

**The Interconnectedness between Translingual Negotiation Strategies and
Translingual Identities: A Qualitative Study of an Intensive English Program
in Gorontalo - Indonesia**

Dissertation

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Abstract

In a globalized world, English has become the primary means of communication in language contact zones (Pratt, 1991; Thomason, 2001) where people of diverse socioeconomic and cultural background interact with each other. Under a monolingual paradigm, non-native English speakers have been denied the use of linguistic and paralinguistic resources from their L1. Translingual Practice (Canagarajah, 2013c) contests this paradigm and gives agency to English learners in postcolonial regions by not dichotomizing native and non-native speakers, but treating them all as translinguals who are engaged in shaping English norms. During this interaction, translinguals deploy their negotiation strategies not only for meaning negotiation but also language identity development (Ellis, 2013; Jenkins, 2006; Seidlhofer, 2009).

This research was conducted in the context of an intensive English program in Gorontalo, a relatively new province in Indonesia where the presence of English native speakers is not prominent. The language contact zone was expected to encourage the participants' (American volunteer teachers and Indonesian students) to deploy their translingual negotiation strategies in their oral communication. The first research question aims to enact those negotiation strategies which happened in personal, social, contextual and textual spheres. The second research purpose, which is highly related to the first research question, is how the enactment shapes their translingual identities.

However, the spacio-temporal aspect of the enactment was expanded by reflecting beyond the intensive English program.

This qualitative inquiry was conducted through multiple data collection procedures; e.g. collecting participants' demographic data, pre- and post questionnaires, interviewing, stimulated recall protocol, observation, journal writing and autoethnographical writing. The analysis of translingual negotiation strategies follows Canagarajah's (2013c) framework of integrated analysis which focuses on classroom discourse during the program. This analysis of classroom interaction aims at depicting the deployment of macro strategies of envoicing, recontextualization, interactional and entextualization strategies with several micro strategies in each speech event. The analysis of the second data set mainly focuses on the participants' reflections on learning and teaching English which shape their language identity.

Dealing with the first question, the research depicts the enactment of the macro strategies of translingual negotiation. The first macro strategy is envoicing strategies in which the research participants showed their language, social and personal identities during classroom interaction. The multilingual speakers did not feel discouraged in using their idiosyncrasies in grammar and diction while still wanting to improve their English through using it. They also used code mixing, code switching and even code messing as a way to express their voice despite their limited access to resources in the target language. In term of social identity, both the native speaker teacher and multilingual learners shared their opinions based on their national, ethnic, gender and religious affiliations to voice their interests of the intriguing issues of classroom discussion. In term of personal

identity, the participants deployed pragmatic strategies to show their personality traits whether they were more introvert or extrovert during meaning negotiations.

Interactional strategies are quite well developed in communicative strategy research (Kirkpatrick, 2007) so that the micro strategies that interlocutors used are congruent with the literature. However, the significant difference in this analysis of these meaning negotiation processes is the attitude of not marking the meaning discrepancy during the interaction as an error. These strategies are also the most effective devices employed by the American volunteer teachers to reach the uptakes as well as to develop students' competence in English. Mary's (pseudonym, the native speaker teacher) strategy of using the 'let-it-pass' principle as a way of acknowledging the students' translingual competence without necessarily ignoring the mistakes that her students made.

Dealing with recontextualization strategies, both multilingual and native speaker participants used "framing" and "footing" (Goffman, 1981) to contextualize the topics from the textbook that are mostly taken from American sources. The fact that Mary did not always have sufficient knowledge about the issues had encouraged the multilingual learners to use their "footing" to make the interaction run smoothly. On the other hand, John (pseudonym, the other American teacher) employed multimodality to show that language resources are beyond words. His competence as a polyglot, especially in mastering Arabic which is highly honored in Muslim region such as in Gorontalo, and his enthusiasm in speaking local languages (Indonesian and Gorontalo languages) became his added value in creating "footing" appropriate in the class discussion.

The participants deployed entextualization strategies to strengthen other strategies. They monitored their speech by using a gradual approach to convey their main intention to make sure that other interlocutors understood their utterances. Some micro strategies that they employed were simplification, segmentation, regularization and leveling.

The research shows that interactional and envoicing strategies have greater impact to the process of second language teaching and learning than the contextual and entextualization strategies. The envoicing strategies have enhanced students' initiative to participate in the classroom interaction despite their limited knowledge of English. On the other hand, the deployment of interactional strategies have made the two American volunteer teachers scaffold the learning. However, more research is needed to develop a more comprehensive taxonomy of translingual negotiation strategies

The deployment of these translingual negotiation strategies that are innate capacity, especially for those who live in plurilingual country like Indonesia, have shaped the vocal participants of English teachers. The second analysis of participants' language identities shows diverse paradigms ranging from monolingual, multilingual to translingual tendency. Their perspective can be placed into a continuum where Mary was on the tendency of monolingual identities and Julie (pseudonym, one of the students) was on the other end of holding translingual identities. Julie was the only participant who dared to challenge monolingual approach even during her formation as a pre-service English teacher. Her determination to challenge the norms was truly connected with the negotiation strategies that she employed during the intensive English course. In her case,

the interconnectedness of translingual negotiation strategies and translingual identities found its realization.

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Fields of Study

Major Field: Education: Teaching and Learning

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Chapter 1: Introduction

1.1 Personal stories

It was half past seven in the evening when my wife and I arrived home from the hotel where I picked her up after working long hours as a housekeeper. My pre-teen daughter, Maria, abruptly bombarded my wife, Digna, with protesting words, while my eldest daughter, Ignatia, was sitting down in front of the computer and did not seem to be interested in her sibling's actions.

Maria : Mama, I am hungry. No food left. I have been waiting for you cause Daddy did not cook anything. Besides, I am bored with his fried rice. I want to have something else. Please cook us something.

*Digna : We going out...I am tired. **Sudah gak kuat bikin** dinner. (I have no energy to prepare dinner)*

Maria : Going where? I am supposed to finish my assignment. It's due tomorrow.

Ignatia : Well, you can do it in the car. You should have done it by now if you did not hang around with Eunice.

*Digna : **Iya. Dari tadi ngapain.** (Yes, what have you done so far?) OK, Let's go.*

In the episode above, there was no significant indication that there had been a communication breakdown between my wife and our daughters. My wife seemed to understand Maria's complaints and showed an effort to use a mix of Indonesian and English sentences in communicating with our daughters. While my wife's English appeared broken, my daughters could understand it. The fact that my wife and daughters could understand each other despite the multiple codes they used in conversation made me wonder what strategies they used to communicate successfully.

My wife's enthusiasm for communicating in English, despite her limited proficiency, can be contrasted with some of my ESL students' unwillingness to participate in a class only because a non-native speaker like me would teach them. On the first day of one term when I taught an elective class on *Conversation*, I found that the class was empty, even though five minutes had past since the start time. I heard the door knocked and I saw some students outside the door. "Is this the Conversation class?" one of the students asked. "Yes, come in, please" I said warmly. They reluctantly came in and one of them asked "Aren't there any Americans here?" I got a lump in my throat to answer this question. After I could control myself, I told them that I was their teacher. When I asked them why they looked unenthusiastic about joining the class, they complained that there was no point in speaking with other non-native English speaker (NNES) students. Two of them started to speak in their own native language right in front of me. I suspected that they wanted to drop my class. My guess was right (Widiyanto, 2013).

The case that my wife gains her “agency” (Duff, 2012; McKay & Wong, 1996) as a language learner through her daily encounter with her coworkers and family members in contrast to my students’ “native speaker fallacy” (Phillipson, 1992) in rejecting an English teacher from Indonesia in American educational setting, has made me reflect on some of the basic questions of second language teaching and learning: What are the best practices for learning and teaching English? How do ESL learners acquire the language in both classrooms and in natural settings? To what extent do we claim that someone is competent in a second language? Why do native speakers always become benchmarks for language proficiency? Why are non-native speakers still framed as deficient users even if they are English teachers?

1.2 Background to the problem

Generally speaking, the main purpose of learning a second/foreign language is to become competent in that language. However, there has been a long debate of how to assess whether someone is competent (see Brown, 1980; Ortega, 2009), especially after second language acquisition (SLA) has been reshaped by the post-structuralist paradigm (Horner, Lu, Royster & Trimbur, 2011). Influenced by the long tradition of teaching and learning Latin, ESL teaching and learning employed a grammar translation method which requires learners to understand the meaning of the words through translation and to be able to arrange the building blocks of the target language through learning grammar (Larsen-Freeman & Anderson, 2011). However, in reality, someone who does well in

written grammar and vocabulary tests does not necessarily mean he/she is able to interact orally in a second language.

That is why Dell Hymes (1972) argued that in addition linguistic competence, learners need to develop their communicative competence, “knowing when and how to say what to whom” (Larsen-Freeman and Anderson, 2011, p.115). Since then, the notion has been widespread and many countries claim to use a ‘communicative approach’ in their national curriculums of teaching English as a foreign language, including Indonesia (Lie, 2007). In unpacking Dell Hymes’ communicative competence, Canale and Swain (1980) expanded the notion by stating that it comprises grammatical competence, sociolinguistic competence and strategic competence. While sociolinguistic competence refers to the appropriateness of the utterance, strategic competence focuses on the effective communicative strategy especially when an interlocutor gets stuck in a communication breakdown because of his/her lack of grammatical competence and sociolinguistic competence.

Even though Canale and Swain (1980) have broadened the notion of communicative competence, Canagarajah (2013c) points out that it still emphasizes a structuralism view of cognitive aspect because “communicative competence is defined as a form of knowledge and located in cognition, facilitating the application of grammatical competence” (p. 173). Canagarajah’s perspective is rooted in a post-structuralism perspective pioneered by Firth and Wagner (1997) who criticize the second language acquisition theory being dominated by a cognitive approach. Post-structuralism perspectives propose a sociocultural approach in language learning which emphasizes the

active interaction within social and material environment rather than simply a cognitive process (Lantolf & Thorne, 2007).

In the sociocultural paradigm, an error or even communication breakdown could be given meaning. For example, David Block (2007) shows a communication episode about Carlos who seemed to be silent in his interaction with his construction workers in the London area. A partial analysis of his disengagement may lead to a conclusion that he has limited cognitive capacity to learn English. It turned out that Carlos, an immigrant from Colombia, used to be a professor in his home country and his insistence in not participating in the interaction was a way of defending his identity of his former profession as a professor despite his unfortunate new job as a construction worker. This analysis of sociocultural context of a speech act avoids a judgmental claim that he is a deficient speaker solely based on the limited words he used during the interaction.

Being a pioneer of the studies of language identities, Norton (1997, 2000) utilizes Bourdieu's term of pursuing 'investment' for English learners as an emergent construct arguing that the teaching and learning English is not a neutral area but an area of political struggle where people of different interests are engaged in influencing each other. The sociocultural approach that points toward the study of language identities has empowered those who have been regarded as deficient users of language from a cognitive perspective. Furthermore, the post-structuralism scholars' strong advocacy of non-standard forms as a way of giving legitimacy to non-native English speakers, places the language debate, according to Seidlhofer (2003), into two opposing camps: Randolph Quirk's (1990) deficit linguistics and Braj Kachru's (1991) liberation linguistics. While

the former argues for standards that learners should maintain in order to get rid of their deficiencies, the latter argues that language is a social construction whose norms should be fluid, dynamic and always in the making.

In challenging ‘monolingual approach’ (Ellis, 2006; 2008) that gives privilege to native speakers and labels non-native speakers as deficient users, Canagarajah (2013c, 2013d) proposes Translingual Practice (TP) that serves as an umbrella term for his theory. In order to understand his concept of Translingual Practice, Canagarajah (2013c, 2013d) simply asks his readers to focus first on the prefix ‘trans’ of translingual. The prefix has two dimensions. First, communication happens “between and across languages” so that both native and non-native speakers are both translingual users. He acknowledges the progress that has been made by world Englishes/WE (Kachru, 1992; Kachru, B. B., Kachru, Y., & Nelson, C. L. 2006), English as an international language/EIL (Crystal, 2003; Pennycook, 1994) and English as a lingua franca/ELF (2006, 2007, , 2012, Kirkpatrick, 2007; Saraceni, 2008; Seidlhofer, 2004), in which the status of non-native speakers as eligible English users has been elevated. However, he argues that those directions can also separate languages, which will return to the monolingual paradigm. Secondly, the prefix ‘trans’ involves “more than words” in that it acknowledges other semiotic resources and channels such as gestures, symbols, emoticons etc. Those semiotic resources “beyond words” become even more important in the recent development of globalization, which is reflected in the extensive use of information technology including in language learning (Shih, 2014).

As its name implies, TP emphasizes the connection between practice and language learning. The notion of practice emphasizes that language “is open to form, function and meaning being generated through social activity” (Canagarajah, 2013c, p.27). As both native and non-native English users are translingual, both have the opportunity to shape and reshape the language. Native English speakers are not regarded as the ultimate users who provide the norms, but non-native speakers have the legitimacy to participate in shaping the language norms of English as well. Furthermore, Canagarajah (2013c) coins the notion ‘performative competence’, which he claims to be “similar to strategic competence” (p. 174) as the key of communication success. This notion leads to the importance of communication strategy studies.

Studies of communication strategies have been quite robust in the literature. The studies thus far have been very diverse in methodological approach; e.g. quantitative (Chen, 1991; Cheng, 2007; Corrales, 1985), qualitative (Chiang, 2003; Nayar, 1987). They also have studied ESL learners in English (Kang, 2005) and non-English speaking countries such as Japan (Tanaka, 1993), Jordania (Kamal & Haj-Tas, 2014) and learners of languages other than English: French (Burdine, 2002) and Chinese (Fang-Yen Hsieh, 2014). The data procedures applied range from classroom interactions (Chiang, 2003; Kang, 2005; Nayar, 1987), elicited discourse completion (Kamal & Haj-Tas, 2014), stimulated recall (Lam, 2008) to online communication (Shih, 2014). These studies strengthen the significant role of communicative strategies for communication success and language learning which mainly focus on the enrichment of oral communication strategy inventory (Nakatani, 2010). In the context of South East Asian countries,

including Indonesia, Kirkpatrick (2007) has identified the communication strategies employed by speakers in this region in light of English as a lingua franca (ELF) paradigm. Even though the researchers in communication strategies have been able to identify their forms and features, Canagarajah (2013c) points out that they fail to move beyond the product-oriented level.

In this direction, Canagarajah (2013c) coins translingual negotiation strategies, which focus on the process of “how these strategies create new values and meanings for existing words or the construction of new indexicals. Those interlocutors negotiate meanings to co-construct situated new norms, not treated as predefined norms. They achieve sharedness through their negotiation strategies, not relying on an unavailable shared norm” (p. 106). For example, “codemeshing” (Canagarajah, 2011), a hybrid text that contains different codes including words from Englishes, should not be condemned as a deviation from the norm. These codemeshed texts should be celebrated as a result of creativity rather than eradicated as an interference or destruction of the system. As the consequence of codemeshing, language is not only a means of communication but also a means of identification (House, 2003). This position places the issue of identity wholly within a translingual practice paradigm.

Referring to several studies in sociolinguistics, Canagarajah (2013c) proposes that one of the best sites where interlocutors employ their translingual negotiation strategies is in a language contact zone, “a particular geographical locality where groups of speakers, at least some of whom speak more than one language involve in face-to-face interactions” (Thomason, 2001, p.4). The research site that I chose corresponds to the

profile of a language contact zone. The main setting was an intensive English program taught by two American volunteer teachers conducted by a public university in Gorontalo, Indonesia. As a new province, its capital city of Gorontalo is relatively still under developed compared to major metropolitan areas in Indonesia such as Jakarta or Surabaya where English native speakers are much more present in professional as well as educational settings. The characteristics of the research setting made me sure that both teachers and students would employ their translingual negotiation strategies during classroom interactions.

The present study has been constructed: to fill the research gap in communication strategies that lack process-oriented research and to enrich the study of identity which has been claimed to be interrelated with L2 learning (Block, 2007; Lantolf, 1996; Norton, 1997, 2000; Verghase et al, 2005). This study follows the framework proposed by Canagarajah (2013c, 2013d) in which negotiation strategies occur in four areas (personal, social, textual and contextual). In each area, translinguals deploy different macro strategies: envoicing strategies for the personal domain, interactional strategies for the social domain, recontextualization strategies for the contextual domain and entextualization for the textual domain. As the driver of the enactment of those strategies is the participants' language identity, the present study also investigates the participants' translingual identities after having been in that language contact zone (Pratt, 1991; Thomason, 2001).

1.3 Research questions

This qualitative inquiry is guided by the following research questions:

- 1) How do the participants (American volunteer teachers and Indonesian students) enact their translingual negotiation strategies in their oral communication?
 - b) How are the participants' envoicing strategies enacted?
 - c) How are the participants' interactional strategies enacted?
 - d) How are the participants' recontextualization strategies enacted?
 - e) How are the participants' entextualization strategies enacted?
- 2) How do the participants' translingual negotiation strategies shape their translingual identity?

1.4 Purpose of the study

In proposing his notion of Translingual Practice, Canagarajah (2013c) argues that translingual negotiation is not a new practice especially in postcolonial countries with multiple language backgrounds such as Indonesia. However, this practice has been suppressed under the Western style of education that emphasizes the monolingual paradigm and focuses solely on cognitive development. This study aimed at investigating the process of how the intensive program's teachers and participants deployed their negotiation strategies in which English is used as the contact language (Pratt, 1991; Thomason, 2001). The classroom in which both native English speaker (NES) teachers and non-native English speakers (NNES) learners interacted was a potential language contact zone in which both parties became translinguals. This study moved further by tracing the enactment of those strategies from their autoethnographies in which some

selected participants and their teachers were engaged in reflecting on their practice of learning and teaching English. This process was aimed at critically analyzing their trajectories in their personal history in order to reveal their language identities as translingual speakers.

1.5 Significance of the study

This study employs the novel orientation of translingual practice that has challenged the way we understand the nature of language and language learning. This study is expected to contribute to the body of knowledge in the following areas:

- a. The way we reconceptualize English competent users in which performative competence becomes the goal.
- b. The empowerment of non-native English speakers as legitimate users of English since they are also translinguals
- c. The awareness of native speaker teachers as translingual users in order to negotiate meaning during global interactions
- d. The pedagogical practice of English learning that places translingual orientation at the center of the discussion
- e. Identity issues of both language learners and teachers

1.6 Previous Research

Since translingual practice is a relatively new paradigm, there still have been a few studies employing this theory, especially related to translingual negotiation strategies and translingual identities. These four studies have helped me in clarifying the position of my present research in the literature. The first study was conducted by Hima Rawal

(2015) who investigated the gendered identity, investment and translanguaging of three Nepali female immigrants in the U.S. Through multiple data collection (interview, participants' dairy writing, observation and interaction through social media), Rawal revealed how the participants' gendered identity had been reshaped after their arrival in the States. Their effort of learning English to be able to work in the new land was their biggest investment that motivate them to learn English harder. Through their reflection of their interaction with local people and other immigrants, they showed how their deployment of translingual negotiation strategies made them to be effective communicators. My study also aims at investigating the participants' translingual negotiation strategies. However, my study is more extensive since it discusses all aspects of translingual negotiation strategies: envoicing, interactional, recontextualization, and entextualization strategies, not only interactional strategies that became the focus of Rawal's study.

Lamsal (2014) also aimed at constructing tranlingual literacy practices in her study of fifty-six Bhutanese refugees in the U.S. This ethnographic study investigated the literacy practices of the refugees in their struggle to survive in the new country. Employing diverse methods of data collection to capture their literacy practices during classes in the community center as well as outside the center, Lamsal interrogated investigated the tensions between the monolingualist views toward their tradition and culture and their actual engagement in real literacy practices which are more fluid and diverse. While my research intersects with this study in using the translingual practice paradigm, our studies differ in the modes of literacy practices. Lamsal focused on written

discourse, but I focused on spoken discourse. In addition to that, my participants were mostly college professors whose literacy practice is substantially different from Lamsal's study which researched refugees who mostly came from the working class.

Zheng (2013) studied the translingual identity of international teaching assistants (ITAs) at an American university. Zheng did an ethnographic case study of three ITAs in their struggle to teach English composition, especially with the challenge of teaching native speaker undergraduate students. Rooted in Morgan's construct of identity as pedagogy, Zheng described the complexity of professional lives of those three ITAs participating in their community of practice in two different communities (disciplinary and composition teaching). While my present research also aims at constructing translingual identities of English teachers, the research settings (college level in America and Indonesia) make our studies differ. My participants who comprised of American teachers and English teachers from Indonesia who teach in an EFL context must also have different challenges from teaching in an ESL context. Zheng's participants who had to teach local American students despite the fact that they were non-native English speakers, also had different challenges compared to my participants who taught English for students who shared the same language background with them.

Last but not the least is Rashi Jain's dissertation (2013a; 2014) on translingual identities and translingual practice employed in her own ESL class. As a research-practitioner, she used deep reflexivity in examining the translingual literacy practice in her class as confronted by her own status as a non-native speaker teacher at the college level. The snapshots from her class demonstrates how her own translinguistic identities

were shaped in the class where she tried to challenge her students to employ their English varieties in the class. By so doing, she proposed ESL teachers to validate and acknowledge their students' translinguistic identities in the class as resources for their success of learning English. My research also aims at developing Indonesian EFL teachers' agency in doing their profession. However, my study has the duality of contexts in which the first data set relates to their actual experience as students in an intensive English program taught by native speaker teachers and the second data set relates to their reflection of their past experience of learning and teaching English. Jain's positioning as both the researcher and the researched also created different nuance in terms of subjectivity compared to my study in which I positioned myself as a researcher who did not actively participate on teaching and learning process.

The four studies have contributed in positioning my study into the existing literature. On one hand, the similarities between my study and theirs help me to clarify that my research is on the right tract in the study of translingual negotiation strategies and translingual identities. On the other hand, the differences show the gap in the literature that equips me with a strong argument for the significance of my research which is expected to enrich the present literature.

1.7 Definition of Key Terms

There are several key terms that need to be defined operatively to avoid misunderstanding of this study.

- a. Translingual approach: This approach becomes the umbrella term of study that aims to "move towards an understanding of the relationships among language resources as

used by certain communities (the linguistic resources users draw on), local language practices (the use of these language resources in specific contexts), and language users' relationship to language varieties (the social, economic and cultural positioning of the speakers) (Pennycook, 2008, p. 304).” The linguistic resources that participants used in the local context of the study (Gorontalo, Indonesia) are related to the construct of translingual negotiation strategies, and the speakers' positioning is related to the construct of translingual identities.

- b. Practice: While DeKeyser (2008) defines practice as “specific activities in the second language engaged in systematically, deliberately, with the goal of developing knowledge of and skills in the second language”(p.8), this study follows Young's (2009) definition of practice which refers to “the construction and reflection of social realities through actions that invoke identity, ideology, belief and power” (p.1). That is why the two main constructs of this study, translingual negotiation strategies and translingual identities are interconnected because they reflect the social realities of English used by participants during the classroom interactions.
- c. Interaction : Merriam-Webster dictionary defined interaction as the act of talking or doing things with other people. This face-to-face communication between interlocutors has been regarded as an important factor for increasing second language learners' proficiency by both cognitive and sociocultural approaches in second language acquisition. In sociocultural approach, Firth (1990) emphasizes social interaction which is defined as “an ongoing, ‘practical accomplishment’, rendered

‘orderly and accountable’ by the actors themselves in the context of situation (p. 273).”

- d. Negotiation of meaning: During interaction, both cognitive and sociocultural paradigms argues that central to this participation in conversation is the interlocutors’ efforts to negotiate meaning. The negotiation of meaning is defined as ‘an activity that occurs when a listener signals to the speaker that the speaker’s message is not clear and the speaker and the listener work linguistically to resolve this impasse (Pica, 1992, p. 200). Cognitive paradigm identifies comprehension check, clarification check and confirmation request as the activities of negotiation of meaning, and sociocultural paradigm emphasizes the construct of scaffolding in assisting learners during zone of proximal development (Foster and Otha, 2005).
- e. Communication Strategies: Close to the concept of negotiation of meaning is the construct of communication strategy. Corder (in Dorney 1995) defines communication strategy as “a systematic technique employed by a speaker to express his [or her] meaning when faced with some difficulty” (p. 56). One aspect that I don’t agree with this definition is its systemic feature. I believe that the strategies that interlocutors deploy during social interaction are practical, socially distributed, tacit and taken for granted (Firth, 1990). Those strategies are innate capacity of human beings.
- f. Translingual negotiation strategies: Contextualizing the practice of negotiation of meaning and communicative strategies into translingual approach, Canagarajah (2013c) proposes translingual negotiation strategies as “the range of strategies that

- translinguals use in lingua franca conversation to co-construct meaning” (p. 76). The strategies are divided into four macro levels: envoicing, interactional, recontextualization and recontextualization strategies.
- g. Identity: Norton’s (2000) defines identity as “how a person understands his or her relationship to the social world, how that relationship is constructed across time and space, and how the person understands possibilities for the future” (p. 5). Since this identity issue is related to second language learning, this study investigate “how language learning experiences and outcomes are framed by the interaction of a multiplicity of social factors that situate learners into different positions” (Velez-Rendon, 2011, p. 637).
 - h. Translingual identities: This identity study focuses on participants who are English teachers so the construct of translingual identity is defined as how English teachers and English educators “who have undergone the cognitively complex processes of developing proficiency in multiple languages and language varieties, impact their pedagogies in teacher and teacher education settings (Motha, Jain and Tecle, 2012, p.15)”.

1.8 Assumptions of the Study

During my study, I had to make decisions regarding the methodological issues. I made the following assumptions as guidance:

- a. From the very beginning of my first encounter with translingual practice, I felt compelled with Canagarajah’s translingual practice which has given me

- empowerment as an English learners as well as an English educator. I assume that this theory is true but I always have tried not to lose my critical standpoint toward this theory.
- b. The participants of the study are equipped with language competence to participate in the data collection procedures: filling out the demographic form, filling in the pre and post questionnaires and answering the interview as we used *Bahasa* as a means of communication.
 - c. Related to the second phase of data collection, I assumed that the vocal participants also have the language competence to write their autoethnographies in English since they are English teachers.
 - d. The answers that participants gave for the first phase of data collection (demographic form, pre and post questionnaires and interview) and the participants' reflection of their experience are true to the best of participants' knowledge.
 - e. The conversation analysis is a valid tool to capture the emic perspective of the participants during the classroom interaction.

1.9 Theoretical Framework

The quality of a research program is determined by developing a conceptual framework, an argument containing a “series of sequenced, logical propositions of the purpose of which is to convince the reader of the study’s importance and rigor” (Ravitch & Riggan, 2012, p.7). Based on my research questions, there are two main issues in this study: negotiation strategies and language identities that I assume to be interconnected

(Ellis, 2013). I would argue that the enactment of negotiation strategies that interlocutors employ during their practice of communicating in contact zones is shaped by their language identities and, on the other hand, language users' identities are shown in their deployment of negotiation strategies when they communicate in contact zones. Since I frame the negotiation strategies and language identities under the umbrella theory of translingual practice, I use the constructs of Canagarajah's translingual negotiation strategies (2013c; 2013d) and translingual identities (Jain, 2013; Motha, Jain and Tecle, 2012, Zheng, 2013) as my theoretical framework. In order to show the interconnectedness of the two constructs, I use Morgan's (2004) "teacher identity as pedagogy" where the two constructs of translingual negotiation strategies and translinguistic identities are interconnected with the experiences of the English teachers in their practice of teaching and learning English in Indonesia.

1.9.1 Translingual Negotiation Strategies

The notion of language as a means of communication has sparked studies of communication success in which grammatical knowledge is not the sole factor for effective communication. Del Hymes's proposition of communicative competence has been central in opening the ground for what other competences that language users need to be equipped with in order to be successful in communication. The literature has emphasized the notions of sociolinguistics and strategic competence (Canale & Swain, 1980), discourse competence (Canale & Swain, 1980) and pragmatic competence (Canale, 1988). All these competencies are connected with how interlocutors' meaning is transferred effectively (in terms of both production and reception). One of the most

influential paradigms is the notion of interactional approach (Long, 1996) in which interlocutors negotiate meaning during an interaction for communicative success. However, this paradigm is influenced by the ‘deficit linguistics’ argument (Seidlhofer, 2003), which focuses on interlocutors’ deficiency among non-native English speakers. In addition to that, the interactional approach only focuses on “language for communication” and ignores the idea of “language for identification” (Canagarajah, 2013c, p.80).

Under the umbrella theory of translingual practice (Canagarajah, 2013c), this study challenges this deficit approach by arguing that both native and non-native speakers are all translinguals who are involved in negotiating meaning in which they employ several strategies to gain communicative success. While Swain (2006) refers to this meaning-making process as “linguaging”, Canagarajah (2011) develops an emergent construct of ‘translanguaging’ which is defined as “the ability of multilingual speakers to shuttle between languages, treating the diverse languages that form their repertoire as an integrated system” (p. 401). This construct manifests itself in the dynamic actions of the interlocutors who keep co-constructing during the interaction. The forms that they produce are not fixed but keep changing.

The notion of communicative strategy is rooted in strategic competence (Canale and Swain, 1980) in which interlocutors employ several strategies in order to maintain a conversation or to meet their communicative purposes. The literature of communicative strategies has been robust in depicting the products of strategies that interlocutors employ. Bachman and Tarone (in Dornyei & Scott, 1997) have been pioneers in

identifying these strategies. Kirkpatrick (2007) and Nakatani (2010) develop an oral communication inventory which focuses on receptive and productive strategies. However, their research tends to focus on the product, rather than the process that is demanded by the construct of translanguaging (Canagarajah, 2011).

In this line, Canagarajah (2013c, d) develops a more integrated construct of translingual negotiation strategies, which focuses on the four areas of interaction: personal, social, textual and contextual. In each area, translinguals deploy different macro strategies: envoicing strategies for personal domain, interactional strategies for social domain, recontextualization strategies for contextual domain and entextualization for textual domain. I will explain these strategies further in chapter 2.

1.9.2 Translingual Identities

The study of identities in language teaching challenges the scholarly tradition of structuralism which focuses on individual traits (motivated/unmotivated, inhibited/uninhibited, field-dependent/field-independent) rather than sociocultural factors in explaining the success or failure of language teaching (Pierce, 1995; Norton, 2010; Norton & Toomey, 2011). Using constructs from poststructuralists such as Bourdieu's investment, and Anderson's imagined communities, Bonny Norton-Pierce pioneered the study of identities in language learning, especially English learning, by investigating the literary practice of refugees in Canada. A marginal group such as refugees has been claimed as powerless due to their social, economic, and cultural differences from the mainstream society, so that they see learning English as an investment for their life in their new country. Since then, studies of identities have been robust in English teaching

and learning as a means of empowering marginalized groups. The body of literature of language identity has been heavily influenced by studies conducted by scholars who believe in liberation linguistics which challenge the deficit linguistics (Seidlhofer, 2003). They focus on marginalized groups such as refugees (Lamsal, 2014), students doing study abroad programs (Zheng, 2013), non-native English speakers/NNES teachers (Braine, 2010). This position gives a strong base for this present study since most of the participants are English teachers and learners in EFL context.

I use the framework of translingual identities (Zheng, 2013) or in Motha, Jain, & Tecele's (2011) and Jain's term (2013, 2014) translinguistic identities which combines identity studies (Block, 2007; Norton, 2000; Norton & Toohey, 2011) with translingualism (Canagarajah, 2013a, 2013c; Horner, Lu, Royster, & Trimbur, 2011; Pennycook, 2008). Since identity studies investigate "how language learning experiences and outcomes are framed by the interaction of a multiplicity of social factors that situate learners into different positions" (Velez-Rendon, 2011, p. 637), translingual identity study grapples with how those language learning and outcomes are framed under the construct of translingualism which must be different from those using the frames of English as a Foreign Language (EFL), World Englishes or English as an International Language (EIL). In explicating the main concept of translingualism, Horner et al (2011) argues for several key positions in second/foreign language teaching and learning that teachers and learners. Firstly, the translingual approach believes in differences within and across all languages as the prefix 'trans' implies. The differences should not be condemned as deficiencies but as resources that people need to preserve, circulate, and

utilize. Secondly, the translingual approach believes that language norms are fluid and dynamic so that consequently they don't believe in any standardized forms. Language varies from one region to another, from time to time and genre to genre. Thirdly, translingualism is aware of the political implications of language practices. Canagarajah (2011) and Pennycook (1994, 2012) are really mindful of the dominating ideology of those who are in power. Those in the establishment always try to maintain the standards while those who are in the periphery strategically negotiate the standards by both conforming and resisting the dominant ideology.

This framework is really helpful in constructing the data collection and analysis in which I mainly used 'autoethnography' which is also endorsed by Norton and Toomey's (2011) recent review of the study of identity in language teaching and learning.

1.9.3 Teacher identity as pedagogy

In promoting his construct of translingual practice, Canagarajah (2013c) argues that his theory has two interrelated dimensions: linguistics and pedagogy. When a theory does not have any implications for teaching, it does not have great significance in real life. As the participants of the research were English teachers, I wanted to use a framework from teacher identity studies. Varghese et al (2005) mentions at least three main theoretical frameworks in teacher identity: Tajfel's social identity theory, Lave and Wenger's (1991) theory of situated learning and Simon's (1995) concept of the image-text. From this last concept, Morgan (2004) develops his construct of teacher identity as pedagogy. I find that Morgan's construct is more relevant to my study since translingualism emphasizes individuals' resources they bring from their first language

(L1) in learning a second language (L2). These L2 learners use these resources for their practice of teaching of a second language so that it becomes their part of professional identities as English teachers.

Morgan's notion of teacher identity as pedagogy (2004) is based on Simon's (1995) construct of "image-text". Teacher identity is an image-text that has been developed through the teacher's interaction with his/her students as less experienced learners. The image-text is inscribed in the class by his/her students through listening to the teacher's reflection, observing his/her behavior, gestures and even clothing. In commenting on the construct of image-text, Varghese et al (2005) note that there are three key characteristics of the image-text that a teacher constructs. First, it is *heteroglossic* in which the identity is not uniform but has different and often contradictory voices. For example, a teacher who always wants to establish classroom rules consistently without any compromise can be perceived as a disciplinary teacher or a difficult teacher. Secondly, the image-text is not a fixed and timeless reality so that it is open for new readings because identity is bound to the context of time and place. The corporal punishment of students was regarded as a common practice in Indonesia many years ago, but now such practices are regarded as abusive. Thirdly, an image-text is performative in which teachers are assigned certain roles: moderator, instructor, co-learner, tester, as well as other roles which teachers may accept or resist. By coining the notion of teacher identity as pedagogy, Morgan (2004) argues that teacher identity is a pedagogical resource. This framework does not only rely on teachers' self-perception but also teaching practices where teacher and student interact in the classroom. Teachers

need to be sensitive about identity construction during the teaching and learning process. The process requires teachers to be critically reflexive about their professional life.

This framework has been useful in connecting my two sets of data source, in which the first sets depicted the teaching and learning process during an extensive English course in Indonesia and the second set contained participants' autoethnography where they grappled with the complexity of teaching and learning English in Indonesia. By so doing, I can show the interconnectedness between the two previous frameworks of translingual negotiation strategies and translingual identities.

1.10 Organization

In chapter 1, I have shared how my personal lives and the literature have shaped my present study. My research endeavor is rooted in research questions that focus on two main constructs: translingual negotiation strategies and translingual identities. I believe that there is a strong interconnectedness between the two constructs. In order to see their relationship, I will review the literature in chapter 2. In chapter 3, I will explain the methodology that I used to conduct my study. In chapter 4, I will discuss the findings of my research dealing the first construct of translingual negoation strategies based on the classroom interaction during an intensive English course in Gorontalo, Indonesia. In chapter 5, I discuss my investigation on how the translingual negotiation strategies that I have identified on chapter 4 have shaped the research participants' translingual identities. As those who participated in the second step of data collection were all English teachers, I connect their language identities with their teacher identities by employing Morgan's framework of teacher identities as pedagogy. In chapter 6, I conclude my research my

highlighting the interconnectedness between the two constructs and propose some implications for teaching English in globalization era.

