potential to be a mediating tool for shaping (and reshaping) teacher cognition (including ideological beliefs) and practice.

Drawing on these findings, this study argues that the need for engagement in critical reflection as a way to promote the development of English language ideological literacy also applies to in-service teachers. Murray and Christinson (2019) state that there are different approaches to TPD programs, some of them are *reflective approaches*. Accordingly, one way to engage in critical reflection is, this study proposes, by establishing *teacher reflection groups* (Farrell, 2015). In terms of what to reflect on, Murray and Christinson (2020) state that "[o]ne of the key activities that assists teachers in developing their professional practice is an exploration of their own classrooms" (p. 279). Teachers need to reflect on what underpins their practices, including "ideologies that drive their practice–both their own beliefs and the ideologies of their context" (Murray & Christinson, 2019, p. 259). The purpose of engaging in critical reflection in the teacher reflection groups is to be aware of and challenge hegemonic beliefs, views, or assumptions prevalent within the society. "These are assumptions that we think are in our own best interest but that actually work against us in the long term" (Brookfield, 2017, p. 17). Teachers need to be fully aware of the nature of what they think and do and how these potentially affect students' learning and achievements. It is argued that in order to be effective, a TPD program "needs to be ongoing, coherent, continuous, context-driven, and collaborative" (Murray & Christinson, 2019, p. 252). In implementing the teacher reflection

groups, the design and organisation of the groups should therefore be contextualised, relevant to the teachers' need, measurable, assessable, and sustainable.

10.3.3 Implications for LTC research from a Vygotskian perspective

In this study, the use of sociocultural activity theory (SAT), that is, sociocultural theory (SCT) (Vygotsky, 1978, 1981b, 1981c, 1997) and the related activity theory (the second generation AT) (Engeström, 1993, 1999, 2001) as a combined framework is aimed to contribute to the development of methodological approaches to researching L2 teacher cognition and practice. As explained in Section 1.2.1, research on L2 teacher cognition has been underpinned by four ontological generations, namely, (1) individualist, (2) social, (3) sociohistorical, and (4) complex, chaotic systems (Burns et al., 2015). Studies based on sociohistorical ontology used Vygotsky's SCT as the theoretical framework (Burns et al., 2015). Recently, a combination of theoretical frameworks based on Vygotskian approaches has been used to research teacher practice. For example, Dang (2017) employed both SCT and AT (the third generation activity theory) as a combined framework for investigating contextual factors shaping pre-service teacher collaborative learning in the context of team teaching during a practicum. As discussed in Chapter 3, SCT emphasises the role of cultural artefacts including physical and semiotic artefacts (e.g., speech and writing), in the context of social relations, in mediating the development of an individual's higher mental functions or cognition. Therefore, while SCT has the potential to shed light on how ideologies embedded within the broader society, especially those manifested in spoken and written discourses, shape a teacher's beliefs about English, AT has the potential to analyse how these beliefs play a role in the classroom.

This study has demonstrated that the use of SAT afforded concepts and conceptual/analytical tools for conducting a comprehensive examination of how both broader social settings and classroom circumstances played a role in shaping and reshaping the teachers' English language ideological beliefs and practices. SCT provides concepts such as the social origins of cognition, mediation, and the genetic (i.e., developmental) analysis (Section 3.2). AT has a conceptual/analytical tool referred to as the structure of the human activity system (or the activity system model) and the notion of contradiction (Engeström, 2001). Combined together, SAT provided this study with a theoretically grounded approach to data collection and analysis such as the use of a genetic approach to data collection (see Table 4.2) and a combined genetic and activity system analysis (see Figure 4.1). As demonstrated in Chapters

5 to 8, the use of genetic method helped to identify the perceived origins of the teachers' ideological stances and the development of such ideological stances over time. AT "provides one way of moving beyond an understanding of human behaviour as simply a function of individual desires and actions" (Doecke & Kostogriz, 2005, p. 23). The use of the activity system model helped to reveal and depict contextual elements of each teacher's activity system, interrelationships and contradictions (or tensions) among these elements, and how such contradictions, for example, necessitated an inclusion of another element (e.g., the use of an additional mediating tool) and changed the elemental configurations of the activity system. Furthermore, Ana's and Budi's case demonstrated that using the activity system model allowed graphical representation of how teachers' English language ideological stances shaped their teaching activities and how contradictions between such ideological stances and other elements embedded within their respective activity systems, in turn, reformed their ideological views.

This study has illustrated that taking into account contradictions happening within a teacher's activity system and how the teacher responded to such contradictions help to illuminate (1) the dynamic interplay between the teachers' enacted ideological stances and other contextual factors and (2) the emergence of new forms of teacher cognition in action (Lim, 2016a). This includes what the present study refers to as *ideology-in-activity*, that is, the compromised version of an ideological stance in practice (Section 9.4.3.2). Given the role of inner contradictions in transforming a teacher's beliefs about English pragmatically (occurring within the classroom setting) or ontologically (transcending beyond the classroom setting) (Section 9.4.3.2), LTC research from a SAT perspective needs to pay more attention to the idea of how tensions taking place in the classroom shape teacher cognition (e.g., ideological beliefs about English). This means that research should not only focus on how learning experience (including experience in ELTE programs), professional communities, broader societal contexts, and other forces coming from outside the classroom shape teachers' cognitive processes and instructional practice, but also how circumstances and tensions within the classroom trigger the development of teachers' higher mental functions and potentially reform their future practice.

10.4 Limitations of the study

The researcher acknowledges that the present study has limitations, especially methodological limitations. Among these are shortcomings related to the range of the linguacultural backgrounds of the participants and the setting where this research took place. First, all the

teachers who participated in this study are of Sudanese and Javanese linguacultural backgrounds. As stated in Chapter 1, Section 1.2.2.1, more than 600 indigenous ethnic groups make up the present-day Indonesians. Drawing on, for example, Budi who foregrounded his 'Javaneseness' (Section 6.2.2.3) and deliberately spoke Javanese-accented English in the classroom (Section 6.3.2.1), it would be interesting to see (1) how teachers of other ethnic groups view themselves, their own languages, Indonesian, and English, and (2) how such views interact and shape their classroom practices.

Second, the teacher participants, at the time of research, were teaching at secondary schools in the Province of West Java. There are currently 34 provinces throughout Indonesia. As articulated in Section 1.2.2.5, one of the consequences of regional autonomy in Indonesia is enactments of language policies by provincial governments as an attempt to preserve their own indigenous languages. This means that other provinces may provide contexts which are different from the context of West Java. Considering these two limitations, the findings of the present study may not represent the dynamic interplay of (English) language ideological issues within the context of Indonesian ELT nationwide.

10.5 Recommendations for future LTC research

Drawing on the key findings, implications, and limitations as articulated above, this section presents recommendations for future LTC studies as follows. First, the findings showed how English language ideologies shaped the teachers' cognition and actions. This means that language teaching is more than just an activity of transmitting knowledge and skills from a teacher to the students. Rather, ELT should be viewed not only as a sociocultural activity (Cross, 2010) but also an ideological activity, that is, an activity that cannot be detached from the ideological contexts where it is situated. Therefore, future studies on LTC, especially those based on a Vygotskian epistemological stance, need to broaden the notion of context to include the ideological context and consider how this context shape the development of teachers' cognitive processes and classroom practices. Second, the results of cross-case analysis (Section 9.2.2.1; see also Section 9.4.3.2) indicated a potential link between agency as a learner of ELT and the teacher's agency in the classroom in shaping and reshaping their English language ideological views. For a better understanding of the relationship between these two constructs, dedicated empirical studies geared towards addressing this issue need to be conducted.

A key point outlined in the implications above is the importance of developing English language ideological literacy among pre-service and in-service teachers. This study argues that this can be an area for future LTC research. For example, researchers may need to conduct studies investigating how ELTE programs can promote English language ideological literacy among pre-service teachers. Additionally, future research may need to investigate if, how, and to what extent the organisation of teacher reflection groups (Farrell, 2015) promote the development of this kind of literacy among in-service teachers and whether and in what ways involvement in the groups change the teacher participants' ideological views and practices. This study argues that Indonesia, in particular, needs more studies exploring English teacher professional development as the "professional development of English teachers in Indonesian context has been significantly under researched" (Abduh & Rosmaladewi, 2018, p. 15).

As stated in the limitations of the study above, research participants in the present study are of Sundanese and Javanese backgrounds and were teaching at junior and senior secondary schools in the West Java Province. Future research may need to include teachers in secondary schools outside the West Java province since other provinces, as stated in Section 1.2.2.5, have different language and language-in-education policies. Such research would advance our understanding of issues in (English) language ideologies within Indonesian ELT throughout the country.

The present study has examined English language ideologies held by Indonesian EFL teachers and how such ideologies shape their classroom practices. In light of the findings of this thesis, future research may need to explore related issues such as the relationships between English language ideologies and teachers' professionalism and practices, English language ideologies and teachers' and students' English language proficiency, and so on. Examining these issues would advance our understanding of the role that English language ideologies play in the Indonesian EFL context or other similar contexts.

10.6 Concluding remarks

So far, a great deal of "theoretical discussions and empirical studies have been published on linguistic aspects of language teaching, second language acquisition, teaching methodology, language testing, etc." (Mirhosseini & Babu, 2020, p. 19). Emphasis on these issues have appeared to overshadow the socio-cultural (and ideological) aspect of second language education (Mirhosseini & Babu, 2020). Supporting previous research in other contexts (e.g., Mori, 2014; Razfar, 2011), the present study has elucidated and demonstrated that an English

language classroom is not a neutral place, a vacuum where teachers simply teach English language skills to the students and test their students' achievement. Rather, it is a site of English language ideological struggle and "an arena of ideological conflict" (Berlin, 1988, as cited in Benesch, 1993, p. 707). The findings of this study demonstrates that an English language classroom is a place where English teachers convey and transmit English language ideologies to the students through their verbal and practical actions.

Considering how English language ideologies shaped teacher cognition (i.e., beliefs about English) and instructional performance (consciously or otherwise), ELTE and TPD programs need to play a more active role in developing pre-service and in-service teachers' English language ideological literacy. Teachers need to be aware of English language ideologies at play within the broader society, how such ideologies influence ELT policy directions as well as their own mental processes, their role within the ELT enterprise, who the students are, why they (students) need to learn English, and how learning English adds to the students' future educational and career goals. One way to do this, the present study proposes, is by promoting critical reflections among both pre-service and in-service teachers.

This reflection is not aimed to evaluate whether teachers have the same ideological vision as government and policy makers do nor to promote radical shifts in the teachers' ideological views and practices. There is no 'best ideology' nor is there 'best ideological practice'. The point is that the English language is "a battlefield through which certain planned targets are to be achieved" (Mirhosseini & Babu, 2020, p. 20). Critical reflections are therefore intended for teachers to question the status quo (Benesch, 1993), to be cognisant of the architecture of power relationships underlying the ELT enterprise, to be mindful of how a certain ideology may impact student learning, to be agents for themselves, and to be able to speak for themselves and the students' future educational and career goals.

References

Abduh, A., & Rosmaladewi, R. (2018). Sustainable professional development programs for English teachers: A case study in South Sulawesi, Indonesia. In S. Madya, F. A. Hamied, W. A. Renandya, C. Coombe, & Y. Basthomi (Eds.), *ELT in Asia in the digital era: Global citizenship and identity* (pp. 15-20). London: Routledge.

Afrianto. (2015). *Constructing professional identity through teaching practicum: An Indonesian case study of pre-service English teachers.* (PhD). Monash University, Melbourne.

Al-Issa, A. (2005). The role of English language culture in the Omani language education system: An ideological perspective. *Language, Culture and Curriculum, 18*(3), 258-270. doi:10.1080/07908310508668746

Alsagoff, L., McKay, S. L., Hu, G., & Renandya, W. A. (2012). *Principles and practices for teaching English as an international language*. New York, NY: Routledge.

Althusser, L. (2008). *On ideology*. London, England: Verso.

Althusser, L. (2014). *On the reproduction of capitalism: Ideology and ideological state apparaatuses*. London: Verso.

Anderson, B. (1991). *Imagined communities: Reflections on the origins and spread of nationalism* (Revised ed.). London: Verso.

Anwar, K. (1976). *Indonesian: Problems of development and use of a national language.* (PhD). University of London, London. (10731410)

Ariatna. (2016). The need for maintaining CLT in Indonesia. *TESOL Journal, 7*(4), 800-822. doi:10.1002/tesj.246

Atkinson, D. (1987). The mother tongue in the classroom: A neglected resource? *ELT Journal, 41*(4), 241-247. doi:10.1093/elt/41.4.241

Auerbach, E. R. (1993). Reexamining English only in the ESL classroom. *TESOL Quarterly, 27*(1), 9-32. doi:10.2307/3586949

Auerbach, E. R. (2016). Reflections on Auerbach (1993), "Reexamining English only in the ESL classroom". *TESOL Quarterly, 50*(4), 936-939. doi:10.1002/tesq.310

Bakhurst, D. (2009). Refections on activity theory. *Educational Review, 61*(2), 197-210. doi:10.1080/00131910902846916

Barab, S. A., Evans, M. A., & Baek, E.-U. (2004). Activity theory as a lens for characterizing the participatory unit. In D. H. Jonassen (Ed.), *Handbook of research on educational communication and technology* (2nd ed.). Mahwah, NJ: Lawrence Erlbaum.

Basturkmen, H. (2012). Review of reserch into the correspondence between language teachers' stated beliefs and practices. *System, 40*, 282-295. doi:10.1016/j.system.2012.05.001

Benesch, S. (1993). ESL, ideology, and the politics of pragmatism. *TESOL Quarterly, 27*(4), 705-717. doi:10.2307/3587403

Bhooth, A., Azman, H., & Ismail, K. (2014). The role of the L1 as a scaffolding tool in the EFL reading classroom. *Procedia - Social and Behavioral Sciences, 118*, 76-84. doi:10.1016/j.sbspro.2014.02.011

Borg, S. (2003). Teacher cognition in language teaching: A review of research on what language teachers think, know, believe, and do. *Language Teaching, 36*, 81-109. doi:10.1017/S0261444803001903

Borg, S. (2006). *Teacher cognition and language education: Research and practice*. London, England: Continuum.

