

English for Advocacy Purposes: Critical Pedagogy's Contribution to Indonesia¹

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Principally inspired by Freirean notions of *conscientization* and *praxis*, this paper attempts to offer concerted reflections and actions towards empowering English language teachers and students in Indonesia for advocacy on behalf of the marginalized. This intention is illuminated by numerous studies around the globe that spring from insights into critical pedagogy and orientations to critical literacy applied in ESL and EFL classrooms, in particular, and elsewhere in various communities. Two major modes of advocacy focused on here comprise (mass) media and narrative inquiry. The former elaborates on Indonesian people's attempts to produce opposite editorial (op-ed) articles written in English, a sample of newsletter, and a literary (as well as film) appreciation. The latter revisits critical stories and voices from Indonesian EFL classrooms.

Key words: advocacy, conscientization, praxis, critical pedagogy, domination, access, diversity, design.

¹ Some parts of the paper have been presented at the 3rd CELC International Symposium in the National University of Singapore (see Mambu, 2010b).

INTRODUCTION

In *Collins Dictionary of Sociology*, the term *advocacy research* is suitable to the spirit of advocacy endorsed here. It is defined as:

a form of social policy research (e.g. on rape) undertaken by researchers with a strong concern about the importance of a social problem. The aim is both to collect information about the level of a social problem and to *raise public consciousness*. (Jary & Jary, 2000, pp. 7-8, emphasis added)

More specifically, in the field of English education in Indonesia, public consciousness should be raised by involvement in conscientization: "...learning to perceive social, political, and economic contradictions, and to take action against the oppressive elements of reality" (Freire, 2000, p. 35). Originally, the notion was confined to how Brazilian peasants in Freire's era were to start posing problems (or problematize) their taken-for-granted day-to-day lives in the society that had led them to being oppressed by feudalistic landlords. Ever since his works were translated to English, Freire's ideas began to be applied in general education worldwide within the purview of critical pedagogy (henceforth CP).

It is also necessary here to have recourse to Freire's (2000) notion of praxis: "reflection and action upon the world in order to transform it" (p. 51). Similar to conscientization, praxis requires us to illuminate, through critical reflection, the various forms of oppression in a given social context and initiate informed actions, or at least inspire the willingness to act (i.e., "conative"¹ ability; see Karyanto, 2011, p. 122), in order to eliminate or ameliorate such oppressions, thus transforming the social world. Put simply, praxis helps us to envision a better – more just and humanized – world. This is the essence of CP-inspired advocacy.

¹ "... by the conative function of language is meant its use for influencing the person one is addressing or for bringing about some practical effect" (linguistics, 2011).

In English language teaching (ELT), CP has “manifested itself mainly in terms of curricular and classroom practices” (Crookes, 2009, p. 185). Two major streams have emerged. First, some ELT scholars have tried out a critical pedagogical (CP) curriculum or CP-inspired formal classes in (a) ESL (e.g., Frye, 1999 and House, 2002 in the U.S. setting; Lin, 2004 in Hong Kong) or (b) EFL contexts (Fredricks, 2007 in Tajikistan; Mambu, 2009a, 2010a in Indonesia). Second, some CP-inspired ELT educators have reflected upon problematic pedagogical practices and situations in classes or schools not explicitly implementing formal CP curricula. These involve classrooms where students were required to conform or be subservient to the (Standard) English and/or give up their first language (see discussions in Canagarajah, 2004; Goldstein, 2004; Huang, 2009; Lin & Luk, 2005; Mambu, 2009b; Pennycook, 2004). In some other settings students were to assimilate themselves to the mainstream and abandon their own cultures (Goldstein, 2004; Kubota, 2004). Some other studies draw attention to English nonnative teachers’ inferior status compared to ELT teachers who are English native speakers (Braine, 1999; Brutt-Griffler & Samimy, 1999). In another context some teachers perceived their being oppressed by fellow teachers of (foreign) languages other than English who regarded EFL teachers as “right-wing stooges of U.S. imperialism” (Cox & Assis-Peterson, 1999, p. 437).

The two streams unravel themes of oppressions and their envisioned (or realized) alleviations through inquiries into one or more of these aspects: (a) ESL/EFL teachers and students’ pedagogical practices, (b) language use, and (c) identities. In a similar vein, Hillary Janks’s (2010) framework, among other critical insights, will be utilized in this paper. Janks’s framework, arguably, allows CP researchers to shed more light on the complexity of oppression and its mitigation through some forms of advocacy using English.

Janks’s (2010) orientation to critical literacy has inspired her *domination-access-diversity-design* framework. Janks’s framework is interdependent and there are many ways of making sense of it. Basically, however, domination refers to such dominant forms as “dominant languages, ... varieties, ...

discourses,²... knowledges, ...[or] genres..." that those in power attempt to maintain and reproduce (p. 24). The marginalized people's access to such dominant forms may either perpetuate domination, when they turn to oppressors themselves (Freire, 2000), or empower the marginalized to challenge dominant power(s) in political, religious, or educational realms, among others. Diversity entails people's or learners' diverse (social) identities and their rich ways of expressing themselves through multiple modes (including mass media and narratives that I will discuss below). Design, as Janks (2010) puts it, "recognises the importance of human creativity and students' ability to generate an infinite number of new meanings". More strongly, it is human beings' "productive power" to "challenge and change existing discourses" and above all forms of oppressions by way of "multiplicity of semiotic systems" or, simply put, various modes or channels (p. 25). Design in this sense is hence akin to Freire's (2000) idea of transformation of the world.

Janks's (2010) framework fits well into her own country (South Africa) that had a long oppressive tradition of apartheid politics in the past. Likewise, hers is relevant to an Asian country like Indonesia whose past was tarnished by some European countries' imperialism (i.e., "domination"). In fact, the domination in Indonesia has endured not only at a macro level (e.g., massive market and cultural expansions from big countries such as China and the United States) but also at a more micro level (e.g., fellow Indonesians who are corrupt and dominate ownership of economic capital). Access to economic capital and opportunities to improve people's lives is crucial in Indonesia which has very diverse ethnic groups, religious beliefs, and levels of prosperity. Moreover, a pressing need to transform Indonesia into a more just nation through English language teaching and learning highlights the importance of design in Janks's view.

Prior to elucidating in greater detail some forms of advocacy in Indonesia

² The term "Discourses," as James Paul Gee argues and was cited by Janks (2010), refers to "... social embedded 'saying (writing)-doing-being-valuing-believing combinations'" (p. 22).

using English through (1) mass media, (2) literary and film appreciations, and (3) personal narratives, I will situate Janks's (2010) theory in CP-inspired advocacy worldwide.

FORMS OF CP-INSPIRED ADVOCACY: FROM A WORLDWIDE SCOPE TO AN INDONESIAN SCOPE

Evidence abounds in terms of how first (L1) and second language (L2) teachers initiated advocacy on behalf of their marginalized students or fellow colleagues. In addition to studies cited in the introduction, there are also other works that exhibit CP-inspired advocacy in various educational settings. Such advocacy can be viewed through Janks's (2010) critical literacy lens. The theoretical components of domination, access, diversity, and design are interdependent and thus not mutually exclusive. Nonetheless, for simplicity's sake, the unfolding review below focuses on each of these components first. As advocacy aims at exposing social problems and raising "public consciousness" (recall Jary & Jary, 2000, p. 8 cited at the beginning of this paper), it is also possible to bring up social problems that spring from each of Janks's (2010) four components. In due time, the possibility of synergizing the four components all together will also be discussed.

