

Teachers' Lived Experiences with English Varieties: A Phenomenological Study

Introduction

In a globalized world, speakers from diverse linguistic and cultural backgrounds utilize English as their lingua franca. There are four paradigms describing this evolving role of English which are called English as International Language (EIL), World Englishes (WE), English as Lingua Franca (ELF) and Global Englishes (GE). These paradigms necessitate re-examining pedagogical approaches in English language teaching (ELT). While a growing body of research has explored learners' beliefs and attitudes, relatively few studies have been directed toward the beliefs and practices of teachers, who serve as key agents in shaping and enacting language ideologies within classroom settings.

Furthermore, despite increasing recognition of the importance of teacher beliefs in shaping classroom practice, research in the field of EIL has largely overlooked how beliefs are formed and enacted through teachers' lived experiences. Much of the existing literature emphasizes learners' perspectives and contextual aspects, such as curriculum and standardized tests, offering limited insight into the experiential dimensions of teacher cognition. However, beliefs are not formed overnight. They are built over years of personal schooling, professional training, identity, classroom realities, and cultural experiences. These studies dominantly use cross-sectional survey designs. It captures beliefs as static attitudes rather than as evolving constructs influenced by teachers' personal and professional trajectories. While surveys and interviews provide useful insights (e.g., Christou, Thomas, & McKinley, 2022; Misir & Gurbuz, 2022; Irlham, 2022), the predominant reliance on such self-reported data frequently overlooks the complexity and situated nature of teachers' belief systems as informed by their lived experiences. This methodological limitation constrains our understanding of how teachers internalize, negotiate, or resist intercultural orientations encouraged by EIL frameworks.

Few studies have adopted a phenomenological approach that centers teachers' personal histories as students, trainees, and teachers in diverse sociocultural settings. This gap leaves critical questions about how early learning experiences, professional development, identity, and contextual factors interact to shape teachers' evolving conceptions of English varieties. Addressing this gap is essential for designing teacher education and professional development programs. Without this experiential lens, research may produce abstract or decontextualized insight that does not fully reflect how teachers internalize, negotiate, or resist the pluralistic and intercultural orientations promoted by EIL.

This study will adopt a phenomenological perspective to explore the subjective realities of teachers. It recognizes that their beliefs about English varieties are inextricably linked to their histories as learners, trainees, and teachers. Drawing on the theory of observational learning, teachers' beliefs and practice, and teachers' identity, the study conceptualizes belief formation as a dynamic process mediated by prior experiences, identity, and contextual factors. This inquiry is situated within the Indonesian context. By centering teachers lived experiences as learners and practitioners, the study seeks to uncover how their prior educational and teaching trajectories inform their beliefs about English and influence their capacity to implement EIL-oriented pedagogical practices in the classroom.

Literature Review

1. Theoretical Foundations of Teacher Beliefs

Understanding how teachers' beliefs are formed requires exploring foundational theories in teacher cognition. This section reviews seminal works on language learning experiences and teachers' identity that explain the influence of personal and professional experience on teachers' evolving belief systems.

1.1. Teacher Observational Learning

Lortie's concept of the apprenticeship of observation is considered a foundational study of teacher education and teaching sociology. His theory was original in recognizing that prospective teachers enter teacher education programs having already accumulated thousands of hours observing teachers as students, which he described as an "unanalyzed" and partial apprenticeship. This informal and surface-level exposure shapes teachers' early beliefs about teaching and learning (Lortie, 2020). For example, prospective English teachers who spent years in a classroom where teachers mainly employed the grammar translation method may believe that effective English teaching primarily involves memorizing grammatical rules and grammar drilling exercises. Even before entering a teacher education program, they might view this method as correct. It is not because they critically analyzed it, but simply because it was the dominant practice they observed during their schooling. Lortie's work shifted the focus toward understanding the pre-training phase of teacher cognition, asserting that teacher education must address this prior belief to be effective. Since then, the theory has been widely employed. For instance, Johnson (1994) found that pre-service English teachers' classroom images from their student days significantly influenced their instructional decision-making, often more than formal training. Similarly, Golombek (1998) emphasized how teachers' personal learning histories shaped their practical knowledge, informing classroom actions and responses to pedagogical challenges. A study by Alvear et al. (2023) examined how the past experiences of novice English teachers shaped their teaching beliefs and practices. The findings indicated that these teachers' socio-emotional connections with their previous educators significantly influenced their approach to student-teacher relationships and classroom management. This suggests that the emotional and relational aspects of teaching, often observed during their schooling, influence how novice teachers interact with their students.

Lortie's work highlights the influence of prior experiences; however, his claim about unanalyzed observations contrasts with what Bandura's (1977) social learning theory proposed. According to Bandura, learning from observation is not merely passive. It involves four interrelated subprocesses in observational learning, namely (1) attentional processes, where learners focus on models; (2) retention processes where learners, where learners encode and store observed behaviours; (3) reproduction processes where learners encode attempt to enact the behaviour; and (4) motivational processes which influence the likelihood of behaviour adoption based on the expected reward.

Bandura's works inform us that learners engage actively with their observations, retaining and reproducing behaviours based on the cognitive and motivational processes. Bandura's emphasis on reinforcement also highlights that teachers' beliefs about their capabilities can mediate the influence of their

apprenticeship of observation, leading to varying degrees of alignment with prior models. Therefore, this may explain why some novice teachers adopt practices they observed while others do not. In addition, more recent studies recognize apprenticeship as a dynamic and multifaceted process. Research by Smagorinsky & Barnes (2014) and Moodie (2016) shows that teachers may not only emulate but also consciously reject past teaching models, creating what is termed “anti-apprenticeship of observation.” For example, an English teacher who experienced an education system that privileged “native speaker” norms may develop a critical awareness of the ideological biases embedded in traditional English language teaching. Rather than perpetuating the idea that only British or American English is legitimate, she consciously rejects this perspective; she seeks to design classrooms where multiple English varieties are valued, and her students are empowered to view themselves as legitimate users of English regardless of their accent or cultural background. Thus, while Lortie’s framework highlights the pervasive influence of prior schooling, Bandura’s theory complements this by emphasizing that observational learning is dynamic and involves active meaning-making and decision-making processes.

Moreover, the assumption that all preservice teachers share a common schooling background is now challenged by increasing diversity, such as home-educated students who lack conventional classroom exposure (Brunker, 2024). Rather than viewing apprenticeships as a barrier to innovation, it is increasingly considered a valuable entry point for reflective practice, narrative inquiry, and identity formation (Davin et al., 2018). The theory has evolved from a static replication account to a more contextualized explanation of how teachers’ early experiences interact with their evolving professional beliefs and cognition.