Chapter 2: Review of Related Literature

This review focuses on investigating the interconnectedness between communicative strategies that interlocutors deploy during interactions and their language identity as the driver of the enactment of these strategies. This interconnectedness is rooted in Plurilingualism (Taylor & Snoddon, 2013) which believes that “learners’ first language (L1) is a vital contributor to additional language development and to the learners’ developing identities as second language (L2) users” (Ellis, 2013, p. 446). This gives more legitimacy to non-native English speakers whose first language used to be regarded as an interference. Plurilingualism is realized into some emerging constructs such as translinguaging (Garcia, 2009), Polylinguaging (Jorganson et al, 2011) and Translingualism (Horner et al, 2011). In the latter development, Canagarajah (2013c) proposes a more comprehensive theoretical framework that he calls translingual practice (TP) that is used as the overarching theory of this research. This theory has been the bases of the two constructs reviewed: translingual negotiation strategies (Canagarajah, 2013c) and translingual identities (Zheng , 2013; Jain, 2014). In addition to this, I will also discuss the practice of teaching and learning English in Indonesia in light of the TP paradigm in order to give a better understanding of the research context.

2.1 Translingual Practice: An overview and basic assumptions

A new paradigm in any social studies, including in second language education, entails “an entirely different set of assumptions” (McKay, 2002, p.1). In line with this argument, Translingual Practice (Canagarajah, 2013 b), challenges many positions that have been established in the field so that he recommends for a “paradigm shift” (p. 440) for both researchers and practitioners. There are at least four aspects of language that should be reconceptualized to meet this paradigm shift: the nature of language, language users, language competence and language teaching and learning.

2.1.1 Reconceptualization of the nature of language

Even though bilingualism/multilingualism have moved forward to raise awareness about the importance of learning and mastering other languages, translingualism pushes further in challenging what post-structural scholars (Young (2004) in composition, Bloomaert (2010) in literacy studies, Pennycook (2010) in sociolinguistics and Gutierrez (2008) in applied linguistics) call as ‘monolingual’ orientation. Horner, NeChamp & Donahue (2011, p. 287) summarize the three paradigms into the following table

Table 1 Summary of three language approaches

Monolingual Model	Traditional Multilingual Model	Translingual Model
Language are static, discrete, and defined by specific form	Language are static, discrete, and defined by specific form	Languages and language boundaries are fluctuating and in constant revision

Continued

Table 1 continued

Fluency in other languages is deemed a threat to fluency in English	Multilinguals have discrete fluencies in more than one discrete , stable language	Multilinguals are fluent in working across a variety of fluctuating ‘languages’
Non-English speakers should strive to achieve an ‘appropriate’ target in English language practice to be considered ‘fluent’	Fluency in each discrete language is determined by achieving an ‘appropriate’ target of language practice	Focus is on mutual intelligibility rather than fluency, language has potential to transform contexts and what is ‘appropriate’ to them
Fluency in multiple languages threatens intelligibility	Fluency in each discrete determines membership in language group	Code switching, borrowing, and blending of languages are understood as the norm
English is linked to social identity and citizenship	English is linked to social identity and citizenship	All languages is an act of translation, language use values transnational connectivity
Bilingual is imagined as two monolinguals in one person	Bilingual is imagined as two monolinguals in one person	‘Bilingual’ is imagines as a unique and shifting blend of practical knowledge and language use.

In order to understand the translingual orientation, we should see first how monolingual orientation defines language. The monolingual orientation is rooted in the Romantic Movement that believes in the Herderian triad that conceptualizes the equivalency between language, community and place. To give an easy example, the Chinese language is spoken by Chinese people in Chinese territory. English becomes more complex because it is spoken naturally in some countries such as UK, USA, or Australia which are spread across different continents. However, this monolinguistic orientation is still maintained by glorifying the native speakers living in these English speaking countries.

Translingual orientation, on the other hand, believes that language is socially constructed (Lantolf, 1996). As with other social constructs, a label is used to make sense of its existence. When we label a certain semiotic system as a ‘language’, those who are in power have an authority to identify whether a certain aspect of reality belongs to that label. A violation of the system will be regarded as an error and should be eradicated as a part of ‘purifying’ the language from other influences. Multilingual orientation, as it is shown by World Englishes (Kachru, 1992) for example, actually has moved forward by claiming the legitimacy of other variations of English in the Outer Circle (e.g India, Malaysia, South Africa). However, WE still focuses on language norms which entail the idea of correct and false forms. Kachru (1986) argues that the Inner Circle constitutes “norm providing”, the Outer Circle is “norm developing” and the Expanding Circle is “norm dependent”. That means that English native speakers are the sole owner of the language that provides the standardized forms that English speakers and learners from other circles have to follow. The English speakers in the Outer Circle may develop their own rules but they can be applied only in their own countries. Meanwhile, English speakers in the Expanding Circle can only follow the rules without any authority to change them. Translingual orientation, on the other hand, focuses on the interactions between languages and communities that enable them to influence each other. This interaction makes “the language mesh in a transformative way, generating new meanings and grammar” (Canagarajah, 2013c, p. 8). In other words, English speakers and learners from the Outer and Expanding Circles can contribute to shape the English norms in terms

of grammar and lexicon which may challenge the standard forms provided by native speakers.

The second feature of translingual orientation in defining language is that it does not include only linguistic elements but also non-linguistics elements. Canagarajah (2013c) argues that “Language should not be treated as a knightly knit system that stands free of other semiotic resources, detached from the environment, a self-standing product, and autonomous in status distorts meaning-making practices. (p.7). Language is only one of many semiotic resources in communication, such as symbols, icons, and images. Those other semiotic resources used to be regarded as a part of illiterate tradition and have been set aside from literacy study. However, presently in this post literacy world where we are greatly influenced by information technology (IT), those other semiotic resources become more important. A literacy activity is not simply as an activity of reading a book with letters but includes also interaction with a multimedia product where all semiotic resources are blended together to create meaning. In his study on virtual communication, Shih (2014) employed VEC3D devices that enabled participants to experience virtual modes of communication from audio, video, texts, and emoticons during interactions. In real life, people are also confronted with diverse modes such as facial expressions of the interlocutors, any tools that interlocutors bring or the atmosphere of the meeting which influence meanings beyond the words they say during their conversation.

The third feature is that language contains “mobile resources” (Blommaert, 2010, p.49). This feature is also influenced by the present phenomenon of globalization

where interactions among people of different nationalities, linguistic and cultural backgrounds has become much more common. The differences are not seen as obstacles of interaction, but a situated context where people negotiate the meaning they want to convey by appropriating those mobile resources in order to meet their own purposes. As its name implies, the mobile resources are not kept in one label of a language but exchanged, negotiated, influence each other so that the language itself becomes very dynamic and rich with other semiotic resources derived from other languages.

2.1.2 Reconceptualization of language users

One of the contested areas in language studies is ownership because language “is not simply a means of communication but the symbolic possession of a particular community expressive of its identity, its conventions and values” (Widowson, 1994, p. 381). In the classical debate between Randolph Quirk (1992) and Braj Kachru (1992), Quirk argues that native speakers will feel alienated from their language if non-native speakers have equal power to change the norms. Native speakers will hurt the most if their possession is destroyed by other parties. On the other hand, Kachru argues that the number of speakers in the Outer Circle outnumber the speakers in the Inner Circle so that it is not democratic if the minority (native speakers) has got the sole owners of the language and ignore the role of English speakers in the Outer Circle. However, both of them agreed that English speakers and learners in the Expanding Circle are only norms dependent. This is the unfairness in Kachru’s perspective. If we use his own argument about the democracy based on the numbers of the speakers, English speakers in the Expanding Circle has the most (see figure # 1).

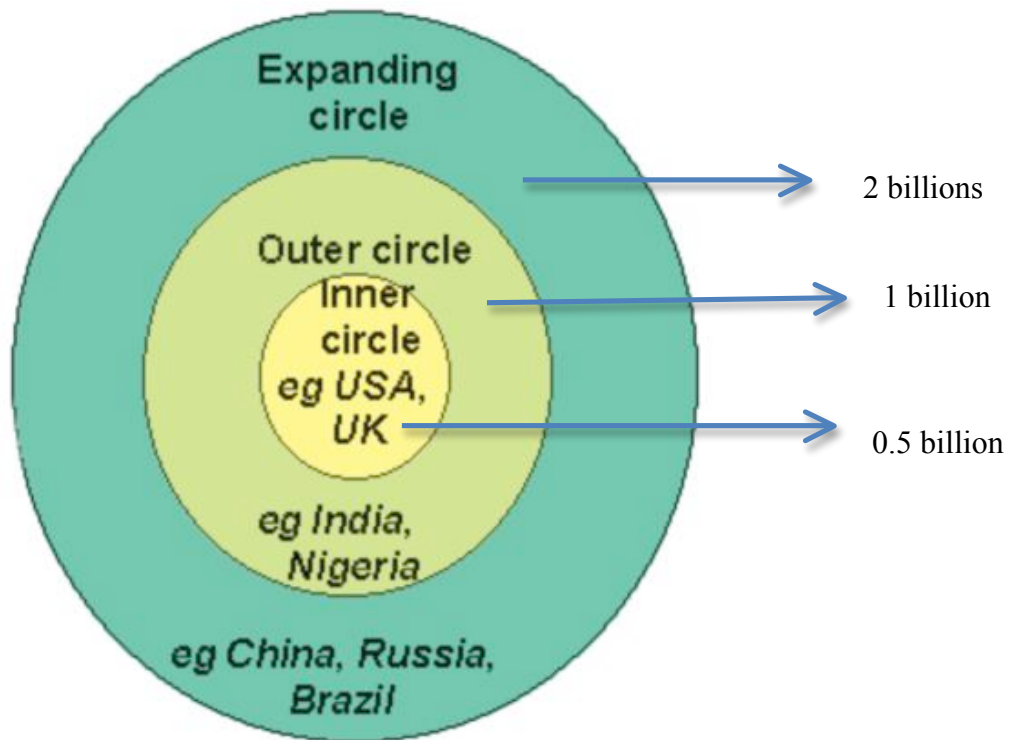


Figure 1 Three circles of English users

If Kachru were consistent in his argument about democracy that all people who use English, no matter to what extent they use it, participate in this democratic process, he should have claimed that the speakers in expanding circle are only norm dependent.

Canagarajah (2013c) insists to “break away from the binary mono/multi or uni/pluri” (p.8) that dichotomize the two entities of native and non-native English speakers. Instead, he argues that both groups are all translinguals (Canagarajah, 2013c). Furthermore, he suspects that the dichotomy has made language learning studies only focus on the obstacles faced by second language learners and the errors they make in doing their tasks. Language researchers seem to ignore that native speakers also have

difficulty in understanding T.S. Elliot's poems or Conrad's novels. These native speakers who get obstacles in understanding the classical works word by word also employ "let-it-pass" pragmatic strategy to focus on the big picture of their reading materials, a strategy commonly used also by non-native speakers. In addition to that, many native speakers also use non-native speakers' actions of 'deconstructing' the norms standardized English. Even in academic writing where the norms also become stricter, Young (2004) insisted on using 'codemeshed' text to show his identity as an African American writer. The awareness that native speakers also have the similar negotiation strategies in using English underlines the proposal that both native and non-native speakers are translinguals.

2.1.3 Reconceptualization of language competence

The cognitive paradigm defines competence as "the nature of the mental representation comprising the internal grammar of learners" (Ortega, 2009, p. 110). This definition is rooted in the Chomskian dichotomy between competence and performance. What a learner performs in the forms of utterances, for example, is only a window of the cognitive processes in the learner's mind. Sociocultural paradigm, on the other hand, describes language competence as "in socially situated language use, one must simultaneously say the 'right' thing, do the 'right' thing, and in saying and doing the 'right' beliefs, values and attitude" (Gee, 1990, p.140). Even though translingual practice is more inclined to the second definition, it also becomes critical to the danger of assimilation where people adapt their language production to the correct forms which are

only owned by those who have legitimacy (read: native speakers). As it has been explicated before, translinguals might also challenge established conventions.

Acar (2010) critically examines the concept of communicative competence proposed by Canale (1983) as it is heavily aligned with the native speaker's norms in terms of linguistic, sociolinguistic, discourse and strategic aspects. In globalized world where people have greater chance to encounter those different aspects of language, they should develop translingual competence which can be defined as “the ability to use diverse codes across language varieties and settings in ways that are contextually appropriate and that facilitate successful communication” (Jain, 2013a, p. 494).

Furthermore, Canagarajah (2013c) proposes that the goal of language learning is developing ‘performative competence’ in order to emphasize its practice-based nature. This competence “goes beyond the micro-structure of conversation turns to include negotiation of broader social and ecological dimension” (p. 174). Studies in interaction so far are greatly influenced by the study of conversation analysis (CA). While the CA tradition has the benefit of showing the emic perspective of participants under study, it fails to capture broader structure such as power, culture, identity and ecology (Canagarajah, 2013c, p.79). The key feature of performative competence is alignment, a concept promoted by Atkinson, Churchill, Nishino & Okada (2007) who define it as “the complex means in which human beings effect coordinated interaction, and maintain that interaction in dynamically adaptive ways (p. 169). With this alignment, translinguals are able to connect semiotic resources available to meet the purpose of interaction. When the context changes, translinguals who have high alignment are able to adapt to any

unexpected situations to achieve communicative success. Furthermore, alignment is behind the translingual negotiation strategies which become the focus of this study.

2.1.4 Reconceptualization of language teaching and learning

All paradigms in language studies whether it is English as a second language (ESL), English as a foreign language (EFL), English as a Lingua Franca (ELF), or English as an international language (EIL) have implications in teaching and learning. Canagarajah (2013c) is aware that the ultimate consequence of the translingual practice paradigm that he proposes is in its pedagogical aspect of how language is taught and learned. When language is reconceptualized as socially constructed and beyond words, the way of teaching and learning language should also be redefined. In reconceptualizing language teaching and learning, Canagarajah opposes norm-based pedagogy and promotes practice-based pedagogy. In criticizing the teaching and learning practice in formal education, he mentions three features that reflect what he calls a norm-based pedagogy. They are product-oriented, teacher-lead and form-focused (Canagarajah, 2013c, p. 7). The first feature refers to the teaching and learning practice that focuses on the final learning product. Whether it is in writing class or in speaking class, students and teachers only focus on the final product that is expected by the curriculum or syllabus. In the Indonesian context that I am familiar with, many English teachers only give a theme for a writing project and give students an allotted amount of time and collect their work at the end of the session. The second feature, teacher-lead, also emphasizes the teacher's authority in the class as the producer of knowledge so that teaching is simply only a transfer of knowledge. The last feature of form-focused globalized the concept that any

language has a unique but fixed system of norms. Those who violate the norms in terms of grammar, discourse or vocabulary should not be appreciated and should even be ‘silenced’. The teacher as the authoritative body in the classroom has the role of maintaining correctness.

Practice-based pedagogy, on the other hand, puts emphasis on process, interaction and negotiation (see Young, 2009). In term of process, students are expected to go through activities that enable them to do reciprocal activities as described in his ethnographic research in his own writing class (Canagarajah, 2011). The class itself consisted of graduate students, both American and international students. For the whole semester, students were assigned to make an autoethnography of their literacy learning. The reciprocity was shown on the way that each student had to share his/her work to all class members, gave comments to other student’s drafts, reflected whether they agreed or resist to revise the drafts based on the comments and discussed the issue in the class. The research data source that included multiple drafts, students’ memos and responses shows how intense the interaction and negotiation between the students in shaping and reshaping the final product of their writing.

The practice-based pedagogy which emphasizes on interaction and negotiation is more obvious in teaching and learning speaking/oral communication skill. A vivid description of this approach can be seen in Canagarajah & Roberts’ study (in Canagarajah, 2013c). The research examined classroom discourse of a group of four international undergraduate students and a local student in UK to perform a group project. The group was assigned to prepare an event in which VVIPs would attend. Each

of the students had a particular role in the committee and they had to negotiate the budget for the success of the event. During the interaction, the participants acted in accordance to the six principles of translingual language learning (Canagarajah, 2009, p.17-20) in which they

- retain their linguistic distinctiveness in social encounter
- co-construct intersubjective norms for communication
- communicate through hybrid codes
- are consensus-oriented and supportive
- exploit ecology for meaning making
- use English while learning it

From these principles, Canagarajah (2013c) develops his construct of translingual negotiation strategies as the tools for communication success that I will discuss further in the following section.

2.2 Translingual negotiation strategies

Canagarajah (2013c) believes that during oral communication, interlocutors need to have competences in negotiation strategy, which “constitute a ‘grammar of practices’ that they bring to contact zone for successful communication” (Canagarajah, 2013c, p. 77). Even though the literature of communication strategies has developed a solid communication strategies taxonomy (Dornyei & Scott, 1997), Canagarajah (2013c) insists on developing his own macro strategies; they are envoicing, recontextualization, interactional and entextualization strategies. These strategies are constructed based on

four aspects of communication acts, e.g. personal, contextual, social, and textual aspects. While each of these strategies addresses different aspect of communication act, they are not separated but interconnected and inform each other. In each macro strategy, Canagarajah implies that it has micro strategies but he does not develop it into a rigid taxonomy. Reviewing the literature of communication strategies (CS), meaning negotiation (MN) and pragmatics, I try to construct a taxonomy of translingual negotiation strategies that I can use as a base for my data analysis.

2.2.1 Envoicing strategies

Mikhail Bakhtin (1986) lays strong foundation for the importance of voice in language learning by saying that to speak is to voice. Since language is not simply a means of communication but also a means of identification (House, 2003), interlocutors not only intend to convey a message but also to express it in a way that it can represent their personality. However, Prior (2001) does not believe that voice is only related to an individual who produces the text. Instead, he argues that voice has personal as well as social features. Interlocutors' personality has unique features that represent their social and cultural particularity so that they want to combine as many semiotic resources as are available to them in order to carry out performative acts such as establishing different levels of relationships with different individuals and social groups.

Voice as self-representation (Ivanic and Champ, 2001) can be realized both in spoken and written discourses. In oral interaction, they gave an example of a Nigerian lady who kept using specific prosodic features that are completely different from standard

English. She felt offended when her speech was questioned and insisted that it was the way to maintain her identity as someone from West Africa. In using this strategy during interaction in English, translinguals can enact this envoicing strategy by” accentuating their differences from others by moving away from uniform uses and shared norms” (Canagarajah, 2013c, p.80). This is in line with Labov’s (1963) argument showing the classical opposition between individual and social structures. The latter supports sameness, sharedness and norms, while the former highlights the importance of diversity in forms. When an individual has the capacity to develop language varieties, she/he develops agency which is the core of having translingual identity.

The deployment of this macro strategy can be enacted through some micro strategies ranging from prosodic, phonetic, lexical, syntax to discourse levels which can be summarized as table #2 .

Table 2 Summary of Envoicing Strategies

Macro strategy: Envoicing: modes of encoding one’s identity and location in talk (Canagarajah, 2013c, p.80)		
Micro strategies	Definitions	Examples
Approximation	Using a single alternative lexical item which shares semantic features with the target word	“plate” instead of “bowl”
Word coinage	Creating a non-existing L2 words by applying a supposed L2 rule to an existing L2 word	A sign in an airport in Indonesia: “Toilet Penyandang Cacat / Handicapped toilet”

Continued

Table 2 continued

Foreignization	Using a L1/L3 word by adjusting it to L2 phonology and/or morphology	In Indonesian daily conversation, people say “kans” when they mean “chance”
Code switching/ code mixing	Including L1/L3 words with L1/L3 pronunciation in L2 speech, this may involve stretches of discourse ranging from single words to whole chunks and even complete turn	He graduated <i>summa cum laude</i> from the Ohio State University.
Code meshing	Using vernacular English or word coinage in a text/talk, especially in formal setting.	“It ain’t enough.”
Rhetorical tendency	Using persuasive strategies that represent the speakers’ personality for effective communication	Some strategies include: showing assertiveness, using humor, preserving group solidarity etc.
Gendered expressions	Using words that represent gendered issues of the speaker.	Holmes (1997) argues that women tend to use high involvement language while men tend to use low involvement language. The former indicates shorter turns, shorter gaps, more overlap and less appeal to expert knowledge.

In terms of the prosodic and phonetic levels, translinguals are aware that each language has specific accent that is almost impossible for those who pass their ‘critical period’ (Ortega, 2010) to acquire a native speakers’ accent. The most important point is its intelligibility. While research in World Englishes and ELF try to find the common norms of intelligibility in prosodic and phonetic level that lead to establish a new norm, translingual practice focuses more on the process of negotiation of meaning. This is in line with construct of languaging, “a process of making meaning and shaping knowledge

and experience through language” (Swain, 2006, p.98) which is extended by Canagarajah (2013) with the construct of translanguaging. Translanguaging also happens in lexical level (Burdine, 2002) where interlocutors use new words whether it is affected by L2 (language switch and foreignization) or L1 (word coinage and circumlocution).

The more important contribution is its translanguaging in discourse level. Interlocutors employ pragmatic strategies using non-standard in morphosyntax level (Bjorkan, 2011), showing softened and aggravated disagreement (Sagavarasi, 2012), using social and cognitive style (Tanaka, 1993) and even gendered language (Holmes, 1997) as a way of showing their personal identity. Alavi et al (2013) for, example, shows that female Turkish speakers tend to code switch to Farsi than their counterparts. However, Mustapha (2013) in his review of English textbook studies shows how gender balanced approach has been dominant to prevent the hidden agenda of sexism especially in developing countries. While Chen (2007) argues that there is no significant correlation between the use of communicative strategies with personality, Kang (2005) strengthens Canagarajah’s construct of envoicing strategies that the deployment of communication strategies is a means of self empowerment so that it is highly related with identity.

2.2.2 Interactional strategies

Similar to envoicing strategies, interactional strategies also receive a lot of contribution from research in communication strategies (Dornyei & Scott, 1997; Tarone, 1977) and negotiation of meaning/interactional modification (Gass & Selinker, 1994; Larson Freeman & Long, 1991). While envoicing strategies deal with personal aspect of communication, interactional strategies deal with its social aspect. Canagarajah (2013c)

defines this construct as “a social activity of co-constructing meaning by adopting reciprocal and collaborative strategies (p. 82). In any speech act, interlocutors are engaged in meaning negotiation (Firth, 1990) so that they can understand each other. This requires efforts of each party so that the message can be transferred. However, the study of communicative strategies have extended its scope so that its field does not only deal with coping problems when an interlocutor does not have linguistic resources to convey his/her thought but also concerns on strategies to enhance communication (Donyei & Scott, 1997). However, Canagarajah (2013c) argues that translinguals do not only adopt strategies that complement the interests of others but also resist others’ coercion. This is in contradiction to most research in English as a Lingua Franca (ELF) where interlocutors are always and interested in agreement and harmony (Giles, 1984). That is why Canagaarajah (2013c) argues that interactional strategies should not only include collaborative but also reciprocal strategies.

The deployment of interactional strategies can be summarized as in table #3.

Table 3 Summary of Interactional Strategies

Macro strategies: Interactional : “a social activity of co-constructing meaning by adopting reciprocal and collaborative strategies (Canagarajah, 2013c, p. 82)		
Micro strategies	Definitions	Examples
Confirmation check	Requesting confirmation that one heard or understood something correctly	Repeating the trigger in a ‘question repeat’ or asking a full question, such as “You said...?”
Clarification request	Requesting explanation of an unfamiliar meaning	What do you mean?

Continued

Table 3 continued

Comprehension check	Asking questions to check that the interlocutor can follow you	And what is the diameter of the pipe? The diameter. Do you know what diameter is?
Recast	A speaker rephrases an interlocutor's ungrammatical utterance into a target like utterance.	A: She sick, Mom. B: Oh..she IS sick? I am sorry to hear that
Self-reformulation / correction	Making self-initiated correction in one's own speech	Then the sun shines and the weather get be..gets better
Self-representation	Repeating a term, but not quite as it is, but by adding something or using paraphrase	I don't know the material...what it's made of...
Appeal for assistance	Turning to the interlocutor for assistance by asking an explicit or implicit questions concerning a gap in one's L knowledge	It's a kind of old clock so when it strucks er...I don't know. One, two, or three 'clock then a bird is coming out. What's the name?
Mime	Describing whole concepts nonverbally, or accompanying a verbal strategy with a visual illustration	
'Let it pass' principle	Focusing on the main ideas and ignoring small mistakes or difficult terms	

From the summary above, we can see that the interactional micro-strategies can be initiated by both speakers and listeners. On one hand, those who are more advanced could deploy the strategies to assist learners in making their message clearer in order to achieve an uptake. On the other hand, English learners can deploy the strategies to have better understanding as well as a means of developing their competence. This principle underlies the importance of collaboration between interlocutors.

2.2.3 Recontextualization strategies

Sociocultural approach in teaching and learning English emphasizes the role of context in any interaction (Johnson, 1983). Communication in English is not only a matter of cognitive but also sociocultural process and it is not realized in neutral but in a contextualized situation. People use different ‘Englishes’ such as in formal or informal situations, in ESL and EFL contexts etc. That is why Kachru (1992, 2006) argues that interlocutors should be equipped with contextual strategies to be successful in communication. These strategies are reframed by Canagarajah (2013c) by coining recontextualization strategies which argues that interlocutors should be able to “frame the text/talk and alter the footing to prepare the ground for appropriate negotiation” (Canagarajah, 2013c, p.80). This definition has two main constructs: framing and footing, both of them are introduced by renowned sociologist Erving Goffman (1981). In any communication act, people use framing to try to make sense of social reality. For example, when we pass by a sidewalk, we see a line of people. Our mental perception will tell us that it is a “bus queue”. The framing will become more obvious when we see a bus sign or a bus shelter near the people line. We know that the frame of talk will be about the bus schedule or the weather that influences our comfort in getting in line outdoors. Footing is defined as “the alignment we take up to ourselves and the others present as expressed in the way we manage the production of reception of an utterance” (Canagarajah, 2013c, p. 128). In the context of the bus queue, our conversation with other people waiting for the bus might create new footing in which we agree to each other to create a better rapport with other passengers.

The deployment of interactional strategies can be summarized as in table #4.

Table 4 Summary of Recontextualization Strategies

Macro strategy: Recontextualization: framing one's talk in a way conducive to uptake and achieving the appropriate footing for meaning negotiation (Canagarajah, 2013c, p. 80)		
Micro strategies	definitions	Examples
Managing topic	People change, share, agree with topic of conversation and even abandon it to have good rapport	Asking age, religion or the number of children they have in a conversation among two people who just met for the first time is appropriate in Indonesia but not in Western countries.
Contextualization cues	"any feature of linguistic form that contributes to the signaling of contextual presuppositions" (Gumperz, 1982, p. 131)	In delivering a formal speech in Indonesia, a speaker should give cues ranging from prosodic, paralinguistic, lexical, and larger discourse to be appropriate; for example: saying a formulaic Islamic greeting in Arabic.
Accommodation	A complex set of alternatives ...that function to index and achieve solidarity with or dissociation from a conversation partner. (Giles et al, 1991. P.2)	
Using safe talk	In the context of classroom interaction, it means "preserving interlocutors' dignity by hiding the fact that little or no learning is taking place (Honberger & Chick, 2001, p 1-2)." Basically safe talk means a part of conversation that does not convey the main intention of the encounter.	
Crossing	The practice of using a language variety that belongs to other groups.	

Continued

Table 4 continued

Creating a third space	A particular discursive practices in which alternative and competing discourse and positioning transform conflict into collaborative into rich zone of collaboration and learning (Gutieres, 1999, p.2)	
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From the literature of ESP, Planken (2005) found that the more successful sales people are those who can frame their talk and establish footing with their clients during their interaction. The stronger alignment they can make with their clients through safe talk, the more successful they are in selling their products or services. The safe talk may range from talking about their hobbies, weather to current sport events before they come to their real intention of selling their product or service. In the heart of recontextualization strategies, some researchers (Chen,1991; Rajudarai, 2007) highlight the importance of communication accommodation theory for successful communication that involves topic management in which interlocutors have to monitor the topic of conversation in which they can share topics they agree on or abandon topics that undermine their rapport.

2.2.4 Entextualization strategies

When people are engaged in a conversation, they are aware that the talk that they are making follows certain patterns of discourse. Every culture has different way of constructing this pattern. From my own experience as an Indonesian living in the U.S., it

was very strange for me to start a day by saying “Good morning, how are you?” and I had to respond “Good morning, I am good and you?” even though I knew that morning in Ohio is not always good. That also applied to answer the question of “how are you?” that actually is not meant to ask our real physical condition, unless we are really unhealthy. In order to be successful in any type of communication whether in written and oral discourse, an interlocutor should be equipped with discourse strategies (Gumperz, 1982). Those who have good command of discourse strategies can monitor their text for successful communication. In this aspect, Chanagarajah (2013c) coins the construct of entextualization strategies that aims to “reveals how speakers and writers monitor and manage their productive processes by exploiting the spatiotemporal dimensions of the text and orienting us to the trajectory of meaning-encoding practices in contact zone encounters” (p. 84). Lending from the sociolinguistics of mobility (Blommaert, 2003, 2010), Theodoropoulou (2015) argues that those who have competence in monitoring the spatiotemporal dimensions of text have greater access to social mobility.

This macro strategy is more convenient in researching written discourse in which writers compose multiple drafts where they have to edit, omit, and revise their lexical, grammatical and rhetorical choices (Canagarajah, 2013c). However, it does not mean that this strategy cannot be revealed in spoken discourse. Some of the microstrategies that people can employ can be summarized as in table # 5.

Table 5 Summary of Entextualization Strategies

Macro strategy: Entextualization: monitoring and managing one's productive processes by exploiting the spatiotemporal dimensions of the text" (Canagarajah, 2013c, p.84)		
Micro strategies	definitions	Examples
Simplification	The more competent speakers: Using a lower speech rate and a higher frequency of unfilled pauses	
Segmentation	The less competent speakers: Shortening utterances into clausal or phrasal segments which form the basic information unit	"But not always....'Cause people who work in a practice... they do the same work every year. Same work, same...same clients, same work. (Meierkord, 2004)
Regularization	The less competent speakers: Foregrounding explicit forms to show the focus of information	" <i>Macadamia nuts</i> I can't afford" (Meierkord, 2004)
Leveling	The less competent speakers: reducing or making attrition of marked variants	Amran <i>go</i> to school everyday.

As other macrostrategies, the entextualization is realized into prosodic, lexical, syntax to discourse levels. From the ELF literature, Meierkord (2004) shows strategies of leveling and simplification conducted by speakers from the Outer Circle. These strategies can be accepted as a part of transfer and interlanguage process. The problem with these constructs is that it only places the language learners' L1 as the one which gives bad influence to the development of learning L2. In addition to that, interlanguage construct (Selinker, 1972) is highly connected with fossilization construct that claims language learners makes errors that can not be changed. In fact, some learners may retain their English variants as a way of defending their identities.

These strategies are not limited to syntax level but also in discourse level.

Translinguals also employ rhetorical strategies. Many people do not say directly when they want to express their purpose. They do it gradually by giving some cues until they will express explicitly, a micro strategy of regularization in which an interlocutor gives a foregrounding of forms (Canagarajah, 2013c).

2.3 Translingual Practice and Identities

In discussing the reconceptualization of language users and envoicing strategy, I have stated that translingual practice has a strong relationship with identity (Ellis, 2013). In this part, I would like to discuss this relationship deeper. Identity itself is probably one of the most elusive terms in the scholarly word. The notion of identity comes from anthropology and sociology and has been used in other fields of study including language teaching (Block, 2007). Since Bonny Norton's seminal studies of migrant workers in Canada (Pierce, 1993; 1995) and "people's English" in South Africa (Pierce, 1989) identity has become a very intriguing issue in second language learning. Norton's (2000) defines identity as "how a person understands his or her relationship to the social world, how that relationship is constructed across time and space, and how the person understands possibilities for the future" (p. 5). This definition clearly shows her position that studies of second language acquisition should be connected with the learners' social aspects as it has been called by Firth & Wenger (1997, 2007). Along with other poststructuralist theories, Norton (1997, 2000; Pierce, 1993; 1995) problematizes the field of SLA that focuses on cognitive processes in an individual albeit critically looking at the power relations between language learners and the target language. Since language

learning in formal settings such as the intensive English course that I studied involves students and teachers, I will review both language learner identities and language teacher identities. Reviewing these two constructs becomes more relevant in my research due to the fact that most of the students of the course were also English teachers.

2.3.1 Translingual Language Learners' Identities

All language learners want to be competent in any language that they study. The levels of competency that they want also vary based on their purpose of learning a second language. Some people are just satisfied by saying greetings and making small talks while some others want to be able to write in an international journal that even a native speaker is struggled with. Their success and failures to achieve the levels of competence that they expect have been theorized by many scholars from different perspectives. Firth and Wenger's (1997) who called to re-conceptualize core constructs in SLA such as interlanguage, opens the way to identity study in language learning. Block (2007) reported his own study about Carlos, a Colombian immigrant, who seemed to be incompetent to speak in English with his construction co-workers. However, he could interact more engagingly with his lawyers. Scholar under cognitive perspective would tend to see the affective factors such as motivation to explain this phenomenon. It was under the study of identity that Block could give more convincing explanation. He used Bourdieu's construct of investment which is defined it as "socially and historically constructed relationship of learners to the target language and their sometimes ambivalent desire to speak, read, or write it" (Norton, 2010, p.3). After analyzing social factors

influencing Carlos' experience of learning English, Block found that Carlos turned out to be a former professor in his home country. His unfortunate job as a construction worker in London made his position toward English influenced his practice of speaking it. The two settings in which Carlos showed different competence in using English can be viewed more critically from his professional identities as a blue collar worker immigrant vis-à-vis his former profession as a professor. His use of English cannot simply be explained in terms of an individual's traits as being motivated or inhibited, but it is rooted in societal structures that degrade a university professor from a developing country when entering a job market due to the power of the language of the new country.

Another Bourdieu's construct that is related to the construct of 'investment is "cultural capital". Similar to the operation in share market, learners invest in learning a second language with the understanding that they will acquire a wider range of symbolic and material resources, than will in turn increase the value of their cultural capital. "As the value of their cultural capital increases, so learners sense of themselves, their identities and their opportunities for the future are evaluated" (Norton, 2010, p. 3). By learning a second language as a cultural capital, learners expect to gain "symbolic power" because someone who invests in something expects to get a return in the future. Furthermore, McNamara (1997) explains that in an English class for immigrant workers, the teacher represents the majority group while the students are the minority. There is a power struggle underway so that students change their attitude toward their own language. The more they can identify themselves with the dominant group in terms of language, the better opportunity they have for symbolic power.

Another post-structural scholar whose construct is commonly referred to is Benedict Anderson who proposes the notion of “imagined communities” which can be defined as “groups or people-not immediately tangible and accessible-with whom we connect with the power of imagination” (Norton, 2010, p.3). As its name implies, these communities are beyond our social groups that we can easily connect with in our lives such as the ones related to our neighborhood, our education, our profession etc. In these imagined communities, we may connect with people that we haven’t met before, even those that we might meet in the future. With the development of globalization, the notion of imagined community has become much more important. TV cable and the internet enable young people in Indonesia to know the latest gossip in Hollywood. The online games also make them a part of an imagined community group in which they have to cooperate together in a ‘war mission’ against another community. The gamers might be people who come from different countries and do not share the same language but they understand each other because of semiotic resources they are familiar with.

Another important construct from Bakhtin is heteroglossia (Sultana, 2014). Linguistics should not focus on linguistic features but the multilayered meaning underneath those features. The linguistic features are analyzed in micro analysis (accent) but also macro analysis (speakers perspectives, values and ideologies). This globalizes a dialogic process to reveal multivocality (independent as well as in conflict) and double voicing (inserting the words of other people into our own discourse).

While David Crystal (1997) sees learning English as a global language as a neutral phenomenon in which learners believe that competence in English will give them

a lot of benefits for their lives, poststructuralist scholars problematize this notion. In the case of instrumental values, language is only a means of communication that connect people of different linguistic backgrounds. This conception ignores that there is a strong relationship between power, identity and language learning. In her research on immigrant workers, Norton (1997) shows how English can actually establish a social identity. Someone who has a better competence in English will have the opportunity to get a better job and that will elevate his/her social status which gives him/her more power in society. Language identities deal with “how language learning experiences and outcomes are framed by the interaction of a multiplicity of social factors that situate learners into different positions” (Velez-Rendon, 201, p. 637). That is why immigrant workers are motivated to learn English.

