

## Global Englishes-Oriented Learning Materials through Disjunctural Pedagogy: Critical Incident Tasks and YouTube-Based Interventions in Indonesian Teacher Education

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### Abstract

The global expansion of English has challenged pedagogical traditions that continue to privilege Anglophone norms. Although Global Englishes scholarship emphasizes diversity and legitimacy beyond native-speaker models, teacher education often addresses it superficially, resulting in rhetorical awareness rather than identity transformation. This study explores how Global Englishes can be operationalized through disjunctural pedagogy, a framework that reframes ideological discomfort as a productive space for reflection. Critical Incident Tasks were embedded into four modules using YouTube videos to present communicative breakdowns, unfamiliar accents, and intercultural clashes. Thirty-four pre-service teachers in West Sumatra participated in the intervention, which included guided reflection, peer dialogue, and identity mapping. Data from classroom observations, written reflections, focus groups, and researcher memos were analyzed thematically. Findings reveal three patterns of engagement. The first was resistance, shaped by deficit views of non-standard English. The second was recognition, where intelligibility was increasingly seen as relational rather than dependent on conformity. The third was identity repositioning, in which some participants began to view themselves as legitimate users and future teachers of Global Englishes. These shifts, however, remained fragile and uneven. The study concludes that while disjunctural pedagogy can provoke reflection and identity reorientation, its impact is limited by structural factors such as exam-driven curricula. Teacher education must therefore embed disjunctural encounters systematically,

supported by ethical facilitation and institutional reform, if Global Englishes is to move beyond rhetorical acceptance.

**Keywords:** *Global Englishes, disjunctural pedagogy, Critical Incident Tasks, YouTube-based learning, English language teaching*

### Sari

Perkembangan global bahasa Inggris telah menantang tradisi pedagogis yang terus mengutamakan norma-norma penutur asli bahasa Inggris. Meskipun penelitian tentang *Global Englishes* menekankan keragaman dan legitimasi di luar model penutur asli, pendidikan guru seringkali menghadapinya secara permukaan, menghasilkan kesadaran retorik daripada transformasi identitas. Studi ini mengeksplorasi bagaimana *Global Englishes* dapat diimplementasikan melalui pedagogi disjungtif, kerangka kerja yang mengubah ketidaknyamanan ideologis menjadi ruang produktif untuk refleksi. Tugas Insiden Kritis diintegrasikan ke dalam empat modul menggunakan video YouTube untuk menampilkan gangguan komunikasi, aksen yang tidak familiar, dan konflik antarbudaya. Tiga puluh empat calon guru di Sumatera Barat berpartisipasi dalam intervensi ini, yang meliputi refleksi terarah, dialog antarpeserta, dan pemetaan identitas. Data dari observasi kelas, refleksi tertulis, diskusi kelompok terarah, dan catatan peneliti dianalisis secara tematis. Temuan menunjukkan tiga pola keterlibatan. Yang pertama adalah resistensi, yang dibentuk oleh pandangan defisit terhadap bahasa Inggris non-standar. Yang kedua adalah pengakuan, di mana keterpahaman semakin dilihat sebagai hal yang bersifat relasional daripada bergantung pada kepatuhan. Yang ketiga adalah reposisi identitas, di mana beberapa peserta mulai melihat diri mereka sebagai pengguna yang sah dan calon pengajar *Global Englishes*. Perubahan-perubahan ini, bagaimanapun, tetap rapuh dan tidak merata. Studi ini menyimpulkan bahwa meskipun pedagogi disjungtif dapat memicu refleksi dan reorientasi identitas, dampaknya dibatasi oleh faktor struktural seperti kurikulum yang didorong oleh ujian. Pendidikan guru harus secara sistematis mengintegrasikan pertemuan disjungtif, didukung oleh fasilitasi etis dan reformasi institusional, jika Bahasa Inggris Global ingin melampaui penerimaan retorik.