1.2. Borg’s Model of Teacher Cognition

Lortie’s theory provides a foundation for understanding Simon Borg’s concept of teacher cognition. In his seminal review, Borg (2003) defined teacher cognition as the “unobservable cognitive dimension of teaching”, encompassing teachers’ beliefs, knowledge, theories, attitudes, and assumptions. He argued that this cognitive framework, shaped by prior schooling, professional training, and classroom experience, is critical in shaping instructional practice. He elaborated on this notion by emphasizing that early experiences are just one component of a more complex evolving system. He highlighted that professional development, institutional context, practical classroom constraints, and ongoing reflective practice also influence teacher beliefs (Borg, 2015). In this way, Borg extends Lortie’s foundational insights by underscoring teacher cognition’s dynamic and context-sensitive nature.

This insight is what is called Dewey’s relational view of reflective thinking. He emphasizes the importance of social context, power dynamics, and the practical engagement with knowledge in understanding the relational view of reflective learning.

Dewey’s relational view aligns with Borg’s emphasis on contextual factors shaping teacher cognition. His focus on the dynamic interaction between learner and context enriches our understanding of how teacher beliefs are not just

internal constructs but are shaped by structures, such as curriculum, assessment, and social relations in schools, such as the power relations between headmasters, teachers, and administrators (Rodgers, 2002).

2. Teacher Beliefs and Practices in Language Education

Research on teachers' beliefs and practices highlights the strong influence of past learning experiences and real-world teaching exposures. Several studies indicate that early educational experiences shape initial teaching beliefs, often leading to teachers replicating the methods they experienced as students. For instance, Cansiz & Cansiz (2022) and Alvear et al. (2024) in their studies, researchers found that pre-service teachers generally favor student-centered learning but frequently resort to teacher-centered instruction, mirroring their schooling experiences. Similarly, Tsunemoto & Trofimovich (2023) observed that English teachers' beliefs about pronunciation instruction were significantly influenced by their language learning journeys. Furthermore, teachers' cultural exposure, for example studying abroad also shape their instructional practices and influences their willingness to adopt innovative teaching processes. For example, educators who had engaged in intercultural experiences were more likely to integrate intercultural understanding (IU) into their lessons. In contrast, those who strictly followed curriculum guidelines were less likely to incorporate cultural elements into their teaching (Peiser & Jones, 2014).

While early learning experiences establish foundational beliefs, actual teaching practice is crucial in refining and reshaping them. Research has identified cases of mismatch where what teachers do in the classroom does not entirely reflect what they claim to believe. A systematic review by Li (2024) identified particular emphasis on the complex relationship between teachers' beliefs and classroom practices in EFL contexts. Drawing on 66 empirical studies published between 2010 and 2020, the review revealed that while teachers often hold articulated beliefs about language teaching, these beliefs do not always translate into practice. This misalignment is frequently attributed to contextual constraints. In exploring the alignment between teachers' beliefs and practices about translanguaging, Salimi et al. (2024) Most Iranian EFL teachers demonstrated a strong correspondence between their stated beliefs and classroom behaviors; however, occasional inconsistencies were attributed to contextual challenges. Some institutions have strict English-only policies, and teachers are uncertain about how much or how often to use it effectively in the classroom without hindering English proficiency.

These studies affirm that teacher cognition is deeply rooted in personal experience, yet dynamic, shaped by the complex and evolving interplay of biography, context, and professional learning. Therefore, understanding the dynamics of how teachers' prior experiences with English varieties shape their beliefs and classroom practices is essential for informing the design of teacher education and in-service professional development programs.

3. Teachers' Identity

Teachers' beliefs and professional identities are deeply interconnected and influence classroom practices. Beliefs are often embedded within teachers' professional identities, which are constructed through personal history, educational experiences, and sociocultural interactions (Beijaard et al., 2004). Although Borg (2003) does not directly address identity; he offers a critical lens through his concept of teacher cognition, which encompasses the beliefs and knowledge guiding instructional decisions. Beliefs serve as cognitive filters that shape what teachers do in the classroom. In the EIL context, these factors can foster or hinder pedagogical innovation. Expanding further on this, Varghese et al. (2005) highlight the role of identity as a framework through which teachers interpret their roles, negotiate curriculum demands, and align their beliefs with their personal histories.

Furthermore, Barkhuizen (2016) influential narrative inquiry into the teacher identity of an immigrant English language teacher, his study provides a profound understanding of how language teachers construct and reconstruct their professional selves over time. In his research, Barkhuizen proposed a narrative inquiry approach to explain how teachers' imagined identities are constructed. Imagined identities refer to aspirational views on who they hope to become, which play a central role in shaping their beliefs and pedagogical decisions. This concept aligns with what Norton (2013) claimed is how a person understands his or her relationship to the world, how that relationship is structured across time and space, and how the person understands the possible future. This method has since been employed to investigate the complexity of teacher identity formation dynamics. For instance, Barkhuizen & Mendieta (2020) revealed how identity works, informed and is informed by beliefs about language, pedagogy, and students. More recently, Leonard (2023) traced the identity reformation of an MA TESOL students. Referencing Barkhuizen's framework, the author argued that teacher identity can emerge with material conditions such as syllabus texts, course books, curriculum, technologies, and examinations, which together create a framework to uphold institutional expectations of teachers and direct their practices.

Regarding the GE and EIL paradigms, a growing body of research has examined the professional identity construction of language teachers, such as the study conducted by Widodo et al. (2020) and Qoyyimah et al. (2023). These studies highlight tension between native speaker preference and NNESTs' legitimacy despite holding qualifications equivalent to those of their native-speaking counterparts. In many EIL classrooms, this tension and negotiation process is ongoing, particularly when teachers' multilingual identities are challenged. These findings align with Yazan's (2023) and Gee's (2000) argument that sociocultural factors, including power dynamics in the educational context, shape teacher identity. Thus, understanding the dynamic interplay between teacher beliefs and identity is essential for analyzing how teachers navigate the complexities of EIL-oriented pedagogy.

4. Global Paradigms of English Language Use

The global spread of English has given rise to diverse theoretical frameworks such as English as an International Language (EIL), World Englishes (WE), English as a Lingua Franca (ELF), and Global Englishes (GE). This section discusses these paradigms and their implications for redefining English language teaching.

