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International Conference on Social Transforming Towards Sustainable Society 2013
Counter – Colonialist English Acquisition in Child's Education Ipung Sri Purwanti Hery
(College of Art and Science, University Utara Malaysia) Abstract The paper
re-problematizes the condensed content/ soul of Foreign Language Teaching (ELT).

As Francis Fukuyama puts, liberalism (that has been imported from Anglo – Saxon) is the ultimate social life format, the methodology of ELT that sticks on Anglo-Saxon's societies tends to monolithic (Anglo-Saxon's local grammars oriented, abandoning the soul of certain nation's social life ground) and liberalize (decomposing the other nation's cultural and character that might not liberal based) the learners of it.

Doing ELT as the way the Anglo-Saxon's parents teaching to their children could be neurotic (the object of non-Anglo-Saxon's desire of ELT is the demand of the Anglo-Saxon's orientation of ELT) for some learners. We shall resist the perishing ELT and create the one where we can put a counter discourse ELT in. the paper is not dealing with any hardware (spoken or written) or the nation of standard and non-standard of English such as Malaysian English, Creole, Jamaicans, etc. but it is concerned more to the software (content) of English. Keywords: Historical subjective colonizing, Counter-discourse, Foreign language teaching.

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Introduction Knowles (1999: 1-4,139-140,154) pointed out important information about the cultural history of English. The English speakers were themselves subjected to further raids from across the north sea, this time from the Danes.

The first raids date from 797, and eventually the Danes conquered a large part of England north and east of a line stretching from Chester to the Thames. At the time of King Alfred, only the land south and west of this line remained in Anglo-saxon hands. The Danish invasion and subsequent settlement had influences on the English language, and many words were borrowed into English, especially into the dialects of the north. After the Norman conquest in 1066, French became the spoken language of the aristocracy in England, while Latin was adopted as the main written language.

English was still spoken by the lower orders of society, but the oldest written tradition eventually collapsed, and few English written records survive for 200 years after 1150. French remained in use for some 300 years, until it was gradually replaced by English after the middle of the fourteenth century. The kinds of English that emerged, however, was strongly influenced by French, and contained a large number of French words and expressions.

The French influences can be seen in the language of Chaucer, which died in 1400. William Caxton introduced printing into England in the 1470s, and written texts became much more widely available than before. Printing was the catalyst for the major upheavals of the sixteenth century which were linked in various ways to the Renaissance and the Reformation.

It is from about this time that scholars began to write in English instead of Latin, and as a result many Latin words were borrowed into English. English literature flourished at the end of the sixteenth century, the time of Shakespeare (1564 – 1616). The Authorized version of the English Bible published in 1611.

Modern standardized English can be traced to about the time Chaucer, but was for a long time variable in spelling, in the use of words, and in the details of English grammar. After the Restoration of King Charles II in 1660, there was considerable interest in fixing the language, and in 1712 Jonathan Swift proposed the setting up of an academy to do this. By default, however, it was left to scholars to decide on what should be included in standardized English.

Johnson's dictionary of 1755 did much to standardize spellings and fix the lowth's grammar of 1762. Several grammars were produced, among the more influential being from the 1760s there was increasing interest in fixing a standard of English

pronunciation, which resulted in a tradition of pronouncing dictionaries, of which the most influential was Walker's dictionary of 1791.

It was not until the present century that a standard pronunciation was described in detail. This was Daniel Jones's Received pronunciation which was adopted by the BBC in the 1920s as a standard for broadcasting. By 1813 the official education policy in India was to impart "to the native population knowledge of English literature and science through the medium of the English language. The English language was the 'key to all improvements'.

English was also used as an official language in Singapore and Hongkong, Malaya and the East Indies, and in East Africa. Whether as a transplanted native language or as an official language, the language used in the colonies was essentially the same as that used in England. A very different situation developed in West Africa.