**Kata kunci:** *Bahasa Inggris Global, pedagogi diskontinu, Tugas Insiden Kritis, pembelajaran berbasis YouTube, pengajaran bahasa Inggris*

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### Introduction

The global spread of English has profoundly altered the way the language is conceptualized and taught. Once framed as the possession of Inner Circle nations, English is now recognized as a pluricentric resource negotiated by diverse communities

worldwide. The paradigm of Global Englishes, developed through World Englishes, English as a Lingua Franca, and English as an International Language, emphasizes the legitimacy of variation and resists deficit views of non-standard forms (Jenkins, 2015; Galloway & Rose, 2015). This intellectual shift, however, has not been consistently reflected in pedagogical practices. While scholarship has established the conceptual validity of English plurality, classrooms remain largely governed by standardized and native-speakerist ideologies.

In Indonesia, this contradiction is especially pronounced. Curricula and assessments continue to valorize British and American English as unquestioned norms, and teacher education programs often transmit monolithic models without interrogating their colonial roots (Widodo, 2018; Zein, 2020). Students and teachers alike are encouraged to equate proficiency with imitation of native norms, a process that fosters linguistic insecurity and marginalizes local repertoires. Although national reforms such as Kurikulum Merdeka highlight global citizenship and critical thinking, implementation has been uneven. Classroom practice remains dominated by grammar instruction, examination preparation, and imported textbooks that present sanitized communicative scenarios rather than authentic plural usage. The result is a persistent gap between policy rhetoric and actual pedagogy, in which teachers are expected to promote diversity while being measured against narrow standards.

This reveals a deeper problem in how Global Englishes has been introduced into teacher education. Too often, the paradigm is presented as theoretical knowledge or as a supplementary topic rather than a reorientation of pedagogical philosophy. As Rose and Galloway (2019) caution, such superficial engagement risks reducing GE to rhetoric: pre-service teachers acknowledge the legitimacy of diversity in principle, yet continue to judge themselves and their students against Anglophone benchmarks. The dissonance between ideological recognition and professional practice underscores the need for models that move beyond awareness to transformation. Without structured opportunities to interrogate assumptions, GE remains an abstract concept rather than an embodied stance.

To address this gap, some scholars have turned to the idea of disjuncture as a catalyst for change. Transformative learning theory (Mezirow, 2000; Jarvis, 2009)

posits that deep learning occurs when habitual frames of reference collapse in the face of incongruous experience. Instead of treating discomfort as a barrier, disjunctural pedagogy deliberately designs moments of ideological tension that force learners to confront their assumptions. Such moments, if scaffolded carefully, can provoke reflection, dialogue, and reorientation of identity. In English language teacher education, where native-speakerist ideologies are deeply internalized, disjunctural pedagogy offers a way to unsettle certainty and create openings for new forms of professional subjectivity.

Critical Incident Tasks (CITs) provide one practical mechanism for embedding disjuncture in curriculum. Originally developed in applied psychology (Flanagan, 1954) and later adapted for teacher reflection (Tripp, 1993; Farrell, 2008), CITs ask learners to analyze emotionally salient or problematic events. When designed proactively rather than retrospectively, they can serve as intentional triggers for critical engagement (Tran, Admiraal, & Saab, 2020). In the context of Global Englishes, video-based CITs—such as YouTube clips of miscommunication, accent-based discrimination, or intercultural misunderstanding—offer authentic and accessible material for confronting the realities of English plurality. Previous work in Indonesia has shown the value of YouTube resources for raising awareness of intelligibility issues (Imelwaty et al., 2021), yet these initiatives have seldom been extended to systematic identity work.

The Indonesian context makes such an approach particularly relevant. Pre-service teachers in West Sumatra, for example, are trained within curricula dominated by standard language ideologies, yet they are simultaneously exposed to diverse Englishes through digital media, social platforms, and transnational encounters. This tension between normative instruction and lived linguistic reality produces fertile ground for disjunctural pedagogy. By designing materials that deliberately confront students with diversity, teacher educators can create structured opportunities for reflection on intelligibility, legitimacy, and authority. The aim is not simply to increase tolerance for variation, but to foster repositioning of teacher identity toward legitimacy as multilingual users and facilitators of Global Englishes.