4.1. EIL, WE, ELF, and GE

The global spread of English emphasizes its role as international means of communication, rather than a language exclusively owned by native speakers. This widespread phenomenon has prompted scholars to explore how English functions in different sociolinguistic contexts. One influential framework is Kachru's (1985) model of English usage, which is divided into three concentric circles: the inner circle, the outer circle, and the expanding circle. The Inner Circle includes countries such as the United Kingdom and the United States, where English is the native language. The Outer Circle refers to postcolonial nations like India, Malaysia, and Singapore. English plays an institutional role and is used extensively in governance and education, often called English as a second language (ESL). The Expanding Circle comprises countries such as China, Indonesia, Japan, etc., where English is taught as a foreign language (EFL) and primarily used for international communication. At present, English is increasingly employed by speakers from Expanding Circle countries to interact not only with native speakers but also with users from both Outer and Expanding Circles, highlighting its role as a global lingua franca.

Emerging theory and frameworks also existed, such as World Englishes (WE) English as an International Language (EIL), English as Lingua Franca (ELF), and Global Englishes (GE), which advocate for the legitimacy of diverse English varieties. WE emerged from the post-colonial era, where English had developed localized forms in former British colonies. These forms were not mere deviations from "Standard English" but had become legitimate varieties with their norms and rules. ELF developed from a response to the realities of global communication where English is widely used as a common language among speakers of different native languages, especially in international, academic, and business settings. EIL foregrounds the role of English in global and multilingual settings (Friedrich & Matsuda, 2010). It emphasizes the need to recognize the legitimacy of English varieties shaped by local linguistic and cultural realities. For example, Singaporean or Malaysian English has unique sentence-final particles (e.g., *lah*). These varieties differ from native norms; however, they reflect the multilingual realities of their users. Global Englishes emerged as an inclusive paradigm that aims to consolidate the work of WE, ELF, and EIL to explore the linguistic, sociolinguistic, and sociocultural diversity and fluidity of English use and the implications of this diversity of English (Rose, McKinley, and Galloway, 2020).

The distinction between English as a Lingua Franca (ELF) and English as an International Language (EIL) lies in the functional contexts in which English is used. ELF broadly refers to using English as a common language among speakers from different first-language backgrounds, such as when a Japanese engineer and a German technician collaborate on a project in English. Influential research by

Jennifer Jenkins, Barbara Seidlhofer, and Anna Mauranen laid the theoretical groundwork for studying English as a Lingua Franca (ELF). Two key areas initially drew research attention are pronunciation and lexicogrammar. Jenkins's five-year investigation into pronunciation led to the "Lingua Franca Core" (LFC) proposal, identifying specific segmental and prosodic features essential for maintaining intelligibility in intercultural communication (Jenkins, 2000). Seidlhofer (2004) contributes to the lexicogrammar dimension by outlining a set of preliminary hypotheses based on her empirical data. These hypotheses included features commonly used by ELF speakers without causing communication breakdowns, such as: treating uncountable nouns as countable, omitting the third-person singular –s merging relative pronouns (*who* and *which*), using all-purpose question tags (*isn't it?*; *is it?*; *no?*), employing greater explicitness (*how long time?*), and creatively forming new morphemes (*forsify*, *boringdom*, *discriminization*, *levelized*). Mauranen (2003) further conceptualized ELF research by distinguishing three levels of analysis: macro (linguistic and societal communities, reflecting contact between speakers of different dialects), meso (social interaction at both individual and group levels), and micro (individual cognition, recognizing that interaction shapes language processing from the outset). Since then, ELF research has grown and evolved into a respected and substantial field with many scholars contributing to its development (Galloway & Rose, 2013; Jeong et al., 2022; Lim, 2020; Zein, n.d.; Zhang, 2022)

EIL is a specific subset of ELF that occurs in international, cross-border contexts, for instance, during a business meeting in Dubai involving professionals from Brazil, South Korea, and Egypt who use English to communicate despite none being native speakers. Aya Matsuda's work has been central in advocating for a pedagogical shift that reflects English's status as a global lingua franca, challenging the traditional emphasis on native-speaker norms in English language teaching (ELT). She provides outlines and frameworks for integrating EIL into classrooms, highlighting the need to prepare learners to engage with diverse English users worldwide. Matsuda's theoretical contributions emphasize critical language awareness and intercultural communicative competence, encouraging teachers and learners to critically examine English's ownership, legitimacy, and pluralistic nature. Empirical studies influenced by her work have explored how teachers' beliefs align with EIL principles. For example, Matsuda's research (2017) investigates how pre-service and in-service teachers conceptualize EIL and their challenges in adapting EIL principles to local contexts, revealing a persistent tension between entrenched native speaker ideologies and EIL-informed pedagogies. Bayyurt & Sifakis (2017) further develop the EIL-aware teacher education, which consists of three phases: exposure, critical awareness, and action plan.

Furthermore, Nicola Galloway's research has significantly shaped the Global Englishes (GE) field and its pedagogical implications within English Language Teaching (ELT). Her work addresses the need to move beyond native-speaker norms, advocating for a paradigm reflecting English's pluricentric and dynamic nature in global contexts. She synthesizes key concepts of English as global language, challenging the native-speaker ideal and proposing framework for Global Englishes Language Teaching (GELT) Proposal. In her several empirical

studies investigating learners' and teachers' attitudes towards English varieties, she revealed that persistent biases favor native Englishes despite increased awareness of the global spread of English. She also explores curriculum innovation through bottom-up implementation, emphasizing teacher agency in adapting Global Englishes principles to local contexts (Galloway & Numajiri, 2020). Her research highlights the importance of integrating critical language awareness and intercultural communicative competence into ELT to foster inclusive and context-sensitive teaching practices. Collectively, Galloway's work provides a comprehensive foundation for reconceptualizing English language education to align with the sociolinguistic realities of English use worldwide.

These paradigms have profound implications for English language teaching and research. They advocate for a shift away from traditional, native-speaker-oriented models toward approaches that are responsive to the diverse communicative needs of learners in multilingual and multicultural settings. Consequently, ELT curricula should prioritize the development of intercultural communicative competence, equipping learners to use English effectively and appropriately in varied global contexts. This involves revising curriculum goals, integrating EIL- and ELF-informed materials, and fostering pedagogical practices reflecting English's pluralistic nature and preparing learners for real-life intercultural communication. Therefore, given the changing landscape of global English paradigms, it is crucial to examine how teachers understand and engage with various English varieties in their teaching beliefs and classroom practices.