2.3.2 Language Teachers’ identities

While in the earlier development, the notion of identity was used mostly for language learners, in more recent development, there have been studies that used this notion to focus on teachers. Beijaard, Meijer and Verloop (2004) classify research on teachers’ identity into three categories: studies in which the focus was on teachers’ professional identity formation, studies in which the focus was on the identification of characteristics of teachers’ professional identity and studies in which professional identity was (re)presented by teachers’ stories. In each type of study, they found that the researchers defined teacher professional identity differently. In the first type of study, teachers’ professional identity is defined as an on-going process of integration of the ‘personal’ and of ‘professional’ sides of becoming and being a teacher. (p. 113). In the

second type of study (the identification of characteristics of teachers' professional identity), it is defined as "teachers' senses or perceptions of their role or relevant features of their profession, or in terms of their perception of themselves as an occupational group". In the third type of study (stories that (re)presented professional identity) it emphasizes the influence of a teacher's professional landscape on their professional lives through narratives. The fact that this study will explore the identity of volunteer teachers who come to Indonesia only for a short period time sheds a new light on the study of teacher identity.

The theoretical framework of identity reveals how complex the experience of learning and teaching a second language is. Identities are "not fixed, stable, unitary and internally coherent phenomenon but is multiple, shifting, and in conflict" (Varghese, Morgan, Johnston, and Johnson, 2005, p. 22) especially in modern era when the mobility of people has become a very common phenomena, Duff and Uchida (1997) furthermore argue that English teachers may negotiate their sociocultural identities which are related to their biographical aspects (past education and professional experiences) and contextual aspects (classroom and institutional cultures, instructional materials and reaction from students and colleagues) (p.460). It is interesting when this framework collides with translingual practice that puts identity as core value in the theory. The framework shows how fluid and dynamic their identities are in the learning and teaching context. A success of learning a second language is not simply a matter of cognitive process but it should be related to sociocultural aspects embedded in the teaching and learning process. How this

process is implemented in the context in Indonesia among NNES Indonesian students and NES American teachers will create different nuances to study.

2.4 English Language Teaching and Learning (ELT&L) in Indonesia Context: Toward translingualism paradigm

There are at least three factors: teachers, learners and the socio-cultural-political conditions in Indonesia that are interconnected in depicting the context of teaching and learning English in Indonesia

2.4.1 English Teachers in Indonesia

The first factor that has been a concern is the English teachers. The World Bank (2010) in its survey to English teachers in assessing their mastery of the subject they teach showed that the mean score of correct answers among 40 test items is only 23.37 (58%) with a very wide standard deviation (7.13). That study does not only show that the teachers' competence is low but also there has been a great gap among teachers. The Indonesian government has made substantial political moves to improve the quality and qualification of teachers after the new legislation on teaching was established in 2005. Not only does this new law give teachers generous additional compensation, it provides on-going professional development. However, the newest release from the World Bank in 2013 (www.worldbank.org) still reminded the government that such compensation has not significantly increased the teachers' professionalism as indicated in their low subject mastery as well as their poor material delivery in the teaching and learning process.

The teacher's competence can be classified into some issues. The first issue is the English teacher's professional competence. This refers to the teacher's knowledge

and skills in the subject. For English teachers, this can be translated into their proficiency in English. Madya (2008) insists that one of the biggest challenges in Indonesia is the fact that English teachers have a low level of English proficiency. This phenomenon is rooted from the failure of teaching English in K-12 in which very few high school graduates are able to communicate intelligibly in English (Lie, 2007). Unfortunately, these few bright students are not interested in going to a teacher training college in order to pursue their bachelor of education due to the relative low prestige of being a teacher as compared to other professions. That situation makes pre-service English teachers do not have a substantial proficiency in English that can not be easily improved during their four years of study. Unfortunately after years of teaching in which most of them use Indonesian language, *Bahasa Indonesia*, as the language of instruction, their English proficiency is barely improved. Lie (2007) recounted her experience of being one of the facilitators of a national symposium funded by the World Bank. The participants of the symposium were highly selected teachers because they were representatives of each province in which they had to compete with other teachers to get a place at the national symposium. The procedure of the 'competition' was very similar in which each of them had to write a paper and deliver it in a presentation. Lie found out that none of the highly selected teachers wrote their papers or presented them in English. During the interaction session following each presentation where Lie asked questions in English, none of them felt comfortable talking in English. Lie also described the group discussions which also showed the teachers' poor mastery of English.

The second issue is the teacher's pedagogical competence. This is also an area that English teachers struggle with. Part of the problem is the unrealistic concept of "reform" that the Indonesian government has been doing that does not match with the practice of teaching in the classroom. The government's coercive power to implement communicative approach has not been followed with sufficient teachers' professional development. There are three aspects that need to be scrutinized in this pedagogical competence: teaching preparation, teaching itself and evaluation. One aspect of teaching preparation is teachers' skill in the development of teaching materials. Many teachers simply rely on textbooks assuming that the available textbooks must be in line with the government policy. In fact, this assumption should be evaluated. The teaching practice itself also does not reflect the implementation of the 'communicative' approach claimed by the government as is shown by Marcellino (2006) in his classroom-based research.

The last aspect of pedagogical competence is the teacher's skill in assessment. The test format which is in multiple-choice is also not congruent with the curriculum's claim to be communicative which requires interaction between interlocutors or other productive activities such as composition. In addition, students' correct answer of a test item could be only because of prediction rather strong understanding of the task. Madya (2007) is also concerned about the washback effect of the national examination that focuses on the cognitive aspect and ignores personal development in the practice of teaching. Because of its high stake effect on the students' teacher, teachers tend to prepare the students for the test so that they slip back to the traditional approach of grammar translation method.

2.4.2 English learners in Indonesia

The second factor that relates to the failure of teaching and learning in Indonesia is the student factor. Students as learners take the major role in acquiring English as their second language. However, in an Indonesian context, their motivation to learn is highly influenced by their teachers. Stuart Hall (in Liando, 2010) theorizes that Westerners tend to be in the continuum of high-context : direct speech, individual, competitive, equity, low power distance and close relationship between teachers and students. On the other end of the continuum, Asians are regarded as low-context paying attention to contextual issues, focusing on group goals, feeling a great deal of responsibility for group values and rules, indirect communication and greater distance between teachers and students. In studying the motivation of EFL junior high school students in Indonesia, Lamb (2007) found how important the student-teacher relationship is. Teachers who have been regarded as easy to approach make young people gain more confidence in learning. In the college level context, Liando (2010) conducted a survey in comparing the perspectives of students vs. teachers on the issue of the characteristics of the best teachers. Among the 14 characteristics of teachers, students choose all with some different preference. They prefer the personal qualities such as being patient, nice, having a good sense of humor rather than academic qualities such as challenging students academically or giving substantial assignments. Teachers also have similar perceptions. The lowest two are giving a lot of homework and being strict. Teachers seem to want to be well-liked by the students.

2.4.3 The socio-cultural-political context of English teaching and learning

The third factor is the practice of teaching and learning English in Indonesia. As it has been shown above, the practice of English teaching and learning does not reflect the ideal approach that the government has suggested. This practice is greatly influenced by the political, socio-cultural context of teaching and learning English in Indonesia. In terms of political context, teaching and learning English in formal education is influenced by Indonesian government policy. It should be noted that different from other neighboring countries in South East Asia, Indonesia was colonized by the Netherland for more than three centuries and by Japan for three years. Interestingly, from the very beginning of the Indonesian status as a country in 1945, English was proclaimed as the first foreign language to study in formal education. Lie (2007) argues that the government has the greatest role in improving the quality of teaching English in Indonesia. However, the innovation of curriculum that the government claimed has not yet yielded positive result because of the government's inconsistencies. For example in 1984 Curriculum , while the curriculum was labeled as communicative, the government released a type of syllabi which was grammar-based in nature. In term of organization of skills, there was also a mismatch between the claims of the curriculum as a communicative approach so it should had been listening, speaking, reading, writing, but the government organized it as reading, listening, speaking, and writing. Since there was no consistency between curriculum and syllabus, the textbooks which were published by private companies under

the government's supervision, reflected this inconsistency. Unfortunately, many teachers simply followed the guidance of the textbooks.

In term of cultural factor, Madya (2007) argued that Indonesian children have been multilingual due to multilingual/multicultural environment. They learn their local language as their mother tongue and then learn Bahasa Indonesia before learning English. Even a significant number of children learn to read Arabic before learning English due to the fact that Indonesia has the biggest Muslim population in the world. In relation to this multilingual issue, Madya (2007), furthermore, constructs three layers of identity. The first one is the development in their local cultural context with their mother tongue as the main means of communication. The second layer is the development in their national cultural context through the use of Bahasa Indonesia as the national language. The third layer is the development in the international cultural context with the use of English. In every layer, she expected that students use the language appropriately. These three layers are not without consequences because it is almost impossible that students will master the three languages equally well. Agustien (2007), in reviewing the new curriculum, believes that competence-based curriculum is based on the basic philosophy of communicative competence so that it should enable learners to participate in the creation of spoken and written English texts. Furthermore, she argued that this type of learning is similar to the literacy development of native English children when they learn their mother tongue. In other words, she seemed to encourage the government to use English as a second language rather than a foreign language.

EFL teachers are also in dilemma whether they are going to use *bahasa Indonesia* as the language of instruction. Professionally, they know that using English as the language of instruction will give their students good exposure that will be excellent input for their students. Using English is also a good practice for them as they are also language learners even though they are at a more advanced level. However, they also know that their practice will be a move of language colonization that eventually will erase local or national identities. Pasaribu (2001) conducted a survey among college students and the study revealed that students prefer to have teachers explain concepts in Indonesian rather than English. Having a presentation in English made the students think twice: understanding the concept and understanding the language. Gunarwan (2001) is very skeptical that Bahasa Indonesia can function as a language for wider communication (LWC) in a globalized community for Indonesian to rely on it to function effectively in the global discourse. In his analysis, Bahasa Indonesia has less adequacy as a language for LWC. He proposed that English is regarded as a secondary language, not only second language. This will entail the adoption of a bilingual educational policy as it is applied in Malaysia and Brunei. This will have an adverse effect on Indonesian nationalism. He does not agree with that because nationalism has been ‘emphasized in the globalized world’. What matters more in this respect is national pride arising from the respectable position a nation enjoys in a globalized world.

Marcellino (2006) argued that one of the biggest challenges in the implementation of the Competence-based curriculum is the contradictory values between the Indonesian values and the values presumed in the curriculum. Indonesian students’

social and ethical values and beliefs which are influenced by the dominant Javanese culture are reflected very obviously in classroom settings. Students have total obedience, unquestioning mind and the belief that their elders know everything so they assume that their teacher can do no wrong. Students hardly raise any questions, scarcely responded critically to the teacher's debatable and unsound statement or argument. On the other hand, CBL puts an emphasis on learning outcomes which emphasizes learners' independence. Kirkpatrick (1997) said that it may not be made possible since for many Asian societies "knowledge is traditionally seen as something to be transmitted down through the generations" and that "the knowledge is passed down from teachers to students"(p. 226).

In terms of social factors, Indonesia is a country where the disparity among people is very great. While many families in affluent urban areas in Java could send their children to study abroad which will cost them more than \$ 2000 a month per child, there are many families in Papua who practically still live in a very simple life and do not even have a conceptual value of money. Madya (2007) explained that the disparity of development resulting from the differing degrees of ease with which people have access to information and development due to geographical conditions. Two types of remoteness: physical (really living remotely from 'civilized' world with very deprived conditions) and psychological (living in urban areas but with no access to information and development because of their family's socio-economic condition). Lie (2007) also illustrates the fact that only students from middle and upper socio-economic classes have easy access and opportunity to enhance their proficiency in English due to private

courses, computer-aided language instruction and exposure through Western influenced TV channels, foreign movies and networking with expatriate communities. Those students can afford an eight session English course ranges from \$ 20 to \$ 100 while the minimum wage is approximately \$ 60 to \$100 or in an extreme comparison, a middle and upper class family can pay fees for an English course in the same, which is the same amount a family with two children spends per month! In this specific context, there has been a growing number of speakers of English –ranging from near native level to broken English use-especially among the young, urban middle class. They are inspired by their idols from TV, which hire hosts of Western educated actors/presenters. This creates a divisive line in social interaction between different segments of the community.

2.4.4 Toward Translingual Practice

Despite bleak comments from Indonesian scholars, I am quite optimistic that Indonesia has great potentials to improve the English teaching and learning by applying main principles of translingual practice. The fact that Indonesia people are multilingual by at least speaking their national and local languages should be seen as a strength rather than a weakness. Translingualism believes in language contains ‘mobile resources’ (Bloomaert, 2010) so that the fact that most Indonesian can master at least two languages is an evidence that their mother tongue does not hinder their acquisition of their second language but provides resources to their L2 development. Mastering more than one language does not mean that the person has discrete language skills in every language they master but those knowledge and skills are always dynamic in shaping the learners’ competence of mastering third or even fourth additional language.

Secondly, I do not quite agree with Marcellino's (2006) opinion which seems to essentialize cultures and put a binary opposition between the East and the West that has been criticized by Edward Said (1978) in his seminal book: *Orientalism*. While there are some values that are more obvious in certain culture, many cultural studies reveal how dynamic and multifaced values are. In fact, the assertion that Asian culture which tend to be more communal than the West which is regarded as more individual has great potentials. Translingual practice underlines the importance of reciprocity and collaboration which is in line with communality. English teachers in Indonesia should be encouraged to apply collaborative approaches in teaching, something that should be natural for Asian culture.

Thirdly, Gunawan's (2001) opinion which seems to degrade *Bahasa* should be reexamined through the perspective of translingual practice which believes that all languages is an act of translation (Horner et al, 2011). English teachers in Indonesia should be critical of the insistence of "English-only" as the only means for the success of teaching and learning English in Indonesia. This approach can affect the extinction of his/her own local language together with cultural values embedded in the language (Pennycook, 1999). The stakeholders of ELT in Indonesia should realize that the translanguaging practice that can be realized into the phenomena of crossing, borrowing, mixing or messing is something that cannot be avoided. In addition to that English teachers should be aware of the values embedded in any social practice. They have to be aware that each curriculum has a 'hidden agenda' including the intrusion of foreign cultures into their classrooms. Teachers should be critical of any cultural agenda although

it may not necessary be detrimental. English teachers should be aware that students may lead to have hybrid identity as the result of the dynamics of all languages that they learn.

2.5 Summary

Canagarajah's proposal on Translingual Practice has changed the conceptualization of language, language teaching and learning, language users and language competence. This paradigm has also proposed strategies that language users in peripheral positions have potentials to be legitimate users of English. Even though experts of teaching English in Indonesia claim that teaching and learning English in Indonesia in general can be regarded as a failure (Madya, 2007; Marcellino, 2006; Lie, 2007), I am quite convinced that the new paradigm of Translingual Practice that I use to conduct the study will yield more complex perspectives about teaching and learning English in Indonesia. I will show my optimism through my analysis of translingual negotiation strategies in chapter 4 in which there is always an uptake during classroom interaction as far as students and teachers deploy their translingual negotiation strategies. In chapter 5, I will also depict the participants' translingual identities that reflect the participants' experience of learning and teaching English. The success stories of acquiring English hopefully can inspire Indonesian learners that their multilingual background should be seen in more positive perspective in developing their competence.

Chapter 3: Methodology

This chapter discusses methodological issues and summarize the research method. In addition to that, it describes the research settings and the participants. The data collection and analysis procedures will be explored thoroughly to indicate the compliance with the scientific methodology in answering the research questions. As it has been reviewed in chapter one and two, this research was constructed under the umbrella theoretical framework of translingual practice (Canagarajah, 2013c; 2013d). This theoretical framework entails epistemological stands that give light to the methodological underpinnings. Canagarajah (2013c) calls for a focus on process-oriented research that seeks” more insights into the production, reception, and circulation of ... texts, and the applications of these processes for meaning that are co-constructed in spatio-temporal context” (p.11).

3.1 Method

In order to meet the purposes of the research which focus on translingual negotiation strategies and translingual identities, I employed qualitative methodology with multiple data collection methods to maintain the quality of the result. A qualitative methodology intends to inquire “(1) how people interpret their experiences, (2) how they construct their world and (3) what meaning they attribute to their experiences” (Merriam, 2002, p.38). Qualitative research has an important feature of focusing on meaning in

which research subjects try to construct their world and experiences or in other words, it emphasizes the emic perspective of the research subjects, rather than the ethic perspective of the researchers.

3.1.1 Narrative study using ethnographic approach

The most ideal approach to this type of research is an ethnographic study which requires researchers to emerge in a society under study for a lengthy period of time, participate extensively in the main activities and have deep reliance on intensive work with a few key informants from the setting (Merriam, 2002). However, I had a dilemma in conducting an ethnographic study. On one hand, I immersed myself in a local context, but on the other hand, the initial meetings lasted only for three weeks. To gain additional data over time, I conducted follow-up data collection by distance after the three-week teaching sessions were over.

In order to present the nuances of ethnographic aspects in my study, I employed CAP (creative analytical processes) ethnographies (Richardson and St. Pierre, 2011) which promotes several techniques of writing for qualitative research such as using metaphor, writing narratively or even using poetic expressions. In the second round of data collection, I invited my participants to construct autoethnography (Hoppes, 2014) to reflect upon their experience during the program and beyond. This strategy did not only expand the time setting from the three-week intensive program as I envisioned in my initial research proposal to the life history of the participants both as students and teachers of English, but it also gave opportunities for the research participants to conduct

the recursive action of constructing and reconstructing the autoethnography that lasted for six months. This action made this second phase of data collection meet the criteria of constructivism as the philosophical stand underpinning this research (Creswell et al, 2003). This research suits perfectly in answering the second research question that focuses on identity issues and even moved beyond that by connecting the issue of translingual negotiation strategies and translingual identities under the theoretical framework of Morgan's (2004) teacher identity as pedagogy.

3.2 Ethical issues of qualitative inquiry

This research in the context of North America had been protected by IRB so that both researchers and participants and also the institution which released IRB approval are protected from any harm resulting from the research activity. Research participants from non-native English speakers are regarded as one group that can be regarded as vulnerable. Their lower English competence can be regarded as a barrier of their rights as participants who should be voluntarily. In addition, the IRB has also been amended and got the approval for the second stage of data collection in order to accommodate the follow-up activity with several vocal participants.

Koulouriotis (2011) in his study regarding ethical aspects in qualitative research states that there are at least four aspects that inquirers need to pay attention to when they are researching non-native English speakers. They are: informed consent, language and translation, positionality and voice. Related to the consent form, I provided both forms of informed consent in English and Indonesian. Even though I did understand that some of my participants were English teachers, I still provided the Indonesian translation so that

they knew better about the study as well as their rights as participants. In conducting interviews and protocols, I used Indonesian for Indonesian participants so that they did not feel being intimidated in expressing their thoughts and feelings. After that, I translated into Indonesian. I relied on my own translation as I am an Indonesian native as well as an English educator in my country. However, I asked my PhD friend in the same field (second and language education) from Indonesia to do a 'peer review' (Lincoln and Guba, 1985) as a strategy to increase the level of trustworthiness of my translation. In terms of positionality, I reflected upon this issue during the process of data collection. In qualitative inquiry, the relationship between researcher and researched is not only important but even endorsed. However, I had to position myself as a researcher who focused on observing the process, not as a teacher not supervisor who get involved deeply in the teaching and learning process.

Last but not the least is the issue of the participants's voice. The design of my research, involving the juxtaposition of my own perspectives as I explicated the data from the classroom interaction and the autoethnographies written by my participants. It will possibly reflect a tension between what Connelly and Clandinin (2000) call the conflict between the 'voices' of participating teachers and my 'signature'. As I have explained above, my aim is to convey a sense of multiple 'voices' in which each of the participants shows their own uniqueness in experience, values and aspirations, including their characteristic forms of expression. However, as the subject of this research, I should also be able to maintain my 'signature' as my own special form of expression that distinguishes me from other people. As it is a collaborative work, I may come to the

“dilemma of how lively our (my) signature should be: too vivid a signature runs the risk of obscuring the field and its participants; too subtle runs the risk of the deception that the research text speaks from the point of view of the participant.” (Connelly and Clandinin 2000, p. 148). In line with this suggestion, I had to be aware that I could anticipate my findings through the ‘frame’ of Canagarajah’s translingual practice. As a researcher, I had to be genuine for not forcing my framing onto my participants’ perspective during the research whole process from data collection, data analysis and reporting the results.

3.3 Research setting

3.3.1 The Intensive Language Program

Kramsch (1993) argues any speech events should be contextualized into its research setting. The description of the setting will make readers make sense the data produced and the result of data analysis. The first descriptive code is the intensive language program where the research subjects participated in the interaction under study.

The research was conducted in Gorontalo, a state capital city of a new province in Celebes island, Indonesia. During our drive to the university, the two staff from the university who picked up us at the airport and were also staff of the language center, told us that the last time a Western English teacher assisting the university as a teaching staff was two years before we came. In addition to what I explored in chapter two that Indonesia regards English as a foreign language, the scarce contact with English native speakers in the city compared to some metropolitan cities in Java island is really a very good setting for exploring negotiation strategies in communication between native and non-native English speakers.

The intensive English course itself was conducted for three weeks in summer 2014. Every day during the weekdays, the classes started at 9 am local time and finished at 4 pm. The following table can be used as a reference of typical class of each day.

Table 6 Daily schedule of the Intensive English program

Time	Activities
09.00 – 09.20	Taking role, overview of the materials covered on that day
09.20 – 09.40	Checking the vocabularies of the reading materials
09.40 – 10.00	Reading aloud
10.00 – 10.20	Discussing the reading materials
10.20 – 10.40	Discussing the questions of the reading materials
10.40 – 11.00	Tea
11.00 – 11.20	Speaking activities: explanation about the rules
11.20 – 11.40	Practicing speaking activities in pairs
11.40 – 12.00	Performing in front of the class
12.00 – 12.20	Break (Lunch and Mid-day prayer for Muslims)
12.20 – 12.40	Break (Lunch and Mid-day prayer for Muslims)
12.40 – 13.00	Break (Lunch and Mid-day prayer for Muslims)
13.00 – 13.20	Checking the vocabularies of the reading materials
13.20 – 13.40	Reading aloud
13.40 – 14.00	Discussing the reading materials
14.00 – 14.20	Discussing the questions of the reading materials

Continued

Table 6 continued

14.20 – 14.40	Tea
14.40 – 15.00	Overview of the writing materials
15.00 - 15.20	Individual practice in writing
15.20 – 15.40	Presenting some grammatical issues in writing
15.40 – 16.00	Reviewing important points of that they discussed on that day and things to do for the following day

The teachers and students used a special textbook developed for the course entitled “Communicating English in culture” (Echart and Li, 2014). This main part of the text book had been used by The Ohio State University in a similar program in China for more than ten years. Basically it contained many aspects of lives in the U.S. from social, cultural, economic, historical, geographical to political aspects. The book itself had ten themes such as: Unity to Diversity, Global business and U.S. Media and technology. Since the book was formerly prepared for Chinese context, it had been revised to meet the context of Indonesia. There were a lot of classroom activities in the textbook that teachers could apply but the teachers also used other sources that they brought from their home country. The classroom activities ranged from discussion, delivering speeches, presentation to reading comprehension and writing exercises. The classroom was equipped with multimedia facilities so the teachers could also use audio-visual aids while teaching.

3.3.2 The research participants

Hymes (1974) contends that the second descriptive code following the physical setting is the research subjects. In this case, the participants of the intensive English course, both teachers and students, are the potential research subjects. The participants of the research consisted of three main groups: native speakers volunteer teachers from the U.S.A and Indonesian students taking the intensive language program and me.

The two volunteer teachers made up the first group. One of the volunteer teachers was John (pseudonym), a 32 year old PhD student in my department. He was a first year PhD student in my program, second and foreign language education. As I was an ADB (All but Dissertation), I had never been in the same class with him. However, I saw him a couple times in the ESL program where he worked as a teaching assistant. This gentleman had a really warm personality. He could talk for hours from study to sports and culture. As there were other Indonesian students in the ESL program as teaching assistants, he showed his enthusiasm to learn Indonesian from them. With some words that he wrote in his arm, he said some Indonesian words to me. I was really amazed as how fast he was in catching up some Indonesian words. Later on, I learned that he could also speak Arabic very fluently; it was a great asset to teach in Indonesia as the biggest Muslim country in the world where prayers are all conducted in Arabic.

The second volunteer teacher was Mary, a 74 year old veteran teacher from a neighboring state of Ohio. I learned about her age when I got her copy of passport and I was a little bit doubtful that she would be OK to teach in one remote area in Indonesia, a country which is already less developed than the U.S. However, when I met the director

of ESL program who managed this extensive English course, he, to whom he called Mary as his “mother”, ensured me that Mary would be a fantastic teacher. He told me further that Mary had been involved in a similar program in China which had been established for a decade. They were once teaching in the same university in China and he was really amazed at her enthusiasm to teach despite of her age. When I met Mary for the first time at the airport in Jakarta, I found the same impression. She did not seem to look tired after a 24 hours flight from the U.S. to Indonesia and arrived there after midnight. Early morning when we needed to fly again to Gorontalo with one transit to the major airport in Celebes island, she did not seem to lose her energy and enthusiasm. From the record that I got, I learned that Mary taught not only in China but also several countries in Latin America. With such a wide experiences, I was convinced that Mary would contribute a lot for the program.

The second group of my participants were the students of the intensive English course. There were 40 students who were divided into two groups. The language center of the host university had some kind of aptitude test for participants so that they could be grouped into two classes. The lower class was taught by John and Mary taught the more advanced one. I could not manage to ask them all to be voluntarily involved in my research by signing the consent forms. There were 19 students signed the consent forms so that they became my research participants in addition to the two American volunteer teachers. Since I did not get my IRB approval prior to the beginning of the English course, I acted as an administrator who assisted the process of teaching and learning during the course in the back stage. However, the participants treated me as a fellow

Indonesian with their great hospitality. Only during the last four days of the program did I act as a researcher where I used the instruments that I had prepared for this research.

From the demographical background instruments that my student participants wrote, I learned that 90% of the participants were lecturers of the university from diverse colleges. I had one English lecturer from another other local university and an English teacher of a vocational high school. The advanced group that Mary taught was dominated from lecturers from the English department while the less advanced group were mostly from other departments. No wonder that some participants from other departments who were grouped in advanced level based on the aptitude test felt that they did not feel ‘deserved’ to be in advanced level. However, other members tried to convince them that they would fit in the class.

Among those nineteen participants, I invited those who were English teachers and lecturers to involve in the follow-up data collection activity in which they reflected their professional calling as English teachers through writing autoethnography and focus group discussion. There were eight participants consisting of one teacher and seven lecturers who volunteered to participate in the follow-up activity. In the second data collection, John declined from the participation so that only Mary who was involved in this activity. Since all the focal participants were from Mary’s class, John’s decision not to involve in this follow-up activity did not seem to hinder the quality of the second data collection. Among the eight participants, three of the dropped from participating after submitting their first draft of their autoethnographies. So, eventually there were five focal

Indonesian participants and Mary who volunteered to participate until the end of the second round of data collection.

3.4 The researcher and the researched

I was the third group of participants. Even though I involved in administration matter of the program, I did not have any idea of who would volunteer to teach in Gorontalo until two weeks before the departure. As an administrator, I assisted the communication between a major state university in Gorontalo as the host of the program and a major state university in Ohio who recruited the volunteer teachers. From the very beginning, we called the teachers as volunteers as we did not pay them as professional teachers. We just gave them return tickets from any city in the US where they worked to any city in Indonesia who became the host institutions of the intensive program. In addition, they also got modest western-style accommodation (housing and food) during the program and a little bit of stipend. As an Indonesian, I really appreciate their enthusiasm and willingness to go thousand miles away from their home in the US for roughly a month without decent financial compensation only to teach English.

One of the most important features of qualitative research is that the researcher is the primary instrument of data collection and data analysis (Merriam, 2002), I need to declare and acknowledge my personal stance and relationship with the research subjects. The intensive English course itself has connected to my role as a graduate assistant of the Midwest university that conducted the program. Generally speaking, the purpose of the office I worked for was developing the relationship between Indonesian and the U.S. One

of the programs that our office initiated was conducting an extensive English course with some universities that become our partners. This project had been conducted in China before and yielded very positive result. I was really excited to assist establishing this project. When my supervisors suggested me to conduct research with this setting, I became more excited. As I assisted more in administrative matter, I believe that I can distance myself as a researcher but still maintaining the relationship with those who involved in the project. Regarding the participants of the research, I did not have any power over them. The two volunteer American teachers were recruited by the college and the course participants were recruited by the language center of our partner university.

However, I have some personal backgrounds that give me advantages in doing this research. I myself had been a college faculty of English teacher training in Indonesia so that I have experience and knowledge of how Indonesian students learn English and how to prepare student teachers to teach in Indonesian context. As an Indonesian, I share the same language and culture of the student participants so that I can articulate their thinking in more meaningful way in our national language. On the other hand, as an Indonesian doing my graduate studies in English speaking countries (Australia and the U.S.), I believe that I can also explore the native speakers' experience in depicting their translingual strategies.

3.5 Data management for research questions

The data collection and analysis can be summarized as table #6

Table 7 Summary of data collection and analysis

RQ #1: The enactment of translingual negotiation strategies		RQ#2 The translingual identity	
Data source	Data analysis	Data source	Data analysis
Observation data	Patterns of classroom discourse	Autoethnography (Appendix D)	identities as translinguals, monolingual and multilingual
Demographic information form (Appendix A)	Factors that might involve in deploying negotiation strategies: gender, age, exposure to English, interaction with other English speakers and learners etc.	Demographic information form	Factors that might involve in identity development: gender, age, exposure to English, interaction with other English speakers and learners etc.
Stimulated recall sessions	Confirmation or negation of the projected negotiation strategies employed	Pre- and post-program questionnaire (appendix B)	Confirmation or negation of the projected identities
Researcher's journal		Interviewing participants (Appendix C)	

3.5.1 Data collection procedure

Before conducting the study, I prepared the instruments for collecting data. The instruments were constructed for the purpose of providing robust data source in order to be able to answer the research questions which focus on translingual negotiation strategies and tranlingual identities. The first instrument is the demographic information form. Canagarajah (2013) argues that even demographic information such as gender and age can influence the negotiation strategies that translinguals employ so that this form is substantial in analyzing the data collected. In order to have substantial demographic information, I adapted the demographic information form developed by Mackey and Gass (2005). For the participants who agreed to participate in the study, I gave the demographic forms to fill out. The instrument itself is in English but I made it as simple as possible so that even participants in elementary level can fill it put. I was there also when the participants filled out the form so that I could answer any questions in case they had any questions.

The instrument of demographic information form (appendix A) aims at finding the basic demographical information from the participants, both the Indonesian participants and American volunteer teachers, such as age, gender, and occupation. Even though the demographic information such as gender seems basic but it is still important since the literature also shows how women and men have different ‘language’ during interaction (Holmes, 1997). The second part inquires about their teaching and learning experience in English. Those who have longer experience are assumed to have richer experience and encounter diverse teaching and learning situations. A particular attention

is given to whether the participants have any prior interaction with native speakers which shows the length of time of experiencing being in a contact zone.

The result can be summarized as follow:

Indonesian participants

Table 8 Demographical data of class A

Name (pseudonym)	Age	Gender	Occupation	Length of learning English	Length of using English on daily basis	Length of exposure with native speakers
Julie	36	F	Lecturer	20 yr	1 hr	2 yr, 4 mo
Nanda	39	F	Lecturer	22 yr	8 hr	7 mo
Iin	34	F	Lecturer	22 yr	3 hr	2 yr, 1 mo
Elizabeth	55	F	Lecturer	43 yr	-	7 mo
Yuni	29	F	Lecturer	14 yr	6 hr	3 yr, 6 mo
Ali	34	M	Lecturer	22 yr	15 hr	2 yr, 4 mo
Andy	26	M	Lecturer	8 yr	3 hr	1 mo
Siti	32	F	Lecturer	19 yr	2 hr	1 mo
Suzan	31	F	Teacher	19 yr	1 hr	1 yr, 1 mo
Ellen	30	F	Lecturer	18 yr	3 hr	4 yr
Fitri	30	F	Lecturer	18 yr	1 hr	3 mo

Table 9 Demographical data of class B

Name (pseudonym)	Age	Gender	Occupation	Length of learning English	Length of using English on daily basis	Length of exposure with native speakers
Lulu	39	F	Lecturer	2 yr	2 hr	1 mo
Yani	25	F	Teacher	4 yr	6 hr	1 mo
Ahmad	40	M	Lecturer	5 yr	1 hr	1 mo
Bambang	30	M	Lecturer	5 yr	-	3 yr
Rita	24	F	Admin	10 yr	-	1 mo
Zaza	28	F	Lecturer	7 yr	2 hr	1 mo
Fani	33	M	Lecturer	7 yr	2 hr	1 mo
Yuyun	31	F	Lecturer	10 yr	6 hr	3 mo

American volunteer teachers

Table 10 Demographical data of American volunteer teachers

Name (pseudonym)	Age	Gender	Occupation	Length of teaching English in USA	Length of using English with non- native speakers on daily basis	Length of teaching English out of USA
Mary	73	F	Retired	30 yr	5 hr	4 yr
John	32	M	PhD Student	2 yr	5 hr	never

The second instrument that I developed was the pre and post program questionnaire (Appendix B). Since I did not get my IRB approval prior the beginning of the program, I asked my participants to reflect the condition when they started the program/decline using the pre-program questionnaire. I distributed the post-program questionnaire after the program ended. The two questionnaires containing 5 open ended questions focus on the participants' translingual negotiation strategies that they employed in contact zone. The questionnaire aims to detect the participants' language awareness of their negotiation strategies that they deployed.

The questionnaire was designed as an open-ended questions so that Indonesian participants can have freedom in expressing their thoughts. The pre- course questionnaire aims to dig out their expectations about the course while the post-course questionnaire was intended to show whether their expectations were met. A focus is given to the fact that they had native speakers in the course. This focus aims to show their experience in how their encounter was really worthwhile in their learning.

One of the key data source of this research was the class observation, both classroom and out of classroom activities. Practically I observed for four days of the last week of the course. Since I was not the teacher of the intensive English course, I did not have power to intervene the materials and the way the teachers taught. I simply collected the naturalistic data from the class interaction by taking field notes as a non-participant observer. In addition, I recorded the classroom interaction with audio-video taping. I transcribed the video tape recording with verbatim transcription as the data source for my analysis. Due to technical limitation in collecting the data, I was not able to collect the

outdoor activities as I planned because the outdoor activities were conducted the week before the data collection began.

To enrich the data source from the classroom interaction, I conducted stimulated recall sessions. I invited a student of each class after each day of class observation, so in total there were eight participants, to have a stimulated recall session to “seek to uncover cognitive processes that are not evident through simple observation” (Gass and Mackey, 2000, p. 20). The sessions were conducted right after the class ended so that the participants could recall the interaction while their memory was still fresh. The two teacher participants were also invited to have the same procedure.

Another data collection procedure that I did was interviewing participants (see Appendix #C), both students and teachers of the intensive course. I interviewed five focal student participants of each class so there were ten student participants in total. As in stimulated recall session, I interviewed student participants in Bahasa Indonesia to get deeper data for the study. I transcribed and then translated them into English. In both type of data (stimulated recall protocol and interview) I asked my Indonesian colleagues in my department to be a peer review to check whether my translation reflects the data in Bahasa Indonesia properly.

One of important features of qualitative research is its dynamics during the data collection in which data analysis was also in process. To keep track of the various aspects of data collection and data analysis process, I wrote journal to reflect the research

progress and ongoing findings and interpretations. This journal also provided initial points of finding that would be detailed during the data analysis.

Another thing that I collected was other unsolicited documents. Mary was so kind as giving her textbook that included many notes that she made during the program. By having these materials, I had better understanding of the communication process during the class in addition to my own field notes.

As I explained in the previous parts, I conducted follow-up activities to capture the participants' translingual identities. In order to do so, I proposed amendment of my IRB. I developed two more instruments to explore the participants' experiences during the course that I could not cover because of my inability to cover the whole process of the course as well as to expand the focus not only on the course but also to their whole experience as English teachers and learners. In order to do so, I invited my participants to write an autoethnography. I only invited only student participants who were also English teachers among those who agreed to participate in the study. I provided three examples of autoethnographies as reference to the type of writing that I would like them to do. One was written by Canagarajah (2012) who promoted this term and the other two are my own autoethnographies as English learners (Widiyanto, 2005) and as English teacher (Widiyanto, 2013).

After my participants submitted their drafts of autoethnography, I invited my participants to have a focus group discussion. Prior to the focus discussion, I sent the members' autoethnographies, asked them to read them prior to the discussion. During the discussion, I asked my participants to share interesting aspects of your peer's

autoethnography in a group. I led the discussion. The discussion did not only focus on the content of the autoethnographies, but also the way the autoethnographies were constructed. After the focus discussion, I asked my participants to review their autoethnographies so that they could reshape them before they sent their final works.

