
**POSTCOLONIAL THEORIES ON PROMOTING WORLD ENGLISHES
IN EFL/ESL SPEAKING CLASS**

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ABSTRACT

English, as one colonial's legacy, is a lingua franca. It connects people with different first languages and cultures around the world. As the demand for 21st-century learning, the learning of English in EFL/ESL speaking class has changed. It no longer focuses on how to speak like native speakers, but to speak like an educated person; to speak in English confidently and fluently, demonstrating good grammar and correct pronunciation. Therefore, World Englishes with different accents and dialects exist. Furthermore, to explain the nature of English which is the result of Western domination during colonialism and imperialism, postcolonial theories can explain the significance of World Englishes in EFL/ESL speaking class. This library research, then, aims to answer this research question: 'How do postcolonial theories contribute significances to the use of the World Englishes in EFL/ESL speaking class?' .Two postcolonial theories contribute to the existence of the World Englishes in today's EFL/ESL speaking class. First, English Linguistic Imperialism which influenced the Other, East, or Orient to feel it was compulsory to speak in English like natives in the past. Second, Bhabha's hybridity and Fanon's cultural resistance which helps to give an understanding about accepting mixed cultures and identity. Finally, the discussion of the study raised awareness of how postcolonial theories relate to the presence of the World Englishes used by non-native English speakers and give an insight to EFL/ESL learners and practitioners about the World Englishes in speaking class.

Keywords: Postcolonial theories, World Englishes, English linguistic imperialism, hybridity & cultural resistance, EFL/ESL speaking class

ABSTRAK

Bahasa Inggris, sebagai sebuah warisan kolonial, adalah lingua franca. Bahasa tersebut menghubungkan orang-orang dengan berbagai bahasa ibu dan budaya di seluruh dunia. Atas tuntutan pembelajaran abad ke-21, pembelajaran Bahasa Inggris di kelas berbicara Bahasa Inggris sebagai bahasa asing/bahasa kedua telah berubah. Tidak lagi fokus pada bagaimana berbicara seperti penutur asli, tetapi untuk berbicara seperti orang yang berpendidikan; berbicara dalam Bahasa Inggris dengan percaya diri dan lancar, menunjukkan tata bahasa yang baik dan pengucapan yang benar. Oleh karena itu, World Englishes dengan aksen dan dialek yang berbeda-beda muncul. Selanjutnya, untuk menjelaskan sifat Bahasa Inggris yang merupakan hasil dominasi Barat selama kolonialisme dan imperialisme, teori-teori pascakolonial dapat menjelaskan pentingnya World Englishes di kelas berbicara Bahasa Inggris sebagai bahasa asing/bahasa kedua. Studi pustaka ini, kemudian, bertujuan untuk menjawab pertanyaan penelitian berikut: "Bagaimana teori pascakolonial berkontribusi pada pentingnya penggunaan World Englishes di kelas berbicara Bahasa Inggris sebagai bahasa asing/bahasa kedua?". Ada dua teori pascakolonial yang berkontribusi terhadap keberadaan World Englishes di kelas berbicara Bahasa Inggris sebagai bahasa asing/bahasa kedua dewasa ini. Pertama, Imperialisme Linguistik Bahasa Inggris yang mempengaruhi the Other, East, atau Orient untuk merasa

harus berbicara dalam Bahasa Inggris seperti penutur asli di masa lalu. Kedua, hibriditas Bhabha dan resistensi budaya Fanon yang membantu memberikan pemahaman tentang penerimaan budaya dan identitas campuran. Akhirnya, diskusi penelitian ini meningkatkan kesadaran tentang bagaimana teori pascakolonial berhubungan dengan kehadiran World Englishes yang digunakan oleh mereka yang bukan penutur asli Bahasa Inggris dan memberikan wawasan kepada pelajar dan praktisi Bahasa Inggris tentang World Englishes dalam kelas berbicara.