5. Teachers' Beliefs about English Varieties

Teachers' perceptions of English varieties are crucial in determining how pluralistic English models are implemented in classrooms. This section reviews studies exploring teachers' acceptance, rejection, and ambivalence toward non-native varieties and the contextual factors and methodological trends influencing this research area.

5.1. Teachers' Beliefs and Teaching Practices

Compared to research on learners' beliefs, studies exploring teachers' beliefs remain underrepresented. This gap has been highlighted in their systematic review of teachers' and learners' beliefs regarding World Englishes, EIL, and ELF. Of the 122 empirical studies from 2000 to 2023, only 44 studies focused on teachers' beliefs. Although teachers are generally considered more tolerant of different English varieties than learners, their perceptions vary. Some teachers acknowledge the legitimacy of non-native varieties of English. For instance, a survey study involving 194 Indonesian EFL teachers found that teachers responded positively to the presence and development of non-native English varieties, recognizing the rapid global expansion of English. The participants perceived the diverse varieties of English worldwide as acceptable and expressed a strong sense of ownership over their English accents. They also indicated that they were unconcerned about being laughed at for speaking English with their accent, demonstrating confidence in their linguistic identity (Raja et al., 2022).

Some studies also indicate that teachers explicitly reject non-native varieties of English, arguing that these varieties do not constitute “real” English and may have detrimental effects. For instance, findings from a semi-structured interview study involving six Cambodian teachers revealed that, although they acknowledged potential benefits in exposing students to different English varieties, their underlying beliefs remained prejudiced against these variations. Participants expressed skepticism about integrating non-native varieties into formal classroom instruction, viewing the inclusion of English varieties other than English as a Native Language (ENL) as a deviation from the correct learning trajectory (Lim, 2020). Similarly, a mixed-method study involving 204 English teachers in South Korea showed rather negative attitudes towards their own and students’ use of Korean English. They perceived this variety as “incorrect English” produced by “non-native speakers of English”; therefore, it should not be incorporated into classroom instruction (Ahn, 2014). Moreover, these teachers also felt obliged to teach American English instead, as they perceived it as essential for maximizing students’ performance on standardized tests in South Korea ((Lee et al., 2019). Sifakis and Sougari’s (2005) study on beliefs of 421 Greek state-school language teachers revealed that most of the participants promoted the adoption of a ‘native-like’ accent as a model of correctness.

Furthermore, in other contexts, an ambivalent attitude also emerged. This is caused by the confusion and ambiguity of language policy and contextual factors such as standardized assessment and limited knowledge about how to put theory into practice. For instance, a collaboration study in Sweden and Spain involving two pre-service teacher cohorts exhibited mixed, contradictory, and inconsistent attitudes toward English and its users. Factors such as previous international experiences and exposures to ELF approaches in teacher education also appeared to influence participants’ views. A study by Luo (2017) Also revealed that while teachers see the importance of ELF awareness, they struggle to balance native speaker norms and ELF approaches in the classroom. Some teachers believe that learning Standard English first is necessary before engaging with ELF varieties.

Overall, research on teachers’ beliefs about English varieties ranges from acceptance to rejection, with teachers also displaying ambivalence influenced by their experiences, institutional pressures, and policy contradictions. Those with greater exposure to global English tend to be more accepting ((Raja et al., 2022), while those working within standardized testing systems prioritize native-speaker norms ((Ahn, 2014; Lim, 2020). Ambiguity in language policies and limited training further complicates teachers’ ability to balance ELF approaches with traditional norms (Jeong et al., 2022; Luo, 2017). These findings also highlight the role of experiential factors such as international exposure, pedagogical training, and classroom realities in shaping teachers’ beliefs.

5.2. Methodological Trends and Limitations in Existing Research

While quantitative and mixed-methods designs have dominated the literature, qualitative research remains comparatively underrepresented in studies exploring teacher beliefs. Few studies have employed this design, for instance, conducted by Ahn (2014), Christou et al. (2022), Luo (2017), Monfared (2022), Monfared & Khatib (2018), Tajeddin & Eslamdoost (2019), Lee et al. (2019). These studies show that while many teachers acknowledge the legitimacy of non-native English varieties, they often prioritize native-speaker norms in their teaching practices. Teachers cite student expectations, institutional policies, and standardized testing pressures as key reasons for focusing on native English varieties. However, these studies also highlight several limitations. First, many studies heavily emphasize survey data, with qualitative findings playing a secondary role. As a result, it leads to a lack of in-depth exploration of teachers' reasoning and classroom practices. Second, most mixed-methods studies are cross-sectional, meaning they capture teachers' beliefs simultaneously.

Some qualitative studies, including work by Lim (2020), (Sadeghpour & Sharifian, 2017), (Irham et al., 2022), and (Lie et al., 2022) have provided in-depth insights into teachers' beliefs, attitudes, challenges, and justifications regarding the inclusion of non-native varieties of English in classroom instruction. Although self-reported interview data offer valuable perspectives, they fail to capture how such beliefs are enacted in teaching practice. This limitation underscores a persistent gap between expressed beliefs and observed classroom practices. As a result, it is challenging to assess whether teachers who claim to support WE, EIL, or ELF frameworks meaningfully integrate them into their teaching.

Moreover, phenomenological research remains underutilized in this area, despite its potential to reveal the nuanced nature of teacher cognition. By adopting this lens, researchers can explore how teachers' beliefs are shaped by personal histories, cultural values, and institutional contexts as stated by Borg's theory of teacher cognition. This method also emphasizes the in-depth exploration of personal experiences and meaning-making, grounded in the assumption that individuals actively interpret their lived experiences. This orientation allows researchers to access a rich, context-sensitive understanding of teachers' experience and reflect upon their professional practices (Smith et al., 2013)

In addition, although current research revealed important patterns in teachers' beliefs toward English varieties globally, a geographical gap is also found. Despite most studies conducted in expanding circle countries such as China, Japan, Iran, and South Korea, more studies need to be conducted in other countries. Thus, it is essential to contextualize these findings within specific national settings, such as Indonesia, where distinct historical, cultural, and educational conditions shape the development of teacher cognition.

6. English language education in Indonesia: History and Shift

Situated within Kachru's Expanding Circle, Indonesia provides a unique multilingual context for exploring English language teaching. This section traces the historical development of English education in Indonesia, recent curricular shifts toward intercultural learning, and the ongoing challenges faced in moving beyond native-speaker oriented models.