Borg, S. (2019). Language teacher cognition: Perspectives and debates. In X. Gao (Ed.), *Second handbook of English language teaching* (pp. 1149-1170). Cham: Springer.

Borg, S., & Al-Busaidi, S. (2012). Teachers' beliefs and practices regarding learner autonomy. *ELT Journal, 66*(3), 283-292. doi:10.1093/elt/ccr065

Borg, S., Birello, M., Civera, I., & Zanatta, T. (2014). The impact of teacher education on pre-service primary English language teachers. *Teaching English, 14*(3), 1-32.

BPS. (2015). *Profil penduduk Indonesia hasil supas 2015 [The demographics of Indonesia based on the Intercensal Pupulation Survey of 2015]*: Badan Pusat Statistik.

Braun, V., & Clarke, V. (2006). Using thematic analysis in psychology. *Qualitative research in psychology, 3*(2), 77-101. doi:10.1191/1478088706qp063oa

Breen, M. P., Hird, B., Milton, M., Oliver, R., & Thwaite, A. (2001). Making sense of language teaching: Teachers' principles and classroom practices. *Applied Linguistics, 22*(4), 470-501.

Brookfield, S. D. (2017). *Becoming a critically reflective teacher* (2nd ed.). San Francisco, CA: John Wiley & Sons, Incorporated.

Burns, A. (1992). Teacher beliefs and their influence on classroom practice. *Prospect, 7*(3), 56-66.

Burns, A., Edwards, E., & Freeman, D. (2015). Theorizing and studying the language-teaching mind: Mapping research on language teacher cognition. *The Modern Language Journal, 99*(3), 585-601. doi:10.1111/modl.12245

Busch, D. (2010). Pre-service teacher beliefs about language learning: The second language acquisiton course as an agent for change. *Language teaching Reseach, 14*(3), 318-337. doi:10.1177/1362168810365239

Cameron, D. (2012). *Verbal Hygiene*. London, England: Routledge.

Canagarajah, A. S. (1993). American textbooks and Tamil students: Discerning ideological tensions in the ESL classroom. *Language, Culture and Curriculum, 6*(2). doi:10.1080/07908319309525145

Canagarajah, A. S. (2006). Negotiating the local in English as a lingua franca. *Annual Review of Applied Linguistics, 26*, 197-218. doi:10.1017/S0267190506000109

Change. (Ed.) (2020) Cambridge Dictionary. Retrieved from https://dictionary.cambridge.org/dictionary/english/change.

Chen, Y.-S., Rau, D.-H. V., & Rau, G. (2016). *Email discourse among Chinese using English as a lingua franca*. Singapore: Springer.

Christians, C. G. (2011). Ethics and politics in qualitative research. In N. K. Denzin & Y. S. Lincoln (Eds.), *The SAGE handbook of qualitative research* (Vol. 4, pp. 61-80). Thousand Oaks, CA: Sage Publications, Inc.

Cogo, A., & Dewey, M. (2012). *Analysing English as a lingua franca: A corpus-driven investigation*. London: Continuum.

Cole, M., & Engeström, Y. (1993). A cultural-historical approach to distributed cognition. In G. Salomon (Ed.), *Distributed cognitions: Psychological and educational considerations* (pp. 1-46). Cambridge, England: Cambridge University Press.

Creswell, J. W. (2007). *Qualitative inquiry & research design: Choosing among five approach* (2nd ed.). Thousand Oaks, CA: Sage Publications, Inc.

Creswell, J. W. (2013). *Qualitative inquiry & research design: Choosing among five approaches* (3rd ed.). Thousand Oaks, CA: Sage Publications, Inc.

Cross, R. (2010). Language teaching as sociocultural activity: Rethinking language teacher practice. *The Modern Language Journal, 94*(3), 434-452. doi:10.1111/j.1540-4781.2010.01058.x

Dang, T. K. A. (2013). Identity in activity: Examining teacher professional identity formation in the paired-placement of student teachers. *Teaching and Teacher Education, 30*, 47-59. doi:10.1016/j.tate.2012.10.006
Dang, T. K. A. (2017). Exploring contextual factors shaping teacher collaborative learning in a paired-placement. *Teaching and Teacher Education, 67*, 316-329. doi:10.106/j.tate.2017.06.008
Dang, T. K. A., & Marginson, S. (2013). Global learning through the lens of Vygotskian sociocultural theory. *Critical Studies in Education, 54*(2), 143-159. doi:10.1080/17508487.2012.722557
Daniels, H. (2004). Activity theory, discourse, and Bernstein. *Educational Review, 56*(2), 121-132. doi:10.1080/0031910410001693218
Daniels, H. (2008). *Vygotsky and research*. Oxon: Routledge.
Dardjowidjojo, S. (1998). Strategies for a successful national language policy: The case of Indonesia. *International Journal of the Sociology of Language, 130*, 35-47.
De Costa, P. I. (2010). Language ideologies and standard English language policy in Singapore: Responses of a 'designer immigrant' student. *Language Policy, 9*, 217-239. doi:10.1007/s10993-010-9176-1
De Costa, P. I. (2016). *The power of identity and ideology in language learning: Designer immigrants learning English in Singapore*. Cham: Springer.
Debreli, E. (2012). Change in beliefs of pre-service teachers about teaching and learning English as a foreign language throughout an undergraduate pre-service teacher training program *Procedia - Social and Behavioral Sciences, 46*, 367-373. doi:10.1016/j.sbspro.2012.05.124
Denzin, N. K. (1978). *The research act: A theoretical introduction to sociological methods* (2nd ed.). New York, NY: McGraw-Hill.
Denzin, N. K., & Lincoln, Y. S. (2011). Introduction: The discipline and practice of qualitative research. In N. K. Denzin & Y. S. Lincoln (Eds.), *The SAGE handbook of qualitative research* (Vol. 4, pp. 1-20). Thousand Oaks, CA: Sage Publications, Inc.
Dewi, A. (2017). The English(es) to teach after study and life in Australia: A study of Indonesian English language educators. *Asian Englishes, 19*(2), 128-147. doi:10.1080/13488678.2017.1279762
Doecke, B., & Kostogriz, A. (2005). Teacher education and critical inquiry: The use of activity theory in exploring alternative understandings of language and literature. *Australian Journal of Teacher Education, 30*(1), 15-25. doi:10.14221/ajte.2005v30n1.2
Eagleton, T. (2007). *Ideology: An introduction*. London, England: Verso.
Eberhard, D. M., Simons, G. F., & Fennig, C. D. (2020). *Ethnologue: Languages of the world* (23th ed.). Dallas, TX: SIL International.
Engeström, Y. (1987). Learning by expanding: An activity theoretical approach to developmental research. Retrieved from http://lchc.ucsd.edu/mca/Paper/Engestrom/Learning-by-Expanding.pdf
Engeström, Y. (1993). Developmental studies of work as a testbench of activity theory: The case of primary care medical practice. In S. Chaiklin & J. Lave (Eds.), *Understanding practice: Perspectives on activity and context* (pp. 64-103). New York, NY: Cambridge University Press.
Engeström, Y. (1999). Activity theory and individual and social transformation. In Y. Engeström, R. Miettinen, & R.-L. Punamäki-Gitai (Eds.), *Perspectives on activity theory: Learning in doing* (pp. 19-38). Cambridge: Cambridge University Press.

Engeström, Y. (2001). Expansive learning at work: Toward an activity theoretical reconceptualization. *Journal of Education and Work, 14*(1), 133-156. doi:10.1080/13639080020028747

Engeström, Y., & Sannino, A. (2010). Studies of expansive learning: Foundations, findings and future challenges. *Educational Research Review, 5*, 1-24. doi:10.1016/j.edurev.2009.12.002

England, N. (2017). Developing an interpretation of collective beliefs in language teacher cognition research. *TESOL Quarterly, 51*(1), 229-238. doi:10.1002/tesq.334

Entwistle, H. (1979). *Antonio Gramsci: Conservative schooling for radical politics*. London: Routledge & Kegan Paul.

Errington, J. (1998). Indonesian('s) development: On the state of a language of state. In B. B. Schieffelin, K. Woolard, & P. V. Kroskrity (Eds.), *Language ideologies: Practice and theory* (pp. 364-380). New York, NY: Oxford University Press.

Fadilah, E. (2018). Rethinking the maintenance of CLT in Indonesia: A response to Ariatna's "The need for maintaining CLT in Indonesia". *TESOL Journal, 9*(1), 224-236. doi:10.1002/tesj.341

Fallas-Escobar, C. (2020). EFL instructors' ambivalent ideological stances toward translanguaging: Collaborative reflection on language ideologies. In Z. Tian, L. Aghai, P. Sayer, & J. L. Schissel (Eds.), *Envisioning TESOL through a translaguaging lens: Global perspective* (pp. 329-344). Cham: Springer.

Fantilli, R. D., & McDougall, D. E. (2009). A study of novice teachers: Challenges and supports in the first years. *Teaching and Teacher Education, 25*, 814-825. doi:10.1016/j.tate.2009.02.021

Farrell, T. S. C. (1999). The reflective assignment: Unlocking pre-service English teachers' beliefs on grammar teaching. *RELC Journal, 30*(2), 1-17. doi:10.1177/003368829903000201

Farrell, T. S. C. (2015). *Promoting teacher reflection in second language education*. New York, NY: Routledge.

Farrell, T. S. C., & Bennis, K. (2013). Reflecting on ESL teacher beliefs and classroom practices: A case study. *RELC Journal, 44*(2), 165-176. doi:10.1177/0033688213488463

Farrell, T. S. C., & Lim, P. C. P. (2005). Conceptions of grammar teaching: A case study of teachers' beliefs and classroom practices. *TESL-EJ, 9*(2), 1-13.

Feldman, S. (2013). Political ideology. In L. Huddy, D. O. Sears, & J. S. Levy (Eds.), *The Oxford handbook of political psychology* (pp. 592-619). Oxford: Oxford University Press.

Feryok, A. (2012). Activity theory and language teacher agency. *The Modern Language Journal, 96*(1), 95-107. doi:10.1111/j.1540-4781.2012.01279.x

Firth, A. (1996). The discursive accomplishment of normality: On 'lingua franca' English and conversation analysis. *Journal of Pragmatics, 26*, 237-259. doi:10.1016/0378-2166(96)00014-8

Floris, F. D. (2013). Exploring teachers' beliefs on the teaching of English in English language courses in Indonesia. *Phillipine ESL Journal, 11*, 4-24.

Flyvbjerg, B. (2011). Case study. In N. K. Denzin & Y. S. Lincoln (Eds.), *The SAGE handbook of qualitative research* (Vol. 4, pp. 301-316). Thousand Oaks, CA: SAGE Publications, Inc.

Foulcher, K. (2000). *Sumpah Pemuda:* The making and meaning of a symbol of Indonesian motherhood. *Asian Studies review, 24*(3), 377-410. doi:10.1080/10357820008713281

Fredricks, D. E., & Warriner, D. S. (2016). "We speak English in here and English only!": Teacher and ELL youth perspectives on restrictive language education. *Bilingual Research Journal, 39*(3-4), 309-323. doi:10.1080/15235882.2016.1230565

Gan, Z., & Lee, F. K. J. (2016). Understanding ESL student teachers' learning of classroom practices in the practicum: A case study in Hong Kong. *Asia-Pacific Education Researcher, 25*(2), 251-266. doi:10.1007/s40299-015-0258-x

Gedera, D. S. P. (2016). The application of activity theory in identifying contradictions in a university blended learning courses. In D. S. P. Gedera & P. J. Williams (Eds.), *Activity theory in education: Research and practice* (pp. 53-70). Rotterdam: Sense Publishers.

Glesne, C. (2016). *Becoming qualitative researchers: An introduction* (5th ed.). New York, NY: Pearson Education, Inc.

Goebel, Z. (2015). *Language and superdiversity: Indonesians knowledging at home and abroad*. New York: Oxford University Press.

Golombek, P. R., & Doran, M. (2014). Unifying cognition, emotion, and activity in language teacher professional development. *Teaching and Teacher Education, 39*, 102-111. doi:10.1016/j.tate.2014.01.002

Golombek, P. R., & Johnson, K. E. (2004). Narrative inquiry as a mediational space: Examining emotional and cognitive dissonance in second-language teachers' development. *Teachers and Teaching, 10*(3), 307-327. doi:10.1080/1354060042000204388

Grossman, P. L., Smagorinsky, P., & Valencia, S. (1999). Appropriating tools for teaching English: A theoretical framework for research on learning to teach. *American Journal of Education, 108*(1), 1-29. doi:10.1086/444230

Hamied, F. A. (2012). English in multicultural and multilingual Indonesian education. In A. Kirkpatrick & R. Sussex (Eds.), *English as an international language in Asia: Implications for language education* (Vol. 1, pp. 63-78). Dordrecht, The Netherlands: Springer.

Heath, S. B. (1977). Social history. In *Bilingual education: Current perspectives* (Vol. 1, pp. 53-72). Arlington, VA: Center for Applied Linguistics.

Henderson, K. I. (2017). Teacher language ideologies mediating classroom-level language policy in the implementation of dual language bilingual education. *Linguistics and Education, 42*, 21-33. doi:10.1016/j.linged.2017.08.003

Hermagustiana, I., Hamra, A., Rahman, A. Q., & Salija, K. (2017). Reflection of teacher cognition in EFL vocabulary instructional practices in Indonesia. *International Journal of English Linguistics, 7*(5), 34-45. doi:10.5539/ijel.v7n5p34

Hiver, P. (2013). The interplay of possible language teacher selves in professional development choices. *Language teaching Reseach, 17*(2), 210-227. doi:10.1177/1362168813475944

Holliday, A. (2006). Native-speakerism. *ELT Journal, 60*(4), 385-387. doi:10.1093/elt/ccl030

House, J. (1999). Misunderstanding in intercultural communication: Interactions in English as a *lingua franca* and the myth for mutual intelligibility. In C. Gnutzmann (Ed.), *Teaching and learning English as a global language* (pp. 73-89). Tübingen: Stauffenburg.