Kata kunci: Teori pascakolonial, World Englishes, imperialisme linguistik Bahasa Inggris, hibriditas & resistensi budaya, kelas berbicara Bahasa Inggris sebagai bahasa asing/bahasa kedua

INTRODUCTION

English is a *lingua franca*. It connects people with different first languages and cultures around the world. No wonder people outside the inner-circle countries compete to be good speakers of English. However, today's trend of speaking English has changed regarding the Four Cs as the demand for 21st-century learning. The focus of learning English as a second or foreign language now is twisted on the four life competencies of critical thinking and problem solving, communication, collaboration, creativity, and innovation to actuate learners to take part in the global society (National Education Association, 2012). As a result, non-native English speakers are no longer expected to speak like the natives since the means of communication with critical thinking skills is the current concern.

In support of that, there is an English shift from national view (American English (AE) or British English (BE)) to a more regional/local and more international/global (Pope, 2002). English now is World Englishes. Every accent and dialect from different regions are acceptable as long as the gist of the communication can be delivered well to the interlocutor(s). The content of the communication is the whole soul of the speaking, not how native we are when speaking the language. Therefore, Malaysian English, Singaporean English, Indonesian English, Javanese English, and many more exist.

In English language teaching (ELT) and English as a Foreign Language (EFL/ESL)/English as a Second Language (ESL) contexts, there is also a shift of learning success from accuracy to communication (Widiati & Cahyono, 2006). This brings a trend of communicative language teaching (CLT) in speaking class which, then, strengthens the position of English as a language for international communication. In speaking class, for instance, it is common that teachers have their model of English; AE, or BE. On one hand, this intends to teach the standard English and make EFL/ESL learners aware of the differences between AE and BE. This will equip them with proper knowledge of English, particularly listening to and speaking the correct pronunciation. On the other hand, the teachers need to encourage the students to accept their dialect and accent which are influenced by L1 (Bahasa Indonesia or Javanese or Melayu or others) as the process of acquiring English as L2 or FL. The teachers should also encourage EFL/ESL learners to speak in English like

an educated person; to speak in English confidently and fluently, demonstrating good grammar and correct pronunciation. Still, the focus is on communication which allows the students to speak English and bring along their national culture as it creates the language variety (Fenton, 2003).

(Pope, 2002), English is an interdisciplinary subject involving other studies, such as 'Cultural, Communication, Composition, Media Studies, Women's, Postcolonial, Environmental, etc'. Postcolonialism, in particular, sees language as one concrete example of colonial's legacies. It discusses Western domination, English linguistic imperialism, hybridity, and cultural resistance proposed by some theorists, namely Edward Said, Homi Bhabha, and Frantz Fanon. Those theories seem to have some roles in the English language shift nowadays. Therefore, concerning the World Englishes under the scope of Second Language Acquisition (SLA), this paper will focus on how postcolonial theories contribute significances to the use of the World Englishes in EFL/ESL speaking class. The discussion of the study will raise awareness of how postcolonial theories relate to the presence of the World Englishes used by non-native English speakers all around the world. More than that, this paper will give an insight into EFL/ESL learners and practitioners about the World Englishes in speaking class.

LITERATURE REVIEW

Postcolonial theory is an independent approach that emerged in the late 1970s and early 1980s originated from colonialism and imperialism. Both of the terms are interchangeable. (Loomba, 2005), colonialism is the invasion and power over other nation's land and goods whereas imperialism is "primarily an economic system of penetration and control of markets". The main difference between those two terms is that "imperialism can function without formal colonies (as in United States imperialism today) but colonialism cannot" (Loomba, 2005). Hence, most people think that postcolonialism has ended because of the word 'post', yet it is still happening around us just like the U.S. imperialism as mentioned beforehand. It is just not as explicit as the colonialism happened in the past.

Postcolonial theory is the opposite of liberal humanism which perceives 'universalism' as its main notion. Postcolonial theorists reject this universalism since it promotes Eurocentric or White people's norms and practices as the superior while the others as the inferior (Barry, 2009). It, then, embraces all cultural differences within the colonialism or the cause-effect relationship between 'self' (colonizer) and 'Other' (colonized). Furthermore, it suggests a 'framework' to scrutinize similarities on issues regarding human oppression (Tyson, 2006).