3.5.2 Data analysis

The data analysis aims to answer the research questions. The multiple data source that I collected was analyzed by coding them into different categories that I developed. Regarding the first research question, I used the taxonomy of translingual negotiation strategies that I constructed in chapter 2 (tables # 2 – # 5) as the categories of macro-strategies and its respecting micro-strategies. Regarding the second research questions, I categorized the main themes of the autoethnographies that the participants developed.

The first research question aims to construct the enactment of participants' translingual negotiation strategies in their oral communication. I used the data of classroom observation (transcription of the classroom discourse) as the main data source. I focused my analysis to speech acts where there were interactions between teachers and students or among students. Regarding the macro-strategies, I explored from global perspective how the research participants deployed their translingual negotiation strategies by looking at any “cases of momentary breakdown and give them more significance for the way they call forth the creative strategies of translingual to construct meaning” (Canagarajah, 2013c, p.79). In each speech act that I found the dynamics of “momentary breakdown and coping strategies” (Savignon in Dornyei and Scott, 1997), I

coded it by categorizing into the four macro strategies. In this coding process, I was aware that a speech act might fall into more than one macro strategy since “the four strategies do not make up air-tight compartment” (Canagarajah, 2013c, p.79).

The second coding process was analyzing the speech acts under each macro strategy into the framework of micro strategies that I developed in chapter 2 (tables #2 - #5). This following the way I analyzed the data. I took this excerpt as one of the coded data from the interactional macro strategy folder since there was negotiation of meaning in social sphere between Mary and Ali. There was a moment of communication breakdown when Mary missed the point of debate between Julie and Yuni about denominations of Islam in Indonesia

318	Julie	Sekte. Because some of moslem say that all of us here although we are
319		Moslem, they say that we are kafir /kafi:/. But different with us. All of
320		the religion in this world, we never say all of the religion are kafir.
321	Mary	What does that word mean? Kafir?
322	Ali	It is not infidel?
323	Mary	An Infidel. Yeah, OK.

(Class A, day 14)

As shown in the excerpt above, Mary used a coping strategy by asking the meaning of the term ‘kafir’ that was central in the debate. Ali solved the problem by proposing a term in English that represented the meaning of the word ‘kafir’. In this speech act, I coded the excerpt into more specific micro strategies. I found that Mary employed clarification request as a micro strategy that she employed when finding a problem in understanding a term. On the other hand, Ali was not sure whether his answer was right so that he used “confirmation check” by using a negative interrogative sentence. Mary’s statement of confirming the translation was a way of showing that they

reached the uptake. From the same excerpt, I found that Julie used the term “kafir” as a way to show her identity as a Moslem, rather than using common English word such as infidel. This shows that one excerpt could be interpreted into different macro and micro strategies. In order to so that in each speech act, I illustrated the context of the interaction. Since I wanted to explore the emic perspective of the participants, I included other data source from stimulated recall protocol, pre-and post interview and pre-and post questionnaire while relevant to make sure that my interpretation also sounded the participants perspective on the speech act. This was also a way of confirming or negating the projected translingual negotiation strategies employed.

I noted any consistency or inconsistency between my interpretation and the participants’ perspective. I used my journal, observation notes, any unsolicited documents that I got from the teachers and participants to compare and contrast the data. Since in one micro strategy, there was more than one excerpt in each micro strategy, I chose the one that succinctly reflect the strategy. I employed CAP (creative analytical processes) ethnographies (Richardson and St. Piere, 2011) to construct the excerpts as a narrative of “small stories” (Georgakopoulou, 2007, Vasquez, 2011) of translingual negotiation strategies in chapter 4.

In answering the second research question which focused “how do the participants’ (American volunteer teachers and Indonesian students) translingual negotiation strategies shape their translingual identity?”, I used the ethnographical writing as the main data source. Through the data analysis from the autoethnography writing, I explored their translingual negotiation strategies that they employed during

their experience of learning and teaching English. I focused on looking at their changing attitude, values, and perception as translingual (Norton & Toohey, 2011; Varghese et al, 2005). I wonder whether the participants, especially the Indonesian students participating in the study, affirm diverse local communities and still construct translocal cosmopolitan identities through suitable uses of their language resources. After I got the major theme of their reflection, I reconstructed the major themes into two parts, which reflect the different categories of my participants: multilingual English teachers and native-English speaker teacher. The reconstruction aims at narrating the big stories (Georgakopoulou, 2007, Vasquez, 2011) of learning and teaching English and other languages that shape the participant's translingual identities. I constructed the narrative in chapter 5 of this dissertation.

3.6 Triangulation

In order to gain a better validity of my qualitative inquiry, I did a triangulation procedure which aims to “search for convergence among multiple and different sources of information to form themes or categories in a study (Creswell and Miller, 2000, p. 126).” There are several types of triangulation procedures commonly used in qualitative research such as method triangulation, investigator triangulation, theory triangulation and data source triangulation (Carter et al, 2014). Since I was the only investigator of the study who collected and analyzed the data, I did not have any other investigators to conform and confront my findings. In addition to that, I also employed translingual practice as the only theory I employed by which its framework I used. That leaves me

with method and data source triangulation procedures to gain the convergence of my findings.

In answering the first research question, I used my observation of the classroom discourse as the main data source. I used my note during the class interaction. In addition to that I also wrote a journal to reflect the whole process of the day and the whole process of the program. In order to gain a valid data source, I audiotaped the classroom interaction and made verbatim transcription out of it. From this transcription, I selected the speech events that contained interaction between teacher and students and among students in order to analyze the translingual negotiation strategies that the participants employed. In answering the second research question, I relied heavily on the autoethnographies that the participants constructed during the second stage of data collection in order to find the main themes of their experiences that made up their translingual identities.

I used method triangulation in which I employed other methods of data collection to confirm or challenge these initial findings from the main methods. I used the data from stimulated recall protocol to do so. In addition to that, I did member check (MC) (Creswell, 2003) by asking participants whether my data interpretation represents their perspective. I showed vocal participants the excerpts of the data source and asked them to reflect on their intentions of their utterances. In the case that I interpretation was not true, I revised it. By so doing, I could really capture the ‘emic’ perspective of the participants.

In answering the second research question, I used data source triangulation in which I gained the main data source from six vocal participants of English teachers. Even

though, five of them lived in the same region and went to the same college, I found the complexity of their perspective about learning and teaching English. The data source that I had from interview and pre-post questionnaire were used to find the convergence in main themes. By combining different data source, I could confront and contrast between their ethnographies that they constructed and other data source that I gained. The fact that some of them went to the same college in relatively the same period was also a way of finding convergence when they mentioned several lecturers that have shaped their formation as English teachers.

3.7 Qualities of qualitative inquiry

Under a positivistic paradigm, research is evaluated for quality by looking at its validity, reliability and generalizability. Unfortunately, such evaluations cannot be applied to qualitative research research, in particular, since participants have unique experiences that differ from one person to another. Even when the participants are involved in the same program, such as in my case: participating in an intensive English class, they perceive the experience differently so that they might construct different stories which may even be contradictory at times. If we use positivistic criteria of reliability per se, the participants' autobiographies can be claimed as unreliable as the research does not yield the same result under the same research procedure. The more important question would be which data source is more valid in that it reflects the reality accurately as it happened? If I claim that all stories are valid, how could I make

generalization from those autoethnographies so that the narrative research that I conducted can make a contribution to society or provide insights for policy makers?

In reviewing the criteria of a qualitative research, some scholars propose some working constructs. The first criterion is trustworthiness which has been strongly supported by Lincoln and Guba (1985) in their seminal work “Naturalistic Inquiry” which defines trustworthiness as the extent to which “the findings of an inquiry are worth paying attention to, worth taking account of” (p.290). To find the parallel criterion in a positivistic paradigm, Guba and Lincoln use the terms: truth value for internal validity, applicability for external validity, consistency for reliability and neutrality for objectivity. In commenting on the application of internal validity to qualitative research, Meriam (2002) agreed that the findings of qualitative research should be congruent with reality. However, she reminded that the reality is not fixed, single, agreed upon and measurable but it is “socially constructed by individuals in interaction with their world” (p.3). In order to meet the criterion of truth value, I asked myself whether I could persuasively “establish confidence in the truth of the findings of a particular inquiry for the subjects (respondents) with which and the context in which the inquiry was carried out” (Lincoln and Guba, p.290).

In term of applicability, I have to be able to convince my readers that my research has the capacity to be applied to other contexts and participants. This criterion is close with the consistency in which I could determine that my findings can be replicated with the same results when I applied with the same or similar participants and contexts. In the last criterion of neutrality, I have to make sure that I determine that the findings

show more of my participants 'voice' and not particularly my own biases, motivations and interests. Barkhuizen, Benson and & Chik (2013) argues that one of the strategies of determining this is to depict the research procedure completely as possible.

The second quality is its rigor in which I made sure that my data analysis was conducted systematically "in regards to the coverage of the data and the application of analytical procedures" (p. 124). I have to be aware that since I am highlighting the new paradigm of translingual practice, I may try to massage the data in one direction in order to promote my research agenda of promoting this new paradigm. From the very beginning, I have to set the systemic procedure so that I am not trapped into losing the rigor of my research. As other qualitative research, my inquiry relies heavily on my interpretation. During the analysis process, I reminded myself not to do "cherry picking" (Barkhuizen, Benson and & Chik, 2013, p. 89) where I select and sort only the data that support the 'grand story' of my research agenda. Rather than simply compiling the participants' perspectives through interviews, simulated protocol and even autoethnography, I also interpreted them critically, dealing with the issues that I raised. Bullough and Pinnegar (2001) underlie that the interpretations "should not only reveal but also interrogate the relationships, contradictions and limits of the views presented" (p. 20). By so doing, I ensured that this research could depict the complexity of the issues of translingual negotiation strategies that shape participants' language identities.

Chapter 4: Translingual Negotiation Strategies

Chapter four and five aim to answer the research questions respectively, in which chapter four discusses the enactment of translingual strategies employed by the participants during the extensive English course in Gorontalo and chapter five explores the translingual identities of the participants by reflecting on their experience of learning and teaching English along with other languages beyond the course. The duality of analysis can be regarded as “small stories” and “big stories” (Georgakopoulou, 2007, Vasquez, 2011) in second language acquisition. The “small stories” refer to the factual daily use of the language while big stories are taken from the reflection of the whole process of language acquisition. Using CAP (creative analytical processes) ethnographies (Richardson and St. Pierre, 2011), I reconstruct the findings into narratives of both small and big stories in these respective chapters.

Using the integral method of language analysis that Canagarajah (2013) developed, I present chapter four depicting the process of the enactment of communicative strategies employed by the teachers and students to create the uptakes during their meaning negotiation (Firth, 1990). The main data source was taken from classroom interactions. I employed conversation analysis to analyze the text by focusing on speech acts that show the employment of the translingual strategies. In addition to my

own perspective that I developed through my own observations and journal writing, I also included participants' perspectives that they expressed in my data from stimulated research session.

4.1 How are the participants' (American volunteer teachers and Indonesian students) envoicing strategies enacted

4.1.1 The Enactment of Envoicing Strategies

To speak (and also to write) is to voice one's thoughts so that other people can listen and comprehend one's ideas. However, English learners might have limited vocabulary or shaky grammatical knowledge so that they have to be creative in order to be able to express themselves. In addition, they also want to show their personality and cultural values that they believe through those messages. The analysis depicts the micro strategies that translinguals employed during classroom interactions in envoicing their thoughts.

4.1.1.1 Approximation

The class members were all willing to participate in the class. However, some of them felt that they had limited vocabulary so that they might use words that might be close to the thing that they meant and just expressed it. For these learners, voicing their thoughts was much more important than the forms that they needed to deal with. One of the micro strategies that they used was approximation in which they used words or expressions that are not really appropriate in the context.

The following excerpt from day thirteen can illustrate this translingual negotiation strategy. On that day, they talked about marriage. Mary told the class about

wedding vows that a bride and groom exchange during a wedding ceremony in the U.S.

When Mary said that the synonym of “vow” is “promise”, Elizabeth tried to argue that

Indonesian language has the word “*sumpah*” for “vow” which had a stronger meaning.

Agreeing with Elizabeth’s statement, Julie tried to explain:

- 213 Julie We should obey. We should obey our promise. If they don’t obey
214 their promise
215 Mary [interrupts] Keep your promise.
216 Julie Yes, and if they broke the promise, we will take a curse against you.
(Class A, day 13)

In *Indonesian Bahasa*, the collocation word for promise in marriage is to obey (*taat pada janji perkawinannya/it literally means “to obey their marriage vows”*), that is why Julie used the term: “obey our promise”. Mary immediately identified this inappropriate expression so that she interrupted Julie by saying “Keep your promise”. Julie was aware that she did not use the appropriate collocation, so she showed her agreement by saying “yes”, which is a backchanneling strategy in interaction to show agreement. However, rather than repeating the word to improve her statement, she kept sharing her opinion and used negative statement by saying “broke the promise”. This move showed that she not only knew the collocation for promise but its antonym. In the stimulated recall, she argued

“Well, I found that the word ‘keep’ was really common ...I knew the word ‘keep’ ..I just thought that I did not say that at the first”
(Julie, stimulated recall, p.1)

This recall showed that when English learners do not use appropriate words/phrases, it is not always because of the limited words but the spontaneity of oral discourse makes them say whatever comes to mind so that they may lose their monitoring strategy in their

production. However, from the excerpt above I found that even though Julie did not use a proper collocation by putting “obey” for the word ‘promise’, Mary still understood what Julie meant and offered the more appropriate term ‘keep’. While the collocation word that Julie used “obey our promises” was influenced by her first language/*Bahasa*, it did not hinder the uptake. Additionally, Mary did not mind Julie’s expression of “a curse against God” in which Julie should have used a more appropriate preposition of “of” rather than “against” to show her argument that Indonesian word “sumpah” has a stronger consequence than “vow”.

While Mary was trying to make sense the word “sumpah”, Elizabeth interrupted the conversation by offering another term:

216	Elizabeth	Bleeds in his sumpah. Bleeds.
217	Mary	Bleeds?
218	Elizabeth	Bleeds.
219	Mary	B...
220	Elizabeth	B, l, e, d, h, t.
221	Julie	Plea?
222	Mary	B...no?
223	Elizabeth	P. P, l, e, d, yes,
224	Mary	Oh! (writing on the whiteboard)
225	Elizabeth	Yes.
226	Mary	Pledge.
227	Julie	How do you pronounce that?
228	Mary	Pledge.
229	Class	Oh, pledge.

(Class A, day 13)

From the very beginning, Elizabeth wanted to emphasize the sacred aspect of the marriage vow. The context of the conversation in which they discussed the marriage life in the U.S. which did not reflect the religious values, encouraged her to voice her thought that marriage commitment was not simply a promise of two people but a

commitment made before God. That is why she tried to offer the Indonesian word “sumpah” and then she came to the word “pledge” which she got difficulty in pronouncing and spelling it. After they came to find the word, Mary explained further about the use of the word ‘pledge’ for a country. This conversation enriched the students’ vocabulary and also developed their understanding about meanings.

4.1.1.2 Word coinage

When a language travels from its original place, it has to face new realities that it did not encounter before. When the British colonists came to the U.S., they met new animals, new types of clothing that indigenous people wore or types of weather that they had not encountered before. The only way to express it was by using local languages, in this particular case the indigenous languages of the Indians. The same thing happened in the class where the class members used to talk to each other in their local languages and they had to transfer it into English. One of the topics that they discussed on day fourteen was about religion. The textbook itself was constructed as a means of introducing multiple issues in the U.S. As Mary was also a devout Roman Catholic, it was really intriguing to see how the class members were trying to introduce religious issues in Indonesia.

Mary explained that Christianity in the U.S. had many denominations such as Lutheran, Presbyterians, Roman Catholic etc. After the explanation, Julie also wanted to show that the same thing exists in Islam.

312 Julie In Muslim, we are also, Ahmadiyya and Shia.
(Class A, day 14)

Julie just wanted to show that expressing her voice was more important than the forms so that she did not really care whether her sentences contained grammatical mistakes such as missing verbs. In addition, she simply employed a foreignization strategy when she mentioned some denominations in Islam such as Ahmadiyya and Shia. She simply used Indonesian pronunciation for those two denominations, in the case of Ahmadiyya, she pronounced as /ɑːh mɑː'diɑːh/ for /ɑːmə'diə/ and in the case of Shia, she said /'fiːɑːh / for /'ʃiːə/.

However, when Julie also mentioned Muhammadiyah in the equivalent position with the two denominations, Yuni objected to her statement.

- 312 Julie In Muslim, we are also, ahmadiyah and syiah. And also in Indonesia
 313 Muhammadiyah
 314 Yuni No, it's a social organization
 315 Mary Which is a social organization? Part of the church?
 316 Yuni No. It's like, there is an organization in Muslim society, something like
 317 that, but it is not kind of religion. They have, sometimes, they have their
 318 own food, but it is not opposite to others.
 (Class A, day 14)

Most of Muslim Indonesian people follow the Sunni tradition which is in some ways apposed to Shia. Both Shia and Ahmadiyya were regarded as a violation against the true teachings of Islam. That is why when Julie also mentioned Muhamadiyah, the second biggest Muslim organization in Indonesia, Yuni did not agree with her statement. She worked as a lecturer at a college run by that organization. She said that Muhammadiyah was simply a non-governmental organization which provides social service for the people. Since Yuni coined a term of social organization, Mary got puzzled because the topic was about religion. In her context in the U.S., churches conducted a lot of service

for the poor people. That is why she tried to clarify the terminology by asking whether the organization was part of Islam. However, since Mary lived in a relatively monocultural Christian tradition, she used the term “church”. By so doing, Mary was actually also trying to voice her context that Christianity is the main religion of the U.S. despite a lot of denominations. Even though Mary used the term “church”, the class members did not really mind the term. They had the same idea that “church” was not the place of worship for Christians but it meant religion in general.

The students’ debate about Islamic denominations really attracted Mary even though she did not get involved in the debate. The fact that she provided some vocabularies showed that she could follow the conversation despite the imperfect grammatical expressions that her students produced.

- 313 Julie I’m not call it an organization. I call it a sekte.
 314 Mary Sect?
 315 Yuni Sekte is a part of religion, you know. But it is social
 316 organization. It is organisasi muhamadiyah. Muhamadiyah
 317 organization and nahdatul ulama, organization. Not a sect.
 (Class A, day 14)

From the excerpt above we could see how Mary could identify the word “sect” that has been adapted to *Indonesian Bahasa* as sekte /sektə/. The framing of the conversation that invited the class members to discuss religion had prepared Mary with vocabulary in that particular area. Even though Julie used the foreignization strategy of using the word sect as she pronounced it as /sekt ə/, Mary could identify that easily and provide the correct pronunciation.

However, when Julie gave an Arabic term in the debate, Mary realized that she did not have English vocabularies to provide to her students.

- 318 Julie Sekte. Because some of moslem say that all of us here
319 although we are Moslem, they say that we are kafir /kafi:/.
320 But different with us. All of the religion in this world, we
321 Mary never say all of the religion are kafir.
322 Ali What does that word mean? Kafir?
323 Mary It is not infidel?
An Infidel. Yeah, OK.
(Class A, day 14)

In the class where the students were monocultural in term of religion, they would use a jargon or even idiomatic expressions that they all understood, in this case: kafir.

However, they sometimes forgot that in the language contact zone, in which the teacher comes from different culture, the use of those jargons will create misunderstanding. In such a situation, Mary as a translingual asked questions to create an uptake. It was Ali who saved the conversation by giving its synonym in English: infidel so that the uptake was reached. However, from a different perspective, we can say this word coinage was also a strategy of a translingual promoting her identity as a Muslim. The nuance of kafir is different from the word in English as infidel. The same phenomenon can be applied to other terms in Muslims such as Jihad, Jihadist or madrasah that are used in English mass media such as CNN all the time. CNN does not use the martyr or martyrdom as a translation of Jihad because each has different connotation as a representation of a different religion and culture.

4.1.1.3 Foreignization

Language use is always contextualized in certain culture and reflects the embedded cultural values of a certain community. Having dinner, for example, entails

certain values whose underlying principles people need to know. On day #13, when they discussed American values, Mary came across to an expression of “going Dutch”. Not all students understand the term so that they try to make sense of it.

- 313 Mary Go Dutch?
 314 Ali Pay by your own.
 315 Mary And that means, each person pays for their own.
 316 Julie oo..BSS /be es es/
 317 Mary And I don't know where that's started. The Dutch or from
 318 the Netherlands?
 319 Class Yeah...(laughter)
 320 Mary And so that's where that came from. I don't know all that's
 321 Julie started.
 322 Mary We say BSS /be es es/
 323 Julie What?
 324 BSS /bi: es es/
 325 Mary Pay by ourselves.
 326 Elizabeth Oh.
 327 Mary Pay by ourselves.
 Okay.
 (Class A, day 13)

By using an acronym of BSS, Ali wanted to say that such an idiomatic expression “go dutch” is also available in Indonesian Bahasa. He tried to make the acronym to follow the pronunciation of English. The acronym itself, BSS, stands for “Bayar Sendiri-sendiri”, which he had said when Mary asked him what it mean.

4.1.1.4 Code switching/ code mixing

During the interactions, both teacher and students tried to monitor their production so that other interlocutors understood them. Since the context of interaction was in Indonesia, some students mixed their code with Indonesian so that the interaction

could go smoothly. It was especially happening to those who felt that they did not have enough competency to do so.

We could look at through this excerpt in which Fitri presented herself.

- 109 Fitri My name is Fitri Dali. You can call me Fitri. I was born in
110 Gorontalo 14 May 1984. I take bachelor degree in 2002 in Manado
111 specially for fisheries product.
112 Mary What product?
113 Kadija Fish...fishery
114 Fitri Fisheries
115 And I graduate 2006, after that I work in office. After that, I
116 continue study, take master degree.
117 Kadija In?
118 Fitri In Manado too. And I graduate 2011. Until now I work/
119 Mary What does your master in?
120 Kadija Master. Apa masternya?
121 Fitri The same. Fisheries
(Class A, day 12)

Compared to other participants in the class, Fitri also felt that she was not really competent in English. Her friend, Kadija, a lecturer of the English department was trying to help her in constructing her presentation. She did it by translating Mary's questions into Indonesian to make her presentation understood. When Mary asked about her educational background by asking "What does your master in?", Fitri was puzzled. She was still trying to figure out the meaning of the sentence. Kadija realized that Fitri did not really understand the question so that she gave the clue by extracting the key word of the conversation "master" and adding with an Indonesian sentence "*Apa masternya?*" which is the translation of Mary's question.

Kadija's strategy of giving a clue in English by pointing the main term: master was a way to assist English learners like Fitri to get the point. However, when Kadija found that Fitri still did not get the point, she changed her code by using Indonesian

Bahasa. That code switching strategy made Fitri realized what the question was and she quickly answered Mary's question "The same. Fisheries". In learning a second language, code switching to learners' first language was not only effective to complete a task but also a way of acknowledging that learners' other languages should not be regarded as a hindrance but a resource for learning.

4.1.1.5 Code meshing

On day twelve, Mary asked her students to share their understanding about globalization. Students found that it was an opportunity to share their ideas. Yuni and Kadija tried to give definitions of globalization.

- 18 Mary But, what is it? What does globalization mean to you, people? That's what
19 I want to know.
20 Yuni It means, globalization means, the other country come to our country for
21 several, ee...business maybe and for tradings.
22 Kadija I think globalization is like a no limit between the, between US, between
23 the country, between the state, because we connected with each other.
24 Maybe from the internet, from the, you know, everything is, we open
25 from, yeah...connected with each other.
(Class A, day 12)

Multilingual speakers like Yuni and Kadija brought their own forms that are not always congruent with the norms in English. Based on the standards of English grammar, the forms that the student provided are not grammatically correct. The missing of the ending –es for verb /come/ after third person singular subject of the other country (#19), the failure of using plural form for the 'state' after preposition word between (#22), the missing of 'to be' to make passive voice before the word connected (#22) and another missing of 'to be' between 'we' (#23) are examples of the violations.

Furthermore, Ali was also eager to share his opinion, when Mary asked them to connect the key term of globalization with the class that they were having.

- 29 Ali Yeah. Because we are teached, from you, you from America, this is
30 one of the example of globalization.
31 Mary Right. And also, the other thing is you try to learn English.
32 Class Yes.

(Class A, day 12)

The use of past participle “teached” rather than “taught” (#29), using preposition “from” rather than “by” (#29) ; the missing of “to be” in the sentence of “you from America” (#29) and the missing of ending -s to show plurality (#32) are all indications of violation of the norms. However, when we look at the whole conversation, all interlocutors do not mind of the mistakes that he made. Mary’s backchanneling by saying “Right” (#31) showed that the uptake had been reached.

4.1.1.6 Rhetorical tendency

The activity of self-introduction was a great opportunity for each student to express their own voice. However, it was not always easy to speak in public. Even though Mary had given them some time to prepare themselves, she needed to ensure them that she would not pressure them to be perfect. She just wanted the students to take an initiative to raise their hands in order to show their willingness to present themselves. Eventually Julie stepped up to start.

- 29 Mary You know you're not handing this in, I'm not gonna correct those
30 mistakes
31 Okay, go ahead.
32 Yuni [laughing].
33 Okay. My name is Yuni. I was born and grown up in Pakuyaman.
34 Pakuyaman is one of the region in Gorontalo regency. Then, to the eight

35 years ago. And, I move to the city with my sisters when I took my senior
 36 high school. And then, in, I have just finished my master degree and I
 37 move to, I went to Diponegoro University for taking my master degree in
 38 linguistics for two years, starting 2009 until 2011. And then I went back
 39 from the university, and now I am a teacher in one of the university in
 40 Gorontalo, University of Muhammadiyah Gorontalo. And, I'm teaching
 41 English there. And, yeah, that's it.
 42 Marry Okay. Good!
 (Class A, day 12)

Yuni's determination to start the presentation was a sign of showing her courage. The class was dominated by lecturers from the English department of Gorontalo University. No wonder that they seemed to be more comfortable sharing ideas in class interactions. In such a situation, other participants who would regard themselves as 'the others'. This is a discourse community where lecturers from the English department became the core members. Julie was also a lecturer in an English department but she taught in a private university. In Indonesia, private universities are regarded as second class institutions compared to state/public university. Julie's courage in presenting herself was a way to break the ice as well as to show herself not as a second class member in that discourse community.

The way Mary accepted Yuni's presentation as it was without any criticism encouraged other class members to show their voice.

29 Mary Another one? Yes. Go ahead.
 30 Kadija Okay. Thank you. My name is Kadija. You can call me Ija. My nickname
 31 is Ija. Okay, I was born in Gorontalo, the fourth of November 1978. So/
 32 Class [intterupts] Too young.
 33 Kadija Too young. [laughing]. Well, in 1997 I went to Manado after I graduate
 34 from junior, eh senior, junior high school, I went to Manado for take, took
 35 a, what is, Faculty of Letter in Manado, Sam Ratulangi Manado. But
 36 unfortunately, I came back here again because yeah, I love, I miss
 37 Gorontalo and I move my study here. And then finish my bachelor in

38 2002. 2002. Then in 2006, I, 2006, I went to Jogjakarta for taking my
 39 master degree in Gadjah Mada University. So, maybe it is about two
 40 years, yeah, after that I came back here again and then I teach in
 41 Gorontalo State University until now.
 42 Mary Okay. Good.

When other people from the discourse community showed their courage to give a presentation, it was an opportunity from the inner circle group to express their voice. With great fluency and confidence, Kadija presented herself. It was not necessarily important that her presentation was perfect in terms of norms. She knew that it was not perfect and she knew that it would not hinder the comprehension her teacher and fellow class members.

4.1.1.7 Gendered expressions

Men and women use different language in interaction. The female and male students also used different language in their conversation. Female students tend to use high involvement language with shorter turns, shorter gaps, more overlap and less appeal to expert knowledge.

On day thirteen, they discussed about dating. The interaction shows the employment of this strategy. On the other hand, male students tend to use low involvement language such as in the following excerpt.

10 Mary Okay, see how this is, how to ask a girl out. If you, either one of you, if
 11 you, when you're dating, what do you do? you call them on the phone?
 12 Do you ask them when you see them face to face?
 13 Andy Yeah.
 14 Mary What?
 15 Andy Men.
 16 Ali [laughing] Sometimes we phone her, and sometimes when we are
 17 walking each other and then I say, I will ask him, eh I mean, ask her
 18 for dinner, together.
 19 Class Uhuy! [laughing]

(Class A, day 13)

Ali showed that it was men who initiated dating so that he seemed to show also his expertise in the rules of dating.

On the other hand, female students tended to show high involvement language as it is shown in the following excerpt.

- 29 Yuni Learning how to ask a girl out takes some calling before you can rule.
30 You always need to be prepared for rejection, especially if it's the first
31 time you're ever asking girl for a date. However, know a few simple
32 tips can greatly increase the odds of "crawling before you can walk."
33 Mary So, what does that mean? crawling before you can walk.
34 Julie We have to be careful if we're asking/
35 Kadija Need some...
36 Yohana We need a slow...
37 Yuni Steps.
38 Yohana Strategy to, to approach the girl, then/
39 Mary Who crawls also before they walk?
40 Julie Baby.
41 Mary Babies. So, it takes a little bit of...
42 Julie Yeah, they practice.
(Class A, day 13)

In the case of discussing dating, the female students tended to overlap in their opinions.

4.1.2 Discussion on the findings of envoicing strategies

Kirkpatrick (2007) argues that there are three aspects of language: communication (language as a means to communicate to one another), identity (language as a means of identification) and culture (language as a means to share cultural values). Employing envoicing strategies is a way of exposing the aspect of identity. The structuralist approach was keen in finding the mistakes that learners make and attempted to show that the mistakes would lead to misunderstanding among the interlocutors. Post structuralist approaches such as Translingual Practice has completely different perspective

on the “mistakes”. Moreover, TP sees the ‘mistakes’ as a symptom of development that does not necessarily lead to ‘fossilization’, a mistake that cannot be eradicated as it becomes a systemic pattern. This idea of ‘fossilization’ has been influenced by monolingual paradigm that argues that language norms are fixed so that learners have to accept the norms as they are. Any violations of the norms are regarded as unacceptable.

The research found out that the translingual speakers deployed their envoicing strategies to show their language, social and personal identities. The multilingual speakers did not feel discouraged to use their idiosyncrasies in grammar and diction while still wanting to improve their English through using it. They also used code mixing, code switching and even code messing as a way to express their voice despite their limited access to resources in the target language. In term of social identity, both the native speaker teacher and multilingual learners share their opinions based on their national, ethnic, gender and religious affiliations to voice their interests of the intriguing issues of classroom discussion. In term of personal identity, the participants deploy pragmatic strategies to show their personality traits whether they are more introvert or extrovert during meaning negotiations.

Some micro strategies are very important in this interaction. The first micro strategy that they used was codeswitching. Codeswitching is basically an interlocutor’s effort to use two codes, in this case: two languages, English and Indonesian, in a complete thought to maintain the flow of the communication. A structuralist approach rejects this strategy by applying “English only” approach in classroom interaction. Furthermore, some teachers become very extreme by punishing students who use other

code, that is other language, by arguing that the strategy would only make students lax and do not make any progress in using the target language. Besides, learners' first language was regarded as intrusion to the learners' thinking. The norms of the first language that is still used would only give negative effect to the learners' formation of the target language's grammar. TP, on the other hand, accepts the codeswitching strategy deployed as natural and even positive for learners' development. By employing codeswitching, learners can express their thought without any hesitation that they have made any mistakes so that it would increase their self-confidence in using both codes. In the context of the classroom interactions in the study, it is true that Mary could not speak Indonesian at all so that a student who expressed his or her ideas in Indonesian would not be understood by the teacher. However, in that specific context, there were also other students who were engaged in the interaction and some of them had relatively fluent English. Realizing this situation, Fitri had encouraged herself that using Indonesian sentences, even in a complete utterance, was completely OK. She knew that her friends would help her by providing English words or even complete expression in English that she could imitate. By having the models from his friends, she has made abruptly two goals to meet. First, she could involve in the conversation so that she could voice her ideas. Secondly, she could get the English expression that she wanted to say as a model that she could use in the future.

The second microstrategy is codemixing. This strategy is similar to the first strategy of codeswitching except it does not include the whole utterance, but only a part of it. When a learner wants to express an idea, it happens that he or she is stuck because

of not knowing one or more than one word. The situation becomes worse when the word(s) are the main idea of the utterances that he or she wants to say. Again, the structuralist approach who applies 'English only' principle would only discourage the learners from voicing his/her ideas during classroom interaction. TP, on the other hand, encourages this strategy to be deployed. Fitri often used this micro strategy, in expressing her ideas. While her sentence was not perfect, she dared to express it to the class assuming that her friends would help her by providing the word(s) that she did not know. Her strategy turned out to be successful as her friends were willing to provide the words that he could use them also for future interaction. On the hand, by employing the strategy she did not feel neglected in the conversation but engaged fully as a part of the discourse community.

The third micro strategy is codemessing. Different from the first two strategies in which the interlocutors use code from other language, this strategy enables the interlocutors to make an 'experiment' of making expressions in the target language without being discouraged from making mistakes or violating norms. While the structuralists are aware of this phenomenon, their attitude toward this strategy is not positive. They would argue that this violation can lead to two disruptive effects. The first is to the learners themselves. The learners who are allowed to use this strategy would not be aware that they have made mistakes so that they would do that repeatedly. As a result, the mistakes would become a pattern in their thinking of constructing utterances. If this happens in a long period, the patterns would be fossilized so that the learners could not improve them. The second destructive effect is to the language itself. The more

‘unacceptable’ expressions produced by the language users would ruin the language as their norms are not observed by the users. A good example of this destruction is a creole language where users produce utterances which do not comply with the standards of the language itself.

Translingual Practice, on the other hand, sees this strategy in more a positive light. The post-structuralists argue that the deployment of the strategy has increased the confidence of the learners as they are engaged in meaning making by constructing a code despite their awareness that the expression do not always comply with the norms of the standard language. By encouraging the messed code, TP has given the opportunity for any learners that they are not only consumers of the norms but also active participants of the shaping and reshaping of the language. Ali who had relatively better competence and higher confidence than Fitri and Andy was quite often bold in using this strategy to express his ideas. While maintaining his commitment to using English all the time, he was not embarrassed that many of his expressions did not comply with the standards of English grammar. When we look at the development of a child raised in his/her mother tongue, we also find that this phenomenon is also very common. Toddlers, for example, naturally also add –ed ending to all past verbs without realizing that there are also irregular verbs which are realized in different words. When we see the phenomenon in first language development as a natural symptom, TP also encourages us to see that the codemessing symptom among second language learners are also natural and should be encouraged.

While supporters of monolingual paradigm is worried that the strategy would also lead to the destruction of the language, TP does not see that it is a destruction but reconstruction. TP shows the fact that what is called as standard does not exist without any reconstruction. When we look at what so called as standard Modern English, for example, it has many substantial differences with Middle English, not to mention Old English, not only in vocabularies but also grammar. While we see that English itself is under reconstruction along its history, there is no point to say that the development has stopped. As the larger number of non-native English speakers from places start using English for communication, the language itself has adopted millions of new words from her contact with other cultures. Some Indonesian words such as amok or sarong are now parts of the 'standard English'. Those words are not regarded as a means of destructing the language but enriching the language with particular nuances of expression.

TP also does not agree with the argument that violation of the standard would only lead to creolization. When we see the language of the inner circle of English itself, we could see a very obvious examples of difference in pronunciation, word choice and other grammatical aspects, especially when we analyze in discourse level, among American English, British English and Australian English. Even when we see the reality of language use in American English, we see variations among speakers based on race, gender or region. While we acknowledge that those variations are not regarded as violation, we have to be fair that the "experiment" that NNES do is also legitimate in this reconstruction process. By allowing the NNES to have a voice, we acknowledge their contribution in reshaping the language as they are also legitimate users of English.

4.2 How are the participants' (American volunteer teachers and Indonesian students) interactional strategies enacted

4.2.1 Enactment of Interactional Strategies

In reviewing the research in communication strategies, Dornyei and Scott (1997) have identified 33 strategies in their Inventory of Strategic Language Devices by combining the taxonomies developed by scholars in second language acquisition. The interactional strategies have a strong connection with this taxonomy in communication strategies. However, the point of this analysis is not to add or exclude strategies from the taxonomy that leads to “the product-oriented level of describing their forms and features” (Canagarajah, 2013c, p. 11) but to depict the process of negotiation strategies so that learners and teachers can learn from this process. This process-oriented level can also reread the same event that might be seen as a failure of communication from a communication studies perspective but it is seen in as more successful from the perspective of translingual practice.