Irvine, J. T. (1989). When talk isn't cheap: Language and political economy. *American Ethnologist, 16*(2), 248-267. Retrieved from http://web.a.ebscohost.com.ezproxy.lib.monash.edu.au/ehost/pdfviewer/pdfviewer?vid=1&sid=a42f0047-4dd2-49da-ad17-23b963da1183%40sessionmgr4010

Jenkins, J. (2000). *The phonology of English as an international language: New models, new norms, new goals*. Oxford, England: Oxford University Press.

Jenkins, J. (2002). A sociolinguistically based, empirically researched pronunciation syllabus for English as an international language. *Applied Linguistics, 23*(1), 83-103. doi:10.1093/applin/23.1.83

Jenkins, J. (2009). English as a lingua franca: Interpretations and attitudes. *World Englishes, 28*(2), 200-207. doi:10.1111/j.1467-971X.2009.01582.x

Jenkins, J., Cogo, A., & Dewey, M. (2011). Review of the developments in research into English as a lingua franca. *Language Teaching, 44*(3), 281-315. doi:10.1017/S0261444811000115

John-Steiner, V., & Mahn, H. (1996). Sociocultural approaches to learning and development: A Vygotskian framework. *Educational Psychologist, 31*(3/4), 191-206. Retrieved from http://dx.doi.org/10.1080/00461520.1996.9653266

Johnson, K. E. (1994). The emerging beliefs and instructional practices of preservice English as a second language teachers. *Teaching and Teacher Education, 10*(4), 439-452. doi:10.1016/0742-051X(94)90024-8

Johnson, K. E. (2006). The sociocultural turn and its challenges for second language teacher education. *TESOL Quarterly, 40*(1), 235-257. doi:10.2307/40264518

Johnson, K. E. (2009). *Second language teacher education: A sociocultural perspective*. New York, NY: Routledge.

Johnson, K. E., & Golombek, P. (2011). *Research on second language teacher education: A sociocultural perspective on professional development*. New York, NY: Routledge.

Johnson, K. E., & Golombek, P. R. (2016). *Mindful L2 teacher education: A sociocultural perspective on cultivating teachers' professional development*. New York, NY: Routledge.

Joiner, S., & Edwards, J. (2008). Novice teachers: Where are they going and why don't they stay? *Journal of Cross-Disciplinary Perspectives in Education, 1*(1), 36-43.

Kachru, B. B. (1996). World Englishes: Agony and Ecstasy. *The Journal of Aesthetic Education, 30*(2), 135-155. Retrieved from http://www.jstor.org.ezproxy.lib.monash.edu.au/stable/pdf/3333196.pdf?refreqid=search%3Aaa9a45c45022fe656ea83757470deb17

Kajamaa, A., & Kumpulainen, K. (2019). Young people, digital mediation, and transformative agency, special issue (part 2). *Mind, Culture, and Activity, 26*(4), 286-290. doi:10.1080/10749039.2019.1690000

Kalaja, P., Bacelos, A. M. F., Aro, M., & Rouhotie-Lyhty, M. (2016). *Beliefs, agency and identity in foreign language learning and teaching*. London: Palgrave Macmillan.

Kanno, Y., & Stuart, C. (2011). Learning to become a second language teacher: Identities-in-practice. *The Modern Language Journal, 95*(ii), 236-252. doi:10.1111/j.1540-4781.2011.01178.x

Kaptelinin, V. (2005). The object of activity: Making sense of the sense-maker. *Mind, Cuture, and Activity, 12*(1), 4-18. doi:10.1207/s15327/s15327884mca1201 2

Kaptelinin, V., & Nardi, B. (2012). *Activity theory in HCI: Fundamentals and reflections*. Bonita Springs, FL: Morgan & Claypool Publishers.

Kartapranata, G. (2010). Indonesia ethnic groups map English. Retrieved from https://commons.wikimedia.org/wiki/File:Indonesia_Ethnic_Groups_Map_English.svg

Kawai, Y. (2007). Japanese nationalism and the global spread of English: An analysis of Japanese governmental and public discourses on English. *Langage and Intercultural Communication, 7*(1), 37-55. doi:10.2167/laic174.0

Kemdikbud. (2013a). Kurikulum 2013: Kompetensi Dasar Sekolah Dasar (SD)/ Madrasah Ibtidaiyah (MI) [Basic Competencies in Elementary and Islamic Elementary Schools]. Retrieved from

http://staffnew.uny.ac.id/upload/132326888/pengabdian/C3%20Handout%201%20KI%20KD%20SD-MI-Kurikulum%202013.pdf

Kemdikbud. (2013b). Kurikulum 2013: Kompetensi Dasar Sekolah Menengah Atas (SMA)/ Madrasah Aliyah (MA) [Basic Competencies in Secondary and Islamic Secondary Schools]. Retrieved from http://staff.uny.ac.id/sites/default/files/pendidikan/drs-sudarmaji-mpd/03-kompetensi-dasar-sma-2013.pdf

Kemdikbud. (2013c). Kurikulum 2013: Kompetensi Dasar Sekolah Menengah Pertama (SMP)/ Madrasah Tsanawiyah (MTs) [Basic Competencies in Junior Secondary and Islamic Junior Secondary Schools]. Retrieved from https://riau.kemenag.go.id/file/file/informasipenting/fvmi1401678683.pdf

Kim, H., & Billington, R. (2018). Pronunciation and comprehension in English as a lingua franca communication: Effect of L1 influence in international aviation communication. *Applied Linguistics, 39*(2), 135-158. doi:10.1093/applin/amv075

Kirkpatrick, A., Deterding, D., & Wong, J. (2008). The international intelligibility of Hong Kong English. *World Englishes, 27*(3/4), 359-377. doi:10.1111/j.1467-971X.2008.00573.x

Kohler, M. (2019). Language education policy in Indonesia: A struggle for unity in diversity. In A. Kirkpatrick & A. J. Liddicoat (Eds.), *The Routledge international handbook of language education policy in Indonesia* (pp. 286-297). Abdingdon: Routledge.

Kozulin, A. (2003). Psychological tools and mediated learning. In A. Kozulin, B. Gindis, V. S. Ageyev, & S. M. Miller (Eds.), *Vygotsky's educational theory in the cultural context* (pp. 15-38). Cambridge: Cambridge University Press.

Kroskrity, P. V. (2004). Language ideologies. In A. Duranti (Ed.), *A companion to linguistic anthropology* (pp. 496-517). Malden, MA: Blackwell Publishing Ltd.

Kubanyiova, M., & Feryok, A. (2015). Language teacher cognition in applied linguistics research: Revisiting the territory, redrawing the boundaries, reclaiming the relevance. *The Modern Language Journal, 99*(3), 435-449. doi:10.1111/modl.12239

Kubota, R. (1998). Ideologies of English in Japan. *World Englishes, 17*(3), 295-306. doi:10.1111/1467-971X.00105

Kuncahya, A. O., & Basikin. (2020). Professional development challenges for Indonesian English teachers. In S. Madya, W. A. Renandya, M. Oda, D. Sukiyadi, A. Triastuti, Ashadi, E. Andriyanti, & N. P. S. P. Hidayanto (Eds.), *English linguistics, literature, and language teaching in a changing era* (pp. 108-114). London: Routledge.

Kusdiana, A. (2014). *Sejarah pesantren: Jejak, penyebaran, dan jaringannya di wilayah Priangan (1800-1945) [The history of Islamic boarding schools: The trace, spread, and network in the region of Priangan (1800-1945)]*. Bandung: Humaniora.

Kuzborska, I. (2011). Links between teachers' beliefs and practices and research on reading. *Reading in a foreign language, 23*(1), 102-128.

Lamb, M., & Coleman, H. (2008). Literacy in English and the trasformation of self and society in post-Soeharto Indonesia. *International Journal of Bilingual Education and Bilingualism, 11*(2), 189-205. doi:10.2167/beb493.0

Lantolf, J. P. (2000). Introduction. In J. P. Lantolf (Ed.), *Sociocultural theory and second language learning*. Oxford: Oxford University Press.

Lantolf, J. P., & Thorne, S. L. (2006). *Sociocultural theory and the genesis of second language development*. Oxford, England: Oxford University Press.

Lauder, A. (2008). The status and function of English in Indonesia: A review of key factors. *Makara, Sosial Humaniora, 12*(1), 9-20. Retrieved from http://hubsasia.ui.ac.id/index.php/hubsasia/article/view/128/82

Leontiev, A. N. (1978). *Activity, consciousness, and personality*. Englewood Cliffs: Prentice-Hall.

Leontiev, A. N. (1981). *Problems of the development of the mind*. Moscow: Progress.
Li, L. (2013). The complexity of language teachers' beliefs and practice: one EFL teacher's theories. *The language Learning Journal, 41*(2), 175-191. doi:10.1080/09571736.2013.790132
Lie, A. (2017). English and identity in multicultural contexts: Issues, challenges, and opportunities. *TEFLIN Journal, 28*(1), 71-92. doi:10.15639/teflinjournal.v28i1/71-92
Lim, S. (2016a). *Investigating language teacher cognition and vocabulary instruction: A cultural-historical activity theory (CHAT) analysis.* (PhD). The University of New South Wales, Sydney.
Lim, S. (2016b). Learning to teach intelligible pronunciation for ASEAN English as a lingua franca: A sociocultural investigation of Cambodian pre-service teacher cognition and practice. *RELC Journal, 47*(3), 313-329. doi:10.1177/0033688216631176
Lincoln, Y. S., & Guba, E. G. (1985). *Naturalistic inquiry*. Thousand Oaks, CA: Sage Publications, Inc.
Lincoln, Y. S., Lynham, S. A., & Guba, E. G. (2011). Paradigmatic controversies, contradictions, and emerging confluences, revisited. In N. K. Denzin & Y. S. Lincoln (Eds.), *The SAGE handbook of qualitative research* (Vol. 4, pp. 97-128). Thousand Oaks, CA: SAGE Publications, Inc.
Lippi-Green, R. (2012). *English with an accent: Language, ideology, and discrimination in the United States* (2nd ed.). London: Routledge.
Littlewood, W. (2004). The task-based approach: Some questions and suggestions. *ELT Journal, 58*(4), 319-326.
Liu, Y., & Fisher, L. (2006). The development of patterns of modern foreign language student teachers' conceptions of self and their explanations about change: Three cases. *Teacher Development, 10*(3), 343-360. doi:10.1080/13664530600922203
Lowe, R. J. (2020). *Uncovering ideology in English language teaching: Identifying the 'native speaker' frame*. Cham: Springer.
Lucas, T., & Katz, A. (1994). Reframing the debate: The roles of native languages in English-only programs for language minority students. *TESOL Quarterly, 28*(3), 537-561. doi:10.2307/3587307
Macaro, E., & Lee, J. H. (2012). Teacher language background, codeswithcing, and English-only instruction: Does age make a difference to learners' attitudes? *TESOL Quarterly, 47*(4), 717-742. doi:10.1002/tesq.74
Mackinney, E., & Rios-Aguilar, C. (2012). Negotiating between restrictive language policies and complex teaching conditions: A case study of Arizona's teachers of English learners. *Bilingual Research Journal, 35*(3), 350-367. doi:10.1080/15235882.2012.734545
Marshall, P., Fittinghoff, S., & Cheney, C. O. (1990). Beginning teacher developmental stages: Implications for creating collaborative internship programs. *Teacher Education Quarterly, 17*(3), 25-35.
Marx, K., & Engels, F. (1998). *The German ideology*. Amherst, NY: Prometheus Books.
Matsuda, A., & Friedrich, P. (2011). English as an international language: A curriculum blueprint. *World Englishes, 30*(3), 332-344. doi:10.1111/j.1467-971X.2011.01717.x
Matsumoto, Y. (2011). Successful ELF communications and implications for ELT: Sequential analysis of ELF pronunciation negotiation strategies. *Modern Language Journal, 95*(1), 97-114. doi:10.1111/j.1540-4781.2011.01172.x
Mattheoudakis, M. (2007). Tracking changes in pre-service EFL teacher beliefs in Greece: A longitudinal study. *Teaching and Teacher Education, 23*(8), 1272-1288. doi:10.1016/j.tate.2006.06.001