In regard to the issue of domination, it is worthwhile to reflect upon some classroom vignettes that depict dominating or repressive students, teachers, lessons, colleagues, and government regulations. Reflections on these situations may ignite further discussions leading to real forms of advocacy. For instance, Esbenshade (2002) discussed the necessity of paying attention to an insensitive and offensive student who dominated L2 classroom discussion and dampened other students' spirit to talk. It is also possible that (dominating) L2 teachers provide harsh and confusing feedbacks (Shaw, 1996). Domination by teachers was also shown in the case of Peruvian teachers' sexist attitude toward their students learning Quechua (van Lier, 1996). A foreign (Spanish) language learner got bored with classes

dominated by grammatical drills (Cotterall, 2005). Teachers' beliefs that collided with their colleagues' (or repressive state's) expectations have made teachers in various contexts feel dominated or oppressed (Sato, 2002, in Japan/EFL setting; Shi, 2002, in China/EFL setting; Spilchuk, 2009, in Singapore/ESL setting).

Access to quality classroom discourse is also salient. At times student-teacher interactions were hampered as ESL students were silent or reticent due to (a) teachers' impatience as they wanted to solicit quick responses (Boshell, 2002; Hilleson, 1996; Tsui, 1996) or (b) simply being overlooked by the teachers (Tsui, 1996).

Diversity is often not acknowledged when minority groups have to assimilate themselves to the mainstream and abandon their own cultures (Goldstein, 2004 in Canada; Kubota, 2004 in the United States). Denial of diversity is also apparent in countries where English varieties distinct from the "standard" or languages other than English are not highly appreciated (e.g., Brutt-Griffler & Samimy, 1999; Canagarajah, 2004; Goldstein, 2004).

Design in Janks's (2010) view is a deliberate action to transform a society. For example a Cape Verdean (CV) teacher attempted to liberate the CV society, which was once colonized by Portuguese, through CV language learning (Brito, Lima, & Auerbach, 2004). Butet Manurung (2007) empowered *Orang Rimba* (literally "jungle people"), a tribe in inland Sumatera, Indonesia, to use their newly learned first language literacy to identify oppressive outsiders who did illegal logging, where it was done, how many people were involved, what kind of wood was stolen, and where the wood was sold.

Besides Manurung's (2007) praxis together with *Orang Rimba*, the seeds of CP in Indonesia have actually grown rapidly especially after the former authoritarian Indonesian second president Soeharto stepped down from power in 1998. CP development has just culminated in a book edited by Tilaar, Paät, and Paät (2011). Their book is titled *Pedagogik Kritis: Perkembangan, Substansi, dan Perkembangannya di Indonesia* (Critical Pedagogy: Its Growth, Substance, and Development in Indonesia). This book

is interdisciplinary as it entails discussions about theoretical reflections and practical implementations of CP in such fields as plastic arts (Bangun, 2011), information and communication technology/ICT (Subkhan, 2011), and foreign (especially French) language education (Paät, 2011), among others. In Janks's (2010) view, all of these scholars are uniform in challenging the domination of "traditional" and "outdated" education emphasizing on "an act of depositing" knowledge (Freire, 2000, p. 72). Access to quality education and having respect for students' diversity has been ensured in *Sanggar Anak Akar* school (Karyanto, 2011). Paät (2011), in line with Giroux, has particularly suggested some ways of designing foreign language courses that attempt to relate descriptions of specific events in certain places of a country to their wider social and political implications. As a micro objective, when a history teacher discusses Timor Leste, these pieces of information are typically presented: (1) the date when the Indonesian Army (TNI) occupied Timor Leste (i.e., December 7, 1975); (2) the reason of the occupation; (3) those who agreed with or opposed the argument that there had been violations of human rights there. As a macro (socio-political) objective, Paät suggested that these questions should be posed: (1) Whose vested interests were served during the occupation of Timor Leste? (2) Who benefited from the occupation? Although these questions look more suitable for history teachers, foreign language education (including TEFL) can adapt Giroux's idea, as suggested by Paät (2011, pp. 226-227).

CP in Indonesian ELT is still lacking, though. To the best of my knowledge, the intention of integrating CP insights into ELT practices has been called for by Hayati (2010) and myself. In my earlier studies I asked my EFL undergraduate students (Mambu, 2009a) and EFL high school students (Mambu, 2010a) to make sense of realities represented by four pictures I showed on a PowerPoint presentation in class: McDonald's burgers, a beauty pageant, a crowded city, and a beggar in front of a shrine. By so doing, I attempted to follow Freire's (2000) path of inquiry called "thematic investigation" (p. 104). Some keywords or issues that highlight "social... and economic contradictions" (to use Freire's [p. 35] words) transpire in some of

my university students' comments: "consumerism," "capitalism," "starvation" (picture 1), "the stereotypical concept of beauty," "no sense of crisis in beauty pageant" (picture 2), "poverty," and "class struggles and discriminations" (pictures 3 and 4) (Mambu, 2009a, pp. 67, 70-71). In these studies I did not address Janks's (2010) theory. Nonetheless, her theory is likely to extend my studies. For example, notions of poverty and class struggles can be further discussed to explore the issue of domination. Furthermore, Indonesian ELT teachers need to help the poor have more access to quality and affordable food, which are not necessarily McDonald's burgers. This intention is likely to be achieved when these teachers have respect for, let us say, diverse Indonesian traditional snacks that they can advertise to an international audience through English. These teachers even can train EFL learners in rural areas to design their own advertisements written in English and publish them through the Internet. When the international world has more ample access to Indonesian traditional snacks, there is a greater likelihood that foreign countries import these commodities, thus increasing rural people's revenues. In turn, people's increased wealth will ensure access to not only quality food they can buy or produce by themselves but also a decent life physically, mentally, and spiritually (Mambu, 2010a).

Overall, forms of advocacy will have much more (explanatory) power and impact to societies when the four components of Janks's (2010) theory are made sense of and utilized together as a whole. This has been exemplified above when I discussed the expansion of my earlier studies (Mambu, 2009a, 2010a) on the Freirean thematic investigation. In the following sections, Janks's (2010) theory, enriched by other critical insights, will lay the foundation for analyzing some forms of advocacy that I have been involved in or witnessed.

Advocacies Through Media

With the advancement of information communication technology (ICT), mass media is no longer limited to printed materials but also online materials

on the Internet. It is important to bear in mind here, however, that ICT is not to replace originality and cogency of thoughts, expressions, and reasoning when both English teachers and learners publicize their oeuvres online. Subkhan (2011) warns us that without recourse to critical pedagogy, uncritical ICT use runs the risk of (1) depriving ourselves of our own socio-cultural contexts, (2) succumbing to technology and being controlled by it, (3) plagiarism, (4) simply “pamer teknologi canggih” (exhibiting sophisticated technology) and yet obscuring the essence of desirable educational goals, and (5) desensitizing ourselves from the likelihood that media can be wrong, biased, and negative (pp. 146-150). Guarding ourselves against such possible negative aspects of ICT, we need to consume (and disseminate our praxis through) printed and online mass media with prudence. More specifically, I submit that we use ICT-driven mass media to express socio-cultural critiques and make real transformative actions known by the public.