4.2.1.1 Confirmation and Comprehension check

In an interaction, teachers as the more advanced persons do not only give information but also check whether the information has been transferred smoothly. In such a situation, they deploy comprehension and confirmation check. Mary also did a lot of checking to make sure the uptake was reached.

The following excerpt is taken from Fitri's self introduction. As I have explained in the enactment of code switching strategy, Fitri was a lecturer from Fishery department.

240 Fitri Export?
 241 Mary Send it outside your country. Does most of the can fish stay in, eh,
 242 Indonesia or is it sent to America, China, Japan/
 243 Fitri [interrupts] Yeah.
 244 Mary What? Which one?
 245 Fitri Tuna fish, sardine.
 246 Mary And where, do you keep it here in Indonesia or do you send it to
 247 another country, to China, to United States, to sell it there?
 248 Julie Dijual disini atau dikirim ke egara lain.
 249 Fitri Export.
 (Class A, day 12)

From the excerpt above, Mary furthermore clarified the question by focusing on the issue of exporting product. Fitri understood the case by using a confirmation check strategy whether Mary really meant to ask about “export”. Mary was trying to make it clear by defining the term “export.” And then she made it easier by using more practical activities of export to get her point straight. She used two options so that Fitri would just choose one of them. Interestingly Fitri said yeah to show her understanding about the issue. This did not match Mary’s expectation that she just wanted her to choose one of the two options. Fitri’s answer that talked about types of fish that Indonesia exported made Mary puzzled so that she repeated her questions of asking the two options. Julie was trying to help by translating it to Indonesian. That was the time when Fitri understood the question so that she chose the word export. She gave further explanation that Indonesian products were exported to Japan.

The new information about exporting fish to Japan made Mary eager to check Fitri’s understanding.

250 Mary Export? To Japan?
 251 Uhum. You export it to Japan?

252 Fitri Yeah. Japan, because they are, like, fresh food.
 253 Mary Fresh fish.
 254 Fitri Fresh fish.
 255 Mary The canned fish is like fresh fish? Hum. Does that seem/
 256 Fitri [interrupts] Maybe like
 257 fillet, tuna, tuna fillet.
 (Class A, day 12)

From the excerpt above, Mary did not give up trying to understand Fitri's presentation. To push Fitri to say further, Mary asked a rhetorical question whether Indonesian product was exported to Japan. Fitri said that the reason why Indonesia exported fish products to Japan was that Japanese like fresh food in their cuisine. This case made Mary become puzzled again because this reason was not congruent with Fitri's first argument that Indonesia exported processed food which was the field that Fitri majored in. It was really contradictory between fresh food and canned food. Julie tried to help Fitri save face by intervening in the conversation to help her argument make sense. While Mary did not find that the explanation was satisfactory, she did not seem to ask further. She seemed to agree with Julie not to put more pressure on Fitri and changed the discussion to the subject of canned tuna which Fitri had brought up.

4.2.1.2 Clarification request

The other side of a comprehension check is a clarification request. The less proficient persons need to clarify whether their understanding is correct. This happened on day fourteen when they were discussing cultural aspects of the U.S. They checked some vocabulary that might be new for the students. They discussed the meaning of 'usher'.

170 Mary Usher.
 171 Ali He's one of the rap singer, singers.
 172 Mary The person who shows people their seats. In America, if you go to a
 173 big theatre, not a movie, but to see a play, the person looks at your
 174 ticket, looks where the seats are and says, "Come this way. Please
 175 follow me." And they're the usher and take you down to the role when
 176 they say, "Okay, so (your seat) is right over there." Usher.
 177 Class Usher.
 178 Mary Also, at a wedding, there are ushers. They take you in and say, "Sit
 179 here."
 180 Julie Penerima tamu.
 181 Yuni People penerima tamu.
 182 Mary Huh?
 183 Elizabeth For the guest. How about the chair.
 184 Mary Cheer?
 185 Julie Church.
 186 Elizabeth Church.
 187 Mary Church?
 188 Elizabeth It is called usher also?
 189 Mary Yes. It could be called usher, although well we have, sometimes they
 190 do. Do you have usher in your churches here?
 191 Elizabeth Uhum.
 (Class A, day 13)

From the excerpt above, on the first move, Ali wanted to make a joke by saying that Usher is a rap singer. Mary was not familiar with this information so that she did not respond to the joke but continued explaining the meaning of the word. In order to check her own comprehension, Julie translated it into Indonesia by mumbling "penerima tamu" that was confirmed by Yuni by telling the members of the class about the translation. While this translation made the explanation made sense, Mary did not get what Julie and Yuni said in Bahasa so she was trying to ask what they were talking about. Elizabeth, then, came up with a clarification request by giving other places where "penerima tamu" existed by asking whether usher could be found in church. Unfortunately, her pronunciation was not really right so Mary thought she asking about "cheer". In such a

situation, Julie saved the interaction by telling what she wanted to say was “church” rather than “cheer”. This gave more opportunity to request for clarification about her understanding of the meaning of ‘usher’. Her understanding was confirmed by Mary’s statement.

4.2.1.3 Recast

The uptake during a conversation was heavily influenced by the interlocutors’ willingness to cooperate in meaning negotiation. In the contact zone where the gap of English competence between interlocutors might hinder the understanding, they need to employ interactional strategies to make the communication run well. Looking at the speech event in which the participants gave short introduction about themselves, Mary patiently asked participants about things that she did not understand or this did not make sense. In this excerpt, she did those things:

- | | | |
|----|-------|-------------------------------------------------------------------------|
| 49 | Mary | Okay, who's next? Yes. Go ahead. |
| 50 | Suzan | Okay, thank you for the chance. My name is Suzan . I was born in |
| 51 | | Central Sulawesi and I grow, grown/ |
| 52 | Mary | [interrupts]Grew up. |
| 53 | Suzan | Grew up. |
| 54 | Mary | GREW. |
| 55 | Suzan | Grew up there until I finish my study in senior high school. And then I |
| 56 | | went to here, to took my bachelor in Gorontalo State University, and |
| 57 | | after graduate, I taught here about 2 years and then I followed civil |
| 58 | | servant test in Kota Mepabu and then I had been teaching there until |
| 60 | Mary | now. |
| | | Okay. Good. |
| | | (Class A, day 12) |

Indonesian language has no tense system so that it is really common for Indonesian learners studying English have difficulties applying the rules of tense. As an English teacher, Suzan knew the grammatical rules so she became more careful in trying

to form correct grammatical sentences. At first she used the infinitive for the verb so that she said “I grow”..then she realized that she made the mistakes so that she changed into “grown”, the participial form of grow. Mary tried to fix the mistake by offering the correct form “grew” that Suzan repeated after it. In order to stress the new form, Mary repeated the form with stronger accent so that Suzan could learn it better. Suzan did not mind the correction and repeated the sentences in order to create better sentences.

4.2.1.4 Self-reformulation / correction

English learners in Indonesia commonly start learning English from middle school (grade 7) so they have learned English for at least six years when they complete their high school. During this period of time, they have learned a lot of English grammatical rules and vocabulary. However in speaking, the problem is how this knowledge is implemented so that it becomes procedural knowledge. Quite often English learners become aware of the knowledge after they express it. In such a situation, they try to fix their mistakes by employing self-correction.

The following excerpt is the way Andy employed this micro-strategy. From the first day of the program, Andy did not feel confident in joining Mary’s class, which is regarded as more advanced. He even asked Mary to move him to John’s class but his friends encouraged him that he ‘deserved’ to be in the class despite the fact that he was a lecturer from computer science while most of the class members were from the English department. On day twelve, when Mary invited the class to have a self introduction.

109 Mary Oh, okay. Okay, who else? Yes. What?

110 Ellen After me, Pak Andy (Laughing). I am Ellen,... (Day 12, Class A)

Ellen knew that Andy seemed to avoid the task, so she pushed Andy to take on the challenge. Before she did her own introduction, she put Andy in the hot seat to do the self-introduction. In such a situation, Andy could not help but do his presentation. During his presentation, he had the problem in expressing the concept of ‘years’.

- 132 Andy In nineteen ninety four, I went to Jakarta, to do graduate to, to
 133 do graduate my bachelor at Budi Luhur University in Jakarta.
 134 I live in Jakarta for seven years studying and working as a
 135 salesman of photocopying machine, Xerox, you know?
 136 Xerox/
 137 Ellen [interrupts]Xerox copy
 138 Andy copy
 139 Mary OK
 (Day 12, Class A)

In the above conversation, Andy could express the expression of year 1994 as nineteen ninety four. As he was thirty years old, he must be studying English in the 90s, so that the concept of nineteen something was commonly used in that time. However, when he tried to express the year of twenty first century, he became puzzled.

- 140 Andy In twenty, I move to Gorontalo where I work as computer
 141 teacher, at Ichsan University. Ichsan is near/
 142 Ellen [interrupts] One of the university.
 143 Andy Right.
 144 Andy In twenty one, I work at Gorontalo State University as
 145 Ellen computer teach/ [interrupts] Er. Teacher.
 146 Andy Especially information system. In twenty seven, eh sorry, in
 147 twenty hundred and seven/
 (Day 12, Class A)

At first, Mary and the class members did not really pay attention to the mistake that he made in expressing the year 2000 by only saying “twenty” to follow the formulaic form of “nineteen bla bla”. It seemed that Andy wanted to say the year of two thousand (2000) but because he made it into 20 and 00, he could only say: twenty. The class, on

the other hand, thought that he went to his college when he was twenty. Since then, he used the same formulation: twenty, and then twenty-one. When he wanted to say 2007 as the year when he started his career at Gorontalo State university, Andy realized that he had made a mistake and tried to express 2007. The class realized that he had difficulty in expressing years when had trouble in doing so. That is why Ellen, who seemed always trying to motivate him, gave him the correct expression.

148	Andy	And in twenty.../
149	Ellen	[interrupts]Two thousand.
150	Andy	Two thousand and ten, I come back to Gorontalo again.
151		Thank you.
152		Yes. Thank you
		(Day 12, Class A)

Getting this knowledge, Andy tried to put this idea into his repertoire. With the help of Ellen in identifying the mistake, he could do the self-correction. In our interview, he expressed his positive attitude about himself after attending the class.

“I am really happy now and I feel that I have made a lot of progress in my English. My friends had been very supportive and I started to understand Mary. I used to think that learning with people who are much more advanced than me would make me look dumb in the class. But, now I think differently. I can learn from my friends and there are always friends who would help me or explain to me when I don’t understand. (Interview #Andy, 25 May 2014)

His positive attitude also confirms the importance of collaborative approach in teaching and learning. Those who are more advanced help the less advanced to reach the common goal which is improving their English.

4.2.1.5 Mime and other non-verbal aids

Many students from the very beginning were really impressed with John's mastery of different languages: English, French, Spanish and especially Arabic. Occasionally John asked words in Indonesian or Gorontalo language, and he just wrote it in a small paper. Interestingly, he could remember the words on the following days. Class A taught by Mary wanted to have an opportunity of having a session with Roger. On day thirteen, they had that precious opportunity. Wondering about what kinds of strategies Roger used that he could have such an excellent memory, Julie asked him his secret. John was very happy to share his way of developing his vocabularies and gave an example of memorizing a Spanish word: Naranja meaning "an orange".

112	John	Naranja ..It means orange
113		I remember how did I remember this when I studied
214		Spanish...was...I thought Ninja..
215		Ninja (make a gesture of using a samurai to attack)
216	Class	laugh
217	John	N..N ..J..(writing it on the white board)
218		Ninja cutting over the orange..
219		So I thought...I cut an orange (using his arms like a samurai)
220		by using naranja
221	Class	oh
222	John	And after a while you don't need a ninjaAnd this is what I
223		do..and it works.
		(Day 13, Class A)

From the quotation above, John showed how important mime strategy is in learning a second language. The body movement could associate with meaning and will be stored in long-term memory.

He showed also his strategies when he learned Indonesian words. This strategy of crossing over to *Bahasa* was a very good way of creating attachment with his students.

229 John Ok...let me give another example
 230 Besan...
 231 Besan is big (opening his hand to create big thing)
 232 Julie Besar...
 233 Class No ...
 234 John No...besar ...besan...
 235 Besan is mother in law
 236 Class yeah
 237 John Besar is big... OK that's what I thought
 238 Class Yes..
 239 John OK...besan in Spanish is like to kiss
 240 So I kiss my mother in law.
 241 Class [laughing]
 (Day 13, Class A)

Even though at first John mixed up between “*besar*” (meaning “big” in English) and “*besan*” (there is actually no exact English word for this Javanese word which refers to relationship between two couples of parents whose children are married to each other, but it seemed John and the students were not aware the difference between “*besan*” and “*mertua*” which means “parents in law”). Even though John did not use the correct word, the students were all aware that the most importance point was that John could use mime as a strategy to develop their vocabulary. The way John gave information about how he learnt this vocabulary really had other impact in addition to the idea of using mime strategy to learn a second language. John, in addition, increased his students’ awareness of their own local languages. An English native speaker who was also an Indonesian learner was a strong message that their language background should not be ignored but used as resources for learning.

4.2.1.6 ‘Let it pass’ principle

The last strategy is “let-it-pass” principle, in which interlocutors do not pay too much attention to the details of an expression but accept the main chunk of the expression

to let other interlocutors have a voice. As a veteran teacher, Mary quite often used this strategy since she realized how important it is to encourage her students to express their ideas. While she realized that she did not fully understand every single word that her students used, she relied more on the main ideas that she wanted to know. When she encountered expressions that she did not get it, she asked the students to repeat or asked for clarification. However, when she found the general concept made sense, she did not need to mind the details and used the “pass-it-on” strategy to make the class interaction go smoothly.

This principle could be seen from this excerpt below:

- | | | |
|----|-------|-------------------------------------------------------------------|
| 61 | Mary | Another person? Yes. |
| 62 | Ali | Thank you. My name is Ali. I was born in one region east, north |
| 63 | | Gorontalo in Kuandang exactly. You can found it on the map. |
| 64 | Class | Saronde. |
| 65 | Ali | Indonesian map, yeah. And I took my, I graduated from senior high |
| 66 | | school in 1998 and continue my study in STIKIP Gorontalo. It was |
| 67 | | the first university before the name Universitas Negeri Gorontalo |
| 68 | | changes. |
| 69 | Mary | Ah, I see. |
| | | (Class A, day 12) |

It is really interesting that Mary used let-it-pass principle when she found something that was too hard to understand. When Ali talked about his educational background, he mentioned an acronym word of STIKIP. It actually stands for “Sekolah Tinggi Ilmu Keguruan dan Ilmu Kependidikan” which can be translated into a Normal University, of Higher Education for Teacher training and Pedagogy. As he explained further, it was the former institution of the Gorontalo State University. During the recall

protocol session, Mary admitted that she did not pay attention to the details so that is why she just said “Ah, I see”.

Mary wanted to know further about Ali so that she asked for clarification.

70	Ali	Then I graduated and right now I'm still teaching in English
71	Mary	Department and specially in literature.
72		And where is that?
73	Julie	Literature is one of the subject.
74	Mary	Oh.
75		Lit-erature.
76	Ali	Literature.
77	Mary	Literature.

(Class A, day 12)

In the speech event above, Mary was asking “Where is that?” because it seemed she did not really get the insinuation that Ali was pursuing his masters degree. Instead Ali misunderstood it as “what is that” so that he said that he taught literature. However, Mary did not really mind it and corrected the pronunciation of literature

4.2.2 Discussion on the findings of interactional strategies

In contact zone such as the class of NNES students taught by NES teacher, the opportunities of misunderstanding among them can be greater, not only because of different knowledge background as it has been discussed in previous part but also the lack of opportunity for meaning negotiation. In order to cope with the later problem, teacher and students have to deploy interactional strategies where they use reciprocal and collaborative strategies to understand each other.

Some important strategies that the teacher and students used are clarification /confirmation check, persuasive strategies (rhetorical questions, info seeking questions and recast) and “let-it-pass” principle. Deploying pragmatic strategies such as

confirmation check to allow meaning negotiation among them. Mary would quite often say “do you know what I mean?” or “do you get it?” to make sure that her students understand her explanation. Mary also often rhetorically repeats the main word that her students say, to make sure that she got the main point that her students wanted to say. On the other hand, the students also made pauses in between their statement to make sure that their teacher and friends knew what they said.

In this contact zone where the students become majority, it happened also that students did not realize that their contextualized words would be understood easily by other NNES students but not the teacher who comes from completely different background. Quite often the students use certain acronyms, names of buildings, or names of street in their language that make other students understand easily but not the teacher. However, rather than confronting these detailed information, the teacher used the ‘pass-it-on’ principle. Only when the information is very important so that she did not get it, she asked for clarification by mentioning the main words of the utterances that the students made.

In the classroom interaction, the communicative success quite often did not happen at once due to pronunciation. While other NNES students can understand clearly the utterances because of recontextualization strategies that they use, a NES teacher like Mary sometimes did not get what the main ideas that her students wanted to convey. She used a lot of interactional strategies so that the conversation still goes on while they are negotiating the meanings. This happened when they talked about the values that businesses share when they deal with people from different cultures.

4.3 How are the participants' (American volunteer teachers and Indonesian students) recontextualization strategies enacted

4.3.1 Enactment of recontextualization strategies

Any interaction can not be separated from its context. That speakers understand each other while talking in a second/foreign language, is not only determined the interlocutors' knowledge of that particular language but also the framing of the interaction and their efforts to make conducive situation for meaning making.

4.3.1.1 Managing topic

On day fourteen, the class discussed the issues of racism which is also very controversial in the U.S. context, Mary, who told the class that she adopted an African American son, admitted that talking about racism was not easy. As a white person herself, she admitted that she did not have a lot of black people as friends. However, she would argue that it happened not because of the skin color but because of different social economic status.

15 Mary it's difficult for me to even meet to people who I know that I wouldn't
16 get along very well because they don't like, if they're whites they
17 don't like the blacks, if they are the black people, they think that all
18 whites are discriminating..it's tough, tough situation. Do you think
19 that there's not much discrimination in your country?
(Class A, day 14)

She invited her students to share their opinions about racism. Different from the context of USA where racial issues have been very substantial in American history, in Indonesia the discussion of racial issues have been discouraged in public conversation. It is part of the old regime's (New Order under the presidency of Soeharto) policy of not even mentioning racial issues in the public sphere. People have to avoid discussing issues related to Indonesian acronyms: SARA (Suku/tribes, Agama/religion, Ras/race and Antar Golongan/intergroup) to create a harmonious society. No wonder when Mary asked whether there is discrimination in Indonesia, multiple voices in the class said "No".

However, the more Mary read the reflection from the book about white privilege, the more the students started to connect the conflict in the USA with conflicts in Indonesia. Julie started to make comments that such a situation happen everywhere, including in Indonesia.

- | | | |
|-----|-------|-----------------------------------------------------------------------|
| 312 | Julie | In Muslim, we are also, Ahmadiyah and syiah. And also in Indonesia |
| 313 | | Muhammadiyah |
| 314 | Yuni | No, it's a social organization |
| 315 | Mary | Which is a social organization? Part of the church? |
| 316 | Yuni | No. It's like, there is an organization in moslem society, something |
| 317 | | like that, but it is not kind of religion. They have, sometimes, they |
| 318 | | have their own food, but it is not opposite to others. |
| | | (Class A, day 14) |

The point of conflicts in the US which was rooted also in different denominations was recontextualized in answering the religious conflict in Indonesia. To understand the heated debate among Indonesian students, Mary needed sometime to understand the terms that they used which cannot be separated from Indonesian history. During the authoritarian New Order regime (1965-1998), people were not allowed to have different opinions about anything for the sake of national stability. When the regime

was toppled by student movements, democracy really flourished and freedom of speech became part of daily life. Unfortunately, such euphoria in democracy created conflict among people since people dared to point out their difference and defended their position. It became more a common practice to condemn people with different religious opinions as infidels. Most Muslims in Indonesia are Sunni, the same sect as the one in Saudi Arabia and not Shiite or Syiah, the other biggest sect as it is in Iran. As Shiite was regarded as the others, students in the continued discussion regarded the conflict between Islam and Shiite. In addition, Ahmadii was also regarded as infidel for having an additional “Mormon-typed” holy scripture in addition to the commonly held codified text of the Quran. The students also pointed out the conflict between two biggest Islamic organizations in Indonesia, Muhammadiyah and Nahdatul Ulama which had slightly different traditions but created the debate among the people such as the decision to start or end the Ramadan month, a special month in Islamic calendar for fasting prior to Idul Fitri, the biggest Muslim festival in Indonesia.

In commenting about the debate, Mary underlined the similarities between the conflict that the students brought up with the situation in the US.

- | | | |
|-----|------|--------------------------------------------------------------------------|
| 400 | Mary | Maybe this is something that's happening to your church, like the |
| 401 | | Christian church, they're the Catholics and although they're different |
| 402 | | places, they're pretty much the same. But then their denominations |
| 403 | | and then their subdenominations within their denominations, the |
| 404 | | baptism, the methodist, the lutheran and then they all believe in Jesus. |
| 405 | | But each church, each baptims, lutheran, methodist, whatever |
| 406 | | denomination they are all slightly different. And so then they change, |
| 407 | | and they said we're still Christian, but this is our church. OK, |
| 408 | | something like that. |
| 409 | Ali | And some people who wants Muslim in syiah to destroy, they use this |
| 410 | | situation to give pressure. |
| 411 | Mary | Right. Yes, I know. They like it. People like to argue ??? |

412 Class (laugh)
(Class A, day 14)

It is really interesting to see the meta-pragmatic strategy that Mary used by putting the heated debate in society with their own debate in the class. Students' laughing was a symptom of backchanneling that the students understood the analogy.

4.3.1.2 Contextualization cues

On day twelve, Mary discussed chapter five that deals with global business. A part of the routine that she always did from the previous chapters, she framed the discussion by giving introduction to the topic that they discussed that day. In her introduction, she said:

12 Mary Okay, let's look on page 57. Before we get started on this chapter, we
13 all know what the globe is and global. But, what is globalization? What
14 does it mean now? Because when I was younger, this word was never
15 used. This is a word that has become popular to use in the newspapers,
16 in books and everything, I'd say within the last 20 years, globalization.
17 So, it says here, this lesson will provide an overview of key issues
18 surrounding globalization. But, what is it? What does globalization
19 mean to you, people? That's what I want to know.
(Class A, day 12)

In the beginning of the class, she mentioned "globalization" as the key word that would be used for the chapter. She admitted that the word was relatively a new term that she did not use when she was young. However, she realized that the word had been very popular so that she wanted to check whether her students were also familiar with the jargon. Teaching in a class that included people from diverse backgrounds, she did not want to assume that everybody was familiar with the topic. However, she did not also want to claim that she was the only source of information. That is why she asked her students to

share their understanding about the topic by saying “what is it? What does globalization mean to you, people?” This is an excellent example of practice-based pedagogy in which the teacher facilitates the discussions among students rather than becoming an instructor who creates a one-way flow of communication.

The invitation to recontextualizing the class interaction by making them familiar with the topic was responded by the students as an opportunity to share their ideas. Ice and Kadija tried to give the answer.

- 19 Ice It means, globalization means, the other country come to our country
20 for several, ee...business maybe and for tradings.
21 Kadija I think globalization is like a no limit between the, between US,
22 between the country, between the state, because we connected with
23 each other. Maybe from the internet, from the, you know, everything
24 is, we open from, yeah...connected with each other.
25 class Yeah
 (Class A, day 12)

While Mary was aware that the topic was about global business, she wanted to be down to earth by recontextualizing the jargon of globalization in a more practical way. Mary seemed to want to explore more by trying to connect the idea of globalization into the context of the classroom in which she teaches in Indonesia.

- 26 Mary Do you think that a class like this is another aspect of globalization?
27 Julie Yeah. Probably.
28 Class Maybe.
29 Ali Yeah. Because we are teached, from you, you from America, this is
30 one of the example of globalization.
31 Mary Right. And also, the other thing is you try to learn English.
32 Class Yes
 (Class A, day 12)

Ali's response of agreement toward the proposal that Mary put forward was a sign that there was an uptake among them. In addition, Marry also mentioned the important of learning English in the era of globalization. By connecting the term with a

practice that students were familiar with, and even were doing it, Mary wanted to show that the term was part of her students' common business, albeit sophisticated word that students are not familiar with.

4.3.1.3 Accommodation

On day thirteen, they discussed music. John played a part of a song and then he asked his students to identify what type of music was that, ranging from classical, blues, spiritual to hip hop. The positive thing about this activity is that John wanted to show that language transcends words so that his students may be interested in studying further. Besides, music is always fun.

When they came to identify one of the songs, there was an interesting exchange between John and his students.

99	John	what's next?
100	Lulu	Arabic
101	Bambang	Gambus
102	John	Gambus? so..this is really terrible. This really bad about
103		America...in America, often time what this is what we do.. ...it is
104		there American music and then..Arabic music, Indonesian
105		music..everything else is international music so everything
106		...everything which is not America...every places that is not America
107		is called international..it is very stupid ..let's see what they call.

(Class B, day 12)

John's statement was a way of building a relation with his students. His statement that aimed to challenge the inequality by putting other than Western type of music as 'international music' was a way of showing his solidarity with his students.

Actually John had a very good opportunity to move forward . Mary, on the other hand, used a different strategy. In my reflection about their teaching for the first week, I found that the way Mary used song was really interesting:

“As I myself am fond of music, the incorporation of music into the class is always really interesting. When class A discussed about American geography, they came across one of classical songs “this land is my land”, Mary trained them to sing the song. And then they discussed about the song about some places mentioned in song: California and New York island. After that, Mary asked them to work in pairs to change the lyric by using Indonesian geographical facts. It was really fun when they could put the same number of syllables and made the lines riming. Another song that they sang together was about baseball” That song made them make sense how to play baseball later on the week two weekend when they went to Saronde island” (journal, day 13)

Mary’s way of using music as a part of learning English shows how she assisted her students in using English as a matter of challenging the discourse that only American geography could be put into song. By inviting her students to reconstruct the song by using Indonesian geographical facts, she gave agency to her students to “own” English.

4.3.1.4 Using safe talk

Chapter 9 on Travelling in the US was the last theme for the course and that was also the last day of the course. Actually there was also chapter 8 in the textbook that talked about music which is also something fun for the students. In my reflection on following the whole course, I could not believe the way the people in Gorontalo loved singing. Mary, John and me were invited to many events during our visit there and we found that the people loved singing. There were always Karaoke ‘contests’ at the events that we attended. Mary had also incorporated songs in some activities. However, when

Mary asked them whether they wanted to discuss or skip chapter 8, they decided to choose chapter 9.

- | | | |
|----|--------|------------------------------------------------------------------|
| 1 | Mary | OK. How many people want to go to chapter 8? Raise your hand. 8. |
| 2 | Ellen | Eight? |
| 3 | Mary | Eight. |
| 4 | Ellen | Music |
| 5 | Mary | Music. No? Nobody. |
| 6 | Ali | Music. |
| 7 | Mary | How many? |
| 8 | Kadija | Two. Two of us? |
| 9 | Mary | Two? |
| 10 | Ellen | Which one do you... |
| 11 | Mary | OK. How many people want travel to the US? |
| 12 | Class | (laughing) |
| | | (Class A, day 15) |

This was an excellent framing for the class. In a contact zone where meeting with an American is a rare situation, Mary really knew that America was a dream land to visit for her students, in addition to pilgrimage to Mecca in Saudi Arabia. The question of “How many people want travel to the U.S.?” (#11) was not simply a information seeking question as the question about chapter 8 (#1), but it was a rhetorical question. No wonder the students laughed to show their agreement with the rhetoric question.

Mary herself admitted that travelling to the US was not only expensive as Julie said but it was also tiring, especially for a senior citizen like her.

- | | | |
|----|-------|-------------------------------------------------------------------------------|
| 20 | Julie | It would be very expensive, you know, travel to America. |
| 21 | Mary | You said it. I know that. I hate here. And it's also really really long trip. |
| 22 | Julie | Yap. |
| 23 | Mary | I needed to go from Chicago to Tokyo. I thought we ... get there. |
| 24 | | We're going all the way across, half way across United States, all the |
| 25 | | way across Pacific Ocean and then south down to Tokyo. ??? fine. OK. |
| 26 | Class | Mmm |
| | | (Class A, day 15) |

After the framing was set, Mary started to engage the conversation about traveling in the U.S. which led also to a discussion about traveling in Indonesia. Mary used a ‘safe talk’ strategy to engage the students into the conversation. It seemed to be impossible for the students to visit the US so Mary used a hypothetical question to make students more comfortable in discussing the places they would visit.

- 27 Mary If you're gonna go some place in the United States, where would you
28 go?
29 Julie Hollywood.
30 Kadija Las Vegas
31 Mary Really? Why?
32 Kadija The city that never sleep.
33 Mary Do you like to gamble?
34 Kadija No. But I like, I want to saw that
35 Mary You want to see
36 Kadija See that the wonderful buildings in Las Vegas.
 (Class A, day 15)

While none of the students had ever been to the States, they felt really comfortable to discuss their dreams. Even it was a bit surprising for Mary to know that Kadija wanted to go Las Vegas. That city was highly connected with gambling. On the other hand, Mary completely knew that Islam was stricter than Christianity in teaching gambling as a sinful act so that she was a bit surprised to find out that Kadija wanted to visit Las Vegas. Realizing that her statement might lead to misunderstanding, Kadija replied that she wanted to see the sparkling scenery of the city, not to do the gambling.

Mary’s effort to using a map was also an effective way to promote uptake. By so doing, Mary tried to employ materials beyond words in this interaction. The students themselves had limited knowledge about places in the U.S.

44 Mary Where else would you like to go in the United States?
 45 Kadija California.
 46 Mary The California?
 47 Kadija Yes.
 48 Mary What city?
 49 Kadija At the long bridge.
 50 Mary Long beach?
 51 Kadija Bridge.
 52 Julie London bridge?
 53 Mary There's no. That's not the name of the town.
 54 Kadija I think it's in California.
 55 Mary A bridge?
 56 Kadija Yes.
 57 Mary Oh, the bay bridge or the...
 58 Julie Brooklyn Bridge.
 59 Mary No, no, no. That's New York. There's a bridge in, mmmm, the
 60 golden gate bridge.
 61 Kadija Golden gate bridge.
 62 Mary Golden gate bridge, it's called. And it's big, long.
 63 Kadija In California.
 64 Mary In California. In San Francisco. Right.
 65 Julie Golden bridge.
 66 Kadija Golden gate bridge.
 67 Mary This is San Fransisco, here. And this is the bay. And there's a
 68 bridge across here. And that's the Golden gate bridge OK. You
 69 wanna see that bridge?
 .
 (Class A, day 15)

By using a map, the interaction could run smoother because Mary showed a teaching aid that was very practical in showing the cities on the East and West coast.

The discussion about toll, for example, also shows how context might influence the vocabulary available to the learners.

68 Mary It's very pretty. It's nice. It costs money to go across it.
69 Class Yes. (laughing)
70 Mary You must pay. What's, what is the word for that? When you pay to go
71 on certain road or high way or bridge?
72 Kadija Taxes
73 Mary You have to pay...
74 Ali Retribution?
75 Mary A toll. toll. And that's, mmm, about certain amount of money that you
76 have to pay. And it's not like 5 dollars or something like that. It's
77 expensive now. ... for a while.
(Class A, day 15)

Gorontalo is still a new underdeveloped province. That is why they do not have a highway yet. The concept of paying toll is not a common practice among the people. That is why when Mary invited her to recall the word 'toll', Kadija used other terms such as tax and retribution that were more common in the Gorontalo context.

To create better footing, Mary also invited her students to recommend places to visit in Indonesia.

142 Mary Where will you travel in Indonesia? What would you, what are some
143 places like two or three places that you think I should have seen
144 before I leave Indonesia?
145 S1 Bali and Lombok.
146 S2 Papua.
147 Mary OK. wait wait, what's important in Bali? Is that the sea?
148 S1 Sea. Beach. The culture. The temples.
149 Mary I have to come back again.
(Class A, day 15)

Mary again used the safe talk strategy to discuss places to visit. Discussing tourism interests in Indonesia was a comfortable topic with Indonesians who knew Indonesia better than her.

4.3.1.5 Crossing

John was the one who always tried to connect his students' learning with their language background. When they came to discuss the word 'random', John said that American kids usually use the following rhyme:

Eeny, meeny, miny, moe,

Catch a tiger by the toe.

If he hollers, let him go,

Eeny, meeny, miny, moe.

While practicing this as an example of choosing one person randomly, John sang the song and showed how it worked. After doing that using English, he asked whether Bahasa had got a similar rhyme.

- 142 John Do you have that in Indonesia?
143 Lulu Yeah...we call it bang bang tut
144 John do it for me
145 Lulu ohhhooo ...with *Bahasa*? Bang bang tut siapa yang
146 kentut...(laughter) ...yang kentut...
147 Bambang I do not know in Indonesian..I can do it Javanese...*Bang bang tut*
148 *jendela ewa ewa...sapa wani ngenthut ditembak raja tuo*
149 *oh ya siapa yang kentut di tembak raja maling.....*
150 John OK.. that's good
(Class B, day 14)

This rhyme which is a counting rhyme for children turned out to be available in Indonesia and Javanese. Even in the end of the conversation, Agus could also that rhyme in Gorontalo language and John also said that his favorite version was in French. By showing all varieties, John made the class aware of a crossing strategy that language learners use. Their language background that they have could be a resource for learning.

4.3.1.6 Creating a third space

On day thirteenth, the class discussed about family life in the U.S. The textbook itself opened the chapter with very intriguing and even controversial pictures. The first picture was of the First Family picturing President Obama, the first lady, Michele, and their two daughters: Sasha and Malia. While the students might have known about this family, this picture really struck them that American is not about white people, or in Indonesian term: “Bule” people. The second picture was an odd couple: Ashton Kutcher, a young celebrity in his thirties with his then wife, Demi Moore, a beautiful celebrity in her fifties, the next picture was a gay couple, Elton John and his gay partner holding their first born baby; and then Doherty and her lesbian couple with their children, the next picture was a black man with his Asian wife and a couple of children, and Cher with her transgender daughter. The textbook itself has been framed in such a way that it would create a heated discussion among students. In my relationship with Mary, she has shown how devout Catholic she was. As I am a Catholic myself, we went to church together and discussed a lot about religious life in Indonesia. Discussing those controversial issues was also a struggle for students. Gorontalo was actually a new province separated from North Sulawesi province in order to maintain its Muslim identity. There were a lot of conservatism ideas in this setting. In my journal, I wrote:

“..... Working for a Catholic university, I feel more as a stranger here. Most of the female students and staff were wearing hijab. Even I can identify that Helen was the only Christian/non Muslim only because she was the only female participant who was not wearing a hijab. ...In downtown, there was the only small Catholic church where Mary and I went to every Sunday...from my conversation with Mary, I can feel that she is a devout Catholic...” (journal, day 12)

Despite the framing from the textbook, Mary showed her own framing to make the discussion become more conducive for the students. She gave a lot of examples from her own life in explaining key words in the textbook. This strategy of using her own life as examples had two-fold benefit; it gave students a better understanding of key concepts and it built a better rapport with her students. For example, when they discussed dating, Mary openly talked about her experience of dating her late husband.