(Barry, 2009), regarding human oppression, it is explained that there are two steps on how the colonized nations find their voice and identity in postcolonial theory. The first step is to reclaim one's past or realizing their history before colonialism as a form of 'cultural resistance' and continued by destroying the

colonialist ideology of devaluing the colonized nations' past and creating characteristics using the terms 'Orientalism', 'Other', 'Arabs, etc. Furthermore, the characteristics of the postcolonial theory are (1) the awareness of the representations of 'the non-European as exotic or immortal 'Other", (2) the use of language and structures of the colonizer's in literary works, (3) identity is 'doubled, or hybrid, or unstable', and (4) 'cross-cultural' interactions. To reach those characteristics, the colonized people need to go through three stages: 'Adopt' (taking the form of the colonizer as it is), 'Adapt' (taking the partial form of the colonizer), and 'Adept' (cultural independence). For those reasons, the legacies of colonialism can still be found around us as they unconsciously form our identity. One concrete example is language.

Language as one form of colonizers' legacies, several theorists concern about the development of language in postcolonialism. They give contributions to it through their concepts, notions, and ideas as follows. First is (Said, 1978), with his focus on the misrepresentation of the other, or the Orient by the West discusses Western domination. The West people misrepresent themselves as "masculine, democratic, rational, moral, dynamic and progressive" while the East people as "voiceless, sensual, female, despotic, irrational and backward" (Gilbert, 1997). This implies the superiority of the West over the East; supported by (Nduati, 2016) who mentioned that "the West deliberately misrepresents the East as being inferior, backward and primitive to justify their control over those nations and peoples". Second is (Bhabha, 1994) who also proposes the notions of colonizer-colonized or superior-inferior relationships. Nevertheless, Bhabha sees it from the human oppression of the colonizers or superiors who feel the need to control and give "salvation" to the Orientals or inferiors. He also discusses culture and identity under the big concept of hybridity which is still debatable among scholars. Bhabha argues that "culture and identity are dynamic and hybrid" and it can shape an individual (Nduati, 2016). This means that there is no "pure" / "fixed" culture or "pure" / "fixed" identity (Bhabha, 1994; Gilbert, 1997). Regarding this, (Nduati, 2016) added that the constant mixing of different cultures and identities caused by its dynamic characteristic makes the world becomes more global nowadays. The third theorist is Frantz Fanon (1952) who talks about language about culture. He emphasizes that speaking a language is taking some aspects of language identity. It means that we unconsciously perceive the culture of the language (Fenton, 2003).

Moreover, the notions from Edward Said, Homi Bhabha, and Frantz Fanon will be used to relate postcolonial theories and the use of World Englishes in EFL/ESL speaking class. Hence, the contribution of the theories will explain the significance of the World Englishes in EFL/ESL speaking class.

RESEARCH METHOD

This paper is library research. It made use of theoretical analysis to explore

experts, important figures, and previous prominent theories and findings on discussing the same topic. The data were obtained from reading and synthesizing the related sources. They were analyzed by associating the current trend of EFL/ESL speaking class and postcolonial theories in support of the World Englishes. Some postcolonial theories are, then, presented as the arguments of the significant contribution to the World Englishes use in today's ELT context. Thus, the paper aims to answer this research question: 'How do postcolonial theories contribute significances to the use of the World Englishes in EFL/ESL speaking class?'

FINDING AND DISCUSSION

As the general theory of postcolonialism has explained above, this section discusses its specific theories and concepts which will answer the research question mentioned previously.