Mauranen, A. (2003). The corpus of English as a lingua franca in academic settings. *TESOL Quarterly, 37*(3), 513-527. doi:10.2307/3588402
Mauranen, A. (2012). *Exploring ELF: Academic English shaped by non-native speakers*. New York, NY: Cambridge University Press.
Mercer, S. (2011). Understanding learner agency as a complex dynamic system. *System, 39*, 427-436. doi:10.1016/j.system.2011.08.001
Merriam, S. B. (2009). *Qualitative research: A guide to design and implementation*. San Francisco, CA: Jossey-Bass.
Merriam, S. B., & Tisdell, E. J. (2016). *Qualitative research: A guide to design and implementation* (4th ed.). San Francisco, CA: Jossey-Bass.
Meshcheryakov, B. G. (2007). Terminology in L. S. Vygotsky's writings. In H. Daniels, M. Cole, & J. V. Wertsch (Eds.), *The Cambridge companion to Vygotsky* (pp. 155-177). Cambridge: Cambridge University Press.
Milroy, J., & Milroy, L. (2000). *Authority in language: Investigating standard English* (3rd ed.). New York: Routledge.
Mirhosseini, S.-A., & Babu, S. (2020). Policies of English language teaching as part of the global "war of ideas". In A. Al-Issa & S.-A. Mirhosseini (Eds.), *Worldwide English languaeg education policy today: Ideologies, policies and practices* (pp. 18-34). New York: Routledge.
Modiano, M. (2001). Ideology and the ELT practitioner. *International Journal of Applied Linguistics, 11*(2), 159-173. doi:10.1111/1473-4192.00012
Moeliono, A. M. (1993). The first effort to promote and develop Indonesian. In J. A. Fishman (Ed.), *The earliest stage of language planning: The first congress phenomenon* (pp. 129-142). Berlin: De Gruyter Mouton.
Moodie, I. (2016). The anti-apprenticeship of observation: How negative prior language learning experience influences English language teachers' beliefs and practices. *System, 60*, 29-41. doi:10.1016/j.system.2016.05.11
Morfit, M. (1981). Pancasila: The Indonesian state ideology according to the New Order Government. *Asian Survey, 21*(8), 838-851.
Mori, M. (2014). Conflicting ideologies and language policy in adult ESL: Complexities of language socialization in a majority-L1 classroom. *Journal of Language, Identity & Education, 13*(3), 153-170. doi:10.1080/15348458.2014.919810
Munro, M., & Derwing, T. M. (1995). Processing time, accent, and comprehensibility in the perception of native and foreign-accented speech. *Language and Speech, 38*(3), 289-306. doi:10.1177/002383099503800305
Murray, D. E., & Christinson, M. (2019). *What English language teachers need to know Volume 1: Understanding learning* (2nd ed.). New York, NY: Routledge.
Murray, D. E., & Christinson, M. (2020). *What English language teachers need to know Volume II: Facilitating learning*. New York, NY: Routledge.
Nghia, T. L. H. (2017). What hinders teachers from translating their beliefs into teaching behaviors: The case of teaching generic skills in Vietnamese universities. *Teaching and Teacher Education, 64*, 105-114. doi:10.1016/j.tate.2017.02.003
Nguyen, M. H. (2019). *English language teacher education: A sociocultural perspective on preservice teachers' learning in the professional experience*. Singapore: Springer.
Nijakowska, J. (2015). Development of EFL teacher training materials: Lessons from co-ordingating a multilateral project. In E. Piechurska-Kuciel & M. Szyszka (Eds.), *The ecosystem of the foreign language learner: Selected issues* (pp. 135-151). Cham: Springer.
Nolan, A., Paatsch, L., & Scull, J. (2017). Video-based methodologies: The affordances of different viewpoints in understanding teachers' tacit knowedge of practice that

supports young children's oral language. *International Journal of Research & Method in Education, 40*, 1-12. doi:10.1080/1743727X.2017.1307958

O'Regan, J. P. (2014). English as a lingua franca: An immanent critique. *Applied Linguistics, 35*(5), 533-552. doi:10.1093/applin/amt045

Olivo, W. (2003). "Quit talking and learn English!": Conflicting language ideologies in an ESL classroom *Anthropology and Education Quarterly, 34*(1), 50-71. Retrieved from http://www.jstor.org.ezproxy.lib.monash.edu.au/stable/3196053

Palincsar, A. S. (1998). Social constructivist perspectives on teaching and learning. *Annual Review Psychology, 49*, 345-375. Retrieved from https://doi.org/10.1146/annurev.psych.49.1.345

Pan, L. (2011). English language ideologies in the Chinese foreign language education policies: A world-system perspective. *Languaeg Policy, 10*, 245-263. doi:10.1007/s10993-011-9205-8

Pan, L. (2015). *English as a global language in China: Deconstructing the ideological discourses of English in language education*(Vol. 2). doi:10.1007/978-3-319-10392-1

Panggabean, H. (2015). Problematic approach to English learning and teaching: A case in Indonesia. *English Language Teaching, 8*(3), 35-45. doi:10.5539/elt.v8n3p35

Patton, M. Q. (2002). *Qualitative research & evaluation methods* (3rd ed.). Thousand Oaks, CA: Sage Publishers, Inc.

Peacock, M. (2001). Pre-service ESL teachers' beliefs about second language learning: A longitudinal study. *System, 29*(2), 177-195.

Pennycook, A. (2012). Lingua francas as language ideologies. In A. Kirkpatrick & R. Sussex (Eds.), *English as an international language in Asia: Implications for language education* (pp. 137-154). Dordrecht: Springer.

Peraturan Daerah Nomor 14 tahun 2014 tentang Perubahan atas Peraturan Daerah Provinsi Jawa Barat Nomor 5 Tahun 2003 tentang Pemeliharaan Bahasa, Sastra, dan Aksara Daerah [Regional Regulation No. 14/2014 concerning Amandement to West Java Provincial Regulation No. 5/2003 concerning Preservation of Regional Language, Literature, and Script] Retrieved from http://jdih.dprd.jabarprov.go.id/dokumen/peraturan-daerah/2014/14

Peraturan Gubernur Bali Nomor 80 tahun 2018 tentang Perlindungan dan Penggunaan Bahasa, Aksara, dan Sastra Bali serta Penyelengaraan Bulan Bahasa Bali [Bali Governor Regulation No. 80/2018 concerning Preservation and Use of Balinese Language, Script, and Literature and Organisation of Balinese Language Month] Retrieved from https://jdih.baliprov.go.id/produk-hukum/peraturan/abstrak/24665

Peraturan Gubernur Jawa Tengah Nomor 57 tahun 2013 tentang Petunjuk Pelaksanaan Peraturan Daerah Provinsi Jawa Tengah Nomor 9 Tahun 2012 tentang Bahasa, Sastra, dan Aksara Jawa [Central Java Governor Regulation No. 57/2013 concerning the Guidance on the Implementation of Central Java Provincial Regulation No. 9/2012 concerning Javanese Language, Literature, and Script]. Retrieved from https://jdih.jatengprov.go.id/downloads/produk_hukum/pergub/pergub_tahun_2013/pergub_57_th_2013.pdf

Peraturan Menteri Pendidikan dan Kebudayaan Republik Indonesia [Permendikbud] Nomor 36 tahun 2018 tentang Perubahan atas Peraturan Menteri Pendidikan dan Kebudayaan Nomor 59 tahun 2014 tentang Kurikulum 2013 Sekolah Menengah Atas/Madrasah Aliyah [Government Regulation No 35/2018 concerning Amendment to Government Regulation No. 58/2014 concerning the 2013 Curriculum for Senior Secondary School and Islamic Senior Secondary School). Retrieved from http://luk.tsipil.ugm.ac.id/atur/bsnp/Permendikbud35-2018K13SMP-MTsLengkap.pdf

Peraturan Menteri Pendidikan dan Kebudayaan Republik Indonesia [Permendikbud] Nomor 59 tahun 2014 tentang Kurikulum 2013 Sekolah Menengah Atas/ Madrasah Aliyah [Government Regulation No 59/2014 concerning the 2013 Curriculum for Senior Secondary School and Islamic Senior Secondary School]. Retrieved from http://luk.tsipil.ugm.ac.id/atur/bsnp/

Peraturan Pemerintah Republik Indonesia Nomor 19 tahun 2005 tentang Standar Nasional Pendidikan [Government Regulation No. 19/2005 concerning National Education Standards]. Retrieved from https://peraturan.bpk.go.id/Home/Details/49369/pp-no-19-tahun-2005

Petek, E. (2012). Teachers' beliefs about classroom interactions and their actual practices: A qualitative case study of a native and a non-native English teacher's in-class applications. *Procedia - Social and Behavioral Sciences, 70*, 1195-1199. doi:10.1016/j.sbspro.2013.01.176

Phipps, S., & Borg, S. (2009). Exploring tensions between teachers' grammar teaching beliefs and practices. *System, 37*(3), 380-390. doi:10.1016/j.system.2009.03.002

Pickering, L. (2006). Current research on intelligibility in English as a lingua franca. *Annual Review of Applied Linguistics, 26*, 219-233. doi:10.1017/S0267190506000110

PII. (2020). Agama [Religion]. Retrieved from https://indonesia.go.id/profil/agama

Razfar, A. (2005). Language ideologies in practice: Repair and classroom discourse. *Linguistics and Education, 16*(4), 404-424. doi:10.1016/j.linged.2006.04.001

Razfar, A. (2010). Repair with *confianza*: Rethinking the context of corrective feedback for English learners (ELs). *English Teaching: Practice and Critique, 9*(2), 11-31.

Razfar, A. (2011). Ideological challenges in classroom discourse: A sociocritical perspective of English learning in an urban school. *Critical Inquiry in Language Studies, 8*(4), 344-377. doi:10.1080/15427587.2011.615621

Razfar, A. (2012). Narrating beliefs: A language ideologies approach to teacher beliefs. *Anthropology & Eduation Quarterly, 43*(1), 61-81. doi:10.1111/j.1548-1492.2011.01157.x.

Razfar, A., & Rumenapp, J. C. (2011). Developmental context(s): Mediating learning through language ideologies. *Human Development, 54*(4), 241-269. doi:10.1159/000330296

Razfar, A., & Rumenapp, J. C. (2012). Language ideologies in English learner classrooms: critical reflections and the role of explicit awareness. *Language Awareness, 21*(4), 347-368. doi:10.1080/09658416.2011.616591

Renandya, W. (2004). Indonesia. In H. W. Kam & R. Y. L. Wong (Eds.), *Language policies and language education: The impact in east Asian countries in the next decade* (2nd ed.). Singapore: Eastern University Press.

Ricento, T. (2000). *Ideology, politics and language policies: Focus on English* (Vol. 6). Amsterdam: John Benjamins Publishing Company.

Rogoff, B. (1995). Observing sociocultural activity on three planes: Participatory appropriation, guided participation, and apprenticeship. In J. V. Wertsch, V. d. Rio, & A. Alvarez (Eds.), *Sociocultural studies of mind* (pp. 139-164). Cambridge: Cambridge University Press.

Rose, H., & Galloway, N. (2017). Debating standard language ideoogy in the classroom: Using the 'Speak Good English Movement' to raise awareness of Global Englishes. *RELC Journal, 48*(3), 294-301. doi:10.1177/0033688216684281

Roth, W.-M., & Tobin, K. (2002). Redesigning an "urban" teacher education program: An activity theory perspective. *Mind, Cuture, and Activity, 9*(2), 108-131. doi:10.1207/S15327884MCA0902 03

Rumsey, A. (1990). Wording, meaning, and linguistic ideology. *American Anthropologist, 92*(2), 346-361. doi:10.1525/aa.1990.92.2.02a00060

Saiful, J. A. (2019). EFL teachers' cognition in the use of Youtube vlog in English language teaching. *Journal of Foreign Language Education and Technology, 1*, 72-91.
Sali, P. (2014). An analysis of the teachers' use of L1 in Turkish EFL classrooms. *System, 42*, 308-318. doi:10.1016/j.system.2013.12.021
Schedule. (Ed.) (2020) Cambridge dictionary. Retrieved from https://dictionary.cambridge.org/dictionary/english/schedule
Seidlhofer, B. (2001). Closing a conceptual gap: The case for a description of English as a lingua franca. *International Journal of Applied Linguistics, 11*(2), 133-158. doi:10.1111/1473-4192.00011
Seidlhofer, B. (2004). Research perspectives on teaching English as a lingua franca. *Annual Review of Applied Linguistics, 24*, 208-239. doi:10.1017/S0267190504000145
Seidlhofer, B. (2005). English as a lingua franca. *ELT Journal, 59*(4), 339-341. doi:10.1093/elt/cci069
Seidlhofer, B. (2011). *Understanding English as a lingua franca*. Oxford: Oxford University Press.
Seidlhofer, B., & Widdowson, H. (2019). ELF for EFL: A change of subject? In N. C. Sifakis & N. Tsantila (Eds.), *English as a lingua franca for EFl contexts* (pp. 17-31). Bristol: Multilingual Matters.
Sewell, A. (2013). English as a lingua franca: Ontology and ideology. *ELT Journal, 67*(1), 3-10. doi:10.1093/elt/ccs061
Sewell, A. (2020). Whose English(es)? Naming and boundary-drawing as language-ideological practices in the global English debate. In A. Al-Issa & S.-A. Mirhosseini (Eds.), *Worldwide English Langauge Education Today: Ideologies, Policies and Practices* (pp. 1-17). New York, NY: Routledge.
Sheen, R. (2002). 'Focus on form' and 'focus on forms'. *ELT Journal, 56*(3), 303-305.
Sifakis, N. C. (2019). ELF awareness in English language teaching: Principles and processes. *Applied Linguistics, 40*(2), 288-306. doi:10.1093/applin/amx034
Sifakis, N. C., & Tsantila, N. (2019). Introduction. In N. C. Sifakis & N. Tsantila (Eds.), *English as a lingua franca for EFL contexts*. Bristol: Multlingual Matters.
Silverstein, M. (1979). Language structure and linguistic ideology. In P. Clyne, R. Hanks, & C. Hofbauer (Eds.), *The elements: A parasession on linguistic units and levels* (pp. 193-247). Chicago: University of Chicago.
Smagorinsky, P., Cook, L. S., & Moore, C. (2004). Tensions in learning to teach. *Journal of Teacher Education, 8*(24), 8-24. doi:10.1177/0022487103260067
Soble, A. (1978). Deception in social science research: Is informed consent possible? *The Hastings Center Report, 8*, 40-46. doi:10.2307/3561449
Song, B., & Kim, T.-Y. (2016). Teacher (de)motivation from an activity theory perspective: Cases of two experienced EFL teachers in South Korea. *System, 57*, 134-145. doi:10.1016/j.system.2016.02.006
Sukyadi, D. (2015). The teaching of English at secondary schools in Indonesia. In B. Spolsky & K. Sung (Eds.), *Secondary school English education in Asia: From policy to practice* (pp. 123-147). New York, NY: Routledge.
Sulardi, & Tegnan, H. (2018). Analysis of the Indonesian presidential system based on the 1945 Constitution of the Republic of Indonesia. *Journal of Legal, Ethical and Regulatory Issues, 21*(3), 1-8.
Sung, C. C. M. (2013). English as a lingua franca and English language teaching: A way forward. *ELT Journal, 67*(3), 350-353. doi:10.1093/elt/cct015 E
Sung, C. C. M. (2016). Does accent matter? Investigating the relationship between accent and identity in English as a lingua franca communication. *System, 60*, 55-65. doi:10.1016/j.system.2016.06.002

Taguchi, N., & Ishihara, N. (2018). The pragmatics of English as a lingua franca: Research and pedagogy in the era of globalization. *Annual Review of Applied Linguistics, 38*, 80-101. doi:10.1017/S0267190518000028

Tamtomo, K. (2016). *The push and pull of language ideologies: Multilingual communicative practices among youths in an Indonesian city.* (PhD Thesis). The University at Albany, State University of New York, Albany, NY.