- 523 Mary Oh. The boy or young man proposes to a girl, and, you know, usually this
 524 is no surprise to their parents. The, the proposal would be no surprise
 525 because they've probably been dating each other and only going out with
 526 each other for maybe six months, a year, something like that. The parents,
 527 you know, they know what's going on. My mother did not want me to
 528 marry my husband. She got this... have I told you this before?
- 529 Class No.
- 530 Mary Huh? He came to my house, and he had to work, because he had to work
 531 at his parents' store. So, he went to college all day long, then on Saturday
 532 he worked at his parents' store. But, this Saturday night I've been asking
 533 him to come and play bridge, it's a game that we play with cards, because I
 534 thought it would be easier to do something together which is sit and try to
 535 talk to each other, because they didn't know him, and he didn't know them.
 536 And, well, he did a little bit awkward, but anyway he came there and he
 537 played bridge for a while, and my mother said, "Come to the kitchen. And
 538 we're going to get, you know, the cookies and the cake, and bring the
 539 coffee" or whatever it was we were drinking. So then, in the kitchen she
 540 turned around and made me sit, "Do you REALIZE he has on two
 541 different socks?"
- 542 Class [laughing].
 (Class A, day 13)

Rather than discussing the controversial issues about Elton John's gay marriage with their new born baby or Cher's transgender daughter who became a lesbian and ended up becoming a man, Mary framed the discussion around common topics about family that her students were comfortable with. This framing made students feel

comfortable discussing Indonesia cultural practices which Mary found were more conservative than her own position. In discussing dating, Julie brought up the concept of “*ta’ruf*”,

- 730 Julie There's some difference, between date, in America and in here.
 731 Mary What? What's difference?
 732 Julie Actually for few people, um, they have a principle there's no dating
 733 before marriage. And, that's why, their father didn't allow the girl to
 734 go out with a man before they have married.
 735 Mary May I ask a question for all of you?
 736 Class Yes.
 737 Mary If that's the case, how did they know if these two people are going to
 738 be able to live together as partners in life and bring each other's best?
 739 Kadija Ee...it's because ee...ta'aruf.
 740 Mary Is it in a Muslim church, correct?
 741 Class Yeah.
 742 Mary Okay. But, what else, how does, how do you feel about this, do you
 743 think it's a good idea or not a good idea or you know, because the
 744 rules of the church, you didn't go along with them. Does it work?
 (Class A, day 13)

Mary used footing to facilitate the discussion by using seeking information questions so that there were meaning negotiation among them. During the discussion, the students tried to defend their argument that “*ta’aruf*” was not simply an arranged marriage. They tried to explain to Mary about the biases regarding this concept. They argued that young woman was free to reject the proposal. In many ways, they showed benefits of using this system compared to the typical way of dating in the U.S. They argued that the system was meant to protect the young woman rather than putting them in a bad situation. By contextualizing the dating system into the discussion, they underlined the concept of marriage in Indonesia that it is not simply a commitment between two people but much more than that: between two families.

800 Julie Actually ta'aruf is the way for two people, to be know each other and
801 parents give right to them to choose if they yes, they are to be
802 married, but if they say,"No" yes, no. So, there's ..., there's
803 opportunity to be marriedthat the difference between the custom
804 of Indonesia and America. E... the woman, the girl, didn't allow to go
805 with the man. There's somebody who protect her. It's the way for her
806 parents to forbidden anything that's bad. (???).
807 Kadija Ta'aruf is a kind of muslim way. So, the man will bring his parents
808 and also the woman will bring her parent and then they meet each
809 other, they will discuss about all the things related to the relationship.
810 They all okay, so...
811 Ali So, it's not only for the two people will be married, but all the family.
812 Mary A whole family
 (Class A, day 13)

Mary eventually could accept their arguments about the concept of marriage while not d
entirely agree with the concept.

4.3.2 Discussion on the findings of recontextualization strategies

Why a NNES mechanic with mediocre English competence can better understand a car manual written in English than a fluent English speaker who does not know about mechanics? That is because she/he knows the context of the manual based on his/her background knowledge. The manual is **framed** in a certain structure, such as giving pictures to show where certain bolts are or pictorial steps of opening certain compartments so that anyone who is familiar with cars would quickly understand how to do things. The same thing happens in a conversation where interlocutors use their recontextualization strategies so that they can understand each other better because they have background knowledge about the talk. In addition to this “framing”, interlocutors also allow “footing” in which there are always spaces of meaning negotiation among interlocutors. Rather than a single authoritative voice that tells everything to the audience

such as in a political speech, conversation always requires interlocutors to align in a dialogue until the uptake can be received.

The narratives of the class above shows that the classroom interaction was framed in a dialog between the teacher and students and among the students about the issues raised in the textbook. Since the textbook talks about the life in the U.S., Mary gave some explanation about the issues based on her knowledge as an American. However, rather than making the class as one-way flow of communication, she invited her students to give comments and ask how the issues are applicable in an Indonesian context.

Some important micro strategies that the translinguals deployed during their class interaction are: creating a third space and using “safe talk”. The first strategy of creating a third space happened because of the interaction between NNS and NNES. The NNES students were aware that their teacher is not a local person who has common knowledge of their lives. On the other hand, the teacher was also aware that the textbook contains so much information from the US that her students might not know but might really need to know. In order to create conducive atmosphere so that they knew each other very well, both parties made themselves to be in the third space where their space as an American and an Indonesians blend together. They all tried to find common values that both cultures share. However, rather than always accepting the common values are the same, both parties sometimes agree to disagree.

The second strategy of safe talk was also very important in building good rapport between the teachers and their students. By spending some time talking about the

main theme of that day, both teachers create solidarity among themselves. The safe talk made the students have an environment conducive to learning which is the part of preparing footing for the uptake.

4.4 How are the participants' (American volunteer teachers and Indonesian students) entextualization strategies enacted?

4.4.1 Enactment of entextualization strategies

Before an oral presentation, speakers prepare materials and expressions for the success of the presentation. However, the spontaneity of presentation makes speakers have to monitor the process of delivering the information while presenting it. This is different from written discourse where the enactment of entextualization strategies can be seen clearly in multiple drafts that writers produce before they submit a final manuscript. I will focus on the enactment of this strategy on the group presentations conducted on the last day of the program in Mary's class.

4.4.1.1 Simplification

One of the success keys of a presentation is the fluency in which speakers can express complete ideas without stopping in the middle of a sentence. In such a situation where speakers are stuck in expressing complete ideas, they used fillers or gambits such as saying : umm or well to give some more time for their brain to construct the ideas. Some of the presenters in the class faced such a challenge. Julie who was willing to

present for the first time was caught in such a situation in her presentation about plastic garbage.

- 711 Marry Ok. Who wants to be first?
712 Julie I will do it.
713 Mary Ok. Go ahead.
714 Julie Umm.. our group will um.. describe about this cycle, save our nature
715 from pollution. You know, Indonesia has been um... polluted The
716 country who over use so many garbage. And most of the garbage is
717 plastic, so we have to save our nature from um.. this plastic garbage.
718 Um, well.. We, our group provide some facts about this plastic.
 (Class A, day 15)

As the first presenters, Julie's group had a heavier psychological burden since they became a model for other presenters. They set the standards of what a presentation would look like even though Mary had given them guidelines of what was expected in terms of time allocation and content.

Learning from Julie's group's presentation which only featured Julie as the sole presenter, Ali used different strategies of distributing the roles for all group members.

- 822 Ali This is our group. This is story about, reusing about the plastic. So, we
823 are inspired by some people who live in the Bantaragung Jakarta.
824 They make a bag and the wallet from plastic.
825 Yuni So this is a, you know, like a.. Pak Ali said before, that, the.. reduce,
826 we collect all the plastic to make something new
 (Class A, day 15)

Ali's group consisted of more fluent speakers like Ali and less fluent speaker likes Yuni.

Ali used the simplification strategy by slowing down his speech without losing the fluency of his presentation. He did not use fillers or gambits in his presentation so that the audience could get a solid and complete idea. In addition to that, his slow pace of

presentation made Yuni who presented after him have the same pace despite her weaknesses in expressing ideas in English. While she was caught in some pauses, Ali's previous presentation made her at ease for the pace of speech.

4.4.1.2 Segmentation

Even though Mary gave them enough time to prepare their presentations, having a complete idea for each sentence was not an easy job for class members. For the presentation, they were given sometime to prepare presentation aids that would help them to present. However, these aids only cover the main ideas of their presentations. They had difficulty when they had to give examples or supporting ideas from the main ideas.

Segmentation was one of the micro-strategies that translinguals applied in which they could only say ideas in the forms of phrases or short clauses rather than complete sentences. The following excerpt showed how the strategy was enacted.

747 Suzan We can see that um.. when we buy some, when we buy meatballs, hot
748 meatballs, and then we will um.. bring to um.. our home, and um.. the
749 food or the meatball is um.. put inside the plastic, so it's really harm
750 for our health.
 (Class A, day 15)

The enactment of the strategies can be seen from the repeated phrases/clauses such as “we buy” or “meatballs”. The main idea that Suzan wanted to say is that the use of plastic bag to wrap food was dangerous. After she put across the main idea, she wanted to give simple and practical examples of her concern. However, she could not say it completely. In order to emphasize her ideas, she repeated the most important part of the sentence so that her audience could grab the main idea.

4.4.1.3 Regularization

Besides repeating the most important word, phrase or short clause, translinguals can also emphasize the main ideas by putting those ideas in the front of the sentences. Naturally audience would think linearly by paying attention to the first words or phrases and then processing the rest of the information later on after grasping the first ones. The following excerpts could show how the presenters employed this strategy.

752 Ellen And how to make the money? You can create something a new one,
753 that's beautiful, and we just need a glue, (not clear), scissor, and then
754 um.. and the (not clear). That's why we create this works that, and
755 then ashtray, gift box, and then all the things we can sell to the store,
756 et cetera.
 (Class A, day 15)

The purpose of the presentation was to promote reusing and recycling the plastic materials to get additional income for families. In order to emphasize the products, Ellen put the products such as ashtray, gift box in the beginning of the sentence to emphasize their importance.

4.4.1.4 Leveling

During oral presentations, monitoring grammatical issues of the production was not always easy, especially related to unmarked variants. The irregular verbs such as “to go” which should be changed to “went” for past tense and “gone” for past participle make the monitoring easier compared to regular verbs such as “study” or “listen”. This was a challenge for Indonesian speakers who do not have tenses in their first language.

In order to keep the fluency of their presentation, the participants tended to employ leveling micro strategy to let the unmarked formulation as it was. In the following excerpt, Elizabeth's group wanted to present on reusing ice cream sticks.

- 794 Elizabeth We can take um.. some tool, for example pencil
 795 scissor
 796 Andy scissor, cutter and et cetera. Um.. So..
 797 Yuni The last one.
 798 Elizabeth I think it is your turn
 799 Andy Um.. Ice cream sticks also is reused as the tool, game, games tool.
 800
 801 Mary O really?
 802 Andy Yeah.
 (Class A, day 15)

In Indonesian, plural singular is not a big issue. People can understand the plural in the context rather than explicitly stated in a sentence. For example: There are many chairs in this room. Grammatically, in order to make a plural, Indonesian speakers have to repeat the whole nouns. While in English to make 'table' plural is simply adding suffix -s, Bahasa speakers have to say "*meja-meja*" to make a noun "*meja*" plural. However, in that particular sentence, Indonesian speakers look at the denominator of "many" that has shown its plurality. So rather than, saying "*banyak meja-meja*", Indonesia would say "*banyak meja*" as sufficient. No wonder, in those presentations, while they had to mention countable nouns, the presenter simply put them all into singular forms, e.g. pencil, scissor, cutter.

Another example was the use of verbs.

- 825 Kadija We collect all the plastic to make something new, because you know,
 826 plastic (not clear) degrade into soil, right? SO, how this plastic
 827 become something new.
 (Class A, day 15)

Bahasa Indonesian also does not have the idea of changing the forms of verbs because of tenses or the subject' number. Since then, the translinguals focus on their fluency of expressing main ideas rather than monitoring the verbs. In the excerpts above, Kadija did not add +s into the verb “degrade” or changes ‘become’ into ‘becomes’ because the subject is third person singular. In such a situation, Mary did not want to stop the presentation and let the multilingual English learners to continue. Her attitude in letting the multilinguals make mistakes was not a matter of ignoring the mistakes but her main concern was to let the presenters present.

4.4.2 Discussion on the findings of entextualization strategies

Constructing a meaningful talk is like building a house. The linguistics resources are the blocks and they are arranged in such a way that they create meanings so that other interlocutors understand what they want to say. The way the building blocks are arranged and connected is regarded as the grammar of a text, whether it is in spoken as well as written forms. The quality of a house construction, then, depends on how skillful the bricklayers and how rich their linguistic resources they have. The bricklayers who have rich resources in terms of words, idioms, and have high competence in arranging the building blocks would create beautiful, strong and solid houses. However, some others who have less semiotic resources as well as less competence in construction, still have the capacity to build houses that others will perceive as shelters sufficient for the functional needs of a human being. In such a situation, all multilinguals have the capacity to deploy their entextualization strategies to make their utterances meaningful for other interlocutors.

Some important strategies that the teacher and students deployed during classroom interaction are segmentation and regularization. The first strategy of segmentation reflects the strategies of multilingual learners to simplify their utterances by shortening their utterances into phrases rather than sentences. When interlocutors do not have sufficient semiotic resources to express their meaning, they can do it by simplifying their sentences in the form of words and even in real life, interlocutors may only use suprasegmental units such as gestures or mimicry. When you are in a foreign country and do not know any local languages, you can express your message of “being hungry and I want to eat” by simply touching your tummy and moving your hand back and forth to your mouth. The more advance one is saying one main word such as “hungry” and “eat”. While your utterance is not a complete sentence, other interlocutors can understand you and gained the uptake. In the previous discussion on self correction (page 112). Ahmad, for example, used this strategy when he tried to explain his professional history. He used the word “xerox” which is only a brand of copying machines to represent his whole professional career in the stationary business that he was involved in before starting a career in education.

The second strategy can be seen by foregrounding information such as putting the main word into the front of the utterances so that other interlocutors can anticipate the detailed information. By instinct, people perceive that the most important information is placed in the beginning so that they will pay more attention more intensely to the first sentence or even the first word. In written form, this strategy is very simple because good writers usually put the main idea at the beginning of the paragraph. In spoken form, this

strategy is more subtle. However, when interlocutors have difficulty expressing the whole idea, they would simply use this strategy to give more access to their whole presentation. Fitri used this strategy to explain her major in fisheries. Despite her broken English, Mary could get her specially among other participants, who are mostly from the English department, because of Fitri's strategy of regularizing her presentation by putting more information at the front.

4.5 Summary on translingual negotiation strategies

In arguing for Translingual Practice, Canagarajah (2013) insists that his paradigm should shed light on two areas: research and pedagogy. In the area of research, he asks for more “insights of the production, reception and circulation of translingual modes of communication. Through my narratives, I describe the processes of translingual practice where the characters, both American volunteer teachers and Indonesian students, produce, receive and circulate the semiotic resources which quite often are not congruent with the norms of standard English. In such a situation, the characters deploy their negotiation strategies in order to understand each other. In my reflection that I placed following the narratives, I identify the products of the micro strategies that the characters deploy. By so doing, I reconstruct both the product and processes of translingual negotiation strategies.

In the area of pedagogy, the narratives that I construct will have serious implication for teachers and learners. Learners are empowered to develop their own

repertoire and strategies for successful communication. On the other hand, teachers are encouraged to help students communicate with each other in the contact zone. The small stories above reflect the efforts of both parties, NES and NNES participants to be translingual and leave the monolingual paradigm that discourages learners to study further because of their fear of making mistakes. The students' efforts of contesting the norms are very good signs of development, a move that can be contrasted with interlanguage which always reminds learners of fossilization.

How the experience of attending the intensive English course in Gorontalo for both American students and Indonesian are the small stories of their negotiation strategies that they deployed during the classroom interaction. By expanding the participants' experience during the intensive English program to their own autobiography of learning, acquiring and teaching English, I want to construct the participants' big stories of their alignment as translinguals. The word 'big' in the big stories does not only represent the widened scope of time but much more than that it represents the bigger issues of their language identities.

Chapter 5: TRANSLINGUAL IDENTITIES

Referring to sociolinguistic studies by linguists from Sub Asian countries, Canagarajah (2013c) argues that translingual negotiation strategies deployed by translingual users are not a new practice, especially in post colonial countries where people are multilingual by nature. Unfortunately, these practices are being suppressed by the educational system. However, chapter four has shown how the participants of this research deployed their translingual negotiation strategies in the language contact zone when they participated in an English intensive program. As a follow-up to these findings, chapter five continues to research whether these translingual negotiation strategies are rooted in the participants' experience of learning English so it becomes a part of their language identities. In addition to that, the uniqueness of the research setting in which some students of the intensive course in Gorontalo were also English teachers in an EFL (English as a Foreign Language) context has made me wonder about how their language identities was connected with their own professional life as English teachers. In order to do so, I used the framework of Morgan (2004)'s teacher-identities-as-pedagogy which traces the teachers' identities as resources of their practice as professional English teachers. In other words, chapter five depicts the trajectories of the translingual English teachers, both the native English speaker teachers and multilingual English teachers, by reflecting upon their experiences of learning English and other languages and how those

experiences influence their approach to teaching English, especially in this globalization era. This chapter aims at answering the second research question which is formulated as: -How do the participants' translingual negotiation strategies shape their translingual identities?

5.1 Multilingual English teachers from Indonesia

This part investigates the experiences of five multilingual English teachers from Indonesia in their struggle to learn and teach English in plurilingual context in Gorontalo, Indonesia. The investigation explores four phases of their lives: their childhood when they were growing up in such a plurilingual context, their first encounter of learning English, their decision to choose to be English teachers, and their professional life as English teachers. Under the frame of translingual identity-as-pedagogy (Jain, 2014; Motha, Jain and Tekle, 2012), this analysis interrogates how their experiences of in developing competence in multiple languages and language varieties impact their pedagogies in teaching English.

5.1.1 The Plurilingual Environment of the Teachers

5.1.1.1 Description

The assumption that the same region provides the same language environment is not always true in the situation of the multilingual English teachers from Gorontalo, Indonesia. Their different family backgrounds constitute the first encounter of how language and culture shaped their identities. Kadija and Ali, for example, who came from

local root of Gorontalo acquired their first language in Gorontalo dialect. As other families living in the communal society, they grew up not only with their parents but with their neighbors as well. Their parents and their neighbors spoke the local dialect so they felt that they lived in a monolingual environment. However, since they were also connected with mass media, especially television, they could not help embracing the Indonesian national language, *Indonesian Bahasa*. Even though they did not use it at home, they heard it frequent enough to understand the language. Bahasa became the most important language when they started going to school where, according to government regulation, *Bahasa* was to be the only language of instruction.

Suzan also grew up speaking a local language. However, in spite of using the *Saluan-Bangai* language (a language in central Sulawesi) at home, her parents raised her in Javanese language, a language spoken by the main tribe in Indonesia. In reflecting on this strange phenomenon, she explained:

“Indeed, my grandfather came from Java, who participated in a transmigration program conducted by the government to migrate people from populated areas in Java to the less populous areas such as in Sulawesi island. I was born and grown up in Toili district, the town of Luwuk Banggai, in Central Sulawesi. Interestingly, transmigrants like us became the majority in our area compared to the local or ‘aboriginal’ people. Not surprisingly, our family still maintained our Javanese culture and spoke our Javanese language at home.” (Suzan, p.1)

This reflection shows how powerless the ‘aboriginal’ people toward the migrant people was. Migrants usually become minority so that they should adapt to local culture and language. However what happened to Suzan’s family was really different. While the Javanese people were only migrants from other island, their larger numbers made them so powerful that the local people had to adapt by speaking in the migrants’ language in order

to communicate with them. During the New Order government when the transmigration program was conducted on a massive scale, the authoritarian Indonesian President Soeharto, who was in power for almost 33 years, claimed privilege for people of his own tribe, the Javanese, to be mayors or governors all over the country. In addition to this political power, the migrant families from Java island like Suzan's grandparents might have better economic position that forced the local people to forsake their local language in order to gain economic benefits.

Julie and Elizabeth, on the other hand, grew up using the national language, *Bahasa Indonesia*. The reasons why their parents used *Bahasa* at home can be seen from different perspectives. Julie acknowledged that she came from a wealthy family. In addition to its origins in the Malay language spoken in Southern part of Sumatera, *Bahasa* is used in the capital city of Jakarta, the economic and political center. The fact that the language of power is *Bahasa*, makes families of middle and upper class tend to use it at home. In addition, the use of *Bahasa* is also a symbol of educational level of the family. Families with higher education tend to use *Bahasa* for communication compared to those with less education. This happens since *Bahasa* is used in formal situations, including in education. Illiterate families tend to use local languages because education is not their primary concern. Those from families with a better education background who used *Bahasa* are also motivated by the interest in their children's educational success. In her reflection, Julie wrote:

Because my mother tongue is Indonesian, I did not have great difficulty to enter formal education. What I experienced was the transition from spoken Indonesian at home to written Indonesian in school. Even then, I did not run

into difficulty because Indonesian is fairly consistent between what is written and what is pronounced. (Julie, p.2)

This pragmatic consideration for using *Bahasa* at home paid off when the participants started their education in elementary schools where *Bahasa* was used as the language of instruction. When the participants started their education, they just had one challenge which was learning the written language of Bahasa, but those whose mother tongue is not *Bahasa* had to face “double socialization” (Roberts, 2010), in learning both spoken and written *Bahasa*.

As a post-colonial country, Indonesia also experienced the history of colonialization where the language of the colonist was in power. Elizabeth, who is much more senior than other participants, reflected on her background regarding the colonists.

Our family stayed in Tangga, down town of Gorontalo. Our neighborhood used to be the residents of the Dutch colonial people so that local people called my area as an area of “Borgo” (white people). The homes in region used to have Dutch architecture styles. In addition, other landmarks that showed the Dutch heritage were the churches and schools. My Papi and mami, these are the way we addressed our parents in families educated the Dutch school systems, were originated from Manado, North Sulawesi, but I was born and raised in Gorontalo¹. Most people in my neighborhood are people of Manado so that mostly we speak Indonesian and Manado dialect for daily conversation. (Elizabeth, p.1)

As the colonists became the most powerful group in the colonial era, they also created a residential area for the elite. Economic and political power had created segregation between the elite and the common people. The segregation was also supported by the social institutions, in this case: the churches and Christian schools. These two social

¹ Gorontalo province was established in 2000 after being separated from North Sulawesi. One of the reasons is Gorontalo's identity as a former Islamic kingdom which is different from North Sulawesi in which the majority are Christian.

institutions also contributed to the distinct identities between the colonizers and the colonized. In this case, the language of the colonizer becomes a the most powerful means of disintegration. The way Elizabeth addressed her parents, *Papi* for her father and *Mami* for her mother, shows that the different way of addressing parents compared to those whose parents used local languages to raise their children which is also a mark of segregation. Furthermore, in reflecting on the role of Dutch as the language of the colonizers, Elizabeth wrote:

My Mami had her educational in Dutch so that she spoke fluently in Dutch. When she met with former school friends at home, they used the Dutch language for chatting. I was amazed by the way they spoke that foreign language and were eager that someday I could also speak a foreign language.
(Elizabeth, p.1-2)

In an early stage of her life, the excitement of speaking a foreign language, especially those spoken by the colonizer, really made her thrilled.

Dutch is actually not the only foreign language that some of the participants encountered at an early stage of their life. As the majority of Gorontalo people are Muslims, most participants acknowledge their activity of learning Arabic. Since Kadija's father was an Arabic teacher, the experience of learning Arabic was not only through free courses offered at their local mosques but also at home. However, Elizabeth's purpose for learning Dutch was different from her friends' intention of learning Arabic. It is quite clear that Elizabeth was interested in learning Dutch because she wanted to be able to chat with her friends (Elizabeth, p.1), while the Muslims participants learn Arabic to recite *The Koran*, as a part of religious rituals. In reflecting the Arabic learning, Julie wrote :

“Outside the formal education in school, in the afternoon, I also studied Arabic at Taman pengajian AlQuran (TPA)/non-formal education for learning Koran. This is where I have to start learning to read Arabic alphabets (Iqro ‘) which is totally different from the Latin alphabet that I learned in school. From the introduction of the alphabets, we then learn to read (pronounce) in the context of words and then sentences.” (Julie, p.2)

It was really interesting that from their early stage of their life, most participants had to learn two alphabetic systems: Latin and Arabic. While the two alphabetic systems have the same purpose of representing sounds, both have totally different representations. Arabic writing system is from the right to the left in contrast to Latin alphabets which is more common in international educational system. In addition, while in the Latin alphabets, all the main vowels are represented by letters like consonants, some vowels in Arabic are represented by some symbols added to the consonants. So, both in school and TPA when the participants learn the two languages, namely *Bahasa* and Arabic, they learn how sounds are represented in symbols. In reflecting on her learning to write Indonesia language, Suzan said that learning *Bahasa* was not really difficult for her because *Bahasa* “is relatively consistent between what is written and what is spoken” (Suzan, p.2). She also claimed that learning Arabic was not difficult

Although the Arab letters are very different from the Latin alphabets, I felt that I had no difficulty in studying them. Before completing elementary school, I could read Arabic so that I could render the holy Qur’an albeit not knowing its meanings. (Suzan, p.2)

When we looked back at the name of the non-formal education institution that the participants participated in, it was not an “Arabic course” but a “Course on Kuran” which

definitely emphasized the purpose of the class. In explaining the main activities in the course, Julie wrote:

The sentence that we read are the verses of the holy Koran, not expressions of everyday conversation such as how to introduce themselves or how to ask for the address. Koran itself is arranged in stanzas so that we read these verses together like singing. This activity also enabled us to give rhythm by putting correct stress on certain syllables that would help me later in learning English. The activity of rendering Koran also made us possible for us to memorize (hafidz) the holy verses. (Julie, P.2)

So the purpose of learning Arabic in an Indonesian context is not to communicate but to recite the Holy Kuran. Reciting the Holy Verses is a service to God that is believed to give them blessings. When they recite them it is not important whether they know the meaning of the verses but their ability to reproduce the symbols into sounds with the correct tones and rhythm.

5.1.1.2 Discussion

The participants' reflection on that way they grew up in learning the diverse languages showed how rich the linguistic environment that the participants were engaged with. While they lived in the same relative area, it does not automatically prove the basic principle of monolingualism that believes in Herderian triad that language is fixed with a territory (Canagarajah, 2013c). Living in Gorontalo does not mean all multilingual English teachers were raised in speaking the Gorontalo language. While four of them showed the path of having Gorontalo as mother tongue, two others had Bahasa, the national language, as their mother tongue and even one person was raised with Javanese as her mother tongue, a heritage language from her grandparents' culture.

The concept of mother tongue should be seen critically. The multilingual English teachers acknowledged that they had a certain language as the most dominant language they used for communication at home during their early stages of their life. However, they also acknowledged that they also understood other languages used by the surrounding people. In such a communal society, in which relationships among people were really close, they did understand the diverse languages around them ranging from their national language to other local languages such as Makasar and Manado and were able to use them for basic functions.

It is clearly stated in Julie's reflection that she found that language is not a pure entity which is restricted from any influence from other languages but they are mixed and fluid. It is only the older generation who really use 'pure' Gorontalo language while the younger generation see the language as a 'mobile resources' (Bloomaert, 2008) so that the Gorontalo language that is used by their surrounding people is mixed with the language they are in contact with, a phenomenon known as a language contact zone (Thomason, 2001; Pratt, 1991). Julie also acknowledged her use of interactional strategies when she tried understand people speak *Bahasa* with *Makasar* dialect or *Manado* dialect.

The linguistic experience of the multilingual English teachers at an early stage of life also makes them acknowledge the stratification of people based on the language they use. To use Blommaert's (2010) words, the languages are ordered with a metaphor of scales, "a metaphor that suggests that we have to imagine things that are of a different order, that are hierarchically ranked and stratified" (p. 33). Language is not a neutral entity but is related to power. It has a political dimension that gives power to those who

master the language of the establishment (Canagarajah, 2002). The establishment can refer to those who have a bigger economic resources as in the case of Suzan with her Javanese mother tongue. Even though her family was migrants from other island in Indonesia, the fact that they outnumbered the local people made their language become more powerful than the local languages. It is the local people who had to adapt themselves to master Javanese in order to gain economic benefits from trading with the migrants. The reason that made Julie's and Elizabeth's parents raise them speaking *Bahasa* was related to their consideration of giving better education. Their parents' position on choosing what language they were raised to speak was an awareness of the importance of 'investment' (Norton, 2010) in learning a language. The earlier the parents give them access to Bahasa, the more willing they were to embrace the opportunity of maintaining their social status through education. This situation creates stratification where the national language, *Bahasa*, has higher level compared to local languages. Among local languages, the higher of level depends on the political or economical resources of its users which usually refers to whether the local language is spoken by the majority of the residents, not necessarily the original language of the territory.

The last point is that language has a relationship with religious and cultural identity of the speakers as in the case of TESOL and Christianity (Varghese & Bill, 2007). Elizabeth, the only Christian participant, referred to learning Dutch as a part of her identity. Since the Dutch preached Christianity to her ancestors through the social institutions of school and church, she assumed that '*Bongo*' languages, the "white" languages from Europe, are connected to Christianity as Arabic is to Islam. However, in

contrast to Muslims who are required to use Arabic language for religious service and rituals so that learning to recite in Arabic is a must, Dutch is not a compulsory language in Christianity's services nor rituals. Most Christian denominations tends to use local languages for their services so that after the "Bongo" people left Indonesia. After Indonesia proclaimed her independence in 1945, the Dutch speakers decreased in numbers to only her parents generation who were educated in Dutch. While the school tried to maintain its heritage by giving a lesson in Dutch, its limited class hours made the lesson only rfocused on teaching very basic expressions for communication such as greetings.

All Muslim participants acknowledge their experience of learning Arabic as a part of their Muslim identity since their prayers are in Arabic. From the participants' perspective, the purpose of learning Arabic is not for communication as they do for national and local languages. The most important part of the learning is to "read" the holy verses. Different from the purpose of reading courses in ESL that focuses on reading comprehension, this reading is the activity of producing the sounds represented in the combinations of the Arabic alphabet. They do not even mind whether they understand the meaning or not. Of course, it does not mean that they do not know all meanings embedded in the text but understanding the meanings of the text is secondary. However, since the Holy Verses are in Arabic, the participants respect those whocan use the language as in the case of their high appreciation to John despite the fact that John has no religious affiliation with Islam.

In conclusion, the participants grew up in a “plurilingual” language environment (Taylor & Snoddon, 2013). This rich linguistic environment shapes the participants to be “translinguals” (Canagarajah, 2013c) from the earliest stages of their life. The semantic resources of those languages are mixed so they had them in their repertoire when they speak one language. This situation has already shaped them to deploy translingual negotiation strategies in their communication. For example, it is obvious that the participants in deploying envoicing strategy in their autoethnographies. This can be seen from Julie’s and Suzan’s inserting occasional Arabic words such as *Alhamdulillah* (praise the Lord) or *Insha Allah* (God Willing) in their story or Ali’s life philosophy which was written in Gorontalo language in the beginning of his autoethnography.

5.1.2 The Teachers’ First Encounter with English

5.1.2.1 Description

Since from an early stage of life, the multilingual English teachers grew up in such a diverse linguistic environment, their encounter with English for the first time could be described as fascinating but intimidating as well. It was fascinating because they learned a new thing that children in general are curious about. However, it was also intimidating because most of them encountered it in formal school where assessment was a powerful instrument on evaluating whether they were successful or not.

While most of the participants recalled their first encounter with English was in the first year of elementary school (grade 7) when it became one of compulsory subjects

for students, Ali recalled that his first encounter was through watching “Sesame Street”, an edutainment of TV program. In recalling his interest in learning English, Ali wrote:

As other children, in addition to playing with friends, I also like to watch television. A TV program that is very memorable for me was Sesame Street. I really enjoyed the show not only because of the entertaining aspect but also educational aspects. From this TV show, I started my interest to be able to speak English. I was really happy everytime I could learn a new word on this series and knew its meaning. I usually liked to read the caption that is located at the bottom of the TV screen. I felt that learning the meaning of words was enough. I did not feel that I should learn to speak. (Ali, p.3)

While his interest was limited to new words that he found in the caption, his enthusiasm for learning through the media showed that non-formal education could also be an open door to knowledge in addition to formal education at school. A TV program that is designed to give entertainment as well as education such as “Sesame Street” contradicts the claim that media is always destructive of students’ learning. Furthermore, presenting educational values should not always make students stressed out or tensed. Students may even learn better when they enjoy the activity.

Julie was also fascinated by learning English for the first time. However, the fascination became a traumatic experience when she was humiliated by her teacher because of her inability to pronounce English correctly. In reflecting on that experience, she wrote:

“On the first day of English class, the teacher gave us a few words of English and asked us to read it. The teacher writes on the board: “This is a table”. Because it was my first experience of learning English, I pronounced it in accordance with writings like when I read the sentence in Indonesian / dIs a: ta:ble /. My teacher then told other friends to read the same sentence. The way they pronounced was exactly the same as I did. However, there was a teacher assistant who saw us reading that way laughed loudly. I became confused as to why he was laughing. The teacher then gave a model of how to read that

sentence correctly. As she was explaining how to read it, I then felt that the English language was very difficult to learn, why there is a discrepancy between words and how to read it. From there, I was crying. I was terrified that my grades in class became bad n because I could not speak English. Since I did not stop crying, a school staff drove me to go home. When I got home, my father tried to encourage me and advised me of the importance of learning English. He said, “You can master the world, if you speak English.” (Julie, p. 2-3)

The core of learning is curiosity in which learners want to know more about something new in terms of new knowledge or a new skill. However, this natural drive can fade away because of the failure of teachers or adults to scaffold the learning in such a way that the learners or youngsters embrace the materials in a meaningful yet conducive situation. Julie’s English teachers who were responsible for introducing English to her for the first time seemed not to be aware of their main role of laying a strong foundation for learning English which is not only related to cognitive factors but also affective ones.

Unfortunately, Julie’s quickly fading enthusiasm for learning English in a formal setting was also experienced by other participants. Other multilingual English teachers also recalled that their first encounter was through formal education when they entered junior high school. Interestingly, while they came from different generations, their description of English teaching and learning (ELT) was relatively similar. Elizabeth, the most senior participant, shared her experience:

“In early 70s, when I entered junior high school, I started to get English lessons. Our goal of learning English was for understanding written language. Because of that, I primarily learned vocabulary and grammar for reading comprehension” (Elizabeth, p. 3)

Because Elizabeth was impressed with her mother’s competence in speaking Dutch actively with her former classmates from Dutch’ based education during colonial

government, she intended to have the same ability to interact orally in English. However, she had to accept the reality that the purpose of learning English at school was for understanding written texts.

Representing the younger generation who started learning English in early 1990s, Kadija also complained about the same condition by saying

When I entered junior high school, I was really exciting because I began to learn English. But my dream of learning a language that can be used for chatting as I perceived from my father's experience soon disappeared after having seen the reality. At school, my teacher only taught us grammar. The time allocated for English class was also very limited and it got worse when I had a large class. I felt really disappointed that I did not have significant progress in pursuing my dream of speaking English. (Kadija, p.2)

There was a discrepancy between the participants' purpose for learning a foreign language for oral communication and the reality at school that aimed to deal with written texts. The discrepancy led to disappointment since the reality was not the same as their expectation. However, they could not avoid the compulsory subject so what they did was to treat English as other subjects they learn, which was only for academic success. Those whose parents had better financial condition were sent to private lessons or private courses while others relied on their diligence to perform the best they could in class by studying hard. Unfortunately, these private lessons did not always fulfill their ambition of being able to speak English. In reflecting on her experience of having the private lessons, Elizabeth wrote:

As my parents wanted me to succeed academically, they sent me to get a private lesson from an English teacher with four of my friends. Actually it was my dream that I could communicate orally as my mother with her Dutch. What we got in private les was also similar to the one we encountered in school. So the

benefits I got was that I was able to do homework more quickly and completely than my classmates. (Elizabeth, p.3)

As learning English was separated from the pragmatic use of communication, most of the multilingual English teachers argued that their sole purpose for learning English in a formal education setting was for academic success. The Indonesian education system has a very strict test system so that those who get good grades will get seats in public schools which are relatively better in quality than common private schools. Most of them see the same path of going to elite public junior high, senior high and eventually a state university. In arguing for the importance of getting excellent scores in English to contribute to the academic success, Suzan says:

I just saw English subject similar to other subjects. I wanted to get the best grades in all subjects, particularly English which we considered it to be a difficult subject. Therefore, I am trying to learn English so that I could pass the exam successfully. The common type of test was reading comprehension and grammar so that relatively I did not have any need to be able to speak in English. My interest to get success in the academic field always became the most important drive when I went to high school. Students who succeeded academically in freshman year were challenged to pursue the most 'heavy' strand in sophomore, namely science strand. In this strand, I spent more hours in math, physics, biology and chemistry and less credit hours in humanities such as history or foreign languages. I kept trying to obtain academic achievement as well as possible so that I could proceed to best colleges." (Suzan, p.2)

On the top of this strict test system is the admission test to state university which has a powerful backwash effect to teaching and learning, including English as a subject. Parents and students are aware that gaining access to state universities is a way to obtain quality life in the future. The backwash effect of the national testing system on English teaching and learning is that students have to be familiar with the types of English test

that focuses on reading comprehension and grammar. That is why both teacher and students have to focus on these two aspects of language learning. They do not see the importance of practicing speaking in class because it is not tested on the national examination.