Against this background, the present study investigates the design and implementation of Global Englishes-oriented learning materials grounded in

disjunctural pedagogy. It examines how video-based Critical Incident Tasks provoke cognitive, affective, and ideological engagement among Indonesian pre-service teachers, and whether such encounters lead to shifts in their professional self-understanding. The inquiry is guided by three central questions: how pre-service teachers respond to disjunctural encounters with diverse Englishes; whether these tasks foster repositioning of teacher identity; and what limits or risks accompany the embedding of discomfort into curriculum. By addressing these questions, the study aims to contribute both theoretically and practically to the development of Global Englishes pedagogy that moves beyond rhetorical affirmation toward embodied transformation.

### **Literature Review**

The paradigm of Global Englishes has unsettled long-standing assumptions in English language education. Scholars emphasize plurality, legitimacy, and ownership that extend beyond Inner Circle norms (Jenkins, 2015; Galloway & Rose, 2015). Yet despite this theoretical shift, pedagogical practice has remained relatively static. Many programs adopt Global Englishes superficially, often as a short module or supplementary lecture, without addressing the deeper ideological structures that sustain native-speakerism. This gap between rhetoric and practice undermines the transformative potential of the paradigm.

Several studies illustrate this problem. While Rose and Galloway (2019) document efforts to integrate GE into curricula, they note that implementation is often top-down and limited in scope. Low (2022) highlights the resistance of institutions, pointing out that exams, hiring policies, and textbooks remain tethered to standardized Anglophone models. In Indonesia, Widodo (2018) and Zein (2020) reveal how colonial legacies and neoliberal agendas reinforce standard language ideology, leading teachers to internalize deficit views of their own English. These analyses are valuable, yet they stop short of demonstrating how pedagogy can intervene at the level of teacher identity. Identity itself has been widely studied in applied linguistics, with research emphasizing its fluidity and negotiation across discourses (Varghese et al., 2005; Barkhuizen, 2017). However, the challenge lies in moving teachers from cognitive awareness of diversity to an embodied sense of legitimacy as Global Englishes practitioners. Fang and Widodo (2023) argue that ideological dissonance remains unresolved even when teachers

acknowledge GE, since their professional legitimacy continues to be measured against native benchmarks. This suggests that awareness-raising alone is insufficient and that pedagogy must directly engage affective and ideological dimensions.

Transformative learning theory provides a useful conceptual tool here. Mezirow (2000) and Jarvis (2009) argue that learning occurs most deeply through disjuncture, when habitual assumptions are disrupted. While this framework has been applied in general education, its application to ELT remains limited. Studies of English as a Lingua Franca (Seidlhofer, 2011) and English as an International Language (McKay, 2002) advocate post-normative orientations, yet they rarely explore structured classroom mechanisms for producing the discomfort necessary for transformation. Without such mechanisms, disjuncture remains theoretical rather than pedagogically actionable.

Critical Incident Tasks offer one promising bridge. Tripp (1993) and Farrell (2008) show that CITs encourage reflection on unexpected or troubling events, yet in ELT they are typically retrospective, asking teachers to recall past experiences. More recent work (Tran, Admiraal, & Saab, 2020) suggests that CITs can be designed proactively, deliberately creating incidents that provoke reflection. In Indonesia, Imelwaty et al. (2021) have demonstrated the potential of YouTube clips for raising awareness of intelligibility issues, but their focus was limited to awareness rather than identity reorientation. No study to date has systematically combined Global Englishes, disjunctural pedagogy, and video-based CITs as a model for teacher education.