Tollefson, J. W. (2007). Ideology, language varieties, and ELT. In J. Cummins & C. Davison (Eds.), *International handbook of English language teaching* (Vol. 11, pp. 25-36). Boston, MA: Springer.

Toomela, A. (2000). Activity theory is a dead end for cultural-historical psychology. *Culture & Psychology, 6*(3), 353-364.

Tsui, A. B. M. (2007). Complexities of identity formation: A narrative inquiry of an EFL teacher. *TESOL Quarterly, 41*(4), 657-680.

Undang-Undang Dasar Negara Republik Indonesia tahun 1945 [The 1945 Constitution of the Republic of Indonesia]. Retrieved from https://jdih.kemenkeu.go.id/fulltext/1945/UUDTAHUN~1945UUD.HTM

Undang-Undang Nomor 24 tahun 2009 tentang Bendera, Bahasa, dan Lambang Negara, serta Lagu Kebangsaan [Law of the Republic of Indonesia No. 24/2009 concerning National Flag, Language, Emblem, and Anthem]. Retrieved from https://peraturan.bpk.go.id/Home/Details/38661/uu-no-24-tahun-2009

Undang-Undang Republik Indonesia Nomor 2 tahun 1989 tentang Sistem Pendidikan Nasional [Law of the Republic of Indonesia No. 2/1989 concerning National System of Education]. Retrieved from https://jdih.kemenkeu.go.id/fullText/1989/2TAHUN~1989UU.HTM

Undang-Undang Republik Indonesia Nomor 20 tahun 2003 tentang Sistem Pendidikan Nasional [Law of the Republic of Indonesia No. 20/2003 concerning National System of Education]. Retrieved from https://jdih.kemenkeu.go.id/fulltext/2003/20tahun2003uu.htm

Undang-Undang Republik Indonesia Nomor 22 Tahun 1999 tentang Pemerintahan Daerah [Law of the Republic of Indonesia No. 22/1999 concerning Regional Administrations]. Retrieved from http://www.djpk.kemenkeu.go.id/?p=339

Valsiner, J., & van der Veer, R. (2005). On the social nature of human cognition: An analysis of the shared intellectual roots of George Herbert Mead and Lev Vygotsky. In H. Daniels (Ed.), *An introduction to Vygotsky* (2nd edition ed., pp. 79-98). London: Routheldge.

van Dijk, T. A. (2006). Ideology and discourse analysis. *Journal of Political Ideologies, 11*(2), 115-140. doi:10.1080/13569310600687908

Veenman, S. (1984). Perceived problems of beginning teachers. *Review of Educational Research, 54*(2), 143-178.

Vessey, R. (2017). Corpus approaches to language ideology. *Applied Linguistics, 38*(3), 277-296. doi:10.1093/applin/amv023

Vološinov, V. N. (1973). *Marxism and the phylosophy of language*. Cambridge: Harvard University Press.

Vygotsky, L. S. (1978). *Mind in society: The development of higher psychological processes*. Cambridge, MA: Harvard University Press.

Vygotsky, L. S. (1981a). The devlopment of higher forms of attention in childhood. In J. V. Wertsch (Ed.), *The concept of activity in Soviet psychology* (pp. 189-240). Armonk, NY: Sharpe.

Vygotsky, L. S. (1981b). The genesis of higher mental functions. In J. V. Wertsch (Ed.), *The concept of activity in Soviet psychology* (pp. 144-187). Armonk, NY: M.E. Sharpe, Inc.

Vygotsky, L. S. (1981c). The instrumental method in psychology. In J. V. Wertsch (Ed.), *The concept of activity in Soviet psychology* (pp. 134-143). Armonk, NY: M. E. Sharpe.

Vygotsky, L. S. (1997). The history of the development of higher mental functions. In R. W. Rieber (Ed.), *The collected works of L. S. Vygotsky* (Vol. 4). Boston, MA: Springer.

Wachidah, S., Gunawan, A., Diyantari, & Khatimah, Y. R. (2016). *Buku guru/Bahasa Inggris: When English rings the bell [Teacher's book/English: When English rings the bell]* (Revised ed.). Jakarta: Kementerian Pendidikan dan Kebudayaan [Ministry of Education and Culture].

Wartofsky, M. W. (1979). *Models: Representation and the scientific understanding*. Dordrecht, The Netherlands: D. Reidel Publishing Company.

Waters, A. (2009). Ideology in applied linguistics for language teaching. *Applied Linguistics, 30*(1), 138-143. doi:10.1093/applin/amp005

Wertsch, J. V. (1985). *Vygotsky and the social formation of mind*. Cambridge, MA: Harvard University Press.

Wertsch, J. V. (1991). *Voices of the mind: A sociocultural approach to mediated action*. Cambridge, MA: Harvard University Press.

Wertsch, J. V. (2007). Mediation. In H. Daniels, M. Cole, & J. V. Wertsch (Eds.), *The Cambridge companion to Vygotsky* (pp. 178-192). Cambridge: Cambridge University Press.

Widodo, H. P. (2016). Language policy in practice: Reframing the English language curriculum in the Indonesian secondary education sector. In R. Kirkpatrick (Ed.), *English language education policy in Asia* (pp. 127-151). Cham: Springer.

Wiley, T. G., & Lukes, M. (1996). English-only and standard English ideologies in the U.S. *TESOL Quarterly, 30*(3), 511-535. doi:10.2307/3587696

Wolcott, H. F. (2005). *The art of fieldwork* (2nd ed.). Walnut Creek, CA: AltaMira Press.

Wong, M. S.-L. (2010). Beliefs about language learning: A study of Malaysian pre-service teachers. *RELC Journal, 41*(2), 123-136. doi:10.1177/0033688210373124

Woolard, K. A. (1998). Introduction: Language ideology as a field of inquiry. In B. B. Schieffelin, K. A. Woolard, & P. V. Kroskrity (Eds.), *Language ideologies: Practice and theory* (pp. 3-50). Oxford: Oxford University Press.

Woolard, K. A., & Schieffelin, B. B. (1994). Language ideology. *Annual Review of Anthropology, 23*, 55-82. doi:10.1146/annurev.an.23.100194.000415

Wortham, S. (2001). Language ideology and educational research. *Linguistics and Education, 12*(3), 253-259. doi:10.1016/s0898-5898(01)00055-9

Yamagata-Lynch, L. C. (2010). *Activity systems analysis methods: Understanding complex learning environment*. Boston, MA: Springer.

Yin, R. K. (2009). *Case study research: Design and methods* (Fourth ed. Vol. 5). Thousand Oaks, CA: SAGE Publications, Inc.

Yoshitake, M. (2008). *The modern language ideology of English pedagogy in Japan: Intercultural and international communication consequences.* (Ph.D Thesis). University of Oklahoma, Retrieved from http://resources.lib.monash.edu.au/er/theses/yoshitake.pdf

Young, R. F. (2009). *Discursive practice in language learning and teaching*. Malden, MA: Wiley-Blackwell.

Zacharias, N. T. (2003). *A survey of tertiary teachers' beliefs about English language teaching in Indonesia with regard to the role of English as a global language.* (MA-ELT). Assumption University of Thailand,

Zein, S. (2019). *Teacher education for English as a lingua franca: Perspective from Indonesia*. New York, NY: Routledge.
Zein, S. (2020). *Language policy in superdiverse Indonesia*. Abingdon: Routledge.
Zents, L. (2012). *Global language identities and ideologies in an Indonesian university context.* (PhD Thesis). The University of Arizona,
Zents, L. (2015). The porous borders of language and nation: English in Indonesia. *Language Problems & Language Planning, 31*(1), 50-69. doi:10.1075/lplp.39.1.03zen
Zheng, H. (2015). *Teacher beliefs as a complex system: English language teachers in China* (Vol. 4): Springer International Publishing.
Zimmerman, L. (2007). Standard English in the EFL classroom. *ELT Journal, 61*(2), 164-166. doi:10.1093/elt/ccm010
Žižek, S. (1989). *The sublime object of ideology*. London, England: Verso.

Appendices

Appendix 1: Ethics certificate of approval from MUHREC

Monash University Human Research Ethics Committee

Approval Certificate

This is to certify that the project below was considered by the Monash University Human Research Ethics Committee. The Committee was satisfied that the proposal meets the requirements of the *National Statement on Ethical Conduct in Human Research* and has granted approval.

Project Number: 13269
Project Title: An Investigation of English Teachers' Beliefs and Practices at State Secondary Schools in Indonesia
Chief Investigator: Dr Kim Dang
Approval Date: 15/05/2018
Expiry Date: 15/05/2023

Terms of approval - failure to comply with the terms below is in breach of your approval and the *Australian Code for the Responsible Conduct of Research.*

1. The Chief Investigator is responsible for ensuring that permission letters are obtained, if relevant, before any data collection can occur at the specified organisation.
2. Approval is only valid whilst you hold a position at Monash University.
3. It is responsibility of the Chief Investigator to ensure that all investigators are aware of the terms of approval and to ensure the project is conducted as approved by MUHREC.
4. You should notify MUHREC immediately of any serious or unexpected adverse effects on participants or unforeseen events affecting the ethical acceptability of the project.
5. The Explanatory Statement must be on Monash letterhead and the Monash University complaints clause must include your project number.
6. Amendments to approved projects including changes to personnel must not commence without written approval from MHUREC.
7. Annual Report - continued approval of this project is dependent on the submission of an Annual Report.
8. Final Report - should be provided at the conclusion of the project. MUHREC should be notified if the project is discontinued before the expected completion date.
9. Monitoring - project may be subject to an audit or any other form of monitoring by MUHREC at any time.
10. Retention and storage of data - The Chief Investigator is responsible for the storage and retention of the original data pertaining to the project for a minimum period of five years.

Thank you for your assistance.

Professor Nip Thomson

Chair, MUHREC

CC: Mr Dery Agustin, Assoc Professor Janet Scull

List of approved documents:

Document Type	File Name	Date	Version
Supporting Documentation	Appendix 1_Pre-interview	18/04/2018	Version 1
Supporting Documentation	Appendix 2_Observational Notes	18/04/2018	Version 1
Supporting Documentation	Appendix 3_Post-teaching Interviews (Semistructured)	18/04/2018	Version 1
Explanatory Statement	Explanatory Statement (EFL Teacher)_V2	18/04/2018	2
Consent Form	Consent Form (EFL Teacher)_V2	18/04/2018	2
Supporting Documentation	Permission Letter_V2	18/04/2018	2
Explanatory Statement	Explanatory Statement for English Teacher_V4	11/05/2018	4
Explanatory Statement	Explanatory Statement for Parent_V2	11/05/2018	2
Explanatory Statement	Explanatory Statement for School Principal_V2	11/05/2018	2
Consent Form	Consent Form for English Teacher_V3	11/05/2018	3
Consent Form	Consent Form for Parent_V1	11/05/2018	1
Supporting Documentation	Permission Letter_V3	11/05/2018	3

Page 1 of 1

Appendix 2: Explanatory statement (English teacher)

EXPLANATORY STATEMENT

(English Teacher)

Project ID: 13269

Project title: An Investigation of English Teachers' Beliefs and Practices at State Secondary Schools in Indonesia

Chief Investigator's name: Dr. Thi Kim Anh Dang
Office of the DVC & VP (Education)
Phone:
email:

Student's name: Dery Tria Agustin
Phone:
email:

You are invited to take part in this study. Please read this Explanatory Statement in full before deciding whether or not to participate in this research. If you would like further information regarding any aspect of this project, you are encouraged to contact us (the researchers) via the phone numbers or email addresses listed above.

What does the research involve?

One of factors influencing English language teaching (ELT) is beliefs about English. It is thus important to investigate if English teachers especially those teaching at state secondary schools hold beliefs about English, and if they do, how such beliefs influence their classroom practices. Therefore, the purpose of this study is to understand English teachers' beliefs about English and their practices in the context of ELT at Indonesian secondary schools that implement the nationally mandated curriculum and syllabus.

In this study, you are invited to participate in the following data collection processes.

- Audio-recorded pre-interview: The pre-interview is an interview conducted sometime before the first classroom observation. This interview will be conducted once only for up to 45 (forty-five) minutes. The interview aims to collect data on your experience as an English language teacher and learner, your personal background, and your beliefs about English. The interview will be conducted in English. Nonetheless, some amount of *Bahasa Indonesia* may be used when necessary. The interview will be audio-recorded.

- Video-recorded classroom observations: Classroom observations will be conducted 4 (four) times. These observations seek to explore your teaching practice in context. Each observation aims to collect data on your talk, interaction between you and your students during the lesson, your role during the lesson, your use of teaching materials, and the context in which the instruction is taking place. Each observation will be video-recorded. To have the students video-recorded, we (the researchers) will seek the school principal's permission to conduct the research and consent from students' parents (hereafter "parents") in the form of Consent Forms. To obtain the principal's permission, we will prepare a template of Permission Letter (PL) and Explanatory Statement (ES) providing details of this study. The student researcher will meet the principal in person to provide the PL and ES for the principal to read, sign, and return. To obtain parents' consent, we will prepare a Consent Form (CF) and Explanatory Statement (ES) providing details of this research. We invite you to distribute the CF and ES to your students for their parents to read, sign, and return and collect the signed CF from the students prior to the first observation.

- Audio-recorded post-teaching interviews: Each of these interviews will be conducted within 1 (one) or 2 (two) days following each classroom observation and take up to 60 (sixty) minutes long. Each interview will involve the use of 3 (three) to 5 (five) short video segments. The segments come from a video of your teaching practice obtained from the previously conducted classroom observation. By means of the segments, your teaching practices will be discussed. In addition, some questions arising from the observation may be asked. Each interview will be audio-recorded.

- Collection of documents: This includes collection of lesson plans and teaching materials used in each observed lesson, documents related to the school (if applicable), and documents of the curriculum and syllabus used.

Why were you chosen for this research?

You are selected because you are teaching English at a state secondary school in Indonesia.