Here special trade language, or pidgins, had long been in use for communication with the Portuguese traders, and they used elements from Portuguese and African languages. When the British arrived, they also began to incorporate elements of English. Mixed groups of Africans transported to the Caribbean by slave traders would not have a language in common, and pidgins would form the most effective means of communication.

Eventually they would be adopted as a native language, called a creole. From a linguistic point of view the development of a Creole means the emergence of a completely new language; but that is not how Caribbean creoles would have been seen by typical eighteenth century Englishmen.

In these very different ways, imperial expansion encouraged the belief in the superiority of English, by which was understood standard English. The use of "broke" English, including pidgins and creoles, encouraged the view that there were some human beings who did not have a proper language at all. Such a view has political implications which go far beyond language, and was to prove influential in England itself.

The language of course has something to do with social changes. Even from this broadly sketched outline it is immediately clear that the history of the language has been determined in various ways by social change. For most of the 1500 years of its history English has been subjected to a pattern of continuous small-scale change interrupted by major events which have brought about dramatic and sudden change. It is these major discontinuities that enable us to do divide the history of language into convenient "periods".

The first of these continued until shortly after the Norman Conquest and is known as old English. The period of French domination is the middle English period, and finally, from about the time of the introduction of printing, when the language becomes recognizably similar to the modern language, it is possible to talk about modern English. Social changes of power involved and bring about changes in the language.

After more than 500 years, the dominant position of London with respect to the English language and the cultural values which it embodied must have seemed permanent. Nevertheless, the situation changed dramatically after 1945, as British military forces withdrew from colonies and bases around the world. English was the language of one of the new superpowers, namely the United States.

Communications technology had created the need for an international language, a role English had already developed in the context of the empire. Factors of this kind maintained and enhanced the position of English as the international language. It is reasonable if Griddle (2000: 6-8) says that Britain's colonial expansion established the precondition for the global use of English, taking the language from its island birthplace to settlements around the world.

The English language has grown up in contrast with many others, making it a hybrid language which can rapidly evolve to meet new cultural and communication needs. The English language has been associated with migration since its origins. The language came into being in the 5th century with patterns of people movements and resettlement.

But as a world language, its history began in the 17th century, most notably with the

foundation of the American colonies. But **in the 19th century** the British empire, with its distinctive mix of trade and cultural politics, consolidated the world position of English, creating a "language on which the sun never sets". **By the end of the 19th century**, Britain had established the precondition for **English as a global language**.

Communities of English speakers were settled around the world and, along them, patterns of trade and communication. Yet the world position of English might have declined with the empire, like the language of other European colonial powers, such as Portugal and the Netherlands, had it not been for the dramatic rise of the US in the 20th century as a world superpower.

The story tells us that **the rise and fall of** English went hand in hand with **the rise and fall of** Anglo-Saxon (US and UK) Imperium. International history of English linked to the international history of Anglo-Saxon's political economy. The terms English had sun rise that never set might be too much to say, but as appears in the recent world, it seems goes like the way it it : toward its domination and hegemony. **Domination and hegemony of English** Through the objective long journey from 790s to 2000s, English reaches high ranking language prestige.

Certain scores of TOEFL and IELTS were the concrete examples of objective reality of the need for contemporary academic self-upgrading prestige. As the story tells, the required English skill is not really objective. It has subjective gaze. It is delivered by immediate reality which was constructed by the subjective capitalist raid (dominative militaristic) desire of certain agents (UK, and US).

The Anglo-Saxon's desires embedded within English. Linguistically, this is how the peoples are immersed into capitalistic desires. **English Language Teaching (ELT)** that must be shown by certain scores is not natural (objectively), it is cultural (subjective). Since the need has been going on through and within the self-repeating reproduction portion of ELT [does not need a bunch of military apparatus to keep it going nicely (domination)], it is hegemonic.

Brutt-Griggler (2002: 182-186) says this hegemony is perhaps most evident in the common perception that ELT has been (should be) pursued through relatively monolithic methodology. Quoted Adrian Holliday, Janine Brutt-Griffler draws that English language education by its nature extends over a worldwide canvas through an immense variety of social contexts.