This gap is significant. Existing research highlights the importance of exposing learners to diverse Englishes, but fails to address how discomfort can be scaffolded into productive reflection. Studies show the persistence of deficit ideologies, but rarely experiment with pedagogical interventions that directly target them. By embedding Critical Incident Tasks into structured modules using YouTube videos, the present study seeks to operationalize disjunctural pedagogy in a way that engages not only cognition but also affect and identity. The aim is not simply to raise awareness of diversity but to test whether structured discomfort can destabilize native-speakerist assumptions and support repositioning of teacher identity.

## Methods

This study employed a qualitative classroom inquiry within an interpretivist paradigm, focusing on meaning-making and identity negotiation rather than statistical generalization. The research took place in one of teacher education programs in West Sumatra, Indonesia, involving 34 final-year undergraduate students enrolled in an English and Intercultural Communication course. The participants had been trained primarily through Anglophone models but increasingly encountered diverse Englishes through digital platforms, creating a context of ideological tension ripe for disjunctural intervention.

The intervention consisted of four modules that integrated video-based Critical Incident Tasks. Each module centered on a curated YouTube clip depicting communicative tension or diversity. The first module used a clip in which two non-native speakers struggled with mutual intelligibility, prompting discussion of whether breakdown should be attributed to “poor English” or relational negotiation. The second showed a pragmatic clash where politeness conventions diverged, creating confusion and offense. The third presented an instance of accent-based discrimination, highlighting how legitimacy is socially constructed. The fourth illustrated successful collaboration despite linguistic diversity, offering a counterbalance that emphasized communicative strategies over standardized correctness.

Each module followed a consistent sequence: students watched the video as a trigger, wrote guided reflections analyzing the incident, participated in small-group discussions to compare interpretations, and completed an identity mapping task to visualize their evolving self-perceptions as future teachers. Data were collected through classroom observations, field notes, written reflections, focus group interviews with a subset of twelve participants, and researcher memos documenting pedagogical decisions.

Thematic analysis guided the data interpretation (Braun & Clarke, 2006). Codes were generated inductively from student responses and clustered into categories reflecting resistance, recognition, and repositioning. Triangulation across sources

enhanced credibility, while reflexive engagement with memos ensured sensitivity to the researcher's dual role as facilitator and analyst. Ethical considerations were central to the design. Disjunctural pedagogy involves discomfort, so participants were informed about the purpose of the tasks and reminded that reflection was voluntary. Researchers monitored emotional responses and adjusted scaffolding when necessary, emphasizing that the aim was not to impose new identities but to create dialogic spaces for exploration.

## **Results and Discussion**

The analysis revealed three main trajectories in how pre-service teachers engaged with the disjunctural tasks. The first was resistance. Many participants initially interpreted unfamiliar accents or non-standard forms as signs of incompetence. Their reflections revealed frustration and even irritation, with repeated references to “poor English” or “incorrect pronunciation.” Some expressed doubt that exposure to such varieties would benefit learners, reinforcing deficit perspectives that valorize Anglophone standards. This resistance demonstrated the depth of internalized ideologies and confirmed that disjunctural pedagogy surfaces not only intellectual disagreement but affective defensiveness.

Over time, however, a second trajectory emerged: recognition of plurality. As students encountered multiple incidents and discussed them with peers, they began to acknowledge that communication breakdowns are relational rather than unilateral. Several noted that intelligibility depends on negotiation strategies such as repetition, clarification, and adaptation, rather than on strict adherence to standard norms. Others admitted that their initial intolerance stemmed from limited exposure to linguistic diversity. While not universal, this recognition indicated movement toward a more GE-informed stance. It suggested that discomfort, when scaffolded through dialogue, can open space for reevaluating assumptions.

The third trajectory involved identity repositioning. A smaller group of participants articulated shifts in how they viewed themselves as future teachers. Instead of aspiring to reproduce native models, they began to frame their role as preparing



learners for real-world communication across diverse contexts. Reflections highlighted a gradual transition from narratives of deficiency to narratives of legitimacy, where Indonesian English was recognized as part of the global repertoire rather than as a failed imitation. Identity mapping activities documented these shifts, although they remained fragile and often coexisted with lingering insecurities. This demonstrates that identity transformation is not linear but negotiated through tension, contradiction, and incremental change.