Source of funding

This research has be funded by the Directorate of Islamic Higher Education, Ministry of Religious Affairs (MORA), the Republic of Indonesia.

Consenting to participate in the project and withdrawing from the research

In understanding and agreeing to participate in this research, you will sign and return the Consent Form to us (the researchers). Since this study will use *member checking* as one of strategies to ensure trustworthiness, you will be given the opportunity to read and edit data once the data are available after initial or preliminary analysis. If we (the researchers) do not hear from you after one month since the time of submitting the data for member checking purpose, we will assume that you are satisfied with your contribution to the data collection. It is important to bear in mind that data cannot be changed once you have finalised your edited responses.

Please be advised that your participation in this study should be voluntary. You can withdraw from further participation in this research at any time and any data submitted will not be included in publication. Data which have been published can neither be altered nor withdrawn.

Possible benefits and risks to participants

The benefits of participating in this study mainly include a better understanding of how your beliefs about English relate to your teaching practice.

We recognise that discussing and sharing teaching practice may cause some concern. Please be advised that each data collection procedure will be conducted with the school principal's permission, your consent, and students' parents' consent. Besides, this research is not any kind of teaching evaluation. This research is fundamentally interested in celebrating your beliefs about English and teaching practices and investigating how you use your beliefs for your students' educational needs.

Confidentiality

Due to the small number of participants taking part in this study, complete anonymity of participants cannot be guaranteed. However, all the possible measures will be taken to protect your anonymity. In written publications including conferences, journal articles, book chapters, and PhD thesis, a pseudonym will be assigned to protect your identity. In addition, a pseudonym will be used to replace the name of the school in which you are teaching.

Storage of data

All data will be stored in password protected computers and locked filing cabinets that can be accessed by the researchers only. We (researchers) will retain the data for at least 5 (five) years. After that, data which are no longer considered as necessary to preserve will be disposed of responsibly. Paper items will be shredded and securely disposed of, and computer files will be deleted.

Results

Results of the research will be presented in conferences, published in journal articles, book chapters, and PhD thesis. In addition, a summary of the results will be provided to the school.

Complaints

Should you have any concerns or complaints about the conduct of the project, you are welcome to contact the Executive Officer, Monash University Human Research Ethics Committee (MUHREC):

Executive Officer
Monash University Human Research Ethics Committee (MUHREC)
Room 111, Chancellery Building D,
26 Sports Walk, Clayton Campus
Research Office
Monash University VIC 3800

Tel: +61 3 9905 2052

Email: muhrec@monash.edu

Fax: +61 3 9905 3831

Thank you,

Dr. Thi Kim Anh Dang
Senior Lecturer, Continuing Education Excellence Development
Fellow, Monash Education Academy (2017-2020)

Monash University Office of Learning and Teaching
Monash University
Level 2, Learning & Teaching Building (Building 92)
19 Ancora Imparo Way, Clayton Campus
Clayton VIC 3800
Australia

Tel:
Email:

Appendix 3: Consent form (English teacher)

CONSENT FORM

(English teacher)

Please read the Explanatory Statement first. Then, please complete this Consent Form. Thank you very much for your time.

Project ID: 13269

Project title: An Investigation of English Teachers' Beliefs and Practices at State Secondary Schools in Indonesia

Chief Investigator : **Dr. Thi Kim Anh Dang**

Student Researcher : **Dery Tria Agustin**

I have been asked to take part in the Monash University research project specified above. I have read and understood the Explanatory Statement and I hereby consent to participate in this project.

I consent to the following:	Yes	No
Audio-recorded pre-interview	☐	☐
Video-recorded classroom observations	☐	☐
Audio-recorded post-teaching interviews	☐	☐
Collection of documents	☐	☐
Data that I provide during this research project may be published and used by the researchers for research purposes	☐	☐

Name of Participant ____

School ____

Email contact ____

Participant's Signature ______________________________ Date ______________

Appendix 4: Pre-observation interview questions

Pre-observation interview questions

Time:	Date:	Place:
Interviewer:	Interviewee:	Tape identifier:

Ask the teacher if he or she consents to the interview.

I. More structured part of the interview: Information desired from all participants

Ontogenetic data: experience as English language teacher/tutor

1. Please summarise your teaching experience so far.
   PROMPTS:

   1.1. How long have you been teaching at this school?

   1.2. Had you worked at other secondary schools before teaching here?
   If yes, when and where?

   1.3. Have you ever worked at any private English school (non-formal education institution)? If yes, when and where?

   1.4. Have you ever tutored a (group of) student(s) outside formal and non-formal education contexts? If yes, when and where?

Ontogenetic data: experience as English language learner

2. Please summarise you experience of learning English thus far.
   PROMPTS:

   2.1. Are you now doing a graduate degree? If yes, where and what specialisation?

   2.2. How long had you been learning English in formal education context (elementary, secondary, and higher education institutions) before teaching here? When and where?

   2.3. Have you ever learned English at any private English school (non-formal education institution)? If yes, when and where?

   2.4. Have you ever learned English autodidactically?

Ontogenetic data: personal background

3. Tell me about your personal background.
   PROMPTS:
   3.1. Where were you born?
   3.2. What language is your first language?
   3.3. In what language do you communicate to each other at home (with your parents and siblings) and at your neighbourhood?

II. Less structured part of the interview: Issues to explore

Microgenetic data: Present ideologies of English

1. Ask the teacher how he or she views the global spread of English.
   PROBES might be about (a) the **position** of English with regards to other languages (superior/ equal/ inferior/ other positionalities); (b) the **impact of the spread** (beneficial/ neutral/ harmful/ other impacts); (c) the impact of **introducing English to a multilingual country** such as Indonesia: if it will lead to coexistence or competition among languages; (d) if global dissemination of English is a form of **language imperialism**; (e) if yes, **whether** languages other than English (**LOTE**) **are threatened** by such imperialism; (f) **any other possibilities the** global **spread** of English especially in a multilingual context **can produce**; and (g) if learning English is thus important and (if yes) what the **importance** is.

2. Ask the teacher how he or she views English in the context of English language teaching (ELT).
   PROBES might be about (a) the **status** and **role** of English (e.g., EIL → ELF); (b) **native varieties** of English: if native-English speakers are the preferred model for instruction; (c) **non-native varieties** of English (e.g., Chinese, Japanese, or Korean English): if non-native English speakers are the preferred model for instruction; (d) **mixed varieties of English**: if both are the model of instruction; (e) **standard variety of English**: if the teacher perceives that there is a standard variety of English; (f) **standard form of English**: if the teacher perceives that there is a standard form of English; and (g) the use of students' L1/ LOTE in ELT: if English should be taught through English or some amount of L1/ LOTE may be used.

3. Ask the teacher how he or she views non-native English teachers teaching English.
   PROBES might be about issues such as: (a) **competence**, (b) **qualification**, and (c) **sense of legitimacy**.

Ontogenetic data: The origin of the teacher's ideologies of English

4. Ask the teacher if the ways he or she currently views English as the same or different from the ways he or she viewed English especially at the first time he or she was exposed to English.
PROBES may be about the development (**preservation**, **reinforcement,** or **change)** of such views.

5. Ask the teacher how his or her views on English have developed (remained, reinforced, or changed) so far and how the teacher comes to the views that they currently hold as discussed earlier (microgenetic data, No. 1 to 3 above).
Invite the teacher to identify perceived factors shaping the development.
PROBES may include asking the teacher if his or her views of English originate from the **people** (a) in his or her family; (b) in his or her neighbourhood; (c) at the primary and secondary schools the teacher used to go; (d) at the private English school(s) the teacher used to attend; (e) at the university where the teacher studied; (f) in his or her professional networks; and (g) in other social contexts (where?). In addition, if the views originate from any **rule and regulation** involved during the teacher's learning and teaching experience or **the media** (offline/ online/ both) that the teacher is exposed to in his or her daily life.

Thank the teacher for his/her participation.

Appendix 5: Observational notes

Observational notes

Observee: Observation event:

Date: Place:

Time	Descriptive notes	Reflective notes
	Teacher's talk (esp. about language) *Teacher-student interaction* *Teacher's role* *Use of pedagogical tools* *Social context of teaching*	

Summary

……………………………………………………………………………………………

……………………………………………………………………………………………

……………………………………………………………………………………………

……………………………………………………………………………………………

Appendix 6: VSR interview instructions

Video-Stimulated Recall Interview Instructions (adapted from Meijer, 1999, as cited in Borg, 2006)

In this interview, the use of video segments aim to stimulate you to recall what were on your minds (including rationalisations) when teaching in the observed lesson yesterday or the day before yesterday. You will watch a total of three to five video segments that I have noted down from the whole video recording of the lesson. You will watch each segment respectively, pause the segment being displayed every time you remember what you were thinking when teaching, and then report your thoughts. In case that I doubt whether what you are reporting is what you really thought when teaching at that time or what arises currently while watching the segment, I will ask, "Was that what you thought at that time or are you thinking of this right now while watching this video?"

During VSR interviews, teachers are sometimes absorbed in watching their own lessons and thus forget to report their thoughts during the lesson. If you forget reporting your thoughts and let the segment being played run for more than forty-five seconds, I will pause the video and ask you if you have recalled anything. If you cannot remember anything, it is totally fine to say so. Then, I will play the video again.

Generally, I will not interfere. I will just listen and seek clarification or elaboration if necessary. It is important to keep in mind that this interview is not an evaluation of any kind and whether or not the lesson was perceived to be good or bad is not of any interest. In this interview, your anonymity is guaranteed and pseudonyms will hence be assigned.

Do you have any question?

Appendix 7: Post-observation interview (VSR interview) questions

Post-observation interview (VSR interview) questions

Time:	Date:	Place:
Interviewer:	Interviewee:	Tape identifier:

Ask the teacher if he or she consents to the interview.

Ask the teacher the purpose of teaching the lesson in general: Ask them what the learning objectives are.

1. The teacher's thoughts when teaching (explaining/ elaborating/ modelling) the lesson.
   PROMPTS (use one or combination of the following.)

   1.1. Do you recall/remember anything?
   1.2. What were you thinking when teaching that part of the lesson?
   1.3. How could you think of that?
   1.4. What is the purpose of teaching that part of the lesson?

2. The teacher's thoughts when giving instructions to the students to do tasks.
   PROMPTS (use one or combination of the following.)

   2.1. What were you thinking when asking the students to do the task?
   2.2. How could you decide to ask them to do the task?
   2.3. What is the purpose of doing the task?

3. The teacher's thoughts when talking about English (as well as other languages) in general (if applicable)
   PROMPTS (use one or combination of the following.)

   3.1. What were you thinking when talking about it (what the teacher was talking about)?
   3.2. How could you say so?
   3.3. What motivates you to say so?

Thank the teacher for his/her participation.

Appendix 8: An example of the process of thematic analysis

An extract from a pre-interview transcript (Dina, p. 6)	Initial codes	Potential themes
Dina: I prefer English English, British English.	Positive attitude towards British English	Standard language ideology: British English as standard English
Dery: Ya. British English.		
Dina: It's more grammatical unlike American English. Some even say that American English is not English, it's American. Maybe American has its own convention. Maybe American is more casual. I prefer British English.	Positive attitude towards British English: British English being perceived as more grammatical Negative attitude towards American English: American English being perceived as non-standard Positive attitude towards British English	Standard language ideology: American English as non-standard English
Dery: How about British slang?		
Dina: British slang?		
Dery: Yes. I mean…		
Dina: The slang language?		
Dery: Yes.		
Dina: I mean British English sounds good and easier to understand because it is grammatical. But American English is yea I think, you know what I mean, it's slightly different. For example, the word "favour" [pronounced like "pepper"] is spelt with and without "u". There are a few differences including differences in pronunciation. But I think British is better. Maybe because it is the origin [of all English varieties].	Positive attitude towards British English: The reason	

Appendix 9: An example of the process of linking data obtained from a classroom observation to those obtained from a post-observation interview

Processed data on microgenetic domain: Budi's teaching activity
Data obtained from the 1st classroom observation (plus the textbook used) and the 1st post-teaching interview
Topic of the lesson: Making suggestion/recommendation

Timespan	The 1st video-recorded classroom observation: The series of goal-directed actions performed in the classroom	The 1st post-observation interview: The teacher's beliefs about English	Potential link to beliefs about English as identified from the pre-interview?
14:57.0 - 18:44.9	Exercise 1: Completing missing expressions (ref: the textbook) Modelling the conversation (between the travel agent, Mr. William, and Mrs. William) himself - Rather than playing the video/audio file of the conversation, he himself practiced the conversation. - Then, he repeated performing the conversation for a second time in a more funny tone and using different voices for each person he was acting. Goal: To read the complete version of the conversation in order for the student to hear the missing expressions and jot them down as their answers? Tools used: - Subject-related knowledge: Knowledge of English structure and grammar, vocabulary - English-related belief: speaking L1-accented English - Subject-related skill: Modelling a conversation - Pedagogical skill: maintaining students' engagement - The textbook	**Quotation:** *"I think they should be familiar first with the style of mine, the style of the local teacher, before coming to the international style of language. And the second one is by my speaking or by my speech, I can control the speed of... ya the speed of the language. Because it is the first time they heard the expression. So, I want to make sure that they can catch all the words that they listen" (Post-Interview 1, p. 2).* **My impression:** Students should be familiar with the speaking style of Indonesian people speaking English first before being familiar with international people speaking English. Because he wanted to make sure that the students could catch all the words spoken and it was the first time listening to new English expression, he preferred modelling by himself to enable him to adjust the speed. **Quotation:** *"I think my style, my pitch, my rhythm, it is internationally recognised. So, I don't have*	ELF as ideology

	LOOK AROUND 1. Listen to the dialogue and complete the missing expressions. Travel agent : (1) ____ Mr William : Uh...yes. We'd like to go somewhere for our holiday. Mrs William : (2) ____ Travel agent : Well, what kind of holiday would you prefer? I mean, do you want to spend your holiday on a beach or at a mountain resort? Mr William : On the beach. We like diving. Mrs William : (3) ____ Travel agent : (4) ____ Mrs William : I've been to Bali several times. Mr William : We would like something a bit more exotic. Travel agent : (5) ____ Mrs William : Raja Ampat? I have heard about that from my friend. She said it has excellent diving. Chapter 1 What Do You Recommend? 3	*any problem whether my speech will be like American, like British, like Australian even. This is my English then they [the students] should know that English has many variations" (Post-Interview 1, p. 2)* **My impression:** He seemed to be confident that his English is internationally recognised. Given that, as identified from the pre-interview, he favoured L1-accented English (e.g., Indonesian-accented English), does it mean that his belief about the legitimacy of L1-accented English made him think that students should first of all be familiar with with local people speaking English and more confident in modelling English dialogue himself?	