English Linguistic Imperialism

As proposed by (Edward, 1994), Western domination appears by the way the West misrepresents the East or Other or Orient. This causes the superiority or domination of the West people which further leads them to have the power to control the East. Language is one way of their dominance to spread their culture to the world. In this case, English as the most spoken language in this world represents the Western domination of both England and the United States. This is called English Linguistic Imperialism initiated by (Phillipson, 1992). English linguistic imperialism theory is concerned about English, as a colonial language, which appears to dominate and suppress other languages and cultures around the world (Phillipson, 1992; Nduati, 2016). (Phillipson, 1992) believes that linguistic imperialism is under the scope of Cultural Imperialism which is considered as one of "six mutually interlocking types of imperialism: *economic, political, military, communicative...cultural, and social....*". English, then, is the "language legacy" which starts the "neo-colonial imperialism" (Nduati, 2016).

As the effect of Western domination, English linguistic imperialism becomes the basis of people's interest to speak in English like natives. This is caused by the acquisition from British colonies back then and the U.S. Imperialism through movies, songs, series, etc. This forms people's stereotype that speaking American English (AE) or British English (BE) will make them sound more sophisticated and westernish than speaking in different accents or other languages. Nevertheless, AE and BE are no longer significant in the present. There are at least three factors for the shift of AE and BE to other Englishes. First is from the observation of (Phillipson, 1992) which found that America had been promoting English as a "world language" that can be accepted nationally and internationally realizing that the U.S. has various immigrants with different dialects and accents (Nduati, 2016). American's effort of making English internationally initiates the popularity of the World Englishes. Second is "the economic conditions that created the commercial supremacy of the

United Kingdom and the United States" and also the "econocultural model" (Bhatt, 2001) that triggered English to be spoken in different variations (Caine, 2008). Furthermore, the third factor is the fact that non-native speakers of English outnumber the native speakers which leads the spread of World Englishes accordingly (Caine, 2008).

English itself is divided into three circles; Inner Circle (English as L1; UK, USA, Canada, etc), Outer Circle (English as L2; Malaysia, India, Singapore, Philippines, etc), and Expanding Circle (English as FL; Japan, Korea, Indonesia, etc). In the context of EFL/ESL speaking class in the Outer and Expanding Circles, teachers should introduce the World Englishes to the students. It is needed to teach the standard Englishes of the Inner Circle, particularly AE and BE, to equip EFL/ESL learners with proper knowledge of English. Moreover, English teachers should also realize that learners' interlanguage in second language acquisition needs to be taken into account. (Tarone, 1983), it is seen as "a stylistic continuum, which ranges from careful to vernacular style" that allows learners to adjust their accent and dialect to their current communicative society as cited in (Herschensohn and Young-Scholten, 2013). The teachers, then, have to emphasize that English is already used globally and that the variations of English with different dialects and accents are accepted. This is supported by (Bolton, 2012a) as cited in (De Costa and Crowther, 2017) that the World Englishes "has been widely used to refer to localized forms of English found throughout the world, particularly in the Caribbean, parts of Africa, and many societies in Asia". It implies that Indonesian English, Malaysian English, Singaporean English, Javanese English, and others as some English variations are also accepted to be used anywhere, including in EFL/ESL speaking class. Therefore, giving them this knowledge of the World Englishes as the effect of English linguistic imperialism and Western domination is significant to raise their awareness toward their identity.

Culture and Identity

(Delpit and Dowdy, 2002; Lippi-Green, 2004; Stubbs, 1986a) as cited in (Nduati, 2016) stated that "speakers of standard English are often perceived to be more intelligent, and more confident as compared to those who speak other dialects of the English language, or those who speak English with certain stigmatized accents". This is no longer relevant because of the development of the World Englishes in the globalization era these days. Variations of English from regions are welcomed and recognized worldwide which can also be used to promote the culture of each country. Therefore, the World Englishes or Global Englishes is used as a means to maintain ones' culture and identity as believed by Bhabha.