Largely through aid projects, but also through a variety of other international activities, a relatively united approach to classroom instruction has been proclaimed across the

globe. The historical context of ELT methodology is necessarily linked with the international history of English, with **the spread of English** to British colonies in Africa and Asia beginning in the eighteenth century.

The factors that gave expression **to the development of** variety in the colonial context are; the orientation of English education, perhaps surprisingly in light of the later history of ELT, was decidedly not assimilationist; on the contrary, there was great emphasis put on the grounds in mother tongue literacy as part of rooting the English student in his/her "environment"; and English education was also not conducted by immersion, but on the basis of bilingual education.

Since, absent the conditions of speaker migration, the British empire had no intention of or capacity for commitment of an extensive native English speaking teaching force, one of the goals was training local English teachers. Indeed, much of the **process of language spread** was to become dependent on these "nonnative" English-speaking teachers, which from the standpoint of ELT constitutes a significant legacy of the process of creation of World English, this context for the development of LT methodology contradicts some more recent assertions based on **the notions of linguistic imperialism**.

The notion of the unilateral professionalism which has carried English language education across the world; while finding its ostensible basis in economic even neocolonial relations between the "center" (a model that has been through to local teachers, with made in the UK and US grammars attached – ISPH) and 'Periphery' (the others models –ISPH) is nevertheless a historical for it neglects the dynamics of the social context.

In particular, it neglects the contribution and the agency of the nonnative teachers speaking teachers who have been doing **the teaching of English** in those context. A number of scholars who ascribe to linguistic imperialism and cultural imperialism do not acknowledge the historical fact that English spread across the globe and is spreading via the work of local teachers.

The principal goal is to reclaim the contributions of the nonnative, teachers of English within the international history of English. At the same time, given the history of English spread, it is too facile an assumption to claim that these teachers accept the methodology produced in the UK and US. A critical attitude toward such methodology was easily awakened and often already latent among international students studying ELT methodology in the US.

The idea that 'nonnative-English-Speaking' teachers rely heavily on the dominant mother tongue English nations for methodology seems to arise more out of ideological nations of an 'intellectual dependency' patterned on the economic model than on the actuality. To put it in the Indonesian context, the needs for ELT is undeniable. Therefore to affirm the ELT method based on UK and US situation could be called neo (post-hard)-colonial action.

The local teachers that have become agents of English spread across the globe without any acknowledge on it has reproducing the interest (un-egalitarian desire :“ I want you to think in the way we think”) attached in the UK and US situation that produce its model of ELT. Self –reproducing neo-colonialism is hegemony. To fulfill ELT with Indonesian situation is kind of non-affirmative (Independent, counter-discourse) action toward the UK and US model of ELT.

Counter-discourse in English language teaching Alastair Pennycook's assertion is taken by Mair (2003:180-181) as a point of departure: one of the chief roles of English teachers is to help the formulation of counter-discourse in English. The challenge is applied linguists and English language teachers should become political actors engaged in critical pedagogical projects to use English to oppose the hegemony dominant discourses of the west and to help the articulation of counter discourses in English.

At the very least, applied linguist and English language teacher should be aware of the implications of the spread of the reproduction of global inequalities. As Caribbean applied linguist and teacher, Christian Mair proposes some preliminary consideration. First, a discussion of the notion of English as language in which dominant discourse are formulated in most parts of the world and the implication this has for the Caribbean, a region with a complex sociolinguistic situation in which several varieties of English coexist and in which there are political and educational debates about the place of these varieties and their functions in the development of Caribbean peoples.

This issue is related to the social-historical realities of colonization and the expansion of English as a dominant language in multilingual context such as the Caribbean. Second, a consideration of what variety of English we are referring to for the formulation of counter-discourses. The assertion that English should be used to oppose the dominant discourse of the west seems to overlook the reality that English is itself one of the dominant discourses.