6.1. Historical Development of English Education in Indonesia

This study will be conducted in Indonesia, an expanding circle country classified by Braj Kachru's Three Circles of English theory. Indonesia presents a highly diverse linguistic landscape with a population of 275 million consisting of 600 ethnic groups and 701 indigenous languages (Zein, 2020). Despite this linguistic diversity, Bahasa Indonesia serves as a unifying lingua franca. Thus, in this multilingual setting, most Indonesians typically acquire proficiency in at least three languages: (1) a traditional or indigenous language, spoken within their specific ethnic communities, (2) Bahasa Indonesia, the national language used for interethnic communication and for accessing education, and (3) a foreign language, which is most commonly English, as it is a core subject in the national education system (Rasman, 2018).

The development of English language education in Indonesia has been shaped by colonial influences and national educational policies. During the Dutch colonial period (17th century to mid-20th century), English was introduced alongside Dutch in colonial schools, primarily serving the urban elite. These institutions emphasized subjects such as mathematics, science, and language to facilitate communication with the British Empire and international organizations. While Dutch remained the dominant language, English gained importance in commerce. Following Indonesia's independence in 1945, the government prioritized Bahasa Indonesia as the lingua franca while acknowledging English as a key language for global trade and diplomacy. Over time, English proficiency was regarded essential, aligning global influence of the United Kingdom and the United States, which were emerging as dominant political powers. Recognizing its growing international significance, Indonesia strategically incorporated English into its education system (Dardjowidjojo, 2000). In addition, the establishment of Government Regulation No.19 of 2005 made English a mandatory subject in schools, laying the groundwork for national education standards. These standards, later detailed in *Permendikbud* (Regulation of the Minister of Education and Culture), outline curriculum guidelines and educational objectives for each level of schooling. This regulation is also applicable to educational institutions under the jurisdiction of the Ministry of Religious Affairs, including religiously affiliated schools and boarding schools.

6.2. Shifts toward Pluricentric and Intercultural Approaches

Indonesia is currently transitioning toward a pluricentric approach to English language teaching, as reflected in the introduction of the Kurikulum Merdeka (Emancipated Curriculum). This curriculum significantly emphasizes developing intercultural competence to understand and appreciate the perspectives, practices, and products of Indonesian and foreign cultures. As stated in the national curriculum document:

"Mengembangkan kompetensi intercultural untuk memahami serta menghargai perspektif, praktik, dan produk budaya Indonesia maupun budaya asing" (Kementerian Pendidikan dan Kebudayaan, 2024)

This document translates to:

“Developing intercultural competence to understand and appreciate the perspectives, practices, and products of Indonesian and foreign cultures.”(Ministry of Education and Culture, 2024)

This aligns with English as an International Language (EIL) principle. It also aims to develop learners’ awareness, sensitivity, and respect for cultural diversity in Indonesia and globally. For example, students might compare two folklores from Indonesia and Malawi, analyze the shared values and lifestyle differences between countries, or reflect on cultural norms expressed in global media. Therefore, teachers are encouraged to adopt texts and tasks that develop language skills and foster curiosity, reflection, and mutual understanding among learners.

In addition, the second half of the 2010s has seen growing attention to issues of inclusivity and diversity in English language teacher education, paralleling the increasing number of Indonesians graduating from English-speaking countries and returning with global teaching perspectives (Zein, et al., 2020). This trend has sparked innovations in teacher education and pedagogical approaches, including development of alternative teaching strategies (Astika, 2016; Kuswandono, 2017), the integration of pluricentric English in curricula (Sakhiyya et al., 2018; Zacharias, 2016; Zein, 2018a, 2018b).

The emergence of translanguaging practices (Cahyani et al., 2018; Zein, 2018c) has shown positive views, such as helping the students to express more of themselves, while for teachers, translanguaging practices can be seen as tools that, if incorporated well, can encourage students to be more engaging (Sutrisno, 2023; Yasyinta et al., n.d.). From the observation in English classrooms, it revealed that translanguaging can be used to motivate students to actively participate in the learning process, problem analysis, and encourage constant attention to the teacher's explanation of the material (Liando et al., 2023).

In addition, English language learning materials in the Indonesian curriculum also began to shift into a more locally inclusive culture. The content analysis of the textbooks showed inclusion of Indonesian local cultures, for instance, the description of English tenses is contrived with a traditional homemade Indonesian culinary dish named *Tumpeng*, and the depiction of Indonesian people through images of their religion, ethnicity, names, and geographical location (Hasnah et al., 2024). Developing local culture-based textbooks may encourage familiarity, which promotes students' understanding of learning English and their understanding of diversity in Indonesia (Sadiyah et al., 2024).

The topic of exploring beliefs on English as an International Language (EIL) also yielded some positive takeaways. The central theme that emerges is a welcoming attitude to diverse varieties of English. Survey studies revealed that pre-service teachers welcome different varieties of English (Lee et al., 2018; Dewi et al., 2022; Tauchid et al., 2022; Raja et al., 2022). Action research conducted by Floris (2014) and Zacharias (2018) revealed that some participants found that including non-native English varieties empowered them and allowed them to localize the English language materials.

6.3. Challenges in Implementing EIL Principles in Indonesian Classrooms

Implementing intercultural learning in practice remains challenging for many Indonesian EFL teachers. Another study also discovered an ambivalent perception; teachers believe that implementing ELF in teaching helps students gain confidence and

reduce inferiority over the native speakers' accent. On the other hand, they primarily utilize British and American English as learning resources, given their popularity among most students and teachers (Irham et al., 2021). Strong rejection toward non-native varieties of English also emerged as in a study conducted by Ubaidilah (2018) and Jarum & Waloyo (2019), which stated that not all teachers acknowledge non-native varieties of the language, and participants shared a strong negative attitude toward their first language accent.

One of the causes for this challenge is that, for decades, English language education in Indonesia has been predominantly influenced by the English as a Native Language (ENL) ideology as reflected in the country's curriculum (Darjowidjojo, 2000; Mistar, 2005). The ENL ideology requires teachers to adhere to "standard native" varieties of English in their instruction (Seidlhofer, 2011, 2018). Manara (2013a) also notes that English language teachers are not only influenced by ENL ideology but also navigate the demands of high-stakes language testing, such as the Test of English as a Foreign Language (TOEFL) and the International English Language Testing System (IELTS). In addition, English language learning materials published by an international publisher reinforce native-speaker norms and cultures by promoting British and American English as the standard varieties. These materials further shape students' perceptions of English proficiency and cultural exposure, often emphasizing Western cultural perspectives while marginalizing local and global English varieties.