The three subsections below (op-ed articles, a newsletter, and literary – as well as film – appreciations) exemplify advocacies through (mass) media. Due to space constraints, I will not discuss in further depth several other possibilities of authoring advocacies in English, e.g., (a) advocacies through letters to the editor; (b) advocacies against op-ed articles, folklores, and movies that perpetuate oppressions to human beings on the bases of race, gender, religion, sexual orientations, social status, etc.; and (c) reporting similar advocacies as fueled by Indonesian magazine articles on “gratis schools” in Jakarta (Sholekhudin, 2010) and supplying entrepreneurial capital for the destitute in Sodong village, Bogor, West Java, the action of which was inspired by the 2006 Peace Nobel Laureate Muhammad Yunus (Eulalia Adventi K., 2010).

Op-Ed Articles Written In English

EFL learners can reflect on current issues facilitated by EFL teachers and practice writing op-ed articles and newsletters written in English. ICT allows us to access to current news online without having to subscribe to any of

them. However, with the spate of information available online, careful attention to the reliability of news is paramount, especially when we would like our op-ed articles and newsletters to be written reliably, too. As human beings we have very limited capacity to always avoid ourselves from being biased but we can practice to be balanced in commenting and reflecting upon current news.

This has been exemplified by Wisudo (2011), who promotes critical literacy courses in Indonesian schools, in response to the Minah case. Minah, a 55-year-old poor woman, was referred to the court because of stealing three cocoa fruits at Rumpun Sari Intan, Ltd., Banyumas, Central Java. Wisudo suggests that teachers ask these questions to stimulate further discussions: "Does Minah deserve being brought to the court?" "Who is/are the culprit(s) in this case?" "What would you do if you were the foremen in the cocoa plantation, the police, or the judge(s)?" etc (p. 204). Next, teachers may tell the students to obtain more data from the media regarding the average income local farmers could get in comparison to what the company's can earn on average. Within the conscientizing spirit, students are then to analyze the societal structures (or forms of *domination*, in view of Janks [2010]) that oftentimes marginalize the poor. But Wisudo offers a balanced view: While he takes side with the poor, it does not mean he overlooks this crucial matter by reminding students of this question: "Is stealing ever justifiable?" Critical literacy course, so Wisudo's argument goes, can be continued by requesting the students to write an essay in the light of the Minah case entitled "What is Justice?" and to design concrete actions for Minah (Wisudo, 2011, pp. 204-205).

Building upon Wisudo's (2011) idea, I believe learners can also practice writing an op-ed on Minah's case. But before scaffolding the process, I will present my own op-ed article published in *The Jakarta Post* (see Mambu, 2010c) first, which I quote at length here (see Appendix A). My rationale behind self-citing here is to voice myself better when I reflect further on my work.³

³ In fact, I have to acknowledge the works of Setiono Sugiharto (a prolific writer from Atma Jaya Catholic University, Jakarta, Indonesia) especially one of his most

Reflecting on my own thoughts, I began to question why I wrote this advocacy in English in the first place. First, although many Indonesian government officials cannot read English, at the time of writing the article and this paper, Susilo Bambang Yudhoyono, our president, is a fluent English speaker himself. I hope he reads *The Jakarta Post* regularly and happened to read my criticisms: (a) that he elected some of his (coordinating) ministers (e.g., Hatta Rajasa) not based on their specialized capabilities but on political deals; (b) that as a dignitary beyond commander in chief who might not have been raised in an extremely poor family, he should have had more empathy for the poor. Second, whoever is able to read English writings and is planning to be future Indonesian leaders, they need to remain conscientious citizens eager to listen to marginalized people, to which they used to belong and/or to whom they are supposed to stand up for. Third, I intend the article as an address to an international audience who probably wish to get acquainted with Indonesian writers inspired by critical pedagogy.

Fourth, my published work can act as a model for EFL learners in Indonesia who want to follow my path of advocacy through mass media. From Janks's (2010) perspective, increasing learners' awareness of the existence and significance of op-ed articles means granting them *access* to experimenting with designing a *diverse* range of discourses or meaning making processes that challenge political leaders' forms of *domination*. Further on, experimentation with meaning making through English can be acquired first and foremost through *narrow reading* (see Krashen, 2004) on only a certain case EFL learners are enthusiastic about (e.g., Minah's case, electricity basic tariff, Gayus Tambunan the Indonesian corrupt tax official, etc.) so they get the feel of the case. Following Krashen's original idea, Schmitt and Carter (2000) defines narrow reading as "reading on the same topic over the course of a number of texts," which allows learners to be "familiar with the topic and have much better background knowledge for future passages on that topic" (p. 5). Next, when they can critically identify

recent articles in *The Jakarta Post* that also implies advocacy on behalf of students, which, I believe, may include EFL learners.

the “gap” in what they perceive and read on the case from newspapers, TV, or the Internet, the gap will be a starting point from which they can flesh out more ideas in writing an op-ed.

Even critical people may sometimes overlook the *stealing culture* of poor people like the 55-year-old Minah in Banyumas and only focus on societal stratifications leading to injustice. In fact, the stealing culture (the “gap” I am talking about here) is a form of oppression in itself that will not solve the problem of injustice. Minah might have stolen cocoa fruits many times before she was finally caught red-handed (again!) and brought to the court.⁴ Belonging to the lower caste of the society, Minah has been oppressed, and yet by stealing the plantation owners' cocoa fruits in order to survive, Minah may be perceived as dehumanizing herself even further. My suggestion in this simulated op-ed writing process would be that students learn to avoid themselves from rampant corruption in Indonesia that also accounts for the stealing culture. Besides that, they need to fight for justice so that people like Minah can have equal access to quality education and well-being. More broadly, it is also important to learn from Freire's (2000) perspective that increased power/agency through education should not, though it unfortunately may, lead the once oppressed people to oppress (e.g., outsmart, steal, and exploit) others.