Third, the notion of teachers becoming political actors engaged in a critical pedagogical project to use English for counter-discourses, and the awareness that the spread of English leads to the reproduction and production of global inequalities. By suggesting teachers to use 'English' as counter-discourses in English. Christian Mair refer to 'variety of English', any variety of standard English.

To clarify some of them, he makes a distinction between 'standard' British English inherited from the empire ('Centre' – ISPH) and the 'English' ' which the language has become in post-colonial countries' ('Periphery'- ISPH). Though British imperialism resulted in the spread of English, across the globe, the English of Jamaicans is not the English Canadians, Maoris or Kenyans.

We also English consider the social inequalities that are manifested internationally when English standard variety, is ascribed a higher greater prestige than local varieties. The point is central to the issue of the development of a person an issue to which is also relevant of the development of a person at issue to which he referred and which is also relevant to the wider context of global inequality to which Alaystsairs Pennycook Refer

said that Indonesia is a country which is sustained by more than 1000 ethnics. Within the 15 major ethnics, that each ethnic has its own language (Suryadinata. L., Arifin, EN, A., 2003:6, 110- 137), plus Indonesia had been colonized in the past, how can Alaystair Pennycook and Christian Mair's project are supposed to be done in Indonesia, especially for there would be thousands of English in Indonesia.

For examples, the first identification appears in cities (Solo, Klaten, Yogyakarta) of one of the islands (Java) in Indonesia. I witnessed by myself that in Jalan Slamet Riyadi [Surakarta: Solo Grand Mall, instead of putting it in local language (Warung Gedhe Solo) or in Bahasa Indonesia (Mol Besar Solo)] and Jalan Pemuda Selatan [Klaten: Tina Selluler, instead of celuler Tina) has been using English words, attached into them the English grammar.

The logic of English is an adjective followed by a noun, Bahasa Indonesia is the opposite. Using English means go into its adjective – noun logic and left the noun – adjective behind. Not every word in Bahasa Indonesia has its translation (trans-creation) in English.

For example gotong-royong (collective work), we cannot translate it into English, we only can trans-create it into collective work itself. Language is a mirror of society, of its culture that produces the language. Current English, unfortunately a mirror of a society that consider liberalism is the last ultimate social format of society, as Fukuyama (2006: 1 – so on) points out. Liberalism does not count collective work (communalistic), because its very core is competition, that is individualistic.

Since a language (word) is a symbol(signifier) of its meaning (signified), symbolically, the changing "Mol Besar Solo" into " Solo Grand Mall" means the death of communalistic entity and the birth of individualism. It is not varieties of English but it is total domination and hegemony of English. Considering this fact, the second idea is how in such inequality (domination and hegemony of English), counter discourse through ELT is formulated in Indonesian.

This will absolutely bring teachers into the realization of the third idea: critical linguist pedagogy. A French linguist, Julia Kristeva (1989: 303-318) identifies three languages human used; body language, musical (audio) language, and visual language (painting, photography, film). We add to the list, spoken –written language. By language it is not Bahasa Indonesia, Malay, Arabic, or English etc. it refers to this identification.

English might be included as one of many spoken – written language. We do not have to be worry to actualize it in English. It is just one/two of five human languages used in

self-empowering. We still have three or four languages to use toward counter-discourse. But since **the domination and hegemony of English** seem to be more aggressive, we need to take care of the spoken – written English as well.

During Julia Kristeva's term, the research's domain is in these two languages. English language teaching is one of many languages' acquisitions it is even happening since the very early in babies' life. Since the fertilization the babies born, visual acquisition during the pregnancy is shown by the similarity between the babies' look and their parents.

For example, a Jungian psychoanalyst, Lewis (1962: 82), in her attending of summer school for Catholic parents and their children, which the age –range from 6 weeks to 16 years, found it as a whole noisy affairs full of babbling, playing, crying, and quarrelling. During the host (Eucharistic service) and Chalice (cup for the wine) complete since fell. Neither the parent nor the Bell were hushing the children.