Bhabha with its popular notion of hybridity gives a contribution to understanding English acquired in the EFL/ESL context. Hybridity refers to "the sign of the productivity of colonial power" which is against discrimination and domination (Ashcroft, Griffiths, and Tiffin, 2003). Hybridity also purposes the idea that there is

no original identity as it is always mixed and influenced by social and cultural backgrounds. According to (Bhabha, 1985a), as cited in (Ashcroft, Griffiths, and Tiffin, 2003), hybridity as the domain of colonialism lies in a language that enables the speaker to also perceive its culture. Language in postcolonialism itself is seen from its “complexity, hybridity and constant change inevitably rejects the assumption of a linguistic structure or code which can be described by the colonial distinction of 'standard' and 'variant'" (Ashcroft, Griffiths, and Tiffin, 2003). These definitions show that hybridity is closely related to language as one form of culture in postcolonial theory whereas the term hybridity itself is defined as “the situation whereby individuals and groups belong simultaneously to more than one culture” (Barry, 2009).

Based on the notion of hybridity, language becomes a tool of 'cultural resistance' in finding a "voice and identity" (Barry, 2009). Fanon believes that by regaining their past, the colonized people will be able to remember their identity and further can filter the colonizer's cultures acquired. For instance, in using English which happens to be the language of England and the U.S. Those who are culturally resistant will maintain their dialect and accent as their way to perceive their identity.

The concepts of hybridity by Bhabha and cultural resistance by Fanon are major in EFL/ESL speaking class. EFL/ESL learners should understand that when they are learning English, they are not only practicing the pronunciation and structures of the language but also the cultural practices. It is normal that they speak and think like the West people as the result of British or American exposure or precisely imperialism. It shows how they are perceiving multiple cultures in the hybridity process which is also believed in second language acquisition as a process of “‘long term convergence’ (Ellis, 1997b) between learners and their perceived expert-user norms (native speakers)” with a positive attitude toward the target language and its culture as cited in (Herschensohn and Young-Scholten, 2013). Nevertheless, they have to also remember their identity and therefore being resistant to the cultures of the language which are not compatible with theirs. For instance, their Indonesian accent and dialect when speaking in English. Here, the role of the teachers is very crucial in the classroom. The teachers need to accept any accents and dialects of the learners in the classroom as long as they demonstrate the correct pronunciation and good grammar. They also need to give positive reinforcement and feedback to the learners that their accent is their part of the culture which they should be proud of. This will create security for EFL/ESL learners and further positive attitudes in the process of language learning in speaking class. As a contrast (Leong and Ahmadi, 2017) mentions, “If learners have an unfriendly attitude towards the language, they will not have any substantial improvement in acquiring the different features of language”. Therefore, this is how teachers can promote the World Englishes in EFL/ESL speaking class.

CONCLUSION

As restated in the introduction, this paper aims at relating postcolonial theories and the use of World Englishes or Global Englishes in EFL/ESL speaking class with the theories contribution to explain its significance. In the scope of SLA, it turns out that some theories in postcolonialism give contributions to how teachers promote the World Englishes in speaking class. Based on the discussion section, it is shown that the notions, ideas, and concepts proposed by (Phillipson, 1992; Said, 1978; Homi Bhabha, 1994; Frantz Fanon, 1952) highly relate to the topic. the English language appeared as the Western imperialism proposed by Said and further developed to be English Linguistic Imperialism. It, then, influenced the Other, East, or Orient to perceive that it was compulsory to speak in English like natives. However, as the result of American's effort to make their English can be used nationally and internationally; the commercial supremacy by the UK and the U.S.; and the high amount of nonnative English speakers; the World Englishes with many variations is widely accepted. Furthermore, Bhabha's hybridity and Fanon's cultural resistance will also help the teachers to give an understanding of the EFL/ESL learners in realizing their mixed cultures and their own identity. They do not need to speak like British or American people because they can be proud of their accent and dialect regarding World Englishes. For those reasons, the teachers should encourage EFL/ESL learners to speak in English like an educated person; to speak in English confidently and fluently, demonstrating good grammar and correct pronunciation. Most importantly, they should be able to deliver the message to others through English. This discussion of the study raised awareness of how postcolonial theories relate to the presence of the World Englishes and give an insight into EFL/ESL learners and practitioners in speaking class. Hence, further study using a quasi-experiment in EFL/ESL classroom is needed to confirm and elaborate on this research paper.

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