Two participants, Kadija and Julie who also experienced disappointment in formal education, got their satisfaction from informal and non-formal education. Similar to Elizabeth, Kadija was sent by her father to get an additional English class from a private course. However, the system of every private English course was different from the one experienced by Elizabeth. Kadija argued that learning English in a private course really benefited her and made her able to speak English after learning for a couple years in junior high. In describing her classes in the private course, she wrote:

I could feel real difference between English teaching at a private course and an English lesson at school. In the course, we were aimed at being able to speak. The class was very small because there were only 5 people in the classroom so that we had much more opportunities to express ourselves. The teacher often gave us a situation such as five of us were left at home, and then we were asked to communicate with each other to do some chores. Our teacher always said “You don’t need to bother whether your English is perfect, you just need to use English only for communicating to each other.” Learning English in the course was really a dream coming true where I could use the English in conversation. I became happier that learning in the course also affected the grades my English subjects in school.(Kadija, p.2)

As Kadija mentions, several factors including class size, teacher competence, and teaching and learning process, contributed to her success in speaking English. Interestingly, her success in speaking had positive effects on her English grades in formal education that focused on grammar and reading comprehension.

While Kadija highlighted the role of the private course that she attended, Julie mentioned about the role of her aunt who was an English teacher from another school who helped her informally. Julie's father sent her to her aunt's house to live in the house so that she could excell in speaking English. In her reflection on learning English with her aunt in which she felt as if she had to live in a dorm in her aunt's house, she said

My aunt was very smart and her way of teaching very interesting. My aunt wrote the English words in her home furnishings. So when I was helping to wash the dishes, I saw a tag which is affixed to the back of the plate saying "plate" and how to read it. When I had dinner with her, I found the word 'plate' on my plate again. When I entered the house, I saw a label saying 'door' on the entrance door. Likewise, for other daily activities, my aunt also taught indirectly. For example, she said "please get me a 'broom' to sweep the floor". I then was like to play hide and seek to find the 'broom'. I turn all the stuff to get the thing that have been labeled 'broom'. When you found the stuff, I was very happy and at the same time I tried to memorize the words. I also connected the word "broom" with "sweep the floor". (Julie, p. 4)

Julie's aunt had changed the traumatic experience of learning English on the first day of school to anengaging experience in English because it is connected with daily life.

5.1.2.2 Discussion

Since most of the participants admit that their first encounter with English is in formal education, specifically during their first year of junior high school, political factor plays important in this process. The practice of English teaching and learning that they experience is greatly influenced by the Indonesian government policy. The Indonesian government is very firm that *Bahasa Indonesia* is the national language so that it should be used in formal situations, including as the language of instruction at schools (Lowenberg, 2000). The teaching of English should apply this policy. However, Lie

(2007) noted that there have been six national curricula related to teaching English since Indonesian independence in 1945, which can be listed as follows

Table 11 List of Curricula in Indonesia

Starting year	Name of Curriculum	Approach
1945	Unknown	Grammar Translation
1968	Oral approach	Audio Lingual
1975	Oral approach	Audio Lingual
1984	Communicative Approach	Communicative
1994	Meaning-Based Curriculum	Communicative
2004	Competence-based Curriculum	Communicative

The list reflects that in terms of theory, the government has already updated teaching methodology so that it is expected that teachers can also implement them in their classes. However, in practice, both Elizabeth who started to study English in the 70s and the other four participants who started in the 90s, show that there have not been substantial changes in the practice. The classroom interaction that the participants described is congruent with the grammar translation method that theoretically should have been left behind many years before. It is in line with Marcellino's (2006) argument that many teachers revert back and use the more traditional approach in which the English classes only contain instruction on grammatical items, or the teachers use the audio lingual method in which students practice certain forms by repeating after the teacher's model. However, Julie's experience of being humiliated by her teacher after being unable to pronounce words correctly can also be the consequences of this audio-lingual method.

In terms of social factors, Indonesia is a country where the disparity among people and region is very wide. While many families in affluent urban areas in Java could send their children to have private lessons in English or even send their children to go to elite private elementary school study where English is introduced from the fourth grade, the participants did not have such an opportunity. Lie (2007) also illustrates the fact that only students from middle and upper socio-economic classes have easy access and opportunity to enhance their proficiency in English by going to private English courses. Elizabeth and Kadija also had the great opportunity to get private lessons. Unfortunately, learning English in private courses in addition to their learning in formal education, did not always guarantee their success. The course that Kadija attended gave her better result since it did not use the same practice that formal schools apply.

Among the five participants, Julie and Kadija were relatively successful in their early learning in English. Their success was related to the way their instructors (in Julie's case, her aunt, and in Kadija's case, her teacher from a private course), connected their learning English with their daily life. This is the basic idea of the socio-cultural approach that pays attention to the context of learning (Lantolf & Thorne, 2008). In the case of Kadija, the teacher asked her and her friends to act as if they were left at home. In the case of Julie, it is much more practical because she had to immerse herself in her aunt's household in order to encounter English words and expressions in the things that she did and ran across in daily life. In both situations, both Julie and Kadija must have employed interactional negotiation strategies in which they had to cooperate with other interlocutors to accomplish the tasks given. The case that the interaction also forced them to produce

expressions in English is congruent with Swain's argument on comprehensible output which complete the learning in formal education which focuses on comprehensible inputs.

5.1.3 The formation to be English teacher

5.1.3.1 Description

Like other occupations, being a teacher is a calling. There are a lot of paths to be a teacher. Some teachers are determined from the very early stage of life that they want to be teachers. Others find the profession "by accident". Many of them find that the influence of people close to them such as parents contribute a lot to the decision, while others do not find any family members to be teachers but eventually find the profession attractive despite its discouraging aspect such as the low salary. The multilingual English teachers from Gorontalo under study also shared the complexity of their decision.

While in the previous section, Julie shared her traumatic experience with her first English teacher in junior high that shaped her ideals about teachers, Kadija also shared the similar discouraging experience with her Civic teacher that led her to get even by becoming an English teacher, even an English teacher educator. Her conflict with her teacher began from her disagreement with her teacher about English words that she found unacceptable. In her story, she wrote:

My desire to become a teacher of English was provoked by an unpleasant incident. At that time, I had a Civics lesson. The teacher was talking trivial experiences including going to the movie. The teacher then told the class about the difference between cinema and movie. As I had learned English a lot in my private English course, I tried to refute him saying that movie and cinema were just the same concept. The only different was that movie was a term in

American English and and cinema was British English. The teacher could not accept my opinion. Perhaps because of feeling of being humiliated by a kid who dared to argue with him in front of the class, he slapped me. I went home crying. My father tried to calm me down and asked me to make it as motivation that I should be able to speak English, even I should prove my Civic teacher that I could be an English teacher. (Kadija, p.2)

As other kids, she felt being treated unfairly by her teacher especially after the teacher used corporal punishment to correct the ‘mistake’ that she argued was not a real mistake. However, supported by her father, who was also a teacher, she reversed her negative feeling into a positive drive that led her to be an English teacher.

Like Kadija, Elizabeth’s father was also a teacher, a biology teacher to be more specific. Elizabeth was a typical person coming from family who mostly become a teacher. In her story, she wrote that her grandfather was also a teacher, surprisingly an English teacher, during the colonization era. At that time, teachers were very rare and it was a very well respected profession. No wonder that the great family found the job very attractive. After finishing junior high school, Elizabeth continued her education to a vocational high school called SPG (*Sekolah Pendidikan Guru/Special School for Teacher Training*) that specifically prepared her to be elementary school teachers. In her reflection, she says:

After graduating from junior high school in the year 1974, Papi encouraged me to be a teacher by entering SPG (School of Teacher Education), a vocational high school preparing students to be elementary teachers. At that time, the government was also keen eradicating illiteracy by building many schools especially in remote areas so that the project needed a very large number of elementary school teachers. Papi might think that being a teacher is an ideal job for as a woman because I would be stable economically while I can still take care of home after teaching. (Elizabeth, p. 1)

By going to this special school while she was still 15 years old, she envisioned her self starting her teaching profession at the age of 18, a typical age in our contemporary world in which many young people are still searching for their identities and want to have fun in their life. Her application to *SPG*, rather than to *SMA* (Sekolah Mengah Atas/High school) was in line with the opportunities offered by the new government's policy that intended to eradicate illiteracy among the people (Lowenberg, 2000). In that era the Indonesian government got all momentum for the development: political stability in which there were no more rebellious activities from the locals to the central government, dramatic economic development because of the oil commodity, and supports from international agencies. No wonder that these positive conditions were used by the New Order government to build new elementary schools, especially in remote areas, and invite young people like Elizabeth to teach in those schools by offering them the status of civil servants.

While Elizabeth from an early age, was quite determined to be a teacher, she did not know that eventually she would become an English teacher. The special school for teacher training (*SPG*) did not teach English in their curriculum Different from secondary school that each teacher was a subject teacher, all elementary school teachers were classroom teachers. Since English was not introduced in elementary schools, the vocational school did not include an English subject in their curriculum for these preservice.

However, after completing the vocational school, she decided to get more education by going to college to teach in higher levels of education. In her reflection, she wrote:

“during the three years in education, I lost my bond of learning English after my first encounter in junior high school. However, my desire to learn the English did not fade. I felt that English would greatly help my future so after graduating SPG, rather than applying to be an elementary school teacher like most of my school friends, I chose to continue my education to college level. (Elizabeth, p. 2)

She found that being a teacher in higher education than elementary school would give her a better chance of economic success so that she decided to go to college. Despite her discontinuity of having English classes in that special high school, she persisted in taking English teaching major. After all, she thought that being an English teacher in middle school in which she could also give private classes had a better chance of making more money than being a teacher of other subjects.

Suzan and Ali, on the other hand, did not really have a strong passion to be teachers, more specifically English teachers, back then. They only thought in more practical terms of how to get into a state university that would give them better opportunities in the job market. Coming from Central Sulawesi province, which at that time was shattered by religious conflict, Suzan tried to apply to a university in the neighboring province. She did not even realize that the major she chose would prepare her to be an English teacher.

At that time, I did not really realize that IKIP stands for Institut Keguruan dan Ilmu Pendidikan or Teachers' Training College. I just thought that public university had better reputation and much lower tuition than private colleges. As I needed to choose majors, I applied for the English department that also has a

very positive image. Alhamdulillah, I was admitted in this department. Later on, I just realized that this state university was designed to prepare me to be an English teacher. I just thought it as *taqdir* or God's providence that I had to be an English teacher. (Suzan, p. 3)

As a faithful Muslim woman, she believed that she was predestined (*taqdir*) by God to be an English teacher. As it is the path that God has provided for her, she just wanted to do her best as a faithful servant of God.

With quite diverse motivation and prior competence in English, the multilingual English teachers from Gorontalo were ready to join the process of formation of being English teachers. They had to face the reality of the college life in their department, for the good as well as the bad. Among the participants, Elizabeth who started her college in the 70s was the one who had the most complaints about the formation process as a preservice English teacher. At the time, she started her college life, Gorontalo teacher training college was only a branch campus of Manado teacher training college in the capital city of the province. In explaining the situation, she wrote:

In 1977, I entered the baccalaureate program of English Teacher Education of Gorontalo Teacher Training College. At that time, higher education was still very rare. In my cohort of our study program, there were only about 20 students, and even then many of them resigned during the study. To make the situation worse, Gorontalo Teachers' Training College was just a branch of the main campus in Manado so that our lecturers mostly resided in that provincial capital of North Sulawesi (about 400 km). The means of transportation were very minimal (there were no flights so that we just relied on ground transportation, and even then with inadequate road conditions), making us almost never met with our faculty. In practice, we were taught by high school teachers who already had a baccalaureate degree. Even then, some substitute lecturer was also located in towns around Gorontalo so that we had to visit them in their school, rather than we met them at the campus. Still, we had difficult situation for transportation since we had to ride our bikes for about 20 km to reach their schools. To make it worse, we became an observer of how they taught in class rather than being taught about current theories of teaching as common college

level type of education. Attending lectures to me were more like a sightseeing rather than studying. The long journey to school itself had already made us lose a lot of time (Elizabeth, p.4)

Her complaints range from the minimum teaching facility in the branch campus as well as the quality of the lecturers who were only substitute teachers. Since she did not have any English classes in high school, she found it really difficult to increase her competence in English. Many of her cohorts who came from the same background like her gave up and withdrew from the program. Despite all difficult situations, she had the perseverance in continuing her study. Eventually in the end of the program, there were only four people among 20 of her cohort who completed their baccalaureate. These remaining graduates were then sent to the main campus in North Sulawesi to gain their full degree.

The other four teachers who were from the younger generations when Gorontalo teacher training college had become independent from its main campus, did not complain about the facilities and substitute teachers. Instead, some of them complained about themselves who felt that they were not ready with college life which expected students to be more independent. Suzan who did not even know the nature of her department experienced a shocking situation when she found that she was much less capable compared to her classmates. In high school, she took the A1 track that focused on mathematics and science and very limited class hours of English so that she felt that she only knew very basic English, especially in oral communication. When she had to take a course on speaking as a freshman, she felt discouraged that her friends excelled in that

skill. However, she took this situation as a challenge for her to perform better. In her reflection she wrote

“When I took Speaking 1 course, my teacher encouraged us to introduce ourselves in English to get a bonus score. I took on that challenge. How proud I was when I got the score 4 out of 4 for that course. Since then, I built up my confidence to speak English. (Suzan, p.4)

It is through commitment to practice, Suzan has gained her momentum in order to enjoy her courses and perform well in speaking.

On the other hand, Kadija and Julie were much more confident into starting college life in the English teaching department. Julie’s experience of living in a ‘dormitory’ in her aunt’s house had already made her immersed in English so that she had a relatively better ability in speaking compared to her cohorts. Kadija herself had even taught English in the second grade of high school after her neighbor found that her English was excellent.

In my second year of high school, I felt that my English was getting better and I was quite confident that I could communicate in English. My ability in English was heard by my neighbor named Mr. Belo. He was a teacher of an Adventist school. Although my father a scholar of Islam, our family lived in harmony with her family. Mr. Belo offered me to teach an extra curricular class of English so that elementary school children in his school were introduced with basic English. I found that it was a great opportunity for me to get some extra stipend as well as an opportunity to develop my English. I taught there three days a week.(Kadija, p.3)

Being an English teacher in that early young age had made Kadija have a very strong foundation to study in her department. Not only was her English much better than her classmates, her confidence in using English in classroom had also soared. While she was learning all the theories about teaching English, her teaching experience also supported

her to make sense of the theories and opened up wider horizons in the later stages of teaching practice.

During their formation in the English department of Gorontalo teacher training college, the multilingual English teachers found that some lecturers inspired them, both in terms of theory and practice of English teaching. Ali, Julie, and Suzan mentioned Mrs. Karmila Mahmud as one of their favorite lecturers. Mrs. Karmila taught series course of speaking. In commenting about this figure, they described Mrs. Karmila as the teacher who always applied an English-only policy when teaching. She did not only give a excellent model so that students knew what was expected in the class, but she also did very well on the affective side with the students as Julie claimed that “she was like hypnotizing us so that we sometimes forgot that the time was ended” (Julie, p.6). In his review of Mrs. Karmila, Ali wrote:

Mrs. Karmila had ever joined an exchange student abroad so that her language was excellent. How Mrs. Karmila delivered subjects was also nice and she also spoke in English all the time. For me, Mrs. Karmila was also be an excellent motivator because there was also a local teacher who can teach and speak in English as good as Mr. Filson.(Ali, p. 4)

The awareness that non native English speakers could also use English like a native speaker really motivated them that they could reach that level.

During their undergraduate education, they also showed their appreciation to some native English speakers who touch them. Suzan admitted that her first meeting Mr. Ian Pulp, one of the native English teachers, made her very nervous that she would not understand what he said. However, her nervousness turned to be fascination after she found that he was really helpful. Mr. Pulp taught her writing and she found that the steps

in writing that he applied really helped her to write better. Even outside the class, Mr. Pulp does not mind assisting her in any project that she did. While she acknowledged that she got difficulty in expressing herself in English, she found that the teacher's patience to listen to her had been very encouraging for her to practice her speaking.

Ali also appreciated one of the native English teachers who became his role model. He mentioned Mr. William Filson who taught him pronunciation and cross cultural understanding (CCU). In those two courses, he found that Mr. Filson really mastered the materials as he developed his own textbook for the courses. The teaching aids that he brought to the class was also excellent. Mr. Filson sometimes also brought her family to the class to give models of conversation or an episode of life. He also brought his guitar and led the class to sing songs together. However, Ali argued that Mr. Fian's quality that impressed him most was his assessment. In describing the way Mr. Fian assessed his students, Ali shared as follow:

We were asked to come forward, and then gave us a single sheet of paper that contained words that were taught in the classroom. Then , we were asked to pronounce the word he handed. For me it was very exciting because I can instantly knew whether I could pronounce the word correctly. This was in contrast to many other lecturers who prefer conducting the closed assessment. I preferred to know immediately whether I was right. (Ali, p.3)

Since assessment is always very important aspect of teaching and learning, the assessment method has been debated to argue about what method really is the best one. While Ali found that this type of assessment method was more preferable, Julie, who turned out to be taught by the same native speaker teacher, argued that she did not not

like Mr. Fian because of his way of assessing students. In arguing for her dislike with Mr. Fian, she wrote:

While I was taught by a native speaker in pronunciation course, I did not like the course at all. Maybe I felt too confident. However, I felt that I had good preparation for the lesson based on the materials scheduled to be taught that day. For that, I had learned these words from the dictionary or the songs that I knew. However, when I pronounced in front of the class, the teacher said that my pronunciation was not correct. Unfortunately the professor was quite rigid because he felt that he was a native speaker. I felt so powerless. On one hand, I felt unable to fight because I was just a normal student while he was a lecturer, and even a native speaker lecturer. On the other hand, I believed that my pronunciation was correct. I felt I'd better shut up in class. I felt that the lecturer was forcing me to have an Australian accent. In silence, I did not want to go in confusion between my pronunciation and his. I just thought that I did not want to give wrong models for my future students. (Julie, p. 7)

While Ali took for granted that whatever Mr. Fian said was true, Julie resisted to Mr. Fian's coercive power that his pronunciation was the only correct answer. However, Julie was aware that she was only a student and Mr. Fian had the authoritative power to make a truth claim.. Her powerlessness led her to dislike the course which was basically against her own principle in order to get good grades.

Furthermore, Julie argued that native and non native speaker was not the most important aspect that she considered when rating her teachers. She preferred lecturers who appreciate students' participation in the class. One of the teachers that she was impressed the most is Mrs. Noni Basalamah who taught her grammar. In describing Mrs. Basalamah, she stated:

One of my favorite teacher was Ms. Noni Basalamah. At the beginning of her lecture, she stated her three basic principles in teaching, namely 3Ss (Santai, Serius dan Sukses/ casual, serious, success). She emphasized that the classroom should not be a place that create a tense among students, but still maintain serious action both from students and teacher in order to achieve successful

learning goal that get great results. Mrs. Noni taught us grammar. In contrast to my first junior high school teacher who became the only source of truth, she always invited us to express what we thought when we found grammatical problems. (Julie, p. 6)

Completely different from her experience with Mr. Fian, she argued that Mrs. Basalamah was not an authoritative voice in the class. Mrs. Basalamah gave opportunities to her students to try to express their opinion despite the rigidity of grammatical rules. The approach did not only show the fluidity of language but also an invitation to the students to prepare themselves beforehand.

Since most of the participants became lecturers in their alma mater, they also had the opportunity to do graduate studies as a part of their professional development as English teacher educators. Kadija had a very interesting opinion about her study at a graduate program where she was sent to Gajah Mada University in Jogjakarta in Java island. Even though she was aware that her major in graduate studies (American studies) was not exactly the same as the one that she got from her undergraduate studies (English education), she found that the language of instruction was disappointing. In her explaining her situation, she wrote:

There was one female professor who got complaints from friends who were from outside Java because she liked to make jokes in Javanese language during classes. Because my husband is from Java, I did not feel the difficulty, but some of my friends felt really annoyed because they were not able to follow her teaching in the class. In responding, she instead stated that students staying in Jogja should be able to communicate in Javanese language. Well, I wish it should have been more classes in English. I just thought that we could only use Indonesian or local languages when we thought that students did not really understand our explanation in English (Kadija, p. 6)

The fact that she had to study in Java island, which was much more prosperous than other islands in Indonesia so that it had more quality universities, made her come to understand the reality of the multilingual context. When she was confronted with a professor who pushed the students to adapt to the dominant language where they studied, she started thinking again about the importance of using English in class within her major. She resisted to the idea of using Javanese in the classroom since she was studying English and she wanted to get the most exposure in English.

5.1.3.2 Discussion

In order to be a professional English teacher, a preservice English teacher should be equipped with at least two aspects of competence, namely language competence and pedagogical competence. The language competence refers to the teacher's knowledge and skills in the subject that can be translated into their proficiency in English. Madya (2008) points out that one of the biggest challenges in Indonesia is the fact that English teachers have a low level of English proficiency. This fact is rooted in the failure to teach English in K-12 in which very few high school graduates are able to communicate intelligibly in English (Lie, 2007). Some of the participants of the study also agreed with this view. Elizabeth argued that her incompetence in English when she started her college training was due to the curriculum of vocational high school she attended that did not provide any English classes. Suzan also admitted to her poor English skills. In high school, she took A1 track which focused on mathematic and natural science. Her initial motivation to go to English education department was only to go to a

state university that had low tuition. Whatever major that accepted her would do as long as it was in a state university.

The second issue is the teacher's pedagogical competence. During their formation in the English education department, the participants acknowledged the important role of their lecturers as their role model of teaching. There were several aspects of pedagogy that they looked at. The first thing was the material development. Ali appreciated Mr. Filson who made his own textbook for the course of Cross Cultural understanding (CCU). By composing the textbook, Mr. Filson showed his own mastery of the subjects that he taught. Since at that time, information technology was not yet sophisticated, Ali also felt that Mr. Filson also inspired him in his ability of constructing the teaching aid in pronunciation that really helped him to understand the phonetic symbols and how to produce the sounds.

The second aspect of pedagogy is the teaching delivery. Most participants appreciated local teachers who used English most of the time in teaching. They believed that these teachers could be a role model for them and boost their confidence that non-native speakers could also communicate in English in the class as a native teacher does. This is in line with research in non-native English teachers that the competence of non-native teachers to deliver their materials in English is the most important quality (Braine, 1999, 2005; Moussu & Llurda, 2008). Julie, furthermore, added that she chose her lecturer who was able to invite students for discussion as her role model of teaching. She argued that a teacher is not the sole resource of knowledge and students does not come to class empty handed. Teachers who could appreciate the knowledge that students bring to

the class are the best teacher. Julie seemed to be in line with Leung, Harris, & Rampton (1997) who challenge the native speaker teachers as the idealized teachers but propose language expertise, language inheritance and language affiliation as the criteria.

The third aspect of pedagogy is the assessment. In this aspect, Ali and Julie had completely different perspective about ideal teachers that they want to model. In commenting the same person, Ali likes Mr. Filson's authoritative figure that could give open assessment so that students knew their mistakes immediately. On the other hand, Julie did not want to model after such an authoritative teacher and wanted to have teachers who can appreciate the differences and does not have absolute power over the truth. Assessment should not be such judgmental that it denies the process that each student has to follow. The opposing view between Ali and Julie reflects the opposing views between Randolph Quirk' (1990) deficit linguistics and Braj Kachru (1991) liberation linguistics that Seidhofer (2003) underlines.

5.1.4 Professional lives of English teachers in EFL context

5.1.4.1 Description

With all the experiences that the multilingual teachers have had, including their experience of participating in the intensive course as the starting point of this research, the multilingual English teachers reflected upon their own practice of teaching English in their own context. Among the five participants, only Suzan taught in middle school while the rest taught in the English department of Gorontalo State University. This different

context made their approach to teaching different while they also shared some similarities.

Suzan taught in a vocational high school. In her reflection, she acknowledged the special feature of the school where she taught. Different from senior high schools which aim at preparing students to college, a vocational high school aims to prepare students for low and middle staff positions in service and industry. The school system focuses on practical matters than academic content. That is why she wanted her students to have the ability to communicate orally in English. In describing her class, she wrote:

Therefore, I always tried to make my students have greater opportunities to speak in public, and I did not want to get caught up in explanations of grammar or vocabulary. I often see that my class was dominated by a few specific students, so shy students did not get a chance to practice speaking. One strategy I often used in teaching was using a speaking stick. Basically, I gave the stick to one student who must have changed hands to each other and whoever is receiving the stick must express his/her opinion or answer a question in English. By using that means, I felt that all the students can get the same opportunity to speak in class. (Suzan, p.6)

Her focus on teaching speaking rather than grammar is a very good indicator that English is used for communication. Grammar is actually only a means, not the goal, but so many teachers in EFL context has made it into the sole arbiter of academic success. In fact, there are many English learners who are very good in answering grammatical problem, but practically they are not able to use the language for communication. On the other hand, there are many people working in the tourism industry in Bali, Indonesia, who are not trained in formal education, yet they can make a business deal with foreign tourists.

While teaching in areas that were under development in terms of infrastructure, she was not a technophobia and instead using the technology to improve her students' competence. In commenting about the significant moments in her profession, she wrote:

One major project that students in my school must be follow was students' internship with a major of industry. In the end of that period, I asked them to make a presentation in English. I also recorded their presentation so that they had a sense of achievement in English language learning. (Suzan, p. 6)

She loved video taping the students' performances so that they could evaluate the positive points that they had made and the negative aspects that they needed to improve upon.

Another aspect that Suzan shared in her autoethnography was her willingness to apply any strategies or methods that she got from teacher professional development in which she participated. Her participation in the intensive English program was a part of her willingness to be professional teacher as well as to improve upon her own skills. One thing that she learned from the course that she already applied was the use of poem. In describing her effort, she wrote

Some of Mary's methods I ever got, but very special when teaching combined with Poem. It was very interesting too. Then, I could write down poems in English and I asked Mary to take correction of its. It made me interested and confident to apply English Poem in the class. From this I could show to the society about the students' talent in Reading Poem. We got some appreciations and big applause from the government and society here. (Suzan, p. 6)

One of the key factors that she emphasized in her class was the idea of performance, a show. Individual and group presentations and poem talent show were among activities that she wanted to show to the larger audience, in her language: the society. No wonder

she posted some of those activities in her Facebook page to show to the world that she had done something with her students.

The other four participants, Ali, Kadija, Elizabeth and Julie, taught in the same department: English department of Gorontalo State University. All of them also graduated from the same university so they knew their context very well. Elizabeth was the most senior faculty member and she was even a part of those who founded the department after being independent from its main campus. In describing her teaching activities, she wrote:

For me, teaching reading is very enjoyable because I can enrich their vocabulary and learn a lot about the aspects of life that exists in reading materials. Only sometimes students do not like preparing the material so well that just expects me during class. Besides, there are many students who come from the rural areas. I get to know them from the dialect they say. It is funny listening to their English with their accents. (Elizabeth, p. 6)

Elizabeth showed her frustration with her students as they only relied on her rather than being independent in preparing themselves prior to the meeting. She admitted that she used to teach her students mostly in Indonesian since that was the most effective method to make students understand. As the department policy required her to teach in English, she had to maintain that the class interaction be in English. The department asked students to give feedback in the end of every semester in which one of the items was to ask whether the lecturers used English in the class. This system pushed her to use English for teaching. This also gave opportunities to her students to respond to her questions in English. However, she found that her students' English with rural accent was amusing.

Ali also paid attention to the use of English in his department. Rather than focusing on the classroom interaction, he shared his observations on the use of English among lecturers. He described his observation as follows:

To master a language requires many practices. I realize it, but in my workplace in English Education Study Program, to speak in English is only existed in classroom. And sometimes it mixed 50 to 75% Indonesia language. Meanwhile in the daily conversation between lecturers on the office, we only sometimes speak in English. There many reasons why I'm not used English when communicate with the other lecture, one of them is the afraid of to make mistake in neither the pronunciation nor its grammar. The mistakes can trigger laughter of the listener. It will embarrass if an English lecture cannot speak English perfectly (Ali, p.6)

As a professional English teacher, Ali argued that speaking in English should not only be applied in the class as it is required in the department but he expected that it could also be applied in the office. However he himself also admitted that he did not want to risk his image of being a professional English teacher. A basic mistake would ruin his reputation. This lead to his resentment for not communicating in English in the office.

Ali, furthermore, acknowledged that participating in the intensive course had boosted his confidence to speak more English inside and outside the class. Fore more than two years, there have no native speakers working in the department so that it created a comfort zone among people not to use their English. When he participated in the course where a native English speaker taught in the class, he found it as an opportunity to use English more. In commenting about the positive impact of the course, he wrote:

The success moments that I experience during the course is all day in meeting we speak in English because the teacher is a native so it force us to use English. Thus, during the course I'm become confident to speak in English. Even in the classroom when I'm teaching to the students I feel that it is very easy to speak in English. In the previous experience teaching in the classroom usually I mixed English language and Indonesian language in teaching. When I'm explaining

the subject sometimes required times to compose good English sentences, because while thinking the idea related to the subject I'm also translating the idea into English. But after following the course, I feel that the English words come easily on my mind and it needs no translation anymore. The situation in the course successfully trained me to brave to speak in English without any worries of making mistakes.(Ali, 8)

He argued that the course had encouraged him to use English both in spoken and written discourse. He also shared his experience when he asked Mary to explain a certain expression that he got from his favorite movie. To his surprise, Mary said that she did not understand the meaning of that expression since some of the younger generation developed certain idioms that people in her generation did not always know. This fact that a native speaker was also not a "Mr. know-all" made him realize that being perfect was not a must. If a native speaker did not always know everything about her own language, he also did not need to be perfect.

Kadija, on the other hand, preferred to highlight Mary's personality as the most important feature. She was really impressed by her discipline in class, especially in time discipline that most Indonesians lack. Her discipline was a reflection of her professionalism as a teacher. A certain language or cultural background entails values. The fact that English has different tenses in regards to time might relate to the value of time management. This is in contrast to Bahasa which does not have different tenses so that time is not regarded as linear.. In Eastern culture, being late requires one to be patient to wait because the time will come again. She also underlined Mary's strategies of teaching

In addition, she was also a good listener. Because she could not Indonesian, she tried to explain by using of a "mouse road". For example, once there was one

word (I forgot what it was) that we did not understand, and then she tried many ways (as mouse has got a lot of ways to steal our food) to explain the vocabulary. She used synonyms, definitions, explanations and even gestures until we did understand what she meant. (Kadija, p.7)

This strategy was very interesting for her since she was required to teach in English in the class. She envisioned that as a professional English teacher, she could actually pretend she is a native speaker that she does not understand English at all. By so doing, she will not simply translate English words in Indonesia but she invites her students to use many alternative roads to explain the word including using gestures.

Julie explained her principle of good teaching as a combination between theory and practice. She explained further that her own experience in learning languages as great source of teaching. She applied some of the principles of learning from her experience of being in the 'dormitory' at her aunt's house. She argued that a success of teaching does not rely on her but also on students. Learning from her own experience of learning English, she required her students to submit a weekly handwriting note. This reminded her of her aunt's act of requiring her to bring 10 new vocabulary words before entering the house. In describing her class, she wrote:

Since my students are required to bring a summary from house, I conduct many discussions in the classroom. I often tell my students that I am only a human being so that I would not be able to transfer all knowledge I have. A bad experience with a couple of my teachers could be a lesson to me that I should be able to make my lessons interesting that the students are happy in my classes which in turn they like these subjects. (Kadija, p. 9)

Her teaching principles that an academic success depends on the student, the teacher, the facility and the time allocated by both students and teacher to learning prior the class

These principles become her guidance to provide quality of teaching and learning in her courses she taught.

Julie also emphasized the importance of fun in learning. She often used songs as materials for her lesson. Because of her aunt's influence, she preferred to use oldies songs that the words/ lyric was easier to catch while they still had the musical quality. She also liked to have workshop in the class. As she taught Teaching English to young learners (TEYL), she invited her students to think about activities that were fun but meaningful for children. In describing her class, she wrote

I also believe that I can learn English through games. I prefer using traditional games from Gorontalo to make students not to forget their root culture. For example, when I teach children colors, I use Tenge-tenge (ladder games). I provide carpet colors or paper color that I put on the floor. I then ask children to jump on the space according to the colors that I mention. Another example is I use a ball to enrich children's vocabulary. I scroll a ball. Once the ball stops, I mention the various names of objects adjacent to the ball. (Julie, p. 8)

She showed her creativity by using local resources of games to incorporate in the teaching. Her students were already familiar with the games so that they could make sense better. She expected that this model would inspire her students also to explore other games from local tradition that could be incorporated into teaching English.

In addition to school settings, Julie also shared her activities outside the campus. Since all lecturers were required to do community service, she was also involved in the development of tourism in a village which had potentials to attract both local and foreign tourists. As she is an English teacher, the committee often asked her to be a guide for foreign tourists when they conducted cultural performances. In addition to that, she was also involved in her religious congregation that focused on studying Kuran. In her

congregation, some preachers from India and Pakistan sometimes stayed for a couple months. In commenting about her Indian fellows, she explained:

Because I can not speak Urdu and they also can speak not Indonesia while our Arabic is not good, then we use the English language. As an interpreter or liaison officer when they visit, the more I realize that it turns Pakistan people actually uses mediocre English when they do presentation. Yet when I do presentation in this congregation, I prepare it with high standards of grammar as well as high level of politeness. (Julie, p. 10)

The first point that she made was that English had been a means of connecting people from diverse language backgrounds. Secondly, she was aware of the diversity of English spoken by the international community. India and Pakistan, where English is used as the second language or even the formal language in education, does not necessarily guarantee that their English is better than Indonesians like her. This awareness encourages her to be proud of having the potentials to speak English better.

5.1.4.2 Discussion

Interrogating teachers' professional lives is a way of showing the landscapes of teacher's professional knowledge (Clandinin & Connely, 1996) that contains sacred, secret and covert stories. Sacred stories refer to stories in public area where policy makers and researchers have constructed that the teachers have to believe. Secret stories are those in the classrooms that teachers are free from scrutiny and tell them only to other teachers in secret places. Covert stories are "stories in which they portray themselves as experts, certain characters whose teacher stories fit within the acceptable range of the story of school being lived in the school" (p. 25). In this type of landscape of cover story do I analyze the participants' autoethnography about their practice of teaching.

By using the image of a facilitator, Suzan narrated her role in the classes that she teaches. As a facilitator, she gave chances for every student to have a sense of achievement through completing a project. She documented the project by video typing it so that students can refer to the token as a sign of the students' participation. In addition, during the classroom interaction, she scaffolded the discussion by using her 'speaking stick' so that even shy students had the opportunity to participate. Related to the paradigm of translingual practice, she is aware of the basic principle that language is "more than words" (Canagarajah, 2013c). By asking her students to perform a task of report presentation or poem reading, she includes all aspects of semantic resources including facial expression, mimes and even clothes that her students wear. In order to do that she equips her students with contextualization strategies to create appropriate framing and footing in presentation.

Elizabeth perceived herself as a long life learner who is thirst of knowledge. Despite her seniority in the department, she believed that she still wanted to learn. Teaching for her was also an act of learning. When she taught reading, she had the responsibility to understand the text prior teaching to the class. Engaging in this preparation was a way for her to enrich her vocabulary and widen her perspective of life through the reading content. She believed that any text contains values of life that she wanted to share with her students. However, regarding the construct of translingual practice, she does not have the tendency to this paradigm. In commenting about her students 'accent' in English that she perceives as amusing, she seems to be inclined with monolingualism in which she fails to acknowledge her students' English variety.

Ali wanted to be a man of integrity who is consistent between his principles in the class and in the office. In his autoethnography, he wrote his philosophy as “*Bo to laku-lakulo odutuwa lo tanggulo, Bo to hale-halelo Odutuwa lo tinelo*” (A saying in Gorontalo language that means “Men must show good attitudes and behavior that in return will give them fame and appreciation”). Believing that speaking in English was a good quality of being professional English teacher, he wants to apply his belief in any situations he encountered. He got his confidence after finding the fact that even a native speaker did not always know everything about the language. He believed that if he is consistent in applying his principle, he would achieve what he wants. Regarding the issue of translingual practice, he seems to be close to belief in multilingualism in which he wants to master English as a discrete skill in addition to his skills in national and local languages. For him, fluency in English and use it consistently in classes and the office of English department will determine his professionalism as an English educators.