The young children, without knowing what was taking place, were nevertheless sensing their parents' devotion and awe at this holy time. There was no particular silence in the Sanctus (Holy Communion). The similar happens in the late silent night crying noise baby who actually is embraced by the parent. It is not about the baby, but the parent who failed to calm the inner wave down. The baby's senses the mass inner life vibration of the parent.

These are body language acquisitions. A family whom I know well, stay in my house for a couple of days. A 3 years old girl Ta, one of the members, said "Matamu!" (Literally "Your Eyes!") in half bubbling to her aunt when she did not get what she want. In my circumstances (province of Jawa Tengah), the world is even pretty rude if it is said by adult-but it is quite common in other province like Sumatra Utara.

I found 'Ta' copied it from her mother – aunt joke talking. This is spoken language acquisition. 'Ta' is completely did not really know what she just said. Indeed, for the first years of their lives, children are more in the unconscious than in conscious (Lewis, 1962: 80). The Ta's tongue is needed to be mended. We need to educate not only the way child speaks (technique, form, institution), but to provide the content (theoretical, soul, meaning) for spoken – written language itself as well. It must be done in any language acquisition.

Precisely as this point, the paper distinguishes itself from (en-further) Christian Mair's idea of counter discourse in English, that distinction English, "other" Englishes, and "new" Englishes, by providing counter-discursive meaning of any English. The paper talks about the form and soul in English acquisition for two reasons. Subjectively, English

is language my master enough.

Objectively, to add the above short cultural story of English, Pei(1971: 282) identified after defeat by French, German, Spain and Italian in the 1550s, English is the fastest growing language in 1950s only Chinese can defeat it. English still has great potential to be banking language, sociology, and academic language. Another example from outside Indonesia could be drawn below.

During the British, the role and status of English were high, being the language of the Malaysian government and education. It was seen as a dispensable requirement form social and economic mobility. Inevitably, many Chinese who were fluent in English were treated better by locals and British.

They held better job positions than their counterpart who spoke little English. Chinese parent were more inclined towards sending the children to English medium school. Then they neglected using Chinese dialects which to be spoken within the home domain with the older generation.

Increases, English language teaching as linguistic violence made the value of the dialectics decrease in usage (Hei, 2012: 6). Malaysian, whatever the ethnic is, who does not speak English well became the others, whom to be outside of main economic, politic, and educational life. In an un-egalitarian sense, English is a precious commerce language.

Lord Neil Konnock, the Chair of the British council, already mentioned in 2006 that the English language teaching sector directly earns nearly £1,3 billion in the United Kingdom for the invisible exports and other education related exports earn up to £10 billion a year more. As the international education markets expand, the recent slowdown in the numbers of international students studying in the main English speaking countries are likely to continue, especially if there are no effective strategic policies to prevent such slippage (Graddol, 2006: V-VI).

It means, English language teaching is not just about academic, it is economic. So the mind who says that English is an objective academic need is pervert, for it is the cultural political economy. English language teaching is inherently commerce stuff. Two biggest commerce institutions are international Monetary Fund (IMF) and world Trade Organization (WTO).

IMF and WTO are under Federal Reserve (FR)'s supervising it may surprise us that the IMF and WTO have been not United Nation (UN)'s institutions, but private commerce

institutions own by bankers that has been ruling the government of the United State of America since its birth. FR also belongs to the same family bankers clans; Morgan, Warburg, Rothschild, and Rockefeller.

In 2012, countries that were not under FR's supervising were Iran, North Korea, Sudan, Cuba, and Libya – we can delete Libya by now (January 2013). Earth has 149 km² inland and 3,6 km² in waters territorial. FR practically mastery 143,5 km² (96%) of earth's main land: 18x of Persian empire territory in 550 before century (BC); 29x of Ummayah Caliph in 661-750 Century (C); 4x of great Britain empire in 1920s C; 6,5x of Soviet Union territory in 1917-1990s; etc., (Hery, 2012; 41-42).