Pinpointing a gap like the stealing culture in Minah's case after some narrow reading is a preliminary step of composing arguments in op-ed articles. Familiarity with social (and critical) theories like those of Freire is also paramount. In my own TDL article I was exposed to TDL news I read in newspapers or I listened to on TV. From narrow reading (and listening) of the news, I notice that there was a gap in terms of how Indonesian government officials seem to have neglected “poor people's voice(s)” and yet appear to have been more attuned to “all the dignitaries' noise” favoring economic logic of capitalism. Discussions about “voice-noise interface” in the TDL article are possible only after I read narrowly, to use Krashen's (2004)

⁴ I am grateful to Ms. Lany Kristono, my colleague, for bringing this up to me.

concept, many theories on voice I drew on from Erving Goffman (1981), Jan Blommaert (2005), and Webb Keane (2001), among others. Some learners may ask how “narrow” is narrow reading, as they may feel inundated by a bulk of readings even in the same topic. Once learners become avid readers, I believe, they will read extensively even in a “narrow” scope. As a teacher-researcher myself, I have found narrow reading in one field (e.g., TDL case) plus narrow reading in another field (e.g., social theories on voicing) eventually tantamount to *extensive reading*. Only through such extensive reading will synthesizing skills be honed. In the light of Benjamin Bloom (as cited in Hall, 2001), such skills will enable learners and nonnative English speaking teachers like me to *design* novel compositions (e.g., my *Voice and Noise in TDL Case* article and Janks, 2010 again) from existing materials banally available in the mass media (e.g., TDL or electricity basic tariff) and from social-critical theories (e.g., voice and the Freireian conscientization).⁵

While generating ideas, at times writers including me do not know (or forget) how to express something in English. To ensure intelligibility of my English(es), most of the time I check my grammar, collocations, and word or phrase choices by looking up good monolingual English or bilingual English-Indonesian and Indonesian-English dictionaries. Sometimes I only remember some key words and do not know the English versions (e.g., Tarif Dasar Listrik or TDL). Using (or “googling”) the *The Jakarta Post*’s search engine, I could identify TDL’s English equivalent: electricity basic tariff. Whenever I am not sure about constructing a (more) complex idea, I will also use an

⁵ The process of composing persuasive and argumentative essays is certainly much more complex than what I can elucidate here. To illustrate, assisting to be her students’ advocate, Wendy in the light of systemic functional linguistics equipped her fifth-grader students to be familiar with “salient elements of a persuasive essay (e.g., stating a thesis, providing supporting arguments, providing counter arguments, and reevaluating/restating the main thesis)” in order for them to be effective in raising their voice against an oppressive policy that eliminates recess in a U.S. school. Writing authoritatively in an academic manner also requires that learners understand specific ways of using words, phrases, sentences, and discourse organizations that are distinct from everyday language (Gebhard, Harman, & Seger, 2007, p. 424).

online concordance. In fact, I used the online concordance to check from the Brown corpus⁶ if the chunk “experimentation with” I wrote above (see p. 173) was a natural English expression – and it *is* (see Figure 1).

against through fun and experimentation with forbidden sexual behavior. among them. His repeated experimentation with the techniques of fiction great need for continued experimentation with various types of short-term int utopian models. Increased experimentation with multipurpose agencies, espec
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FIGURE 1
Concordance Outputs of “Experimentation with” from the Brown Corpus

From a critical pedagogical perspective, smart use of concordancing software increases my power vocabulary: “...concordancing...has enabled [me] to expand [my] linguistic and discursive resources to make more complex meanings, build [my] arguments, and appear authoritative... as academic writers” (Starfield, 2004, pp. 142, 150).

Although I will not make them explicit below, these strategies – narrow reading, finding a gap in a case, brainstorming ideas, looking up dictionaries, googling, and concordancing – have nonetheless prevailed in authoring (and translating) a newsletter, literary (and film) appreciation, and reflecting on my students’ personal narratives.

Just as politics and economy can be viewed through discourse analysis and/or critical pedagogical lens(es), so can spirituality, to which I now turn.

⁶ The Brown corpus is easily accessed and its concordance outputs are not overwhelming. There are four occurrences of the “experimentation with” chunk. See <http://corpus.leeds.ac.uk/protected/query.html> (last accessed December 3, 2011), type “experimentation with,” and then select the Brown corpus to generate the concordance outputs of the chunk. Though designed in 1961, the one-million-word American-English Brown corpus was “the first of the modern, computer readable, general corpora” (O’Keeffe, McCarthy, & Carter, 2007, p. 285). I edited the concordance outputs.

A Sample of Newsletter Draft Translated to English

Newsletters or bulletins to local residents of a housing complex in Indonesia can be presented bilingually. To illustrate, my wife, Ella Victoria, wrote a draft (see the English version in Appendix B⁷) that she intended to publish in our neighborhood's bulletin in one of *Satya Wacana Christian University* lecturers' housing complexes in Salatiga. There has never been any bulletin so far but the idea emerged since last year's Christmas celebration in one of the houses in the complex. In our opinion, it should be bilingual because two of our neighbors are Mennonite missionaries from the United States. Besides that, some other neighbors are English literate and I believe some of them want to keep practicing their English and learn new things, including indirect exposure to critical pedagogy.

The main message is giving to the poor as a transformative social act and a grateful expression to the Lord who has been good to human beings. Giving also demonstrates observance of God's command. Social and economic contradictions are clearly perceived: the poor pedicab drivers in relation to (1) our middle-class family (see Appendix B, paragraph 1), (2) other middle-class people not respecting or ignoring the trishaw drivers and their unfortunate lives (paragraph 2), and (3) a luxurious mega church whose members are deemed socially insensitive (paragraph 3).

The demystification of such contradictions may be typical in any other conscientizing projects. One critical question nonetheless may be addressed as to why divinity and Christianity should be included. Elsewhere in Mambu (2010a) I have contended that one's spirituality, whatever it is, accounts for

⁷ My wife intends to get her writing non-formally published in the neighborhood. However, our neighbor who volunteered to be the editor of the bulletin was too pessimistic about it, saying that giving poor people blankets would not be effective as they would sell them. We still believe that we give them anyway. Though the blankets will be sold, they will benefit from them, too, supposedly. Our neighbor's reluctance reflects the complexity of reviving the critical pedagogical spirit in our society. This difficulty notwithstanding, my wife's thoughts are, in my opinion, worth sharing.

his/her critical view of the world. Likewise, the informal bulletin intended for a limited audience may be a good example of how my wife, who is not a theologian herself but a conscientious citizen, expresses her critical view of many Christians' conducts, including my wife's and mine, which at times are not in line with our Lord's desire. More broadly in the light of Freirean conscientization, I have found another form of contradiction: that is of religiosity, especially Christianity. In Christianity the typical metaphors are "vertical" and "horizontal" devotion.⁸ One on hand my wife and I have found Christians who are more inclined to vertical devotion to God. On the other hand, we also notice Christians who are more into the horizontal commitment to fellow human beings. Avoiding ourselves from both extremes, we strive to keep the balance between the vertical and the horizontal. As Maggay (1996), a leading critical-transformative Christian theologian from the Philippines, puts it: "Social action is not just an implication, an addendum to the Gospel; it is an intrinsic part of the Gospel" (p. 11). Preaching the Gospel as a way of showing obedience to God merely with a very overt agenda of proselytizing is an unhealthy vertical devotion. It is worse when it does not go hand in hand with social actions (i.e., the horizontal devotion).

Skeptics may raise their objections to my selection of text here that has "a Christian bias." Reading "against the text," (see Janks, 2010, p. 22), some readers may feel that it attempts to proselytize, although it is originally intended for a limited audience in a housing complex in Salatiga. This is a fine objection, especially when evangelical Christians are commonly believed to have been "tarred with the brush of Christian Right" which is "conservative, ... racist, anti-Semitic, profoundly xenophobic..." and associated with the *domination* – to use Janks's (2010) term – of "U.S. neo-imperialism" (Johnston, 2009, p. 39). Yes, I shared the same "bed," again to use Johnston's diction, with fellow Christians worldwide, especially in the United States. But Johnston further notes in a balanced way that non-evangelicals are not to "essentialize" that all

⁸ This has also been the case in Islam
(see e.g., <http://www.unpad.ac.id/en/2011/11/07/vertical-righteousness-must-be-in-balance-with-horizontal-righteousness/>; last accessed December 12, 2011).