An illustrative example of native-speakerism in the Indonesian context can also be seen in the public response to a speech delivered in English by former President Joko Widodo (Jokowi) on October 26, 2015, at a gala hosted by USINDO, the United States Chamber of Commerce, and the USABC (The US-Indonesia Society, 2015). Uploaded to YouTube, the speech elicited mixed reactions that reveal the pervasive influence of native speakerism in Indonesian society. Supporters praised the content and the former President's willingness to communicate in English, with comments emphasizing substance over form. In contrast, critics drew on native-speaker norms to highlight perceived inadequacies, using pejorative terms such as "RIP English" and "Ndeso English", and expressing national embarrassment over Jokowi's delivery. These polarized responses underscore the enduring societal expectation that public figures conform to native-speaker norms, reflecting the entrenched presence of native speakerism in language attitudes. It also illustrates how such ideologies continue to shape public perceptions of English in non-native contexts, despite the global status of English as a Lingua Franca. The dichotomy between the supportive and critical responses demonstrates the ongoing influence of native-speakerism as the benchmark of linguistic competence, regardless of the speakers' social or professional status.

The trajectory of English education in Indonesia reflects a historical evolution from colonial influences on globalization. While growing research on EIL, ELF, and GE has begun to challenge this traditional ideology, one often overlooked factor in this challenge is teachers' belief system about English. As the curriculum encourages learners to engage with diverse cultural perspectives and develop intercultural communicative competence, the role of teachers becomes central. Their experiences with English, often shaped by traditional, exam-oriented, or native-speakers centered models influence their beliefs about what English is, who it is for, and how it should be taught. These beliefs, in turn, shape how much they adopt or resist intercultural goals in practice.

7. Summary and Research Gap

This final part synthesizes insights from previous sections and highlights the key patterns and gaps in the literature. It emphasizes the lack of research adopting a phenomenological approach to exploring how Indonesian English teachers lived experiences shape their beliefs and practices regarding English varieties and justification of EIL for this study.

7.1. The present study

Although considerable research has examined teacher cognition in language education, much of it tends to offer surface-level descriptions of beliefs and practices that are detached from the more profound, lived experiences that shape those beliefs over time. Similarly, studies on EIL and language ideologies have significantly advanced discussions on pluralistic norms and native-speaker bias. However, these studies overlook how teachers internalize, negotiate, or resist such ideologies.

Limited research has examined teachers' past experiences as students, trainees, and classroom instructors as a lens for understanding their current beliefs about English varieties. This lack of attention to the experiential dimensions of teacher cognition results in an incomplete understanding of how pluralistic orientations toward English are received and enacted in real classrooms. These experiential dimensions suggest that teachers' past experiences of observational learning, in conjunction with their evolving professional identities and contextual factors, shape their beliefs and ultimately inform their teaching practice.

Moreover, while studies have begun to explore teachers' attitudes toward English varieties, few have employed a phenomenological approach that grounds lived experience as a key to understanding belief formation. This gap is particularly significant in Indonesia, where multilingual realities, evolving curriculum, and entrenched native-speaker norms create a complex environment for English language teaching. Without insights into how teachers' trajectories influence their pedagogical stances, the current curriculum promotes EIL principles and intercultural communication may remain misaligned with classroom realities.

This study addresses this critical gap by centering teachers lived experiences as the analytical entry point. It seeks to illuminate how Indonesian senior high school English teachers reconcile inherited beliefs with the demands of a globalized, pluralistic understanding of English. Teacher observational learning will explain how Indonesian English teachers' prior learning experiences shape their acceptance or rejection of pluralistic English norms within the EIL paradigm. Early learning experiences often serve as the basis for initial teaching beliefs, which may influence classroom practice over time. However, these beliefs do not act in isolation. Borg's work on teacher cognition provides a broader framework for understanding the dynamic interplay between identity and what teachers believe, know, and do in context.

In addition, by examining the link between teachers' past experiences and beliefs and their current classroom practice, the study offers practical insights for teacher educators developing training programs, curriculum designers creating more inclusive teaching materials, and policy makers working to ensure that curriculum implementation is grounded in the realities of classroom practices in Indonesia.

7.2. Research question:

“How do English teachers’ learning and teaching experiences shape their beliefs and practices regarding English as an International Language (EIL)?”

Sub-questions:

1. How do teachers' past experiences as students influence their beliefs about which English varieties should be taught in the classrooms?
2. How do teachers' experiences teaching various English varieties shape their teaching practices in the classroom?
3. How do teachers negotiate tensions between the English they were taught and the need to teach English as an International Language?
4. How do teachers’ beliefs about English as International Language influence their teaching of English varieties in the classrooms?

Methodology

Research design

This study will adopt a qualitative research design. Ontologically, qualitative research regards people as meaning-making beings who actively construct their meanings of situations and make sense of their world. People, situations, events, and objects are unique and have meaning conferred upon them rather than possessing their intrinsic meaning. Epistemology, researchers in this inquiry focus on subjective accounts, views, and interpretations of phenomena by the participants (Cohen et al., 2018a).

This study is grounded in both interpretivism and social constructivism. In social constructivism, individuals seek understandings of the world where they live and work, including historical and cultural settings. They develop subjective meanings of their experiences, meanings directed toward specific objects (Creswell & Poth, 2023). The interpretative paradigm is a research worldview widely used in social sciences that focuses on understanding human experiences, meanings, and interpretations. It emphasizes the subjective and contextual nature of social phenomena and aims to uncover the complexities of human behaviour by examining the social and cultural contexts in which it occurs (Omodan, 2024). These meanings are varied and multiple, leading the researcher to look for complexity. In other words, they are not simply imprinted on individuals. They are formed through interaction with others (hence social construction) and historical and cultural norms in individuals’ lives.

My research focuses on three key areas: teachers' subjective experiences and how these experiences shape their beliefs and practices about English as an International Language (EIL). I also would like to explore how teachers negotiate the tensions between their personal beliefs, identity, and contextual factors. By integrating these paradigms, I acknowledge that individuals bring unique interpretations to their experiences and are shaped by broader social processes, including language, culture, and power relations. This approach allows for a nuanced understanding of how personal experiences are situated within and influenced by social context, aligning with the research aims.