The fact is FR bankers' (US Imperium) has been using English in their written commerce contract to enlarge territory. The other simple fact is the bankers undoubtedly have been speaking in English in their sociological relation especially to the contract signer. English's spirit is again egalitarian colonialists sociological language.

This sense of linguistic counter was explicitly described in Mohandas Karamchand Gandhi's words long years ago, "... is it not a painful thing that, if i want to go to a court of justice, i must employ the English language as a medium; that, when i became a Barrister, i may not speak my mother-tongue, and that someone else should have to translate to me from my own language? Is this not absolutely absurd? Is it not a sign of slavery?" (Crystal, 2003: 123-125). Mohandas Gandhi resolves his paradoxical ambivalence by writing down his counter-colonial teaching mostly in English.

It is easy to see how ambivalence the counter-discourse in English language teaching can grow. Many writers in the counters of the outer English used circle would face a dilemma: if they are written in English, their work will have the chance of reaching a worldwide audience; but to write in English may mean sacrificing their cultural identity. The clearest paradox has been his research already written in English.

In the world in which English was globalized already, the dilemma can be (partitioned) resolved, besides using English, by changing the content (soul) of ELT itself. The form of this thesis is English. Whether it will become un-egalitarian or not is depends on its soul-not by its using of English or another language. If the soul reproduces un-egalitarian colonialist academic discourse, then it reproduces inequality.

English has become an egalitarian commerce language, sociology, colonial academic language. These are what the work talks about. To interrupt a massive colonialist English using. Since Graddol (2000: 10) drawn three kinds of English types; first language speaker (L1) that English as a first and often only language, second language speaker

(L2) who have English as an additional language, and foreign language speaker which are the growing number of people learning English as a foreign language teaching (EFL), how does the above perspective link to the English as L2 and EFL for children? Not like Malaysia that the Constitution of 1957 has English as L2 (Schneider, 2007: 147), Indonesian society tends to treat English as a foreign language (EFL), so how does the colonialist potentiality in English link to the EFL for children? The manifested potentially appears in the historical/cultural point of view, economic background of English itself, which is political.

Indonesian political cultural background shall be shown up which is political in the formulation of counter discursive of English language teaching (ELT). Santhy hawanti's highlight teaching English in Indonesian primary school: the missing link appears in Leksika Vol. 5 No 1 February 2011 page 62-69 states ELT in primary school is to motivate students' interest in English learning Purwokerto (Jawa Tengah).

Its keyword is motivation and interest. To be able to attract students, teachers are required to create interesting teaching-learning processes. Games, sing, songs, role plays, and telling stories are proposed. These techniques are expected to help teachers to create the enjoyable atmosphere to maintain student' learning motivation.

However, it seems to be contradictory situation. The teachers have to test the students if the ELT is successful or not. The objective of ELT has turned into the achievement of a particular standards. ELT is not enrolled to raise the student's interest but to push them to be able to do the tests. Something is missing.

What can be criticized? Undoubtedly the work had stepped into higher topic that talked about creating enjoyable circumstances to learn. Instead of teaching the English words of Indonesian things, it went beyond the material ELT itself although it did not cover the counter-cultural intrusion discourse. The work talks about the suitable way learning. It needs a bit of counter discourse ELT touching.

Viewed in English education in Indonesia is very poor (retrieved December 25, 2012) starts with English is taught at the earliest time in Indonesian Elementary school because the development of the world globalization demands the mastering of English. Without it, one can't communicate with peoples of other countries/nations. Previously, English was firstly taught in junior high school.

It will be late for children to learn English at that age because children have already passed their golden age: a sponge period that provides the ability to acquire any knowledge, including language acquisition. The Staking article then recommends the

Indonesian government to (1) give the exact clear standard of English curriculum and syllabus in elementary school, (2) recruits the qualified English teachers, and (3) to support the English teaching learning in elementary school.