Christians are “bad.” On the contrary, they are to “acknowledge the rich and complex face (i.e., the *diversity* – in Janks’s [2010] view) of the actual evangelical community” (p. 41). Recently Suresh Canagarajah (2009) boldly declares that he is a devout evangelical Christian educator who happens to be a critical pedagogue as well. Just like Canagarajah, I can be a Christian and critical educator who does not hesitate to critique my own (and my fellow Christians’) views of practicing Christianity. This may include critical analyses of dogmatized views on proselytizing, abstinence, and homosexuality, among others.

In view of Janks’s (2010) theory, by providing *access* to our insiders’ perspective of giving, my wife and I hope to daringly *re-design* the *domination* of academia (especially the field of applied linguistics) which by and large may keep distance from spiritual issues in Christianity, Islam, Buddhism, or Hinduism alike. Inherent in the process of writing and translating the bulletin to English is also the redesigning (and advocating) a better social realm viewed through a spiritual lens, which also transpires in a literary work I examine below.

Literary And Film Appreciations

There are a growing number of quality movies worldwide. Some have been adapted from literary works or originally written for films. The following movies have a strong CP flavor that indicates advocacy on behalf of the marginalized. Karan Johar’s (2010) *My Name is Khan* visualizes a man from India resisting racialism post 9/11 in the United States. Christophe Barratier’s *The Chorus* (2004) portrays subversive teachers and students in a school in France. Niki Caro’s *North Country* (2005) denotes a once sexually harassed American woman fighting for justice despite vehement opposition from a lot of male co-miners. However, I will briefly focus on one quite recently released Indonesian film adapted from a novel by Andrea Hirata, directed by Riri Riza (2008): *Laskar Pelangi* (Rainbow Troops). This movie’s theme advocates for quality education in remote areas in Indonesia.

The *Laskar Pelangi* novel (and film) are based on Andrea Hirata's memoir of his childhood in Belitong island, South Sumatera province in the 1970s. It was especially intended to pay a tribute to Hirata's dedicated teacher Miss Muslimah (Bu Mus) and his principal Mr. Harfan (Pak Harfan). Both educators endured hardship. They earned often-delayed low wages in an almost closed *Muhammadiyah Elementary School*, a decrepit yet the oldest Islamic school at Gantong. Compared to many other schools including the more favorite elementary school supported by the state-owned tin company (PN Timah), the Muhammadiyah Elementary School at Gantong lacked of students, teachers, and capital. The school eventually survived as it met the minimum required number of admission – 10 – as stipulated by the district's school supervisor. Most of the first 10 students came from a very poor background (e.g., Lintang whose father is a needy fisherman), with one well-off student of Chinese descent (A Kiong), thus belonging to a minority ethnic group in Gantong, and a slightly retarded student (Harun). All of them allude to Janks's idea of *diversity*; that is, the diverse students pressed on toward having *access* to education that allowed them to formulate and reach their dreams.

Hirata presents in vivid details that despite the supposedly abundant natural resources, particularly tin during its heyday in the 1970s, the state-owned tin company did not make all Belitong (especially Gantong) people, the majority of which came from a Melayu origin, become wealthy. Many of the citizens became low-waged laborers. In one scene, some laborers even ridiculed children who intended to go to school. These laborers believed that the schoolchildren would end up being laborers themselves. Moreover, the illustration of *domination* (cf. Janks's [2010] theory of critical literacy) of middle-class people benefiting from the tin company (or trading businesses, as run by the Chinese) is subtle and yet obvious. To illustrate, the marginalized Islamic school under Pak Harfan and Bu Mus's leadership was every now and then compared to the PN Timah School whose teachers, principal, students, and security officers looked arrogant and at times rude to *Laskar Pelangi*, the Muhammadiyah Elementary School students. Such

ironies are interestingly depicted more as historical facts of the time than blunt criticisms. As such, it requires the audience's sensitivity in conscientizing the economic, social, and educational contradictions at some stage of the Indonesian history, with the specific case being in Gantong, representing similar phenomena across the archipelago to date (see e.g., *Jawaban dari Kalibening* [An Answer from Kalibening] [2005] documentary).

At first glance, a teacher-fronted approach and rote memorization of *Pancasila* (five state principles) has given a strong impression that the school was "traditional" and had nothing to do with critical pedagogy. Nevertheless, some CP values bloomed, were nurtured or *designed*, to use Janks's (2010) word, by Pak Harfan. He became a role model for his students through his modest, hardworking character and inspiring spiritual and pedagogical words. The following excerpt⁹ between Pak Harfan and his friend (Pak Zul), in my opinion, encapsulates the very core of critical pedagogy:

- Pak Zul: I'm concerned about you, Fan. You have struggled to keep this school running for 5 years now. I can only help a bit. [...]
- Pak Harfan: Don't worry. Bakri, Muslimah and I can still do it with the 10 God-sent students.
- Pak Zul: But they're already in grade 5 now. Next year, they'll go to grade 6. There's no other class after theirs. The 3 of you are the only teachers. I just can't see how you keep this school afloat, Harfan. The cost. Salaries.
- Pak Harfan: *Zul, this school is where religious and moral lessons are not merely there to complete the curriculum. The students' intelligence here is not just measured by grades or numbers, but also by their hearts, Zul. Look at yourself, Zul, why do you care so much? When people gain comfort, power,*

⁹ Taken from minutes 19:30-21:50 of the movie which I copied verbatim from its English subtitle. Emphases in italics are added.

money, they forget all else! They'd do anything to get more power and more wealth. They'd dig up all the country's wealth for their own families. But not you, Zul, Because you're the product of a similar school in Jogja. So we can't shut the school down.

On one hand, we may doubt that the real Pak Harfan in the 1970s ever said such a noble belief in Islam and conscientious (comparable to what we now know as critical) pedagogy. A novel and a film is usually said to be mere fictions. On the other hand, I believe such a rudimentary form of critical pedagogy has existed since long ago. In fact, this CP flavor has been accentuated again by Andrea Hirata and Riri Riza as a form of resistance against dehumanization as well as advocacy on behalf of quality education.

The moral of the story, in my opinion, is that critical pedagogy and advocacy on its behalf does not start from how it looks at first glance (e.g., teacher-fronted style or rote memorization) but from the heart, the conscience. Only after teachers and learners listen to their hearts would desirable (and transformed) behaviors emanate. For example, one student (Mahar) demonstrated creative and leadership quality in choreographing traditional dance for a parade festival commemorating the Indonesian Independence day. Another student (Lintang) took the initiative of becoming a teacher when Bu Mus was still mourning following Pak Harfan's demise. Again, although some parts of Andrea Hirata's memoir might have been fictionalized, they may represent the very realities of Indonesian education that is still full of oppressions, injustice, and discrimination. However, rays of hope can still emerge from committed educators like Pak Harfan and Bu Mus.