Appendix 10: Permission request letter

SURAT PENGANTAR

Lampiran : Detail dan Prosedur Pelaksanaan Penelitian
(*Explanatory Statements for School Principal*)
Draft Surat Izin Melakukan Penelitian
Hal : Permohonan Izin untuk Melakukan Penelitian (Pengambilan Data)

Kepada Yth.
Kepala Sekolah [redacted]
[redacted]
[redacted]

Dengan Hormat,

Melalui surat ini kami sampaikan bahwa kami memohon izin untuk melakukan penelitian (mengambil data) di [redacted] sebagai bagian dari proyek penelitian berikut.

Nomor identifikasi penelitian : 13269
Judul penelitian (terjemahan) : Persepsi guru bahasa Inggris mengenai bahasa Inggris dan pengaruhnya terhadap praktek pengajaran bahasa Inggris di sekolah menengah negeri di Indonesia
Judul penelitian (orisinil) : *An investigation of English teachers' beliefs and practices at state secondary schools in Indonesia*
Jenis penelitian : Penelitian doktoral (disertasi)
Tim peneliti
Ketua : Dr. Thi Kim Anh Dang
Anggota : Associate Professor Janet Scull
Mahasiswa peneliti : Dery Tria Agustin

Sebelumnya kami sudah berkomunikasi dengan salah satu guru Bahasa Inggris di [redacted] [redacted]. Beliau menyatakan ketertarikannya untuk berpartisipasi sebagai peserta dalam penelitian tersebut.

Demikian surat ini kami sampaikan. Atas perhatian dan kerjasamanya kami ucapkan terima kasih.

Melbourne, 9 April 2018

Dery Tria Agustin
Mahasiswa Doktoral, Fakultas Pendidikan
Monash University, Clayton, VIC 3800
Australia

Email : [redacted]
HP : [redacted]

Appendix 11: Explanatory statement (School principal)

DETAIL DAN PROSEDUR PELAKSANAAN PENELITIAN

(*EXPLANATORY STATEMENT*)

(Kepala Sekolah)

Nomor Identifikasi Proyek Penelitian: 13269

Judul Penelitian: Persepsi Guru Bahasa Inggris Mengenai Bahasa Inggris dan Pengaruhnya terhadap Praktek Pengajaran Bahasa Inggris di Sekolah Menengah Negeri di Indonesia

Dr. Thi Kim Anh Dang
Kantor DVC & VP (Education), Universitas Monash
HP: [redacted]
email: [redacted]

Dery Tria Agustin, PhD (Kandidat)
Fakultas Pendidikan, Universitas Monash
WA/HP: [redacted]
email: [redacted]

Assalamu'alaikum Wr. Wb.

Salam hormat dan salam sejahtera, semoga kita semua selalu berada dalam lindungan Allah SWT.
Dengan ini kami mengundang guru Bahasa Inggris (selanjutnya "guru") beserta sejumlah siswa yang merupakan murid dari guru yang kami undang dari sekolah yang Bapak/Ibu pimpin untuk berpartisipasi dalam penelitian kami. Mohon untuk mempelajari Detail dan Prosedur Pelaksanaan Penelitian ini dengan seksama sebelum memutuskan untuk memberikan atau tidak memberikan izin dilaksanakannya penelitian ini di sekolah yang Bapak/Ibu pimpin. Untuk informasi lebih lanjut mengenai penelitian yang kami laksanakan, Bapak/Ibu dapat menghubungi kami melalui nomor HP dan alamat email di atas.

Topik, tujuan, dan proses pengumpulan data

Salah satu faktor yang mempengaruhi pembelajaran Bahasa Inggris di kelas adalah persepsi guru mengenai Bahasa Inggris itu sendiri. Oleh karenanya, penting untuk meneliti lebih lanjut bagaimana sebenarnya persepsi guru mengenai Bahasa Inggris dan pengaruhnya terhadap pembelajaran di kelas khususnya di sekolah menengah negeri di Indonesia.

Dalam penelitian ini data akan diambil melalui beberapa proses berikut.

- Wawancara sebelum observasi (*pre-interview*) dengan menggunakan alat perekam suara (*audio-recorder*)
  Pre-interview merupakan wawancara dengan guru peserta penelitian (selanjutnya "guru peserta") yang dilaksanakan di suatu waktu sebelum pelaksanaan observasi kelas. Dengan masing-masing guru peserta, wawancara ini akan dilaksanakan sekali saja dengan durasi hingga 45 (empat puluh lima) menit. Tujuan dari wawancara tersebut adalah untuk mengumpulkan data terkait pengalaman guru peserta sebagi guru Bahasa Inggris, pengalaman sebagai siswa dan mahasiswa Pendidikan Bahasa Inggris atau Sastra Inggris, latar belakang keluarga, dan persepsi guru peserta mengenai Bahasa Inggris. Wawancara tersebut akan dilaksanakan dalam Bahasa Inggris. Meskipun demikian, Bahasa Indonesia boleh digunakan jika diperlukan. Wawancara akan direkam menggunakan alat peerekam suara (*audio-recorder*).

- Observasi kelas menggunakan alat perekam gambar (video-recorder)

  Observasi kelas akan dilaksanakan sebanyak 4 (empat) kali dengan masing-masing guru peserta. Observasi ini dimaksudkan untuk mengeksplor praktek mengajar guru peserta pada konteksnya. Tiap-tiap observasi bertujuan untuk mengumpulkan data terkait Bahasa yang digunakan guru peserta di kelas, interaksi antara guru peserta dan muridnya sepanjang proses belajar mengajar, peran guru peserta dalam proses pembelajaran, bahan ajar yang digunakan, dan konteks di mana kegiatan belajar mengajar tersebut berlangsung. Tiap-tiap observasi akan direkam menggunakan alat perekam gambar (*video-recorder*) dengan seizin guru peserta dan juga orang tua murid. Sebelum pelaksanaan observasi pertama, kesediaan guru dan orang tua terkait anaknya yang terlibat dalam penelitian ini akan sudah didapatkan dalam bentuk Formulir Kesediaan (*Consent Form*). Untuk mendokumentasikan kesediaan guru peserta dalam mengikuti penelitian ini, kami akan menyediakan Formulir Kesediaan untuk Guru Peserta yang disertai dengan Detail dan Prosedur Pelaksanaan Penelitian (*Explanatory Statement*) untuk dipelajari, ditandatangani, dan dikembalikan kepada kami selaku peneliti. Untuk mendokumentasikan kesediaan orang tua terkait keterlibatan anaknya dalam penelitian ini, kami akan menyediakan Formulir Kesediaan untuk Orang Tua Murid yang juga disertai dengan Detail dan Prosedur Pelaksanaan Penelitian (*Explanatory Statement*). Kami akan meminta bantuan guru peserta dalam mendistribusikan kedua dokumen tersebut kepada orang tua murid melalui siswa di kelas untuk kemudian dapat dipelajari, ditandatangani, dan dikembalikan kepada kami selaku peneliti.

- Wawancara pasca observasi yang direkam dengan menggunakan alat perekam suara (*audio-recorder*)

  Wawancara ini merupakan wawancara dengan guru peserta. Tiap-tiap wawancara akan dilaksanakan dalam masa 1 (satu) atau 2 (dua) hari setelah tiap-tiap observasi dan memakan waktu hingga 1 (satu) jam. Tiap-tiap wawancara akan menggunakan 3 (tiga) hingga 5 (lima) segmen video yang didapat dari observasi. Melalui segmen video (*video clips*) yang nantinya akan diputar tersebut, praktek pengajaran guru peserta akan dibahas. Selain itu, bebrapa pertanyaan yang mungkin muncul dari observasi juga akan ditanyakan. Tiap-tiap wawancara akan direkam dengan menggunakan alat perekam suara (*audio-recorder*).

- Pengumpulan dokumen: Pengumpulan dokumen mencakup pengumpulan salinan kurikulum, silabus, Rencana Pelaksanaan Pembelajaran (RPP), dan bahan ajar yang digunakan serta, jika ada, dokumen lainnya yang berlaku di sekolah dan mempengeruhi jalannya kegiatan belajar mengajar di kelas.

Mengapa memiluh guru di sekolah yang Bapak/Ibu pimpin?

Sekolah yang Bapk/Ibu pimpin dipilih karena terdapat guru Bahasa Inggris yang tertarik dan bersedia mengikuti penelitian yang kami laksanakan.

Sumber dana

Penelitian ini didanai oleh Direktorat Pendidikan Tinggi Islam, Kementerian Agama Republik Indonesia.

Memberikan izin dan menarik kembali izin yang sudah diberikan

Sebagai tanda Bapak/Ibu memberikan izin kepada kami untuk melaksanakan penelitian ini di sekolah yang Bapak/Ibu pimpin, Bapak/Ibu akan menandatangani dan mengembalikan Surat Izin Penelitian yang formatnya sudah kami siapkan untuk disesuaikan dan nantinya dikembalikan kepada kami. Pemberian izin bersifat sukarela. Izin dapat dicabut kapanpun dan data yang sudah didapatkan tidak akan dipublikasikan. Namun, data yang sudah dipublikasikan tidak dapat ditarik maupun diubah.

Potensi keuntungan

Potentsi keuntungan dari mengizinkan penelitian ini adalah kontribusi terhadap ilmu pengetahuan yaitu pemahaman lebih jauh mengenai bagaimana persepsi guru mengenai Bahasa Inggris berpengaruh terhadap praktek pembelajaran di kelas. Selain itu, kami akan menyediakan ringkasan hasil penlitian yang kemudian dapat digunakan oleh sekolah sebagai referensi tambahan sekaligus bukti pernah dilaksanakannya penelitian di sekolah yang Bapak/Ibu pimpin.

Kami memahami bahwa ada banyak pertimbangan sebelum dapat mengizinkan suatu penelitian untuk dapat dilaksanakan. Untuk itu kami berupaya untuk meminimalisir segala kemungkinan yang terjadi. Sebagai contoh, semua prosedur pengambilan data hanya dilaksanakan atas sepengetahuan dan seizin peserta. Penelitian ini sama sekali tidak dimaksudkan untuk mengevaluasi guru, tidak untuk menilai benar atau salah maupun baik atau buruk. Kami lebih tertarik dan fokus dengan bagaimana guru peserta menggunakan persepsinya untuk kepentingan pembelajaran siswa.

Kerahasiaan data

Mengingat jumlah peserta penelitian yang sedikit, anonimitas (atau kerahasiaan identitas) tidak dapat dijamin sepenuhnya. Namun demikian, kami akan menerapkan metode yang secara terukur dapat melindungi identitas guru peserta, siswa, dan sekolah dari kemungkinan terjadinya hal-hal yang tidak diinginkan. Dalam tulisan yang akan dipresentasikan pada konferensi internasional atau diterbitkan dalam artikel jurnal, buku, dan disertasi, nama guru peserta, siswa (jika perlu), dan sekolah akan diganti dengan nama samaran.

Penyimpanan data

Semua data yang didapat akan disimpan pada komputer yang dilindungi kata sandi (*password*) dan brangkas yang dikunci yang hanya bisa diakses oleh peneliti. Data akan disimpan maksimal selama 5 (lima) tahun. Setelah itu, semua data yang dianggap sudah tidak lagi relevan untuk disimpan akan dihancurkan secara akuntabel. Segala dokumen dalam bentuk kertas akan disobek hingga tidak dapat diidentifikasi lagi dan kemudian dihancurkan. Segala dokumen dalam bentuk *file* (*soft copy*) akan dihapus dari komputer.

Hasil penelitian

Hasil dari penelitian ini akan dipresentasikan pada konferensi internasional dan diterbitkan dalam artikel jurnal, buku, dan disertasi. Selain itu, rangkuman hasil penelitian juga akan diberikan kepada sekolah untuk dapat dimanfaatkan sebagai referensi tambahan dan bukti pernah dilaksanakannya penelitian untuk kemudian dapat dipergunakan sebagaimana mestinya.

Pengaduan

Jika ditemukan hal-hal yang tidak sesuai atau dianggap menyalahi prosedur terkait pelaksanaan penelitian ini, Bapak/Ibu dapat menghubungi ketua (*Executive Officer*) Komite Etika Penelitian yang Melibatkan Manusia sebagai Peserta Penelitian (*Monash University Human Research Ethics Committee* atau disingkat MUHREC):

Ketua (*Executive Officer*)
Komite Penelitian yang Melibatkan Manusia sebagai Peserta Penelitian
(MUHREC)
Ruang 111, Gedung 3e
Kantor Penelitian
Universitas Monash, VIC 3800
Tel: +61 3 9905 2052
Email: muhrec@monash.edu
Fax: +61 3 9905 3831

Demikian yang dapat kami sampaikan. Atas kerjasama Bapa/Ibu kami ucapkan terima kasih.
Wassalamu'alaikum Wr. Wb.

Hormat kami,

Dr. Thi Kim Anh Dang
Dosen Senior, Pengembangan Pendidikan Unggul dan Berkelanjutan
Anggota, Akademi Pendidikan Monash (2017-2020)

Pusat Belajar dan Mengajar
Universitas Monash (Monash University)
Lantai 2, Gedung Belajar dan Mengajar (Gedung 92)
19 Ancora Imparo Way, Kampus Clayton
Clayton, VIC 3800
Australia

Appendix 12: The draft of permission letter (Indonesian version)

SURAT IZIN PENELITIAN

Nomor Identifikasi Proyek Penelitian: 13269

Judul Penelitian: Persepsi Guru Bahasa Inggris Mengenai Bahasa Inggris dan Pengaruhnya terhadap Praktek Pengajaran Bahasa Inggris di Sekolah Menengah Negeri di Indonesia

(Tanggal)

Dr. Thi Kim Anh Dang
Pusat Belajar dan Mengajar
Universitas Monash

Lantai 2, Gedung Belajar dan Mengajar (Gedung 92)
19 Ancora Imparo Way, Kampus Clayton
Clayton VIC 3800
Australia

Yth. Dr. Kim Anh Dang
Terima kasih atas undangan anda untuk merekrut peserta penelitian dari (NAMA SEKOLAH) untuk penelitian tersebut di atas.