Kadija believed in creativity. A teacher should find a lot of ways to make her teaching successful. Using the image of a mouse in “Tom and Jerry” cartoon series, she wanted to be open to any means as far as they meet the goals of teaching and learning. She believed that there are many roads leading to Rome, but the roads are not always straight and smooth. The roads sometimes bend and are even circling. Only creative people can see all alternatives. Related to the construct of translingual practice, she has a great potential to believe in translingualism. Appreciating creativity is a great foundation to find rich semantic resources in teaching and learning a foreign language as it is shown by John in his demonstration of learning new vocabularies in chapter 4. However, she

needs to be consistent in her position as she sometimes rejects the English varieties.

Julie was a proud member of locality. She acknowledged that globalization makes her connect with people of diverse language and cultural backgrounds, especially in the religious organization that she participated. However, she believed that her local background has abundance of resources that she can share. The resources range from local games to local values. She dared to show her locality and even contests with others who came to her with their own values. Related to translingual practice, Julie shows her positions which is very close to translingual model of teaching and learning English. This can be seen from some aspects that she shared in her autoethnography. For example, she is aware of ‘mobile resources’ in her explanation of her childhood experience in learning Bahasa with different dialects. Her challenge of a native speaker teacher in her formation as a pre-service teacher. The way she encourages her students to use local games in teaching English. In addition to that, her confidence of her English variety compared to her colleagues from Outer Circle.

While their identities as professional English teachers are really complex and cannot be represented by one image, these images can show different pieces of mosaic of the professional knowledge of the participants. Their images are shaped by their experiences from learning their mother tongue, other languages surrounding them and eventually English that becomes the integral part of their identity.

5.2 A Native English Speaker Teacher from U.S.A.

In this second part, I investigated how translingual negotiation strategies shape the language identities of an American English teacher. As Mary (pseudonym) is a senior teacher, her life stretches from the Great Depression in 1938 to the current situation of the new millennium where information technology has changed the way people live in so many ways. This part is divided into three subthemes: her formation as an English teacher, her experiences of teaching in her home country and her experiences of teaching outside the US. In these three subtopics, I examined whether the linguistic contexts in each subtheme influence the way she perceives the teaching and learning English both as a mother tongue as well as a second or foreign language. Using Morgan's framework of teacher-identities-as-pedagogy, I reconstructed how her experiences give resources in her professional life as an English teacher.

5.2.1 Prior knowledge as teacher

Different from the experiences of multilingual English teachers from Gorontalo, Mary, the native English speaker teacher from the USA did not encounter many languages spoken among people around her when she grew up. Growing up in a rural area in Southern California during the Great Depression in the 40s, Mary lived with her parents and her older sister and younger brother in a family farm. Her father had a wide almond orchard as the source of living for the family. But the striking difference with their neighbors was that her parents had college education. The Great Depression had

made her parents become realistic that white-collar working opportunities barely existed so that her father decided to return to his family farm. In addition to her micro family, she also acknowledged the role of her distant family that shaped her language development.

In recollecting her childhood experience with her siblings, she wrote:

In our free time, we rode our bikes to see our aunty and played with our cousins. We always had very fun activities together. This is the way I learned English. Different from non-native English speaking people, no one taught me English. We spoke it in our activities in my own house with my parents and my siblings as well as my relatives and neighbors. In our tiny village, I saw some foreign people from Mexico who helped my father in our almond orchard during harvest time. But, my encounter with them was barely minimum. I noticed that they spoke a different language but I did not feel interested to know or to understand. Perhaps it was because I was too young. (Mary, p. 1)

As an English native speaker, she found that her acquiring English went through its natural process through her encounter with people close to her. Living in a rural area also did not give her sufficient chance of encountering people of other language backgrounds. In her interview, she also mentioned about the limited access to mass media at that time. Her family relied on radio as the most important source of information which aired news, songs and other programs in English.

The transition from non-formal education in her family to formal education at school happened when she was six year old. This was also a transition from spoken literacy to written literacy. Back then in her era, the type of school was really different from schools after world war two as all multilingual English teachers from Indonesia from previous part. In describing her school, she says:

If you have ever read American classic novel series: Laura Ingalls Wilder's "The Little House on the Prairie" or watched its TV series, you might be familiar with the situation of my school. It was a tiny building comprising two

rooms. One room was for students of first to fourth grades and the fifth to eighth graders used the other room. We altogether were about thirty kids. My schoolmates were all the children of the farmers living in our village. Since the teachers basically had to teach children from different levels, we did not have fulltime attention from the teachers during the school hours. However, the teacher usually assigned the students of the higher grades to assist those from the lower grades. (Mary, p. 1)

In describing how her teacher introduced her to written literacy, she mentioned about dictation method in which the teacher made a list of words, and then the students had to memorize the spelling of the words and wrote them on their books or on the blackboard. Noting that English spelling system was much more arbitrary in which one vocal sound can be represented in many ways of letters or one letter can be pronounced in different ways, Mary claimed that she did not have great difficulty in memorizing them. She gave credits to the role of her parents who had high educational backgrounds as the main reason.

Her first encounter with learning a second language happened in her second grade of high school. As her high school was also a local high school in her tiny town, it did not have a lot of options of what foreign languages that she could learn. The only option was learning Spanish in order to anticipate the influx of many Latin America immigrants who came to California. However, since the need of speaking with the immigrants who usually filled in the low class jobs was very low, she did not need a high pressure to master the language. Furthermore when her English teacher also mentions the importance of learning foreign languages, she did not really understand her teacher's purpose.

In the high school, I learned more complex grammar in English class. For example, my teacher told us "students, please take a look at this word...the root

of this word is a German word” and then she showed some other words in English that the roots are from Spanish or Latin words. When she told us that kind of thing, we just shrugged our shoulders and wondered what that meant to us. (Mary, p. 2)

She only saw all these things from academic point view that learning a foreign language will broaden her perspective in education so that it can prepare her better for college education, but it did not have practical in life. The fact that her mom did not finish her college made her determined that she should finish her college and got a better job.

While some Indonesian participants admitted a very impressive moment in their life that became a trajectory to be a teacher, Mary did not mention any moment in which her encounter with some of her teachers made her determined to be a teacher. However, when she was in college, she found that teaching profession was really attractive to her that made her chose teacher as her future profession. In her reflection she said:

In 1959, I started my college life. From the very beginning of my college education, I was really determined that I wanted to be a teacher. I did not even mind whether I would be an English teacher or a history teacher but my purpose of college education was very clear that I wanted to pursue my career as a teacher. (Mary, p. 2)

Even though none of her parents became teachers but farmers, it was really clear that schooling was a very big stuff in the family. The fact that her parents got higher education in that depression era in the 30ties when the existence of universities was rare, showed how important schooling was in her great family background.

The similar situation happened when she showed her interest to be more specific by being a language teacher. She had an interest to study Spanish as a foreign language starting the first time she was introduced to the foreign language in high school.

However, she did not seem to have significant experience that made her decide to be a language teacher.

I was still fascinated to study a foreign language so that when I went to college, I also took some courses on Spanish. However, I would say that I could not really speak the language though I could read in Spanish and understand the words. There were actually many Latino people in our college but I did not have any chance to practice with them. They preferred to practice speaking English with me. . (Mary, p.2)

It seems that her connection with the new reality in college life that she decided to be an ESL teacher. Coming from a rural area where there was strong monolingualism along with monoculturalism, she was confronted with meeting ‘the others’, people of different cultural backgrounds. The fact that those people needed helps has become her strongest motivation to be an ESL teacher.

Actually after completing my four-year college, I could have just applied to be an English teacher for an elementary or a high school. But I preferred to continue my education to do my masters degree. In California, I saw a lot of Mexican people who immigrated from the South and also Japanese who came from the ocean. In my opinion, they really needed help to improve their English. However, in order to qualify to teach English as a second language, I needed to continue my education to graduate level. That was why I took a master degree in second language education. (Mary, p. 2)

The college life was also a place when she was confronted with varieties of American accent. Interestingly she dated an American student with ‘other’ accent who eventually became her husband. In her reflection about her late husband, Dave, she said

Actually, my late husband, Dave, came from Oklahoma. I always teased him as an “Okies” which has a very negative impression in terms of language. Of course, when I label a person as an “Okies”, it is just a joke among us. I never said that in public. The “Okies” are notoriously had a very strong Southern accent with bad grammar if we want to compared it with English standards.

They would say “He gone” naturally as if there were nothing wrong with the sentence. (Mary, p. 3)

From her reflection about her husband’s language background, she seemed to believe in the standard of English that English learners need to conform with, including her late husband. She was really aware that her husband had excellent English because of his high education. However, she could not hide her concern about the immigrants’ language competence and even the American people where her own husband grew up. Her concern made her determined that as an English teacher, she should be able to help those people so that they could excel in their career as her husband.

5.2.2 Teaching English in the US context

Mary admitted that her passion was teaching. That is why she was taking double masters degree in teaching English and TESL. She saw her job as a calling to contribute to the society. However, she was aware that her situation did not always support her passion. She decided to marry young, before completing her college degree, a decision that her parents strongly opposed as they had invested a lot money for her education. However, she also saw the best economic and social future of her prospective husband, a young scholar of chemistry. Her marriage was blessed with several children, so Mary was determined that her first priority was her family.

There in Chicago was the place where I spent most of my professional life as a teacher and my main role to raise my children. I still tried to fulfill my dream by being a teacher, however I was aware that my main responsibility as a parent could not be ignored. I have been very grateful that my family had a very good educational background. I myself had double masters degrees: masters in teaching English and masters in teaching English as a second language. With this kind of environment, my children had got their support to excel in their studies since excellent education is the tradition in our family. (Mary, p. 4)

Her decision to focus on educating children was exactly the thing that her parents worried about when she asked their permission to marry young. However, for her, educating her own children was not a bad role at all. When her children started to go to school, she had more opportunities to return to her passion as a teacher. Her own credentials in education background and the context of Chicago as a cosmopolitan city where immigrants and international students flocked to were a very good combination to start her career.

In recalling her experience in teaching English in the U.S. context, Mary argued that different settings made different approaches in teaching. Teaching English as a second language and as the first language, for example, was really different. Even in the same context of teaching English as a second language, the levels of education whether it is elementary, middle, higher education or adult learners, also have different nuance. Mary spent most of her teaching career in higher education. Her students comprised of native speakers who learned English composition and international students who needed to improve their speaking as well as writing skills. Sometimes she also had classes which comprised both of the groups. In commenting about her principle of teaching, Mary wrote:

In teaching English, I always believe that I need to know my students' levels so that I know where they are and I know how to challenge them to the next step up. After that, I review the textbook available to see whether the materials fit to the students' needs. As I go along to that process, I still look at the class dynamics so that I can adapt my teaching with their progress. (Mary, p. 5)

As a teacher, she believed that her role was the resources for her students, especially when the students got problems in learning. Native speakers students also had problems. In commenting about the problems that local students encountered, she wrote:

In a lot of cases that I found, the local students did not realize that they made any mistakes. The mistakes they made did not define them as being not smart, but they were just raised in such an environment that made their English not standard. In the case of the “Okies”, I found them to have double problems. As many people of other states in the southern parts like Alabama or Mississippi, the “Okies” had a strong accent. I still can clearly understand people with strong accent. But, it made me think twice that when they spoke it with a strong accent and their sentence construction was also terrible. (Mary, p. 4)

She believed that the college students learned the higher expectation the standard they should reach. The standards did not only apply on English composition only, but also in speaking, in which she commented about the strong accent of the Southerners. She did not mind of the strong accent but she wanted their local students to have good sentence construction so that it would not impede meaning.

Mary emphasized her attitude toward mistakes that her local and international students made. She did not want to let students make the same mistakes or did not realize that they made mistakes.

When I heard that they made mistakes, I had to be fair that I needed to stop, highlighted the mistakes and worked them out together. To do so, I always put the mistakes on the whiteboard so that every one could see. However, I did not want to do in anyway ‘degrading’ them or made feel very badly about themselves.. However, I never show this resistance in public since whatever mistakes they make in grammar, it does not destruct my basic humanity principle that every ne is equal and should be appreciated. So, in any situation, I would just deal with the mistakes and work together with my students to learn from the mistakes... This needed cooperation between me as a teacher and my students. (Mary, p. 5)

Her attitude toward mistakes shows her principle of cooperative learning. She wanted her students to have greater awareness of the mistakes but she did not want to be the sole resources in the class. She invited the students to give opinions about the particular aspect

of English that they learned so that the students also had responsibility of their own learning.

5.2.3 Teaching English outside the US

In addition to teaching English in the U.S. context, Mary had a very vast experience of teaching English abroad. Despite her husband's skepticism that she could be recruited by Fulbright, she proved that she could make it. She had precious opportunities to teach in almost all continents in the globe, from countries in Latin America such as Guatemala, Mexico, Uruguay and Colombia to countries in Africa such as Guyana and Algeria. These experiences really enrich her understanding of effective teaching.

One aspect of teaching English in other countries that she wanted to highlight was the standards of the teachers. local English teachers who taught in those countries spoke the same language so that they may just jump to their local languages when they got difficulty in expressing their ideas in English. In addition, she said that the local English teachers also had different expressions which are not congruent to the common expressions in America. In commenting this phenomenon, she wrote:

When I taught in these different countries, I just realized how important the role of a teacher is. The issue became more significant whether the English teachers was native or non-native. Those taught by native speaker teachers had got inputs, which were different from non-native speakers so that the students had different expressions. I did understand their statements but I found out that their expressions were not the way Americans said. (Mary, p. 5)

In this particular case, she believes that native speakers become the benchmark of the correctness of English. While she understood the international students and English teachers in those countries, she argues that they should follow the standard of appropriateness from American or native speakers' point of view.

As a language teacher, teaching abroad was also a good opportunity to learn other languages, especially Spanish that she started to learn from her high school. However, she had to face the reality that local people did not see her need of learning their local languages. Instead, they saw their own need to improve their English by practicing it with her.

When I was in several countries in Latin America, I thought that was a very good opportunity to practice my Spanish. When I went to local markets, I tried to use Spanish. But people quickly noticed that I was not a Spanish speaking person. My students and local staff also wanted to practice their English with me outside the classroom situation so that eventually I still used English most of the time. (Mary, p. 5)

The power of English has made non-native speakers of English eager to improve their English. They did not see the other way around. This power relation was not balanced that may lead to the extinction of less powerful languages in the long run.

In giving special comment about teaching English in Indonesia during the intensive English program, she was really impressed of the students. She assessed her teaching experience in Gorontalo as *“interesting and enjoyable...The students were enthusiastic and participated very well in activities* (Mary, p. 6) . This could be understood since the students were mostly from the English department who could speak English relatively quite fluently so that the students were very active in classroom

activities. She narrated that she used integrated approach in teaching English so that it touches all four skills: listening, speaking, reading and writing. Another aspect that she wanted to highlight was the importance of out of class activity in which they had a field trip while still learning English and cultural aspects of American life.

One aspect that she wanted to highlight was the application of English-only policy in class. She believed that using English during the class would improve their competencies in English.

Students also played word games, sang songs and visited with each other in English only. We talked to each other in twos, threes or fours and then mixed up the groups and spoke about new topics – English only. The students tried hard and over all did a good job. (Mary, p. 7)

The case that she repeated her statement of using “English only” twice shows how important the practice of this principle to be applied for successful learning.

5.2.4. Discussion

Different from the multilingual English teachers from the previous part, Mary’s story represents the monolingual context that follows the Herderian triad of language, society and region. From early phase of her life, Mary had seen English as a part that cannot be separated from American society and American land. Those who live in America learn English naturally from their encounter with their closest environment, in this case their families and local school they go to. Living in rural areas also made Mary

had a limited experience of meeting people of different cultural and language backgrounds.

It was in the college that she started to realize the multifaceted of English, especially after she dated with a young man from Oklahoma, a region in the US with its strong accent which can be regarded as less educated. In this particular moment she learned about the multiple codes of what is regarded as one language. Even though, she did not come to a strong statement about the existence of Englishes, she realized that American English has also diverse dialects. However, she believes in the primacy of standard English. People who speak non-standard English has to improve their language in order to be successful in finding better life, just like her husband's success in life. Realizing this particular aspect, her mission of teaching English is assisting her students to reach the standards.

Her encounter with international students has made her realize more about the multifaceted aspects of English. Both teaching in the U.S. and outside the U.S. increases her awareness that international students speak different language codes compared to standard English. Her monolingual orientation guides her in her practice as an English teacher. She believes that English-only should be implemented in class so that students have great opportunity to use the language. The better students follow the standard norms the better opportunity they will get for a better life.

5.5 Summary on translingual identities

Based on the analysis, it can be concluded that both multilingual English teachers and native English teachers acknowledge that they are shaped by their plurilingual environment. However, they are in the spectrum of monolingualism and translingualism. By saying spectrum, I want to argue that there are no participants who are pure believers of monolingualism nor translingualism. Instead, each of them has the tendency towards the two opposing poles. Those with monolingual orientation believe that the native speakers are the ultimate model of English. The multilingual English speakers who have this tendency really want to achieve the ultimate goal even though they are aware that their dream never comes true. The native English speaker with monolingualism also wants to defend their sole legitimacy of the English norms. On the other hand, the multilingual English teachers who have the tendency of translingualism believe that they are also legitimate users of English so that they really want to be competent in English by using any semiotic resources they have as they learn or use: Indonesian, local languages and Arabic. They believe that they can incorporate these resources to show their performative competence in using English.

Chapter 6: Conclusions and Recommendations

This study aims to answer main research questions stated: how the research participants deployed their translingual negotiation strategies during the intensive English course and how they reflected their language identities shaped by their experiences of learning and teaching English beyond the course. Under Canagarajah's (2013c) Translingual Practice paradigm, these two constructs: translingual negotiation strategies and translingual identities are interconnected. The two sets of data, which firstly covers the classroom interaction between the research participants and secondly the participants' reflection on their experience of teaching and learning English, seek to find the answers comprehensively by combining between the 'small stories' and 'grand stories' of the language phenomenon of translingualism in Gorontalo-Indonesian context.

6.1 Answers to research questions

6.1 .1 Translingual negotiation strategies

Along with other post-structural linguists, Canagarajah (2013c) claims that learners' first language should not be regarded as interference or hindrance in learning a second language. Instead, competence in the first language provides a lot of resources in developing second language competence. That is why the key analysis of a second language study is not to find the errors committed by second language learners during any interaction but to show the process of meaning making among the interlocutors

where meaning negotiation (Firth, 1999) becomes central of analysis. In such a situated interaction of contact zone, the multilingual learners are not simply ‘marked’ (Ellis, 2013) objects of research but also the native speakers since both are translingual (Canagarajah, 2013c). Both parties should develop their translingual competence (Jain, 2013) in order to meet their purpose of interaction. The most important part of this translingual competence is their ability to deploy their translingual negotiation strategies.

The classroom interactions during the intensive English course in Gorontalo-Indonesia, a site which strategically shows the fine-grain example of language contact zone (Pratt, 1991), became the unit analysis of this study that seeks to explicate the process of meaning negotiation among the research participants. The analysis follows Chanagarajah’s (2013c) framework of integrated analysis of translingual negotiation strategies that happens in personal, social, textual and contextual spheres. In these four spheres, interlocutors deploy envoicing, recontextualization, interactional and entextualization strategies as the macro strategies with several micro strategies in each speech event.

Dealing with envoicing strategies, the translingual speakers show their identities by trying to show their language, social and personal identities. The multilingual speakers use their peculiarity in grammar and dictions as a micro strategy that shows their language identity. They also use code mixing, code switching and even code messing as a way to express their voice despite their limited access to resources of the target language. In term of social identity, both the native speaker teacher and multilingual learners share their opinions based on their national, ethnical, gender and religious affiliations to voice

their interests of the intriguing issues of classroom discussion. In term of personal identity, the interlocutors deploy pragmatic strategies to show their personality traits whether they are more introvert or extrovert during meaning negotiations.

Dealing with recontextualization strategies, both multilingual and native speaker participants use framing (Goffman, 1981) to contextualize the issue of discussion that are mostly taken from American sources. The fact that the native speaker teacher does not always have sufficient knowledge of the issues has encouraged the multilingual learners to use their ‘footing’ to make the interaction run smoothly.

Interactional strategies are quite well developed in communicative strategy research so that the micro strategies that interlocutors used are congruent with the literature. However, the significant different of this analysis of these meaning negotiation processes is the attitude of not marking the meaning discrepancy during the interaction as an error. Mary’s (the native speaker teacher) strategy of using ‘pass-it-on’ micro strategy is a way of acknowledging the students’ translingual competence without necessarily ignoring the errors.

The last macro strategy of entextualization strategies is more relevant in writing process than spoken interaction since in writing, people have multiple drafts and long process of expressing and revising even before their thoughts are realized on a piece of writing, compared to spoken interaction where interlocutors are more prompt in expressing ideas. However, while deploying interactional strategies in spoken interaction, interlocutors also deploy entextualization strategies by using segmentation micro strategy to shorten expression and even adding that with code switching or code mixing to make

the interaction well. While employing envoicing strategy of showing their identity as multilingual speakers, the multilingual speakers also employ regularization micro strategy of challenging the English standards to accommodate their understanding of English norms.

Among the macro strategies of translingual negotiation strategies, envoicing and interactional strategies are mostly found during the classroom interaction. The multilingual English learners were eager to express their willingness to participate in classroom discussion despite their weaknesses in accuracy in grammar and vocabulary. They used their own peculiar forms of grammar and vocabulary which made the native speaker teachers did not understand but pushed those teachers to deploy their interactional strategies to engage in negotiating meaning together with other class members, especially those who have better competence in English. The interactional strategies that were employed in the classroom interaction were used by those who were less advanced to have acquire the comprehensible inputs as well as pushed them to express comprehensible output also (Swain in Long, 1996). The macro strategy of entextualization is the least strategy that the participants employed during the classroom interaction. This can be understood since this macro strategy needs reciprocal process that can be detected more obviously in writing process where learners make several drafts to show the dynamics of their thinking. In the spoken discourse that becomes the focus of this study, its deployment was very limited. Part of the problem in showing the enactment if this strategy was the competing voices in the group discussion so that I

could not get its clear transcription to make comparison between their practice in group and their actual group presentation in front of the class.

6.1.2 Translingual identities

By analyzing the participants' autoethnographies of learning and teaching English, I found out that the multilingual English teachers are aware of their rich experience of learning many languages, from local, national to international languages that are connected with their personal, social and religious affiliations. Their experiences of learning English have become their resources for their professional identities as English teachers in Gorontalo-Indonesia context. The native English speaker teacher also experienced diverse linguistic world both prior and during her professional life as an English teacher. The fact that English is more powerful than other languages so that her students tend to ignore the linguistic imperialism (Phillipson, 1992), the NES teacher fails to gain the access of communicative ability in a second language.

While translingualism paradigm has included the multilingual learners and native speakers into one category, the monolingual approach does exist in the autoethnographies of the participants. Their views as adoring the native speakers as 'norm providing' (Kachru, 1992) is a significant feature of holding this belief. The 'English-Only' policy in the department where the participants work is also showing how pervasive the idea of imposing the monolingual approach (Ellis, 2006; 2008) even in higher education where pre-service teachers are shaped. However, among the participants, Julie is the only participant who dares this monolingual approach even

during her formation as a pre-service English teacher. Her determination to challenge the norms has truly connected with the negotiation strategies that she employs during the intensive English course. In her case, the interconnectedness of translingual negotiation strategies and translingual identities have found its realization.

6.2 Contribution of the study

Translingual practice is still a new paradigm so that it still lacks of research under this paradigm. This research is a way of showing these potentials together with other researches (Jain, 2014; Lamsal, 2014; Rudolf, 2012 and Zheng, 2013). Different from previous research under this paradigm, this research can enrich the literature as it discusses all aspects of translingual negotiation strategies as compared to Lamsal's study that only discusses the interactional aspect. By explicating the process of negotiation strategies in the four areas: envoicing, interactional, recontextualization and entextualization, this research could be regarded as the first research of the enactment of those strategies conducted by other researchers than the theory developer (Canagarajah, 2013b & 2013c).

This research also emphasizes the strong belief of Plurilingualis (Taylor & Snoddon, 2013) that learners' first language should not be seen as a negative effect of learning a second language. Instead, this research shows that individuals' L1 can give great contribution as it gives resources for learners. The role of teachers in this case should invite the learners to employ their translingual negotiation strategies. These strategies are actually innate in learners' repertoire, especially those who are raised in multicultural and multilingual country like Indonesia.

Another contribution of this research is the more complete taxonomy of translingual negotiation strategies. Combining from the literature of communicative strategies, negotiation of meaning and pragmatics, this research can identify the micro strategies of those macro strategies. Even though Canagarajah (2013c) does not seem to develop taxonomy of the translingual negotiation strategies, my taxonomy would make readers to follow the theory and replicate the research in different contexts (country, level of education, settings e.g. formal and informal).

The site of research which is free from intervention of promoting this paradigm has proven to highlight Canagarajah's assumption that translingual practice is not a new practice. It has innate feature in any language teaching learning sites, especially in this globalization era where 'mobile resources' (Bloomaert, 2010) are exchanged. I wonder if the awareness of translingual paradigm is imposed by teachers how it affects the students' confidence, especially among multilingual learners so that their language identities are strengthened.

The last contribution is this research's aim to explore the English teachers' identity construction and connect it with the employment of translingual negotiation strategies during classroom interaction. By connecting the enactment of those translingual negotiation strategies and identities, it highlights the importance of sociocultural aspects of learning English. English teachers have to realize that the practice of teaching and learning is greatly influenced by the teachers' and learners' language identities. Those who have greater tendency of monolingualism, tend to see mistakes that students make in the class as indication of violating the English norms so

that they need to be eradicated. On the other hand, those who have translingualism tend to see mistakes as an indication of the learners' agency that can motivate learners to study more.

6.3 Pedagogical implications

Canagarajah (2013c) realizes that the significance in developing a theory is that to inspire the practice, in this case the practice of teaching and learning English. Translingual negotiation strategies are not a new practice of learning a second language, especially in post-colonial countries. This research has shown that despite limited knowledge and skills in English, translinguals can communicate effectively by employing those strategies.

John's class that comprises of students with less advanced competence in English will benefit more with teachers who believe that translingualism includes also semiotic resources 'beyond word'. There are many semiotic resources that teachers can use in teaching, especially in this era of information technology where we have abundance multimedia teaching aids. Explaining the difference between sandwich and burger, for example, by using pictures and audio-video resources can stimulate students' understanding.

Mary's class with more advanced learners also shows the effectiveness of teaching when the teachers invite learners to use the language despite the mistakes that they make. The important point is to invite students to negotiate meanings and employ any resources they have for communicative success. With the awareness of envoicing strategies, teachers should give chances for students to express their ideas without any

guilty feelings of making mistakes. Students will learn more when they exercise their power of negotiation even when they have to use their first language resources.

The class interaction also shows that learning a second or foreign language is a matter of learning other culture, in this case the American culture. It can be the other way around, in which local cultures and languages are promoted through English. This principle can have a great implication when teachers and policy makers become aware that they can promote their own tradition, ways of life, values or even trivial things such as food or costumes. By so doing, English learners in the Outer Circle will “fight back” and challenge the domination of Western/American culture. Rather than being the object of dissemination values from outside, they could also offer their own values. This can even be applied to grammatical or rhetorical norms.

6.4 Limitations of the study

This research has limitation in the length of the main research site (the intensive English course) which is only three weeks compared to Jain’s (2013) research of two semesters. The longer the main research setting can show more convincing result of the students’ development in exercising their employment of the translingual negotiation strategies.

The employment of pure ethnography method will also yield richer data source compared to this narrative study with ethnography orientation. Ethnography method will also reach deeper aspects of participants’ lives, not only during classroom interaction, but also out of classroom interactions. I realize that English classes only comprise small

amount of time that students use daily. Other activities outside the class, for example, whether they watch English TV news channels or how much time they spend time of reading and writing in English, must be a great contributor in their success of learning English.

Since the focus was on translingual negotiation strategies, I ignored speech acts that did not show the engagement of the conversation between the English native speakers and their multilingual students. The moment in which they had the moves of deploying their translingual negotiation strategies was actually the most conducive time of successful learning. However, I am aware that there still be a lot of time when the communication was only one way direction that is not covered in this study. If only the teachers had given more chance for their students to voice their thinking, it would have given richer data source.

6.5 Recommendations for future research

This research is an effort of proving that translingual practice is not only in the area of theory but it can be implemented. By doing more research in this area, the theory will be refined and even it implies more pedagogical consequences. More research needs to be conducted to enrich the literature that challenges the monolingual and traditional multilingual approaches in second language teaching.

My first recommendation will be conducting more research that aims to develop more comprehensive taxonomy of translingual negotiation strategies. The taxonomy that I develop is not comprehensive enough to cover all micro strategies of each macro strategy. By developing a solid taxonomy, practitioners can identity their weaknesses in

their practice and develop micro-strategies that they can apply in the classroom.

Seidlhofer (2004) envisioned that if learners do not aim at gaining native speaker norms, they will have more time to learn communicative strategies and meaning negotiation which become the base of translingual practice paradigm. This could be more effective when a solid taxonomy could be developed so that it can be structured into formal learning.

My second recommendation is connect this translingual strategies with assessment. In a seminar that I attended, Canagarajah (2015) admitted that he gave a bad score for Buthainah, a pseudonym, the participant of his research that made her difficult in pursuing her further education, despite Canagarajah's high appreciation of her effort in deploying the translingual negotiation strategies boldly. If the same thing happens to all second language learners, there should be reevaluation to the practice of assessment. Assessment should see more process oriented so that people will think that gaining high score in an exam is not the ultimate goal of learning a second language but use it for conversation.

My third recommendation is English teachers in EFL context like Indonesia need to reexamine the practice of "English Only" (Auerbach, 1993). The English movement was rooted from the assumption that the more students are exposed with English, the better it will be. This perspective should be reevaluated. Learners should be encouraged to use the target language while learning it but it does not mean it degrade the resources that they already have. Code switching or code meshing is an indication of learning.

Concluding remark

When teachers and learners in language contact zone have great effort to cooperate, they all are writing better big and small stories in their learning. Small stories that they create during daily conversation would influence their big stories that they want to tell the public about who they are. When they believe that they are translinguals, they will never be afraid to deploy their translingual negotiation strategies. On the other way around, when they encounter communication success by deploying their translingual negotiation strategies, they build stronger base for their legitimacy that they are also eligible owner of English.

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APPENDIXES

Appendix A: Demographic information form

For Indonesian students:

Name :

Birth of date :

Gender/Sex :

Occupation :

Length of study English:years

Approximate length of being exposed with English (reading, watching English movies,
listening or singing English songs etc) in daily basis:hours

Have you ever interacted with English native speakers in conversation

1. Never

2. Ever

If no 2,

Name of country (including in Indonesia):	When	How long (months/years)

For American teachers:

Name :.....

Birth of date :.....

Gender/Sex :.....

Occupation :.....

Length of teaching English:years

Other languages that you master in spoken form:

Approximate length of speaking English with non native English speakers in daily

basis:....hours

Have you ever taught English in countries where English is a foreign language

1. Never

2. Ever

If no 2,

Name of country	When	How long

Appendix B: Questionnaire

Pre-course questionnaire

Please answer the following questions about your feelings as you begin this intensive English course. Please answer the questions with as much detail as you can. Write your responses below each question, using as much space as you need. Your responses now, together with your responses to a questionnaire near the end of the course, are intended to address your perspective on this English class. Please feel free to ask the researcher if you have any questions about this questionnaire.

1. What makes you interested to learn English?
2. Why did you decide to take this intensive English course?
3. What are your expectations for this course?
4. Do you confidence to have conversation with English native speakers? Why?
5. Are there any other thoughts about this course that you would like to share at this time?

=====

Post-course questionnaire

Please answer the following questions about the intensive English course. Please answer with as much detail as you can. Write your responses below each question, using as much space as you need. Your responses to the questions, together with your responses to the questionnaire you filled out at the beginning of the semester, address your perspectives on this English intensive English class. Please feel free to ask the researcher if you have any questions.

1. What have you learned most in this course?
2. What aspects of this course have you liked the most?
3. This course is designed to build your speaking skill in English as being taught by an English native teacher. In what ways has the American teacher helped you learn English?

4. Did you experience any difficulty in understanding your teacher and peers in your interactions in English through this course? How did you cope with it?
5. Do you now confidence to have conversation with English native speakers? Why?
6. Are there any other thoughts about this course that you would like to share at this time?

Appendix C: Interview

Please answer the following questions about the intensive English course.

1. Did you experience any communication breakdown during class interaction? Explain
2. Do you think that the communication breakdown among Indonesian peers and between teacher and students differs? Explain
3. How did you cope with any communication breakdown? Give examples
4. Do you think that your ability to cope with any communication breakdown develops during this intensive English program?
5. (For Indonesian students) Do you feel more confidence to interact in English with both your peers and teachers for any purposes?
6. (For Indonesian students) Do you think that you are legitimate users of English? Why?
7. (For American teachers) Do you think that your Indonesian students are legitimate users of English? Why?

Appendix D: Autobiographical writing

(script for Indonesian students)

In this follow-up activity, you are invited to write an autoethnography. As its name implies, it is a type of writing in which you write about yourself regarding cultural aspects of your life. I provide three examples of autoethnographies that you can refer to write your own. One was written by Canagarajah (2011) who promoted this term and the other two are my own autoethnographies as English learners (Widiyanto, 2005) and as English teacher (Widiyanto, 2013). However, there is no exact format for this autoethnography. You may use your own creativity in sharing your life experiences. This autoethnography is a means of reflecting your own experience during the intensive English program taught by the American teachers last July 2014. As the course aims to develop your oral proficiency in English, reflect how did you develop your speaking skill during classroom and out of classroom activities. Some guiding questions below might be your starting point of reflection:

1. What success moments did you experience during the course?
2. What challenging situations did you face?
3. How did you cope with the challenging situations? What strategies did you use?

Use writing process (pre-writing – drafting - revising – editing – publishing) to compose your own autoethnography of at least 1000 words based on your reflection above. As pre-writing activity, those moments (both successful and challenging) during the course when you communicated with your native English teachers. After that, reflect those moments

into the biggest picture of yourself that has made you as you are as an English teacher in Indonesia. Try to connect the moments in the intensive course with your experience as English learners, especially in developing your oral proficiency. Connect also with your professional lives as English teachers where you teach and communicate using (or not using?) English with your students and peers.

Draft your autoethnography containing your lived experiences as a non native English speaker as well as your professional lives as English teachers. Revise your autoethnography by reconstructing your draft to have better coherence and cohesion in your writing. Edit your autoethnography (spelling check, grammar, word choice etc.) to have a polished version. Submit your autoethnography to us through our email addresses (samimy.2@osu.edu and widiyanto.2@osu.edu).

(Script for American teachers)

In this follow-up activity, you are invited to write an autoethnography. As its name implies, it is a type of writing in which you write about yourself regarding cultural aspects of your life. I provide three examples of autoethnographies that you can refer to write your own. One was written by Canagarajah (2011) who promoted this term and the other two are my own autoethnographies as English learners (Widiyanto, 2005) and as English teacher (Widiyanto, 2013). However, there is no exact format for this autoethnography. You may use your own creativity in sharing your life experiences. This autoethnography is a means of reflecting your own experience during the intensive English program that you taught last July 2014. As the course aims to develop your

students' oral proficiency in English, reflect how you developed your students during classroom and out of classroom activities. Some guiding questions below might be your starting point of reflection:

1. What success moments did you experience during the course as teachers in developing your students' ability in speaking?
2. What challenging situations did you face?
3. How did you cope with the challenging situations? What strategies did you use?

Use writing process (pre-writing – drafting - revising – editing – publishing) to compose your own autoethnography of at least 1000 words based on your reflection above. As a pre-writing activity, jot down those moments (both successful and challenging) during the course when you communicated with your non native English students. Try to connect the moments in the intensive course with your experience as English teachers, especially in developing your students' oral proficiency. Draft your autoethnography containing your lived experiences as an English native speaker as well as your professional lives as English teachers. Revise your autoethnography by reconstructing your draft to have better coherence and cohesion in your writing. Edit your autoethnography (spelling check, grammar, word choice etc.) to have a polished version. Submit your autoethnography to us through our email addresses (samimy.2@osu.edu and widiyanto.2@osu.edu).