More touching stories based on everyday reality in the light of *Laskar Pelangi* should be written, especially in English, so not only will they show how we grow positively as Indonesians but also they will ignite more contextualized ideas of making sense of and advocating more humanized education to the international world. In the following section, such stories are authored by my own students. They are not as "entertaining" as films, but

they are snapshots of reality in an EFL teacher education program, which is worthy of reflections.

Reflecting On Advocating Actions Through Elicited Personal Narratives

In my earlier study that I reported elsewhere in Mambu (2010b), I attempted to document oppressions in ELT classrooms and how my students responded to them, particularly through personal narratives. According to Pavlenko (2007, p. 65), autobiographic narratives like those elicited in this study signify subject reality (i.e., "... how 'things' or events were experienced by the respondents"), life reality (i.e., "... how 'things' are or were"), and text reality (i.e., "ways in which 'things' or events are narrated by the respondents). Owing to space limits, I will only discuss how text reality embodied in the narratives entails "authoring the self in a non-native language," that is English (Vitanova, 2005, p. 149). Such authoring means making oneself an agent who raises his/her voice(s)¹⁰ that may derive from appropriating someone else's or other people's voice, or even the voice of a school of thought (Bakhtin, 1981), more specifically that of critical pedagogy here, in any language. Hence, authoring also implies designing in Janks's (2010) concept: appropriating critical pedagogical discourses as a semiotic system to challenge and change some pedagogical practices being critiqued. When authoring is done specifically in English by Indonesian EFL learners, their authored voices may sometimes speak louder than if the same voices are uttered by speakers whose first language is English.

Reflecting upon her own teaching experience, Flora (a pseudonym) critically abandoned her own idealism of using English in her class all the time as she began noticing that not all Indonesian EFL students came from the same background. She realized that these students' levels of English

¹⁰ I find Keane's (2001) definition of "voice" apt and succinct, at least in the context of my analysis here. See my op-ed article in Appendix A.

proficiency varied. Therefore, later she thought that some instructions should have been in Bahasa Indonesia. By so doing, she did not simply criticize some of her students who were less proficient in English. Rather, she resisted the English-only policy and advocated (and designed) the use of languages other than English to be used in her classes. By so doing, she hoped that she made herself clearer to less-English-proficient students. Arguably, Flora broadcast a much louder voice endorsing diverse linguistic repertoire to be utilized in language classrooms than the same voice expressed by monolingual English speakers.

[...] As the time goes by, I became an [Integrated Course] tutor and I had a duty to 2009 students understand lesson better. In my tutorial class, at first I committed to speak English all the time. But the difference of my students' ability "forced" me to speak Bahasa Indonesia in some occasions. I also allowed my students to ask me using Bahasa Indonesia if they were shy.

In this case, I realize that oppression is not always bad. Sometimes, it can be beneficial and good for us. But usually, after we have successfully won over such oppressions, we will have our idealism and be the "next oppressors" for others. It was proved by my experience above. After I could deal with my oppressions, I had my idealism that I had to speak English all the time in my tutorial class without realizing that my students were oppressed by me/my idealism. I should be more realistic, because not all of my students were accustomed to listen or speak English when they were in High School. So, I should be tolerant. It would be better if sometimes I speak Bahasa Indonesia to make them understand better, instead of speaking English all the time but they know nothing. However, I used English more often than Bahasa Indonesia, "Ideal, but realistic".¹¹

Unlike Flora's self-criticism, Shinta's story below not only marked her critical reflection, but was also translated into an action of advocacy on behalf of herself and her fellow non-Chinese students. I believe Shinta found

¹¹ Flora, originally written in English in her final project of the *Critical Pedagogies and Literacy* elective course I offered some time ago)

it easier to author herself in English when a critical pedagogical term such as “safe house” is used, as there is no Indonesian equivalent of the phrase, to the best of my knowledge. Though mentioned once, the term safe house paved the way for the collective advocacy.

The Pedagogical Dilemma in Educational Context

[...], I took Speaking 4 class and the first time I entered the class, suddenly I felt uncomfortable. It was because I was Javanese, but almost all my friends in that class were Chinese. In addition, the teacher’s assistant who taught us was also a Chinese. I did not feel comfortable because there was an assumption that Chinese had a higher level than other ethnics. In fact, I just had one Javanese friend and one Bataknese friend in that class. It seemed that we had the same fate in that class, that was we would be discriminated.

Actually I never differentiate or discriminate, I want to make friends with everyone as long as he or she is kind and respects me. Needless to say, they did not do that. They just wanted to make friends with someone who came from the same background, that was Chinese. [...]

One day, we had an assignment [...] to create a proposal and after that we had to present it in front of the class. Since the assignment was quite difficult, we had to work in a group and each group consisted of 4 people. Surely I joined with my Javanese and Bataknese friends. Fortunately, there was one of my Chinese friends who wanted to join our group. I was extremely happy, as finally one of them wanted to make friends with me.

Nevertheless, my feeling was wrong. For the second assignment, the teacher’s assistant assigned us to perform drama. She also asked us to make a group and each group consisted of 4 people. I thought we would work with the previous group, so we did not need to make a group again. However, my Chinese friend no longer wanted to join us. He decided to join another group which consisted of friends from the same background. In fact, that group had already consisted of 4 people, and then it became 5 people. Surely, we were extremely angry. In the class, we chatted, talking about our friend who left our group and joined another group.

It was a kind of safe house [Canagarajah, 2004] that we did, because they discriminated us.

Moreover, my friends and I also got confuse with the teacher's assistant action. We just questioned, why she kept silent and did not remind her student who did not want to join us. In fact, our group just consisted of 3 people, the other 3 groups consisted of 4 and 5 people. Might be it was because the teacher's assistant was also Chinese, so she kept defending him instead of reminding him to get back to our group. [...]

Although our group just consisted of 3 people, we strived to make our drama performance was as attractive as possible and easy to follow. [...] In addition, we also decided to report what we underwent in speaking 4 class to the lecturer.⁴⁵ We did not mean to revenge to them. We were just afraid that this kind of things would happen again in the next assignment. [...] [...] they realized that what they did was wrong and they wouldn't do it anymore. [...] (Shinta, originally written in English in her 4th reflective journal assigned in the *Critical Pedagogies and Literacy* elective course I offered some time ago)

Interestingly, furthermore, Shinta also uncovered racial tensions in the Indonesian context. Indonesian people typically consider those of Chinese descent as the minority group in terms of religious beliefs other than Islam and political access compared to the Javanese people. The Chinese people, nevertheless, are typically believed to be more superior in the economic sector. This somewhat essentializing approach to viewing people from various ethnic/racial backgrounds and their economic status is quite inevitable in the psyche of many Indonesian people. Moreover, financial soundness often correlates with easier access to educational resources, which has made many poor Javanese envy the affluent Chinese. Departing from the classic racial stereotyping, Shinta was keen on working with the Chinese. Even when she was marginalized (i.e., oppressed) by the Chinese, she did not intend to take revenge. Instead, she came boldly to her lecturer with a hope that such a racial tension could be resolved and would not occur anymore. Even if this were only Shinta's imaginary solution of a made-up story, it

should be the spirit of advocacy research that I recommend English teachers and learners be involved.