Kami sudah mempelajari dan memahami Detail dan Prosedur Pelaksanaan Penelitian (*Explanatory Statement*) mengenai penelitian ini. Kami juga memahami bahwa penelitian ini mencakup observasi dengan menggunakan alat perekam gambar (video-recorder) yang mana diperlukan izin dari orang tua murid sebelum observasi tersebut dapat dilaksanakan. Dengan ini kami mengizinkan penelitian ini untuk dilaksanakan di sekolah kami.

Hormat kami.

(Tandatangan Kepala Sekolah)

(Nama Kepala Sekolah)
Kepala sekolah (Nama Sekolah)

Appendix 13: The draft of permission letter (English version)

PERMISSION LETTER

Project ID: 13269

Project title: An Investigation of English Teachers' Beliefs and Practices at State Secondary Schools in Indonesia

(Date)

Dr. Thi Kim Anh Dang
Monash University Office of Learning and Teaching
Monash University

Level 2, Learning & Teaching Building (Building 92)
19 Ancora Imparo Way, Clayton Campus
Clayton VIC 3800
Australia

Dear Dr. Kim Anh Dang

Thank you for your request to recruit participants from __________________________________ for the above-named research.

I have read and understood the Explanatory Statement regarding the research. I am also aware that this research includes video-recorded classroom observations for which students' parents' consent is to be obtained prior to the conduct of the observations. I hereby give permission for this research to be conducted.

Yours sincerely.

(Signature of person granting permission)

(Name of person granting permission)
(Position of person granting permission)

Appendix 14: Explanatory statement (Parent)

DETAIL DAN PROSEDUR PELAKSANAAN PENELITIAN

(Orang Tua Murid)

Nomor Identifikasi Proyek Penelitian: 13269

Judul Penelitian: Persepsi Guru Bahasa Inggris Mengenai Bahasa Inggris dan Pengaruhnya terhadap Praktek Pengajaran Bahasa Inggris di Sekolah Menengah Negeri di Indonesia

Dr. Thi Kim Anh Dang
Kantor DVC & VP (Pendidikan), Universitas Monash
HP: [redacted]
email: [redacted]

Dery Tria Agustin, PhD (Kandidat)
Fakultas Pendidikan, Universitas Monash
WA/HP: [redacted]
email: [redacted]

Assalamu'alaikum, Wr. Wb.

Salam hormat dan salam sejahtera, semoga kita semua selalu ada dalam rahmat dan lindungan Allah SWT.

Dengan ini kami mengundang anak Bapak/Ibu untuk berpartsipasi dalam penelitian kami. Mohon untuk mempelajari Detail dan Prosedur Pelaksanaan Penelitian ini dengan seksama sebelum memutuskan untuk mengizinkan atau tidak mengizinkan anak Bapak/Ibu untuk berpartisipasi dalam penelitian kami. Untuk informasi lebih lanjut mengenai penelitian yang kami laksankan, Bapak/Ibu dapat menghubungi kami melalui nomor HP dan alamat email di atas.

Latar belakang, tujuan, dan proses pengumpulan data

Salah satu faktor yang mempengaruhi pembelajaran Bahasa Inggris di kelas adalah persepsi guru Bahasa Inggris (selanjutnya "guru") mengenai Bahasa Inggris itu sendiri. Oleh karenanya, penting untuk meneliti lebih lanjut bagaimana sebenarnya persepsi guru mengenai Bahasa Inggris dan pengaruhnya terhadap pembelajaran di kelas khususnya di sekolah menengah negeri di Indonesia.

Dalam penelitian ini, anak Bapak/Ibu hanya akan terlibat dalam observasi kelas yang direkam menggunakan alat perekam gambar atau *video-recorder*. Tidak ada tugas apapun yang akan kami berikan kepada anak Bapak/Ibu karena sebenarnya penelitian ini dimaksudkan untuk meleniti guru. Hanya saja, barangkali anak Bapak/Ibu terekam atau terambil gambarnya oleh alat perekam gambar yang kami gunakan.

- Observasi di kelas dengan menggunakan alat perekam gambar (*video-recorder*)

  Observasi akan dilaksanakan sebanyak empat kali. Tujuan dari observasi ini adalah untuk melihat secara langsung dan mempelajari praktek pembelajaran Bahasa Inggris di kelas. Tiap-tiap observasi dimaksudkan untuk mengumpulkan data terkait Bahasa yang digunakan oleh guru, interaksi antara guru dan murid, peran guru selama pembelajaran, bahan ajar yang digunakan, dan konteks pembelajaran itu sendiri. Pada tiap-tiap observasi, hal-hal penting akan kami catat dalam bentuk catatan lapangan. Selain itu, kami akan merekam seluruh aktivitas pembelajaran yang terjadi di kelas dengan menggunakan alat perekam gambar (*video-recorder*). Alat perekam tersebut digunakan atas seizin guru yang kami teliti, kepala sekolah, dan Bapak/Ibu selalu orang tua dari murid yang mungkin akan terambil gambarnya.

Mengapa anak Bapak/Ibu terlibat?

Anak Bapak/Ibu terlibat dalam penelitian ini karena anak Bapak/Ibu adalah murid dari guru Bahasa Inggris yang sedang bekerjasama sebagai peserta penelitian dalam penelitian kami.

Sumber dana

Penelitian ini didanai oleh Direktorat Pendidikan Tinggi Islam, Kementerian Agama Republik Indonesia.

Kesediaan untuk berpartisipasi dalam penelitian ini dan hak untuk berhenti pada tahap manapun
Jika Bapak/Ibu bersedia anak Bapak/Ibu terlibat dalam penelitian ini, mohon untuk menandatangani Formulir Kesediaan yang kami berikan bersama dengan Detail dan Prosedur Pelaksanaan Penelitian ini untuk kemudian dititipkan kepada anak Bapak/Ibu untuk selanjutnya dikembalikan kepada Bapak/Ibu guru yang sebelumnya membagikan kedua dokumen ini. Keterlibatan dalam penelitian ini bersifat sukarela dan tidak akan berpengaruh apapun terhadap nilai atau prestasi anak Bapak/Ibu di kelas. Andaipun nanti sudah terlibat, kapanpun anak Bapak/Ibu boleh memilih untuk berhenti mengikuti penelitian ini.

Apa makna mengikuti penelitian ini?

Mengikuti penelitian ini berarti turut serta dalam membangun ilmu pengetahuan untuk pendidikan yang lebih baik di masa yang akan datang.

Kerahasiaan data

Mengingat jumlah peserta penelitian yang sedikit, anonimitas (atau kerahasiaan identitas) tidak dapat dijamin sepenuhnya. Namun demikian, kami akan menerapkan metode yang secara terukur dapat melindungi identitas anak Bapak/Ibu dari kemungkinan terjadinya hal-hal yang tidak diinginkan. Dalam tulisan yang akan dipresentasikan pada konferensi internasional atau diterbitkan dalam artikel jurnal, buku, dan disertasi, apabila terdapat data terkait anak Bapak/Ibu yang kami anggap penting untuk disertakan, kami akan mengganti nama anak Bapak/Ibu dengan nama samaran. Selain itu, nama samara juga akan gami gunakan untuk mengganti nama sekolah di mana anak Bapak/Ibu belajar.

Penyimpanan data

Semua data yang didapat akan disimpan pada komputer yang dilindungi kata sandi (*password*) dan brangkas yang dikunci yang hanya bisa diakses oleh peneliti. Data akan disimpan maksimal selama 5 (lima) tahun. Setelah itu, semua data yang dianggap sudah tidak lagi relevan untuk disimpan akan dihancurkan secara akuntabel. Segala dokumen dalam bentuk kertas akan disobek hingga tidak dapat diidentifikasi lagi dan kemudian dihancurkan. Segala dokumen dalam bentuk *file* (*soft copy*) akan dihapus dari komputer.

Hasil penelitian

Hasil dari penelitian ini akan dipresentasikan pada konferensi internasional dan diterbitkan dalam artikel jurnal, buku, dan disertasi. Selain itu, rangkuman hasil penelitian juga akan diberikan kepada pihak sekolah untuk dapat dimanfaatkan sebagai referensi tambahan.

Pengaduan

Jika ditemukan hal-hal yang tidak sesuai atau dianggap menyalahi prosedur terkait pelaksanaan penelitian ini, Bapak/Ibu dapat menghubungi ketua (*Executive Officer*) Komite Etika Penelitian yang

Melibatkan Manusia sebagai Peserta Penelitian (*Monash University Human Research Ethics Committee* atau disingkat MUHREC):

Ketua (*Executive Officer*)
Komite Penelitian yang Melibatkan Manusia sebagai Peserta Penelitian (MUHREC)
Ruang 111, Gedung 3e
Kantor Penelitian
Universitas Monash, VIC 3800

Tel: +61 3 9905 2052

Email: muhrec@monash.edu

Fax: +61 3 9905 3831

Demikian yang dapat kami sampaikan. Atas kerjasama Bapa/Ibu kami ucapkan terima kasih.

Wassalamu'alaikum Wr. Wb.

Hormat kami,

Dr. Thi Kim Anh Dang
Dosen Senior, Pengembangan Pendidikan Unggul dan Berkelanjutan
Anggota, Akademi Pendidikan Monash (2017-2020)

Pusat Belajar dan Mengajar
Universitas Monash (Monash University)
Lantai 2, Gedung Belajar dan Mengajar (Gedung 92)
19 Ancora Imparo Way, Kampus Clayton
Clayton, VIC 3800
Australia

Appendix 15: Consent form (Parent)

FORMULIR KESEDIAAN UNTUK MENGIKUTI PENELITIAN

(Orang Tua Murid)

Mohon terlebih dahulu mempelajari Detail dan Prosedur Pelaksanaan Penelitian yang kami sertakan bersama dokumen ini. Kemudian, silahkan ceklis, lengkapi, dan tanda tangani formulir ini. Terima kasih banyak atas waktu dan kerja sama Bapak/Ibu.

Nomor Identifikasi Proyek Penelitian: 13269

Judul Penelitian: Persepsi Guru bahasa Inggris Mengenai Bahasa inggris dan Pengaruhnya terhadap Praktek Pengajaran Bahasa Inggris di Sekolah Menengah Negeri di Indonesia

Ketua peneliti : Dr. Thi Kim Anh Dang

Mahasiswa peneliti : Dery Tria Agustin

Anak kami diminta untuk ikut serta dalam proyek penelitian tersebut di atas. Kami sudah membaca Detail dan Prosedur Pelaksanaan Penelitian yang disertakan bersama dengan formulir ini secara seksama dan dengan ini mengizinkan anak kami untuk berpartisipasi dalam penelitian ini.

Kami mengizinkan anak kami terlibat dalam proses pengumpulan data sebagai berikut:	Ya	Tidak
Observasi kelas yang direkam dengan menggunakan alat perekam gambar (*video-recorder*)	☐	☐

Nama Murid: ____________________

Nama Orang Tua Murid: ____________________

Nama Sekolah: ____________________

Tanda Tangan Orang Tua Murid ____________________ Hari/Tanggal ____________________

Appendix 16: Permission letters

PEMERINTAH DAERAH PROVINSI JAWA BARAT
DINAS PENDIDIKAN
KANTOR CABANG DINAS WILAYAH

Website:

PERMISSION LETTER

Project ID: 13269

Project title: An Investigation of English Teachers' Beliefs and Practices at State Secondary Schools in Indonesia

18 Juli 2018

Dr. Thi Kim Anh Dang
Monash University Office of Learning and Teaching
Monash University

Level 2, Learning & Teaching Building (Building 92)
19 Ancora Imparo Way, Clayton Campus
Clayton VIC 3800
Australia

Dear Dr. Kim Anh Dang

Thank you for your request to recruit participants from SMA NEGERI for the above-named research.

I have read and understood the Explanatory Statement regarding the research. I am also aware that this research includes video-recorded classroom observations for which students' parents' consent is to be obtained prior to the conduct of the observations. I hereby give permission for this research to be conducted.

Yours sincerely,

KEMENTERIAN AGAMA REPUBLIK INDONESIA
KANTOR KEMENTERIAN AGAMA KABUPATEN
MADRASAH TSANAWIYAH NEGERI

PERMISSION LETTER

Project ID : 13269

Project title : An Investigation of English Teachers' Beliefs and Practices at State Secondary Schools in Indonesia

22 May 2018

Dr. Thi Kim Anh Dang
Monash University Office of Learning and Teaching
Monash University

Level 2, Learning and Teaching Building (Building 92)
19 Ancora Imparo Way, Clayton Campus
Clayton VIC 3800
Australia

Dear Dr. Kim Anh Dang

Thank you for your request to recruit participants from MTs Negeri for the above-named research.

I have read and understood the Explanatory Statement regarding the research. I am also aware that this research includes Video-recorder classroom observations for which students' parents' consent is to be obtained prior to the conduct of the observations. I hereby give permission for this research to be conducted.

Yours sincerely

Principal of MTsN

Appendix 17: Transcription conventions

Symbols used	**Descriptions**
err…	A filler
Indonesian [English]	(an) Indonesian word(s) and its/their English equivalent
word…	An ellipses attached to a word indicates a noticeable pause.
(words)	Words inside a bracket are the researcher's description of the context.
[*sic*]	This symbol indicates an error in the original text.
[word/s]	Word/s inside a square bracket are words added for promoting clarity. The word/s was/were the interviewer's inferences based on the context.
…	An ellipsis is used to indicate that some words were omitted to highlight the main point being presented