Phenomenology, developed by Husserl, is a philosophical approach to examine the human experience and ‘the way in which things are perceived as they appear to consciousness’ (Langdridge, 2007). Husserl argues that a key feature of consciousness is “intentionality”. All human experience originates from intentionality; therefore, all

human actions, thoughts, and feelings have an intended object. For Husserl, phenomenology entails careful investigation of human experience. He is specifically interested in searching for a way by which someone might come to understand their own experience of a given phenomenon accurately. This may allow them to distinguish the essential qualities of that personal experience which make it distinguishable from others. For meaning to be explored through experience, Husserl argues that it is necessary to return to the “things themselves”. He further argues that through ‘bracketing one’s prejudices and biases, we can investigate the essential meaning of specific phenomena (Larkin et al., 2011).

In further developing Husserl’s work, Heidegger introduces a more existential phenomenological approach that moves away from Husserl’s descriptive commitments. Heidegger agrees with Husserl’s perspective that an individual’s engagement with the world is intentional. Nevertheless, Heidegger argues that individuals cannot be meaningfully separated from their context (i.e., the world of people, objects, language, and culture). He argues that individuals’ worlds are contextually bound and historically situated in a specific life frame. It is through this perspective that individuals engage with life. Due to these reasons, it is suggested that individuals are not able to fully detach their prior assumptions to make sense of their experiences. Heidegger’s view asserts that prior experience, knowledge, and preconceptions cannot be entirely bracketed when studying experience. Therefore, phenomenology is deemed a relevant research design for this study as it aligns with interpretivist paradigm and emphasizes the importance of context, along with the influence of cultural and social factors on individuals’ experiences and interpretations (Larkin et al., 2011)

Research setting and participants

This study will be conducted in a city within a province in Indonesia, within one academic semester (four to six months). A purposive sampling strategy will be employed to recruit participants with rich, direct experience of the phenomenon who can engage in deep, reflective dialogue about their professional trajectories (Etikan, 2016). According to Bonyadi (2023) purposeful sampling ranging from one to twenty is chosen in phenomenological studies; the participants are expected to have first-hand experience of the phenomenon, while Groenewald (2004) suggests for ten participants is common. The study will involve approximately 15 in-service English teachers, a sample size consistent with qualitative research recommendations for phenomenology, which emphasize depth and nuance over generalizability (Asgeirsdottir et al., 2013; Mohammed et al., 2023; van der Hoorn, 2015; Creswell, 1998).

Positionality

Qualitative inquiry is not neutral activity, and researchers have their values, biases, and world views, and these are lenses through which they look at and interpret the interpreted world of participants (Cohen et al., 2018b). Given the deeply subjective nature of phenomenological inquiry, reflexivity is crucial. Reflexivity is an important method because it allows researchers to understand how specific instances of their positionality influence their research accounts and the knowledge they claim based on those accounts (Schwartz-Shea & Yanow, 2013).

Balancing subjectivity in interpretive research is an essential task that underpins the rigour the credibility of the research process. The inherent subjectivity in this

research design, driven by its emphasis on understanding individual subjective meanings and interpretations, necessitates a careful equilibrium. To balance this, I will apply participant involvement. I will actively involve participants in the research process to help to balance subjectivity. Participant involvement here includes member-checking where participants review and validate interpretations of the data. During the interview, I will apply for immediate clarification during the interview.

After initial coding and thematic interpretation, member checking is going to be conducted to ensure the credibility and authenticity of the findings. Each participant was sent a summary of key interpretations along with selected translated quotes for confirmation. Their feedback will be utilized to refine themes, clarify ambiguities, and validate that the meanings ascribed to their experiences align with their intentions. This process contributes to the trustworthiness of the analysis.

Furthermore, as an educator researching English language teachers' experiences, beliefs, and practices regarding English varieties, I acknowledge that my background and perspectives shape the research process. My professional role provides me with insider knowledge of English language teaching practice and classroom dynamics. This familiarity allows me to relate to participants' experiences. However, I also acknowledge that my own beliefs about English varieties and English language teaching may influence my interpretation of participants' experiences. Therefore, to ensure transparency and minimize bias, I will engage in reflexivity through several strategies such as keeping a research journal throughout the study, documenting my reflections and assumptions during data collection and analysis. I will also discuss my findings with supervisors to gain alternative perspectives and feedback to ensure my interpretations are grounded in participants' narratives.

Research instruments

The data for this study will be collected through semi-structured interviews, classroom observations, field notes, and document analysis. Classroom observations and teaching-related documents (such as lesson plans and instructional materials) aim to support and triangulate the interview data. Semi-structured interviews allow for broad, flexible exploration of teachers' beliefs, experiences, and teaching practices, providing rich contextual insights (Cohen, Manion, & Morrison, 2018). To deepen understanding of specific tension and decision-making, CIT (critical incident technique) prompts participants to recall and reflect on concrete, significant incidents that shaped their pedagogical choices (Butterfield, Borgen, Amundson, & Maglio, 2005). The critical interview technique is a qualitative interview procedure, which facilitates the investigation of significant occurrences (events, incidents, processes or issues), identified by the respondent, the way they are managed, and the outcomes in terms of perceived effects. The objective is to understand the incident from the individual's perspective, considering cognitive, affective and behavioural elements. Thus, this combined approach facilitates capturing both the general thematic patterns and detailed narratives of critical events, enabling a deep understanding of how teachers interpret and manage challenges in EIL contexts (Chell, 1998). The semi-structured interviews will be audio-recorded, translated, transcribed, and coded for analysis. Each participating teacher will be observed two or three times, with each classroom observation lasting approximately 30 to 60 minutes.

To guide the observations, an observation framework will be developed, focusing on key aspects of teaching, including language use (which variety of English does the teacher primarily use?), teaching materials (do textbooks and other resources reflect diverse varieties of English?), teaching strategies (how does the teacher introduce different varieties of English in the classroom?). A non-participating observation approach will be employed, meaning I will take detailed notes without interfering with the lesson. It is currently understood that qualitative field notes are an essential component of rigorous qualitative research. Most qualitative research methods encourage researchers to take field notes to enhance data and provide rich context for descriptions of study the context and analysis (Creswell, 2023; Phillippi & Lauderdale, 2018).