It proves English is still has great potential to breed in the more wide globalized world future. The article notices it and proposes three technical form points to make. One theoretical soul could be mentioned here is the globalized world. Whatever the soul of ELT is, then is formed to enable children to communicate/immersed in the globalized world.

In popular Bahasa Indonesia, the blunder mixing title words represent it writer's *Latah*. We can put the word as equal with a neurological word *dispute* (Taugada, 2003: 126-127), means someone is not that able into the meaning (soul, content) he/she tried to speak it up, a dispassionate.

To put in Althusser (1971:47-50)'s term, ideologically it is called interpolation, means the meaning itself occupied her/him so she/he can speak it up. Her/his substance is taken from the unspeakable (un-conscious-able) meaning which his/her subject immersed into. That is to say, the previous colonialist (took the people's substance, gave her/his subject) ELT interpolates the way people speak.

English language teaching in my latest experience. I have recently run a tiny research on English language teaching in my home town in Klaten (Jawa Tengah, Indonesia). It taken on 4th of April 2013 at Persatuan Guru Republik Indonesia (PGRI: Teacher Association of Republic of Indonesia) building in Jalan Dewi Sartika No. 42. One hundred of English teachers from elementary schools in around Klaten were participating in the research.

I taught them to sing several songs i took from Indonesian Kid's Songa (Lagu anak-anak Indonesia versi Bahasa Inggris) volume 1 and 2. Later on I gave all of them 3 pages questionnaires cover 21 questions about English language teaching. The pages were collected in the next few days. The collected papers were 62 of 100. It means 38% of the questionnaires were considered as missing.

The most relevant question to this paragraph is question 16 "Menurut Ibu/Bapa apakah Indonesian Kids' Songs perlu diperkaya dengan mengangkat lagu-lagu daerah di seluruh Nusantara?". The optional answers area. Yes it does and b. No it does not. Sixty of the sixty two collected questionnaires appear with an option a as the answer, and two of them chose option b.

it means 96,8 % respondents considered Indonesian local songs are needed to be

transformed as material teaching of ELT in Indonesia. In case of ELT, the local merits (Gotong Royong) content in Indonesian local songs is remaining potential rather than actual. These provide us at least three points, which are ELT Indonesia mostly stuck in grammatical matter, ELT in Indonesia need to draw the line further into ELT through songs, and immediately after arriving at the second point, ELT in Indonesia must go further to reach ELT through Indonesian Kid song (any songs which is composed in any languages that base on Indonesian Geo-cultural setting). This is how i elaborate the notion of counter-discourse within ELT mentioned above.

The expressions will be to translate/trans-create the Indonesian local songs into English and taught them as material teaching in ELT. This was why i wrote down Indonesian kid's Songs (lagu anak-anak Indoneisa versi bahasa Inggris) years ago. During Slavoj Zizek's term, previous ELT was an objective violence: the violence inherent in its 'normal' state of thing (ELT).

Objective violence is invisible since it sustains the zero-level standard of ELT is an absolute natural part of academic life. Not like military ways that are immediately visible, this objective violence is hard to be witnessed, to elaborate Zizek's formulation, it could be called soft colonialism. Already in 1600-1900s, precisely 1900s, linguistic violence happened in Netherland Indie (Indonesia under colonialism) also.

Dutch language subordinated Bahasa Indonesia militaristically (Muljana, 1996: 9-12). It continued when the japan army defeat Netherland and replaced Dutch with Bahasa Indonesia to attract Indonesian, and slowly but surely replaced it with japan language. Both Dutch and Japan languages were ante -thesis of Bahasa Indonesia.

It was different with Bahasa Indonesia that arose in 1928 as national language not by sub-ordinated local language. Linguistic violence is now happening through non-militaristically (soft) commerce invasion. Both the results of hard and soft ways of linguistic violence (colonialism) is the death of nationalism (collectivistic entity). Then previous ELT was soft colonialism.