## **Discussion**

The findings illustrate both the potential and the limitations of disjunctural pedagogy. Resistance was not evidence of failure but a necessary first stage in the process. By surfacing internalized assumptions, disjuncture provided an entry point for reflection. This aligns with transformative learning theory, which emphasizes that discomfort can be generative when scaffolded appropriately. Yet the unevenness of transformation also highlights the limits of pedagogy alone. Some participants remained entrenched in deficit perspectives, suggesting that structural factors such as examinations and institutional norms exert powerful influence that cannot be easily countered within a single course.

The use of YouTube as a multimodal resource proved particularly significant. Students recognized the authenticity of video clips, perceiving them as closer to real-life communication than textbook dialogues. This enhanced engagement and relevance, but it also carried risks. Without careful contextualization, clips could reinforce stereotypes or trivialize complex issues. Task design must therefore balance authenticity with ethical framing, ensuring that diversity is represented not as exotic difference but as lived communicative reality.

The fragility of identity repositioning points to broader systemic constraints. While some participants reimagined themselves as legitimate teachers of Global Englishes, their reflections also revealed persistent anxieties shaped by standardized exams, hiring practices, and broader societal ideologies. Without institutional support, such identity shifts may dissipate once students re-enter environments that continue to privilege Anglophone norms. This raises a critical question: can disjunctural pedagogy

achieve lasting transformation without parallel reform at the curricular and policy levels? The evidence suggests that while pedagogy can plant seeds of change, systemic reform is required to sustain growth.

At the same time, the study contributes to the development of Global Englishes-informed pedagogy by integrating theoretical and practical strands. It demonstrates that identity development is not a matter of knowledge transmission but of ideological struggle. Teacher education must therefore move beyond surface-level awareness to structured encounters that confront assumptions. By operationalizing disjuncture through Critical Incident Tasks, this study provides one model for embedding such encounters. Yet it also cautions that disjuncture must be ethically facilitated, recognizing the emotional risks of confronting deeply held insecurities.

### **Conclusion & recommendation**

This study has shown how Global Englishes-oriented learning materials designed through disjunctural pedagogy can provoke meaningful engagement among Indonesian pre-service teachers. The intervention using YouTube-based Critical Incident Tasks revealed three recurring trajectories: initial resistance rooted in deficit ideologies, recognition of plurality as communication unfolded, and identity repositioning that reframed legitimacy. These outcomes highlight both the potential and the fragility of disjunctural pedagogy. It can generate reflection and open possibilities for transformation, but it cannot guarantee sustained change without systemic support.

For practice, several concrete measures follow. Curriculum developers should avoid presenting Global Englishes as supplementary topics. Instead, modules across skills courses should embed structured encounters with diversity. For example, listening examinations should no longer rely solely on Anglophone accents but incorporate plurilingual audio inputs from a range of English users. Such an approach would align assessment with communicative realities rather than reinforcing colonial hierarchies. In classroom materials, dialogues should reflect authentic miscommunication, negotiation, and repair strategies rather than idealized native-speaker exchanges. Teacher educators should also be trained to facilitate discomfort ethically, equipping them with strategies

to guide reflection when students express resistance or frustration. Without such scaffolding, disjunctural pedagogy risks reinforcing insecurity rather than challenging it.

For research, longitudinal designs are needed to determine whether identity repositioning persists beyond a single course. Comparative studies across diverse contexts could reveal whether disjunctural pedagogy travels well or remains locally contingent. Mixed-methods approaches would help capture the cognitive, affective, and ideological layers of transformation, offering a fuller account of how teachers learn to embrace Global Englishes.

Ultimately, the study underscores that moving Global Englishes beyond rhetorical awareness requires not only conceptual affirmation but also concrete changes in curriculum, assessment, and facilitation. Preparing teachers for a plural world means normalizing diverse Englishes in every layer of teacher education, from classroom practice to institutional policy.

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