My student's narrative extends Kubota and Lin's (2009) call for more inquiries into the issue of racism which should not be "restricted to inferiorization of people of color in the white dominant society but is observed in, for instance, Japanese discrimination against nonwhite people including other Asians" (p. 16). Indeed, the intricacy of racial relations in Indonesia cannot be seen through White-non-white perspective. Many Indonesian Chinese are phenotypically "white," compared to many Javanese, and yet these Indonesian Chinese people are not as "white" as "Irish, Jewish, and Italian people" who "came to be labeled as white" (p. 9), most probably by those of Anglo-Saxon origin. Hence I concur with Kubota and Lin who contend that "... second language education... needs to address hegemonic racialized norms not only in relation to whiteness but also from multiple racial/ethnic relations which are dynamic and situational" (p. 16).

From Janks's (2010) theoretical perspective, diverse ethnic groups in Indonesia are intertwined in complex power relations. By quantity, those believed to be of Javanese descent have more power in Indonesia. Not only are they the predominant population in Indonesia, but also they dominate access to political positions in many neighborhood units, some districts, some provinces, at a presidential level, and in the parliament. To be fair, many people of Javanese descent also have more access to economic resources than many of their Indonesian-born Chinese counterparts. It is a fact, too, however, that the minority Chinese can obstruct other ethnic groups' access to quality language education. Domination is hence not merely about quantity of population but also about who has more *symbolic capital* "in the sense of reputation and prestige" (Bourdieu, 1990, p. 22) regardless of ethnicity. In Shinta's story, the symbolic capital happened to be possessed by the ethnic Chinese assistant lecturer, accentuated by other ethnic Chinese members of the class. Had Shinta wanted to stretch the degree of advocacy beyond coming bravely to her lecturer, she could have published (or designed) a well-written petition in English. Ideally the petition should be supported by

the students' body, which then should request faculty members to conduct staff meetings that discuss ethnic tensions. The meetings should come up with a concrete grievance procedure that allows students from any disadvantaged ethnic group to formally report any insinuations and actions perceived as racial (which can be extended to religious) discriminations by students, (assistant) lecturers, and administrative staff alike. It will even be much stronger when the students' body and faculty agree on sanctions due to discriminatory remarks or conducts.

FINAL REMARKS

Overall, I have sketched out issues of *what* to advocate, advocacy on behalf of *whom*, *what* media and *how* to do advocacies in view of CP, and *why* they should be in English. What ELT teachers need to advocate is social justice as it is understood by people worldwide on behalf of marginalized people (e.g., the poor, children with lack of access to education, minority groups in terms of ethnicity and religion, inter alia, irrespective of genders). By means of English, stories and actions of advocacy in Indonesia are likely to reach a much wider international audience. In some cases parts of a story are better expressed in English than in Indonesian (recall the use of "safe house" term and the alliteration of "voice and noise" in my op-ed article). The channels should include, but not be limited to, what I have explained thus far: op-ed articles, newsletters, literary and film appreciation, and EFL learners' elicited personal narratives.

Regarding how to do advocacy, I suggest that we start with the Freirean concept of conscientization as well as praxis that always attempts to demystify social, economic, political, educational, legal, and religious contradictions, particularly in the Indonesian society, and to envision transformations, which include authoring, or voicing (Bakhtin, 1981; Vitanova, 2005), or designing (Janks, 2010) further reflections and concrete actions through any media. Janks's other insights into domination, access,

and diversity also enrich our analyses on limitations and potentials (or resources) that any community has in order for its people, facilitated by educators, to empower themselves and fight against oppressions, especially through English language. In order for EFL learners (and teachers) to be able to scaffold the Freirean conscientization and Janks's insights through writing op-ed articles or critical newsletters, they need strategies like narrow and extensive reading, identifying and filling in gaps in a case, dictionary and concordance use, and the use of Google search tool. When it comes to extending our appreciation to literary and cinematic works and expanding our attention to learners' stories, social-critical theories help us engender social critiques and actions in real-world contexts including our EFL classrooms.

More broadly, English for Advocacy Purposes may be considered similar to other subcategories of English for Specific Purposes (ESP), e.g., Business English, English for Vocational Purposes, English for Academic Purposes (EAP), English for Air Traffic Controllers, English for Science and Technology, to name a few. Such ESP-related branches also require strategies like narrow and extensive reading, concordancing, and understanding text structure to scaffold language learning. Concerning the spirit, however, English for Advocacy Purposes is largely distinct from other economically market-driven or profession-driven (but very minimally conscience-driven) ESP subcategories mentioned earlier.¹²

In his conversation with Myles Horton, Paulo Freire once avowed:

A biology teacher must know biology, but is it possible *just* to teach biology? What I want to know is whether it's possible to teach biology without discussing social conditions... Is it possible to discuss, to study the phenomenon of life without

¹² Fortunately, there is a growing literature on Critical Pragmatism in EAP (e.g., Harwood & Hadley, 2004), a middle position between critical and pragmatic EAP. That is, while acknowledging the necessity of acquiring academic norms (Pragmatic EAP), they believe that teachers and especially L2 student writers are to be given the opportunity to know alternatives of using and challenging the norms (Critical EAP). I thank Prof. Paul Kei Matsuda for sharing this issue with me.

discussing exploitation, domination, freedom, democracy, and so on [?] I think that it's impossible. (Horton & Freire, 1990, p. 104)

In the same way, if CP-inspired ESP or EFL teachers would like to teach English for learners of, say, biology, physics, or economics, they will use their CP bias to take sides with the exploited or the dominated in order for them to gain greater freedom and better realization of democracy. As Branch (2007) puts it, “[t]eaching... requires bias[es]... that should be understood not as a problem but as a goal” (p. 215). However, such biases, he adds, should always be trained, shaped, critiqued, and questioned.

English for advocacy purposes in Indonesia or elsewhere starts with the bias towards “the oppressed.” By constantly questioning their biases, teachers will be more sensitive to critique such a buzz notion as “the oppressed” in CP. Recall that not only can members of minority groups such as the Indonesian-born Chinese be the oppressed, but also Javanese students can be subjugated to the interests of the majority of students of Chinese descent in EFL classrooms. A lot of work of questioning other biases (e.g., imposing exclusive use of English in EFL classrooms, using only non-spiritual views to practice CP) among others, lies ahead of teachers who are devoted to English for advocacy purposes.

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APPENDIX A

Voice and Noise in TDL Case

In his glossary, a discourse analyst Jan Blommaert (2005) defines “voice” as “[t]he capacity to make oneself understood” (p. 255). Let me use this as a working definition and a starting point from which the discussion of the recent case of electricity basic tariff (TDL) unfolds.

We often hear that a government like that of Indonesia is one that does not listen to people’s voices. Recently we were upset that the TDL had been increased by 10-15 percent on average as of July 1, 2010, which in fact is higher in view of some entrepreneurs.

Is the Indonesian government too deaf to listen to or understand people’s voice regarding the TDL?

From a discourse perspective, people’s voices resisting the soaring TDL prices, often represented by university students throughout Indonesia, ends up being deafening “noise” unpleasant for the government, albeit clearly (or even over) understood.