Additionally, lesson recordings may be conducted if the teacher provides consent. In this study, lesson recording can support or enrich the interpretation of data. Therefore, if the participants do not consent, it does not undermine the phenomenological research design. Alternatively, the researcher will do document analysis lesson plans, curriculum guides, textbooks, and other teaching materials. Document analysis is often used in combination with other qualitative research methods as a means of triangulation. The qualitative researcher is expected to draw upon multiple (at least two) sources of evidence; that is, to seek convergence and corroboration using different data sources and methods. Apart from documents, such source includes interviews, participant or non-participant observation, and physical artifacts (Yin, 1994).

The detail on the instruments is explained below:

1. For sub-research question 1 “How do teachers' past experiences as students influence their beliefs about which English varieties should be taught in the classrooms? The focus of this question is to explore teachers’ reflection on their English background varieties they were exposed to, attitudes toward those varieties, and how these experiences inform their current beliefs about standard or preferred English varieties. The instrument employed for gathering data from this question is through semi-structured interview and critical incident technique (CIT).
2. For sub-research question 2 “How do teachers' experiences teaching various English varieties shape their teaching practices in the classroom? This question focuses on actual teaching practice regarding the varieties of English used in the classroom. This question is also looking for alignment or divergence between teachers’ beliefs and their practice. The instrument employed is through semi-structured interview, classroom observation, and field notes.
3. For sub-research question 3 “How do teachers negotiate tensions between the English they were taught and the need to teach English as an International Language? This question focuses on exploring how English teachers negotiate tensions between the English they were taught and the need to teach English as an International Language (EIL). It emphasizes on identifying contradictions, compromises, or reflective adjustments teachers make when reconciling traditional English norms with EIL approaches. The data will be gathered through semi-structured interviews (combined with CIT technique).
4. For sub-research question 4 “How do teachers’ beliefs about English as International Language influence their teaching of English varieties in the classrooms? The question focuses on how teachers’ conceptualization of EIL

impacts their selection of teaching materials, the varieties emphasized, and their classroom practice. The data will be gathered through semi-structured interviews, classroom observation, and document analysis.

Data collection procedure and data analysis

Ethical approval for this study will be obtained from the Ethics Review Committee. Before data collection, I will contact key stakeholders to gain school access. Formal permission letters will be sent to school administrators and relevant local authorities to secure approval for the study.

All participants will be required to sign consent forms to ensure that they understand the purpose of the research and their rights as participants. They will also be assured of their anonymity, with pseudonyms used in reporting research findings. To facilitate clear communication and ensure they fully understand the interview questions, all semi-structured interviews will be conducted in Bahasa Indonesia. Participation in this study will be voluntary, and participants will have the right to withdraw at any stage without negative consequences. Member-checking will be conducted to enhance the trustworthiness and accuracy of the findings. Participants will be allowed to review and verify interview transcripts and preliminary interpretations of the data. This process ensures that participants' perspectives are accurately represented and allows for clarification or additional insights.

During fieldwork, I will conduct one-on-one interviews with each participant at a time convenient for them. I will use open-ended questions to explore their English learning experiences, beliefs, and teaching practices. All interviews will be audio-recorded and transcribed for analysis. Following this, I will conduct two or three classroom observations per teacher and take detailed field notes. Follow-up interviews may be conducted to discuss specific teaching moments and encourage teachers to reflect on how their teaching experiences and their identity shape their beliefs and classroom practices. Additionally, I will collect lesson plans, textbooks, and teaching resources used by participants. Analyzing these documents will help identify how they align or contrast with teachers' stated beliefs, observed practices, and teaching experiences.

All collected data will be securely stored to maintain confidentiality. Audio recordings will be encrypted and stored on a password-protected device, with access restricted only to the researcher. Physical documents such as signed consent forms will be kept in a locked cabinet. Any digital files, including transcriptions and coded data, will be securely backed up on an encrypted storage system. After the study is completed, data will be retained for a specified period, as per ethical guidelines, before being securely deleted or destroyed.

Data Analysis

The data analysis will follow the principles of Interpretative Phenomenological Analysis (IPA). IPA has three principal theoretical pillars: phenomenology, hermeneutics, and idiography. Its purpose is to explore participants' experiences from their perspectives, without imposing external theoretical frameworks or the researcher's assumptions (Tai, 2023). Furthermore, IPA recognizes that understanding the meanings

of participants' experiences involves interpretation by both the participants and the researcher. Therefore, to comprehend how participants make sense of their world, the researcher engages in a "double hermeneutic" process, where both researcher and participant co-construct meaning.

Given that the research aim is to understand how English language teachers' experiences and beliefs about English as an International Language (EIL) shape their identity and classroom practices, IPA offered a framework for capturing the depth and complexity of participants' meaning-making. Since research instruments for each participant consist of an interview, classroom observation, field notes, and documents, I will treat the data as one case for each participant. Each participant will have one case. The interview will be the primary lens, and observation, field notes, and documents will provide a contextual lens and complement the interview.

According to Larkin et al. (2011) this process will contain several steps. First, start by reading and re-reading data as an interview transcript. This stage aims to ensure that the participant becomes the focus of analysis. Repeated reading also allows the model of the overall interview structure to develop and permits the analysis to understand how narratives can bind certain sections of an interview together. This reading process can also highlight the location of richer and more detailed sections or contradictions and paradoxes. The second step is called exploratory noting. This step examines semantic content and language use at an exploratory level. The researcher maintains an open mind and notes anything of interest within the transcript. This process ensures a growing familiarity with the transcript and begins to identify specific ways the participants talk about, understand, and think about the issue. This stage aims to produce a comprehensive and detailed set of notes and comments on the data. The third is called constructing experiential statements. It is an IPA terminology used to describe participants' experiences. This is the process where the researcher consolidates and crystallizes her thoughts. This process involves recalling what has been learned through the overall process of making exploratory notes. The fourth step includes searching for connections across experiential statements. These steps involve charting and mapping how the statements fit together. The fifth step is naming and organizing the personal experiential themes (PETS). There are many ways to develop an analysis structure in this step. First, one might consider polarization, where contrasting statements are deliberately brought together to highlight complex or contradictory aspects of experience. Another alternative is applying a narrative organization approach, which can help provide a theoretical framework to interpret the data and offer deeper insights into how stories or events are structured and understood. Next involves moving to the next participant's transcripts or account and repeating the process. During this process, some features may occur again in the following transcript; however, this is a critical step in IPA in allowing new analytic entities to emerge with each case. The last step is working with personal experiential themes to develop a group experiential theme across cases. This process aims to look for patterns, similarities, and differences across PETS generated in the previous step, thereby creating a set of group experiential themes (GETS). It aims to highlight the shared and unique features of the experience of contributing to participants.

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