The next ELT better is a counter-discourse of this silence soft-colonialism. A teacher of English as a foreign language teaching (ELTr) has to conceive this counter discourse of the impacts of the colonialism as a very base, frame, terrain and space of and for Indonesian explicit ELT. Previous KTSP covered English as part of component B. Local content.

Later elementary school curriculum puts English if desired by local authority in component B under the subject Art culture and Handicraft. English is essentially not

disappearing from the curriculum. The destiny of ELT is absolutely depends on the sensibility of the locals (Kementerian Pendidikan Dan Kebudayaan, 2013).

To the civility of ELT, it is good as well as bad. Good luck in english has not explicitly disappeared. Bad luck because the ELT system has to work twice (ensures the local authority of the urgency of ELT and creates the meaningful ELT). Anyhow, both the practices of ELT and the linguistic violence's are still running in private and state sectors.

Both of them are still lack of counter cultural intrusions discourse. Solution: What has to be done? Gass and Selinker (1994: 1-4)'s very early part of second language acquisition, talks about the study of second language acquisition. It considers four reasons which are: linguistic when people study human language peoples are approaching what some might call the human essence.

This essence of the human is the distinctive qualities of mind. They, as far as people know, are unique to human; language pedagogy if one is to develop language teaching methodologies, there has to be a firm basis for those methodologies in language learning; cross-cultural communication in interactions with speakers of another language/cultural, people often stereotype of others from their cultures; and language policy and language planning which deals to many issues of language policy and dependent on a knowledge of how second languages are learned.

The first two reasons, linguistics and language pedagogy are actually talking about pedagogy, whereas cross-cultural communication is defined professional-professionalism of English language teacher (ELTr), while the last, language policy and language planning is explained more on policy. Pedagogy, professionalism if ELTs and policy are related fields in which the counter-discourse ELT will take part. It is what must be done.

In the Indonesian context, pedagogy means to deploy the inherent colonial part in previous UK-US oriented ELT as this paper does; professionalism of other means teacher (Bahasa Indonesia: Guru)that could become more than a teacher, but also a "guru" who is able to be an expert, counselor, saga, best friend, companies, and spiritual leader (Educare | Nomor 1| V | April 2008); policy means the government role.

After the linguistic intellectual reformulate the soil and form of ELT for country's situation, we need to get involved in the daily changing process of both with or without the government policy. To cut is short, there are two kinds of ELT for a job and ELT for maturity. The first is being oriented to gain a certain job (money) in the future. The second is being prepared to face the learner's future world/life.

The previous cultural intrusive ELT has been living a silent colonialists life. The pursued next ELT for maturity is addressed to live a non-colonialist life. It will not be an ELTship that is moving silently quick but runs in the wrong direction (reproducing colonialism) like it was. This is an adult abstract ontology demands the child simple axiological counter discursive ELT.

In reaching it, the questions arise on ELTr shall address to: why, what, who (whom), when, where, and how we exercise this coming ELT. Then why is obviously clear, beyond the objective natural academic ELT, lie the subjective constructional ideologies ELT, that is colonialist. The what is easy, solidarity (the opposite of the sub-ordination/ exploitation of the other) in 44 Indonesian Kids' songs which are written already in English and published under title Indonesian kid's songs (lagu anak-anak Indonesia dalam bahasa Inggris) 1 dan 2 (Hery, 2006a; Hery, 2006b) could be the primary material in counter-discursive ELT.

The one who (whom) is the teachers who will teach all contents of songs in the books to children, they need to acquire the un-colonialists experiences as early as possible. The wine is un-colonialists egalitarian spirit in the songs are best given while children in their sponge age. The where is ELT could be procured in some elementary schools in Indonesia.

We are now dealing with the how, and there in as the writing of theoreticians and practiced tell us, lies the obstacle barricade in starting the ELT as the counter-discourse of the un-egalitarian English. These are the prices of innovation and vision to be done starting now in the future. References Althusser, L (2007). *Filasafat Sebagai Senjata Revolusi*. Yogyakarta: Resist Book. Bruff-griffler, J (2002). *World English: A Study of its Development*.

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