Were I a government official in charge of the TDL, like the PLN director or Coordinating Economic Minister Hatta Rajasa, I would say to student demonstrators, “I used to be a student activist myself; I’ll just wait till you all become a government official like me! You’ll get dizzy once you know a spate of variables are to be taken into account when deciding TDL.”

Luckily Hatta has instructed PLN and industrial associations to review the TDL again together. And yet recall that Hatta was not originally an economist. So whether he could make himself fully understood by lay people when he explained the economic logic of bureaucracies is still very dubious, at least for now.

One of his bosses (Boediono) and certainly some of his assistants are economists. But when Hatta is to explicate again the government’s decision to increase the TDL, whose voice will he represent?

Webb Keane (2001) has another definition of voice: “The linguistic construction of social personae, addresses the question ‘Who is speaking?’ in any stretch of

discourse” (p. 268).

In Hatta's case, it might be him who does the speaking about the economic rationale to increase the TDL but part (if not most) of the substance that he utters is that of the economists who have (in)direct official power as policy makers under (or above) their own authority.

In light of Erving Goffman's (1981) *Forms of Talk*, if Hatta understands fully what he authorized and announced to the public concerning the rising TDL, he is the co-author of the policy. By political default, he is also the principal as he is one of the policy makers stipulating the policy. But if he simply follows the voice of economists' favoring the soaring TDL, he is merely an animator or the economists' mouthpiece.

Regardless of whether Hatta is an animator, he seems to have been much more in support of some of the economists' voices than that of the lay (non-economist) people like me.

I hope there are still some other economists whose voice is in favor of the lay people.

For the lay people, the logic (or voice) of economists surrounding the current inner circle of power is noise – it may be partly understood, if at all, but repulsive to hear. And why on earth have political figures and many parliament members listened to such noise?

What I suspect is the strong likelihood that many political figures are double-minded. They have promised to stand up for people's voice(s) and rights, especially during campaigns but they either do not know (yet) or then do not bother knowing which people to defend.

To resolve this double-mindedness, I would suggest that those officials not knowing (yet) which people to stand up for realize that they might not have been raised in low-income families. Hence, they need to stay with poor families in a slum area or a rural village for at least one night with no or very minimal escort from fellow officials, police officers, the Public Order Agency, or soldiers (cf. the *Jika Aku Menjadi* [If I were poor] program on TransTV). Concentrate on listening to these poor people's voice(s), not all the dignitaries' noise.

If they used to live in poverty themselves, they need to remember that the pampered life as government officials is not going to be eternal. Besides, the luxurious life is not

to justify them to discredit those who are not (yet) as fortunate as them. Their backgrounds as poor people themselves should not be the reason for them to redeem their past by greedily accumulating wealth but rather be the means for them to keep empathizing with those still living in poverty and finding it extremely difficult to pay the present TDL, in particular.

More broadly, a voice-noise interface should be based on the assumption that the former conforms to the true conscience and the latter is the conscience's foe: purely economic logic, if not economic logical fallacy.

Wanted: Economists, government officials, and parliament members who have the voice and the capacity to make themselves understood, not in a noisily animating (parrot-like) way but in an authorial and principal manners as enlightened by the true conscience, which takes side with justice for all people and does not indiscriminately increase TDL. (Mambu, 2010c, p. 6)

APPENDIX B

The Spirit Of Giving

It's been chilly in the past few nights. Last night was the peak: our stomachs were filled with air and we need to "coin" each other [or *kerokan* in Javanese] [...]. We felt so miserable that we couldn't sleep until 3 a.m. [...] But what about people around us who do not have blankets and comfy beds? [...] I could not imagine how afflicted pedicab drivers and homeless people have been from day to day; how they and their children caught a cold and could not sleep last night because they could not buy blankets and cajuput oil.

Thinking about pedicab drivers, I am aware of many people's opinions: "Well, the only things they do are waiting and sleeping." "Ah, we are also in a difficult situation. Let me think of my own family first." "Why ride on a pedicab? We have motorbikes already." "It's their own faults; why should they become pedicab drivers in the first place?" Every time I pass through a bunch of pedicab drivers, I become sad, looking at their pitiful faces. They always look at pedestrians' faces, hoping that they would

ride on their pedicabs. Unfortunately, many pedestrians now prefer *angkot* or *ojek* [machine-driven vehicles] to *becak* (pedicab/trishaw). Many pedestrians are not polite. Pedicab drivers offer their service politely but the pedestrians pretend to hide their faces or not to hear the offer. Not only have pedicab drivers had difficulty in earning money, but they have also been treated inhumanely by those who are purportedly educated. Becoming pedicab drivers [at times] are not their choices; they are conditioned to be like the way they are now. Their parents might have been pedicab drivers themselves and driving *becak* is the only skill they know. Their parents have no money to afford their children's schooling. Perhaps they went to school, but they couldn't follow the lesson as they lacked in nutrition and were hungry. When hungry, having stomachache and eyes seeing stars, how could they learn? They were not as fortunate as us whose parents support and motivate us to be successful people, whose parents provide money to buy us books and pay for our private courses [apart from school tuition and fees]. If [pedicab drivers] were to change profession, who would give them capital or money or a gratis course? And now with the soaring cost of living and the ever-waning interest in *becak*, the vicious cycle is even more difficult to be broken.

[...] John the Baptist once said, "The man with two tunics should share with him who has none, and the one who has food should do the same" (Luke 3:11 NIV). He did not imply to say this only to very rich people who probably had 10 tunics. How much clothing do we have? We must have a lot, not only 2, right? Even those having two are asked to give, let alone those whose clothing is contained in more than one wardrobe. Paul once stated: "... as servants of God we commend ourselves in every way: ... poor, yet making many rich..." (2 Corinthians 6:4a, 10b).

Some relatives of mine show their Christian zeal for proselytizing people – pedicab drivers, parking attendants, etc. I was once cynical about it, saying: How would they listen to the gospel if they haven't eaten? It was said that the foundation of Christianity is love, but why on earth haven't many Christians paid attention to the poor's hunger?

There is a very huge and luxurious church in Solo. Some of its visitors own ostentatiously lavish cars. Some of its female visitors wear miniskirts and posh shoes. But I am confused, "What does the church teach them? Lo and behold, some pedicab

drivers in front of the church did not even have proper sandals. After the service, there was a rich woman bargaining for the lowest price from a street vendor. When haggling, she was very stingy. Some say if you want to help, do not give the fish but give the bait and teach them how to fish; that opinion at times is not realistic: the one who is given the bait is probably starving and sick, so fulfill those needs first, and then teach them how to fish.

Many people just pray, but no actions. [...] Do not only pray. Act now. Open your wardrobes, collect your clothing and blankets or food you have, and let's give them to those who need. [...] Do not wait until your clothing is dull [...] Do not use them frugally [...] Do not only give Rp 1,000, you stingy. People may squander their money on rare *Magnum* ice cream but they are very tight when it comes to giving. I am still learning hard to fight against my craving for clothes, magazines, VCDs, and cosmetics... Oops, I am also consumptive, but let's revive our spirit of giving in our hearts. We give because the Lord has been good to us. Yes, we can!!! [...]

Ella Victoria

Salatiga, 4 February 2011

(Translated and edited by Joseph Ernest Mambu)

